Investigating the critical influences on emerging trainee teacher identity in the UAEU: a case study of Elementary Arabic and English Language students' views

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Declaration

I declare that this research thesis is my own work. It is being submitted in partial fulfilment for the requirement for the degree of EdD Doctor of Education of the University of the West of England, Bristol, United Kingdom.

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Abstract

This research into the influences on emerging teacher identity in the UAE takes the form of a case study. Groups of 1st year B.Ed. Students at the UAEU aiming to be either Arabic or English language teachers were interviewed and compared to similar groups in their final 4th year. The research examines the critical factors involved as the teacher identity emerges within the group, and which have influenced their choice of career. Each group was involved twice, at the beginning of the academic year and again later in the academic year. It posits four clear research questions around these influences, paraphrased as: what influences their choice of language specialism? How do those influences affect their perception of teacher identity? Does that perception change over the four-year course? And, what are their intentions about remaining in the profession?

This final question leads to another, lesser, aspect of the research, which was connected to teacher retention – like many countries, the UAE attracts and trains young teachers who then leave the profession after only a few years. In view of this, the intention was to discover the aims and beliefs of the students at the beginning and end of their four-year course.

When choosing the case study methodology, the background, and context, are carefully considered including gender inequalities and the role of women in UAE society. This last led to the adoption of a suitable respectful, Islamic, Sharia compliant interview system, since I, as a male researcher, could not be alone with a female student to whom I was not a close relative. This essentially new methodology was a helpful manner of organising a study of the students. The data collected by this means showed strong similarities between the English and Arabic teaching students regarding their cultural beliefs. The big differences were reflected in their reasons for language choice; those wishing to teach Arabic were concerned that it may become a 'dead' language, whilst those wishing to teach English stressed the importance of international business.

However, before beginning there was some expectation that the long-standing differences between the "modernists" and the "traditionalists" would be apparent, and that the Arabic teachers would perhaps have a more traditional outlook than the English teachers. This, like several other expectations were not borne out by reality – some "traditionalists" were teaching English, some "modernists" were teaching Arabic. This, and other cultural differences are investigated in the literature, including language choice and the effects of globalisation on education in the UAE. Thus, the theory driving the entire research was amended into a specific theory of identity within this group of student teachers.

The conclusions and recommendations from this research therefore include a theory of teacher identity as viewed by female student teachers (elementary language) in the UAEU. These students, whether Arabic student teachers or English student teachers, had entered into their studies believing that "being a teacher" was easy, although all now knew that this was not the case. Nevertheless, they displayed a determination to remain in the profession, and a strong sense of national pride. The determination to remain in the profession is at odds with the statistic that so many leave, and further research into how their opinion is changed is recommended. There was no clear divide between "traditionalists" and "modernists"; both Arabic and English student teachers acknowledging the importance of both languages and emphasising the need for compromise and to live in agreement with others with different views. The recommendations based on the data include attempting to improve the status of teachers in the UAE and encouraging more male elementary teachers.

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List of abbreviations used:

ALPA	Arabic Language Protection Association
BERA	British Educational Research Association
CVE	Countering Violent Extremism
ECSSR	Emirates Centre for Strategic Studies and Research
FNC	Federal National Council (UAE)
FREC	Faculty Research Ethics Committee (UWE)
GCC	Gulf Cooperation Council
MEA	Middle East Area
MENA	Middle East and North Africa
MSA	Modern Standard Arabic
NCC	National Consultative Council (Abu Dhabi)
P/CVE	Preventing/Countering Violent Extremism
RERB	Research Ethics Review Board (UAEU)
UAE	United Arab Emirates
UAEU	United Arab Emirates University
UCR	University of California, Riverside
UK	United Kingdom
UWE	University of the West of England

Note:

Throughout the entire work, all references to Arabic (language) should be taken to refer to Modern Standard Arabic (MSA) not any of the multitude of dialects and regional variations. All speech in every interview was in MSA and no enquiry was made into the regional accent or dialect of any participant. They were not asked where they came from or what variety of Arabic was their preference as detail of this kind was beyond the scope of the research. All teachers in all schools in the UAE insist on MSA (or English) in the classroom. MSA is understood by all speakers of Arabic world-wide (Wightwick and Gaafar, 2007, p. xi)

Chapter 1 Introduction

1.1 Background

This research has investigated the ways in which student teachers in the United Arab Emirates University (UAEU) develop a "teacher identity" during the four years of their training course (Bachelor of Education, BEd). Like most doctoral research, the intent is to be both guided by theory and to create theory (Bray, Adamson, and Mason, 2014; Crotty, 1998) in this case as a result of the collection and deep analysis of qualitative data (this is expanded in section 5.2.1 (p. 119)). Identity is a complex subject (Cho, 2014), on which much has been written and about which much research has been conducted (*e.g.* Antonsich, 2013; Arnold, 2016; Chimisso, 2003a; 2003b; Espinoza, 2015; Heidegger, 1969), so there is ample theory for guidance. However, a study of teacher identity among student teachers in the UAE has never before been completed, making this study unique in that respect.

1.2 The Traditionalism/Modernism Debate

The term modernism is in many cases related to a variety of literary and artistic activities and movements; and was originated mainly in Europe and the United States by the culmination of the nineteenth century (Wales, 2001). Nevertheless, in the present era the term modernism is associated, to some extent, to *Englishisation* (Goodman, Graddol, and Lillis, 2007), Westernisation, and globalization (Held and McGrew, 2003). However, Schwandt (2007) talked about modernism and postmodernism in relation to literature, art and philosophy, and he explained that: *postmodernism cannot simply be a reaction to or antithesis of modernism* (Schwandt, 2007, p. 236).

It has been suggested by some researchers (*e.g.* Said, 1979; 1994) that after the abolition of Ottoman Caliphate, the Muslim world in general has suffered in different fields of life. The setback was more felt in economic, political and cultural fields (Alhebsi, Pettaway, and Waller, 2015). A major reason for the political disintegration of the Ottoman Empire was the lack of awareness of the teaching of Islam in its true sense (Leiden, 1965). This was the time when Europe revolted against the traditional Church restrictions and adopted science, technology, and scholarly research. The Islamic nations did not adapt themselves to the changing world (Said, 1979) and other civilisation and regressed from being an empire of civilised, technologically and scientifically developed nations, falling behind Europe in these areas (Adams, 1968).

Written in 1965, the following *caveat* still makes sense today:

> Observing these distinctions [between "ijtihad"[1] and "taqlid"[2] in Islamic society], we must be wary in applying the labels "traditionalism" and "modernism" to Muslim culture… (Leiden, 1965, p. 99).

These two issues, translated as "independent thinking" and "imitation" respectively, have been a major source of internal conflict within Islamic society for many years, and have been misunderstood within those communities – *"ijtihad"* for example, does not exclude tradition in the Qur'anic sense, as many seem to believe (Leiden, 1965; Adams, 1968).

Theories of modernisation have dominated the field of comparative development in the last 30 years. It is argued that the main difference between a modern and traditional society lies in the control which a modern individual has over his/her natural and social environment (Said, 1979). It is suggested by Said (1979) that this control is based on the expansion of scientific and technological knowledge. This, too, can be linked to the idea of "independent thinking – *ijtihad*" mentioned above, provided that it is remembered that this is, nevertheless, Islamic or Qur'anic "independent thinking". The point is not always easily understood, but the essence of Islamic thinking is that the revealed word of Allah is found only in The Holy Qur'an, and the thoughts and ideas of the Prophet Mohammed in the Sunnah and Hadiths. The Sunnah is "the way of the Prophet" and describes the words and actions of Mohammed. Hadith consists of statements from the Prophet and/or his *"tacit approval or criticism of something which occurred in his presence"* (Esposito, 2004, p. 57).

These three sources form the basis of all existence for Muslims, but the difficulty which arises is that many events in the modern world simply do not appear in scripture. *Taqlid* interpretation of these events would be that if they are not approved of by the Qur'an, the Sunnah, or the Hadiths, they must be wrong (*Haram*) (Esposito, 2004; Katz, 2018). *Ijtihad* interpretation occurs through a learned and authoritative person considering the new event and measuring it against or comparing it to the words of the Qur'an, Sunnah, and Hadiths of old events which have comparable outcome (Rabb, 2009). This authoritative person then decides whether the modern event is right (it follows the attitude of scripture) or wrong (it is, or leads to, thinking which is incompatible with Islamic practice). If this is accepted, then it becomes the official or legal view of the causal event now and in the future (Katz, 2018).

This reliance on the decision of an authoritative figure is the difference between the Western interpretation of "independent thinking" and *ijtihad* (described above as "Qur'anic independent thinking"). This is easier to understand when the collectivism of Islamic society is itself understood. It has been argued that a traditional person is passive and expects continuity in nature and society, while on the other hand, a modern person has a belief that change is imminent and desirable (Provizer, 2017). This person has confidence in his/her abilities to control change to achieve goals. My own views have been tempered by many

[1] *'ijtihad'* interpretation according to the Holy Qur'an and Sunna but accounting for conditions, discretion, fitting interpretation to present or local need.
[2] *'taqlid'* means literally 'following' this implies that there must be no new interpretation of either the Holy Qur'an or Sunna.

years spent in Europe, but I am very aware of the conflict which may arise around this issue. The traditional-modern dichotomy was popular in 1960s and 1970s, although it has been criticised more since the 1990s (Said, 1994), perhaps as a result of the "world culture" popularised by globalisation (Smith, 2003).

It has been suggested that the separation of religion and politics is an essential requirement for the political, social and economic development of Arab and Muslim countries which share a number of similarities in terms of culture, religion, heritage, language, custom and traditions. Despite this suggestion, both groups of thought, *"ijtihad"* and *"taqlid"*, reject the idea of separation (Al-Suwaidi, 2015) as being against the principles of the Holy Qur'an.

This research is focused on traditionalism and modernism in the Middle East in general and in the United Arab Emirates (UAE) in particular. Enormous changes have occurred in the lifestyle of the people of the UAE since the discovery of oil in the 1950s but at increasing rates since the 1970s after independence. Although these changes are mostly visible on the built environment, they have also affected the family structures, living patterns and employment to a certain extent (Holes, 2011; Rutledge and Madi, 2017).

The UAE is a federation of states that *"has become an international player on the economic world stage"* (Al-Khazraji, 2009. p.1) in less than fifty years. A traditionally conservative country, but nevertheless, is one of the most liberal countries in the Gulf (Al-Khazraji, 2009). The UAE in general is tolerant of other cultures and beliefs (Ewers, 2016).

This research will especially look into the impact of multiculturalism on the linguistic landscape of the UAE, and how language, as a component of UAE identity, is changing. The research will focus on the perceptions of the students of how the language is being affected by the fact that is becoming a minority language, and the worry of some Arabic commentators that Arabic is "dying" in the UAE (Said, 1994; Hopkyns, 2017). One of the trends that is often discussed by academics studying the Middle East and North Africa (MENA) region is the fashion for code-switching between Arabic and English, the pidginization of Arabic ("Arabezi", Hopkyns, 2017) by the large and seemingly semi-permanent population of a large number of workers from different countries.

While at first glance the UAE's major cities, such as Abu Dhabi and Dubai, may appear to have been founded only fifty years ago, by an almost instant creation of high-rise buildings made of concrete, steel, and the latest concepts in architectural design, the UAE has a centuries old cultural (Mir, 2019) and traditional (Kemp and Zhao, 2016) history of a firm belief in family, tribal relationships, culture and religion (Dickson, 2019). Looking at its sudden and rapid modernisation due to its commercial and global market status, there is often a misconception that the UAE has a modest or even no history or cultural heritage. Only visiting the UAE and looking at its tall buildings, hotels, shopping malls and other leisure give its impression as of a culture of commercialisation. However, looking deeper into

it, what we will see is a slight change in culture and family bonds that have tied the Emirates over the years. This can be evidenced by the fact that UAE is still led by the families that historically held power or favour among tribal communities (Holes, 2011), although the physical status of the Emirates has apparently changed dramatically from desert villages to modern cities with leisure facilities. However, it is unlikely that a culture that has been in existence for centuries will change rapidly in such a short span of time. The basic structure of the Emiratis tribal society has remained intact, even though for some families their changed economic circumstances have dramatically revolutionized many aspects of their lives. For others, access to modern housing, education and healthcare have made a great difference, but the basic pattern of their lives has not yet changed (Holes, 2011).

Emiratis have seemingly been able to embrace many of the modern luxuries and necessities often brought on by global commercial pressures while maintaining the basic, fundamental, and underlying structures of traditional heritage that have helped make and sustain their unique sense of communal identity and national unity (Hayes and Al'Abri, 2019).

Looking at this strong, rich and centuries old culture, which exists in UAE, it is sometimes hidden by the new configuration of the cities (Al-Khazraji, 2009) – at first glance, there is not much to present to the tourists in the form of artefacts, painting, ancient structures and other items that people want to see (Sutton, 2016), although of course, these are present in abundance (Visit Abu Dhabi, 2017). However, it is the people of UAE themselves who carry history in the way they live. The Government and people of UAE have kept to their culture and traditions using the modernity of today (Ewers, 2016). Under this glamour and commercialism lies the traditional people and their ways of living (Holes, 2011).

The traditional desert life is protected and maintained as an attraction for visitors by museums and heritage centres (Visit Abu Dhabi, 2017). These are a familiar concept for Western tourists, and evoke the traditions of the past, such as fishing, falconry, souks, and campfires. The ancient history with a modern touch found in the open-air museums do not do much to diversify the economy, except that tourism forms a large part of the economy in places (Sutton, 2016). In addition to these, various cultural events are organised by Emirates Heritage Club to encourage an interest in the UAE culture and heritage. Several other festivals such as Qasr al Hosn in Abu Dhabi, TCA Handicraft in Al Ain and Abu Dhabi International Hunting and Equestrian Exhibition are celebrated with an aim to preserve and promote traditional culture (Visit Abu Dhabi, 2017).

These are the UAE government efforts for the preservation and marketing of its past traditions (UAE Government, 2010). These steps will make the Emirati youths aware of their past traditions and new arrivals to the nation will learn and understand more about the native communities (Visit Abu Dhabi, 2017). The people responsible for the promotion of cultural and traditional are of the view that their Arab and Emirati identities are at risk due

to the arrival of a vast number of foreign workers and investors since the oil exploration and the subsequent economic growth (Said, 1994; Holes, 2011; Hillman and Ocampo Eibenschutz, 2018). Although this is a simplistic view, the apparently unstoppable forces of globalisation and the English language (Petras, 2001) are seen as a threat by many. One of the arguments is that not only does a tourist destination have a particular "image", it also has an "identity" or "personality" that can be marketed (Souiden, Ladhari, and Chiadmi, 2017). Thus, if we look beyond these new constructed glamorous skyscrapers, shopping malls and commercial wonders, we still can see the traditionalism within modernism (Al-Khazraji, 2009). The culture of commercialism in the UAE is on the periphery of the true cultural heritage of the local population. In the UAE, the decisions makers are often able to carefully balance the tradition and culture with the modernity and commercialism through a system of government regulations and community outreach (NCC, 2017). It is this balance in traditions and modernism that has caused the Emirates a rapid economic growth and sustained a successful global market development in a short span of time (Holes, 2011; Sutton, 2016).

1.2.1 Education against Ideology

As the UAE strive to compete in the 21st century, the federal government faces a number of challenges. These include fluctuation of oil and gas prices, economic diversification, and the need to build up human capital (Jamil, Ahmad, and Jeon, 2016; Ewers, 2016). The other challenging factor is the creation of more jobs for Emirate Nationals. To cope with these challenges, UAE is embarking on knowledge-based economic development (Marchon and Toledo, 2014). This involves a stronger emphasis on education, increasing both the quality of education and also bringing education to a greater number of citizens (UAE Ministry of Education, 2016). The direct link to this research is that the teacher training will also include measures aimed at countering violent extremism.

According to a report by the Centre for Higher Education Data and Statistics (CHEDS, 2013, p. 10), the UAE has 102 higher education institutions, 9 public institutions (three federal and others with major government support) and 93 private institutions (including those in the free zones [The UAE has 45 free zones, or free trade zones, to encourage foreign direct investment (FDI) and economic growth]), across the seven Emirates, with more than 50% located in the Emirate of Dubai. Additionally, the spread of education can help in the fight against extremism (de Silva, 2018). The UAE is focussing its attention on schools to curb extremism. Hedayah has been assigned the task to fight extremism in the UAE and work with schools to promote a culture of non-violence (Hedayah, 2017).

Hedayah (the Arabic word for guidance, usually accepted as Qur'anic guidance) is a body that was set up in 2012 when the UAE, as part of the Global Counter-Terrorism Forum (GCTF), hosted the first "*International Center of Excellence for CVE"* (CVE – Countering Violent Extremism) (Hedayah, 2017, np.). The purpose of Hedayah was that, supported by

the GCTF, it would present a centre for CVE *"independently and multilaterally"* (Hedayah, 2017, np.). Thus, the centre provides guidance and thinking for CVE in the UAE and for other members of the GCTF and is regarded as the *"thought leader"* of that organisation.

Hedayah focuses on the ways in which policymakers, NGOs, and other organisations based in the community, including extended families can prevent radicalisation and violent extremism through education. Hedayah aims to work with schools in both the public and private sectors to identify ways in which education may be used to diminish recruitment to radical organisations and build resilience into the community (Hedayah, 2017).

Schools in the UAE are encouraged to provide opportunities for students to apply critical thinking and civic education lessons in real-life settings by participating in school-run projects. Hedayah (2017) advises schools on the development of skill sets that build resilience to violent extremism and can be more effective if the learning comes from direct experience. The schools are also encouraged to train their teachers on the ways to promote a culture of engaging pupils in debates on sensitive issues in such a way that do not radicalise an individual further or leave one to be exposed to recruitment. Schools are also advised on how to train students to learn strategies for controlling emotions and anger. The adaptation of appropriate strategies for anger management can help individuals to express grievances in a non-violent way (Hedayah, 2017).

Several foreign educational institutions are in the Emirates (*e.g.* University of Wollongong, Heriot-Watt University, University of Middlesex, Birmingham University) (UAE Ministry of Education, 2016) to offer tailored educational and training programmes for the Emirati youth to attract them away from radicalism. These institutions provide opportunities for Emiratis to obtain a "Western" education in English. The number of students in these institutions has multiplied significantly over the years as globalization has taken root (CHEDS, 2013).

Despite this development and investment in the field of education, however, there is growing concern among the UAE officials and the public about the adoption of the English language as the mode of instruction. Most of the higher education institutions in the UAE use English as a language of instruction, which has led some to complain about the disappearance of Arabic from higher education (Arabic Language Protection Association, 2017). This is, in part, because many of the world's most prominent universities have opened or operate branches in the UAE (see examples above), and employers worldwide give preference to degrees where the tuition was in English as Medium of Instruction (EMI) (Duran and Sert, 2019). The people of the UAE would like advancement in education but not at the cost of the Arabic language (FNC, 2017). Although Arabic is the official language of the UAE as declared by the Federal National Council (FNC, 2017), the FNC has found it was not used exclusively in universities and schools, where classes are taught in English. It was also noted that many youngsters were not proficient in Arabic.

Under federal law, Arabic is compulsory until Grade Nine for non-Emirati's, and schools must offer four Arabic-language classes per week for all grades. Non-Muslims are not required to take Islamic Studies (NCC, 2017), usually a joint subject (*i.e.* "Arabic and Islamic Studies"). Arab and Muslim students must take both subjects through until the end of school, and Muslims are, as a result, required to attend more classes than their foreign classmates. Schools were warned by the Ministry of Education that they would face penalties if Arabic was not up to a high enough standard. The Knowledge and Human Development Authority (KHDA, 2018), (the Emirates schools' regulator, in a similar position to OFSTED in the UK) has been assigned the task of placing an emphasis on Arabic teaching in their schools' visits. The schools can be downgraded, if they do not meet the criteria of satisfactory Arabic teaching (Arabic Language Protection Association, 2017). Although the country is becoming more Westernised, the nationalist and religious feeling are still very strong among the population in general (Fox, Alzwawi, and Refki, 2016). The government emphasis on education, particularly the English and Arabic languages, in the area of CVE formed part of my reason for researching there, as detailed in the following section.

1.2.2 Researcher Positionality

When I began to plan this research, in 2014, my intent was to make a comparative study of the education systems in England and an Islamic country but realised that this topic was far too broad for a focussed doctoral study. I decided instead to examine an aspect of education – language teachers, and how they are trained, as this is my own specialism. In the UAE, both Arabic and English are taught from elementary school onwards by teachers who specialise in one language or the other, and my interest was in the influences which made student teachers choose either Arabic or English when enrolling at the university.

The UAE was chosen, for three main reasons. The first is that, of all the Arab nations, the UAE stands out as the one that can compete and compare with modern Western nations (Abdouli and Hammami, 2017) – an example of how advanced the Arab society was and can be whilst retaining traditions, and offers a good opportunity for me to develop an understanding of the issues with which the research is concerned.

The second reason was that, although as a bi-lingual researcher, the study could have looked at a situation in England, Spain (where I lived and worked for many years), Germany (where I also lived and worked), or Sudan (my mother country), the UAE was chosen over these places because of its unique positionality in the Arab world of embracing modernism but at the same time protecting traditionalism, and the ways in which it presents that attitude to its nationals and to workers from overseas (Al-Khazraji, 2009; Hopkyns, 2017).

The third is more personal; when I was a young man, I went to the UAE to teach, and so had some idea of the education system there, even though there have been changes – for example the introduction of international private schools, from nursery to university (ECSSR,

2014). Having taught in the UAE led to my expectation that there would be both male and female students on the UAEU course. In the event, every one of the participants was female, which added a further level to the analysis, as I knew I would also have to accept that these students did not see me as a "fellow student" but as an older, male, establishment figure – I may be carrying out research, but I was, effectively, a lecturer or teacher from their viewpoint.

It is impossible to approach research of this type without some preconceptions regarding teacher identity – I am, after all, a teacher myself. My own case was a truly international teacher identity, and I felt it likely that some of these students may have a similar view or may have constructed a teacher identity that was compatible with this international view. Despite this, some of those ideas had to be abandoned, and others modified, as I learnt more about teacher identity, and identity in general, within the UAE. For example, my initial thought was that at least some of the student teachers would be male – the additional finding from the interview data, was that for some of the students, teaching was the only career open to them, as their families would not accept anything else (which is in alignment with Rutledge and Madi, 2017). This of course was from a cursory early look at the data – the full analysis provides a better understanding, chapters 4 and 5 show the influences of culture, family and other factors which led the students to become trainee elementary language teachers.

Another aspect of my positionality as a researcher that it was important for me to consider, is the ethnological relationship between myself and the participants. I share several important aspects with the participants, such as the Arabic language, the Islamic culture and above all the religion, Islam. This gave me a good understanding of the issues around private meetings with the opposite gender (discussed in more depth in sections 3.6.4 and 3.6.6.1, which has to be conducted according to Islamic doctrine. Age is an additional matter which could affect the interviews, since I was significantly older than the participants, and this, too, is discussed in section 3.6.6.1. These aspects played a vital role in determining the structure of the *in-situ* interview atmosphere and environment. Although it is relevant to consider differences (above and beyond similarities) (Hopkins, 2007), similarities are used positively in this research. This is evidenced by lack of any language misunderstanding, obstacles and or social impediments in the interviews, also an indication of the flexibility applied to the methodology. Before moving to research questions, aims, and objectives, there are two more issues of culture and education to be explained. The first is the way that teachers, particularly elementary teachers, are trained in the UAE, and why the area may become an important bulwark in the prevention of CVE, and the second concerns the role of women in the UAE.

1.3 Education in the UAE

The UAE education reform since 2010 was, according to the UAE government, developed to raise education standards for both men and women to improve employment opportunities and increase economic and social independence for the country and globally (ECSSR, 2016). According to the UAE embassy in the USA (UAE Embassy.org, 2019, p. np): *"The UAE education system is relatively new – in 1952 there were few formal schools in the country"*. However, a building programme in the 1960s and 1970s greatly increased the scope of the education system, meaning more private and state-schools were introduced into the country although it was not at that time compulsory for any child, male or female, to get an education (Alhebsi, Pettaway, and Waller, 2015). In the years since 1971 where the educational structure was established to develop and strengthen the education system, this has now evolved to the point where now education at primary and secondary level is universal throughout the Emirates.

In 1975 concerns were raised by UNESCO about adult literacy in the UAE – adult literacy levels were around 54% among men and 31% among women (UNESCO, 2011). Not only was this figure very low, the disparity between males and females was regarded as too great, and for this reason new initiatives were implemented to address this problem. As a result, in 2011, the average literacy levels for both men and women were around 95% (UNESCO, 2011). The National Agenda Vision 2021 (ECSSR, 2014) aims to improve the structured curriculum reform framework, to further improve youth education. The government believes that by improving the education standards for learners it gives them better chances of accessing higher education and professional employment opportunities in the future. The vision and strategy are set to improve the basic education standard for children and young people by developing and strengthening the education structure and framework. This will ensure that all learners are given an appropriate level of education equipping them with the correct skills, knowledge and understanding in all subjects undertaken with the aim they will be ready for higher education and employment.

The curriculum reform applies to public school pupils from kindergarten to Grade 12 (ECSSR, 2016) (private schools may still set their own agenda but see below). It aims to bring government schools closer to meeting the goals outlined in the National Agenda's Vision 2021 (UAE Government, 2010) for a first-rate education system; ensuring that higher standards of education are continuously developed, reviewed, implemented and taught as part of the new structured curriculum will ensure higher literacy rates for all learners, allow them access to modern programmes such as Information and Communication Technology, and employment preparation and also provides better career options and opportunities globally. Many universities from Western countries (see examples on p. 6) are creating programmes in the UAE and attracting talented students from the Arab world (ECSSR, 2016). The ECSSR suggests the number of student applications for higher education from

1998 - 2014 has increased following the improvements and reforms. In 1998 the total number of applicants was 9,936 but by 2014 there were 17,595 meaning approximately 70% more students are now accessing higher education within the UAE which demonstrates the impact of improving and strengthening education standards. The improvement in literacy, and the increased number of applicants for university places demonstrates the improvements have enhanced learning for UAE pupils (ECSSR, 2016).

The use of the English language is a key to communicating worldwide – it is the second language in many countries and is now being taught in schools worldwide as a subject as well as the fact that specific core subjects are being taught in English which makes them more valuable globally because the students can communicate verbally and in written form in two or more languages (*i.e.* are bi- or tri-lingual) (Thomas, 2010). Being literate in English as an international student or employee provides additional skills that other candidates are lacking, creating further options and opportunities globally. Schools in the public sector are funded by the government and follow a curriculum intended to match the values and aims of the nation's government. These schools us Arabic as the language of instruction, but the country's *lingua franca*, English, is highlighted as the main second language. However, there are also a large number of internationally accredited private schools, which follow their own curricula. Public schools in the country are free for citizens of the UAE, while the fees for private schools vary, as do their curricula, since these schools are mainly for non-citizens, so tend to follow the needs of the country of origin of the students (UAE National Bureau of Statistics, 2015).

The Ministry of Education (MoE) oversees the education system comprising primary (elementary) schools, middle schools, and high schools (UAE Embassy.org, 2019). Reforms and standards are developed by the MoE in partnership with the National Association of Elementary School Principals in the USA, and has stated the aims as follows:

- To carry out an audit of all public schools
- To ensure that the entire system, from schools to ministry is fit for purpose, and
- To ensure Continuous Professional Development (CPD) is available for all teachers and principals.

The MoE also monitors its strategies continuously to ensure that it meets international standards (ECSSR, 2016), including a focus on ICT resources at all educational levels. One example of the aims in this direction is stated as: *"to provide a computer for every ten children in kindergarten, every five pupils in primary schools, every two students in preparatory schools" (*UAE Embassy.org, 2019, p. np).

1.3.1 Teaching improvements

Although the framework focuses on improving education standards, improvement to teaching standards is just as paramount to the strategy (Thomas, 2010) and development of these higher standards must be continuously reviewed and monitored to ensure teachers are well equipped and confident to carry out their work as teachers. New graduate teachers are sometimes less equipped to teach on the basis they are inexperienced, unprepared, lack teaching experience, and teaching methods, and are overwhelmed by managing a classroom (Flores, 2011) and it is common practice for teachers to learn all these skills and techniques from on the job training (Macías and Sánchez, 2015) but could mean they could be missing basic key skills to do their job and may find the work and teaching experience too much making them less likely to remain in the teaching profession (Urick, 2016) – many leave within the first 3-5 years after qualifying (Ryan, 2014). Over the years there has been an issue with teacher retention and poor teaching standards in many countries (House of Commons Education and Skills Committee, 2004) including the UK, the USA the UAE, and many other countries (UNESCO, 2015) and retention is a fundamental to maintaining high quality education (De Stercke, Goyette, and Robertson, 2015). One major factor does appear to be the status which society gives to teachers – in the countries (*e.g.* China) where retention is highest, teachers have the highest status (Rasinen, 2016). Additionally, *"Low teacher salary often leads to teacher dissatisfaction and higher attrition rates"* (Akiba *et al.*, 2012, p. 173). Through additional support from higher management improvements can be made regarding professional training, on the job learning and educational studies, and because these will ensure teachers are supported properly and achieve positive results, it means they will be more likely to remain in teaching or the educational profession (ECSSR, 2016).

Indications that teachers have struggled to remain in the teaching profession because of a lack of skills or experience (Buchanan *et al.*, 2013) have resulted in improvements being proposed to correct this issue. Over the years, it has become apparent that there has been a teacher shortage due to the increasing numbers of students accessing education (ECSSR, 2014), in 2013 there was a report outlining the need for additional teachers (UAE Ministry of Education, 2013-2014) and suggestions were made that at least 1.6 million teachers were required world-wide by 2015 to address this specific need. Following this, the report highlighted that there is a further world-wide requirement of 3.3 million extra teaching staff by 2030 to cope with the demand of learners (Zhang and Zeller, 2016). With the increase of teachers, the Abu Dhabi Education Council will implement and support teaching development by including career development as part of the learning (UAE Ministry of Education, 2015-2016) – the UAE is still short of teachers and there are not yet any published figures on the success of this initiative.

1.4 Teachers in the UAE

In the UAE, elementary (primary) teachers are trained as dedicated specialists in one of four major subject areas (Language (Arabic with Religion, English), Mathematics and Science, Early Years, Social and National Education) for the whole of a four-year Bachelor of Education degree (UAEU, 2014). English is the *Lingua Franca* throughout the Middle East Area (MEA) partly for historical reasons and partly because of the high percentage of overseas workers (from all parts of the world) who live and work there. In addition, as businesses become part of a *"globalized economy"* (Held and McGrew, 2003, p. 4) there is pressure to adopt a globalised education system (Bigelow and Peterson, 2002) but also pressure within the Middle East Area to reject globalisation and concentrate on traditional values, which in some cases has led to the so-called *"Clash of Civilisations"* (Charron, 2010, p. 107).

This may have an impact on teacher training, particularly with the current emphasis in the UAE on CVE. Briefly, the Clash of Civilisations theory suggests that, in the post-cold-war period, the world will develop into new "blocs" along cultural lines, rather than economic lines, and that this has the potential to lead to conflict. In Charron's, (2010, pp. 119-121) analysis, Clash of Civilisations, a controversial theory, is given support:

> there is indeed the possibility that the theory may be relevant when applied in the correct time period (p. 119, ibid.).

This then produces a situation where the Western/Islamic "borders" are worthy of particularly close examination, particularly in terms of cultural differences. In a broad way, Clash of Civilisations is also supported by researchers examining the growth of local identities in a globalised world (Smith, 2003; Tomlinson, 2003; Woods, 2003). Thus, a study which examines the way in which young adults consider the differences of culture is likely to be of particular relevance in the twenty-first century.

This dichotomy of modernity vs. traditionalism is found throughout the whole Middle East Area (Fox, Alzwawi, and Refki, 2016), not just the UAE, and one of the aims of the project is to explore the level to which this informs the decision of potential language teachers staring the degree course at the UAEU, and whether this continues to affect their view across the four years of the course, since it may be relevant to their opinions on many issues including CVE. There may also be differences caused by gender, cultural background, and educational background of the students and their families. Globalisation of business and education remain contentious because–

> The benefits in terms of increased growth seem fairly difficult to establish when looking at a broad group of countries [and] The costs in terms of increased inequality are prominent. Such costs epitomise the trade-off between growth and equity effects of some aspects of the neoliberal agenda. (Besley and Peters, 2019, p. 168)

This reaction against globalisation has been observed by other researchers into globalisation (*e.g.* Smith, (2003) and Tomlinson, (2003)) and as globalisation progresses continue, there does appear to be a corresponding increase in "resistance identities" as smaller groups become isolated from the mainstream. The Clash of Civilisations theory mentioned earlier predicts that these smaller groups will tend to coalesce along cultural lines.

The official statistic for 2010 showed a total population of 8.2m, of which 947,997 were UAE nationals (UAE National Bureau of Statistics, 2015). This large number of people with diverse background has led to a society that is bi-lingual or multi-lingual; this leads to the development of a national and a local identity (Chimisso, 2003a), within which is the professional identity of the teacher (Thornton, 2013).

Identity in this sense is a construct; it is built up, often to legitimise an individual's beliefs, and sometimes stereotypes can apply to professions as well as nationalities:

> However, generally people would not accept being reduced to a national [or professional] stereotype constructed by others (Chimisso, 2003a, p. 29).

This expansion along the lines that "all generalisations are potentially misleading" is part of the difficulty of categorising a group as being "educators" – it assumes a commonality which many of the members may not actually share. It is therefore essential to find both the differences and the similarities between a group who are members of a larger category.

This difficulty of stereotypes is one aspect of the dichotomy between the traditional and the modern (Hopkyns, 2017), the very essence of the research questions in section 1.6. More of these very complex issues have been examined by other researchers (*e.g.* Ambusaidi and Al-Farei, 2017; Antonsich, 2013; Besley and Peters, 2019), and some of their conclusions which are relevant to this study have been discussed in the Literature Review.

The main aim of the research expanded below in section 1.5 has been to explore the reason or reasons why a student wishing to become an Elementary (Primary) teacher chooses to specialise in either English or Arabic. This has involved an examination of the dichotomy between traditional and modern situations within the UAE (UAE Government, 2010), and the influence of culture (Crotty, 1998) and of modernism (Spring, 2008; Hu, 2011) on the students' aims and ideas with regard to the meaning of "teacher identity", a topic to which I will return in more detail later. This is an under-researched area in the UAE, because the research into job satisfaction among teachers carried out in the UAE has concentrated on the retention of staff after training (Al Nuaimi *et al.*, 2015), rather than the aspirations of students entering the profession. Teacher identity is a relatively new area of research, particularly in an Arabic context (Beijaard, Meijer, and Verloop, 2004), and the link with student motivation is even newer in the UAE, so a project joining these two areas to the aspirations of student teachers brings a new perspective to this type of research.

Within the UAE there does not appear to have been any previous research into the emerging teacher identity of students, although Al-Nuaimi *et al.*, (2015) have researched job satisfaction among teachers in the UAE, and Sharif, Hossan and McMinn (2014) have broadly investigated student motivation to become teachers in the UAE. This study is intended to inform debate regarding that research gap.

The fact that all the student teachers interviewed were female may have raised the question – are there any male teachers in the UAE? The answer is complex (Alsagheer, 2016), because there are male teachers, but very few are elementary teachers, as can be seen from the figures in Table 1. This may be connected to the status of a teacher in society – an interesting topic for additional research separately, but which, because of the lack of male students involved can only be seen from one perspective in this project. It should be noted that worldwide, around two thirds of primary teachers are female, and the percentage is fairly stable (World Bank, 2017), although there is a slight upward trend of 1.4% over the six-year period in the table. The trend in the UAE is also towards a slight increase in female teachers in primary education (at 3.2% from 2010 to 2016, compared to the 1.4% world-wide increase), which could be due to cultural factors such as acceptability as a suitable employment but could also be accounted for by the drive to increase the number of primary (elementary) teachers in the country – the increase in volume may account for the rise from 2011 to 2012.

Despite this, experts from the universities in the Gulf states still express concern over the shortage of male teachers (Ridge, 2014; Stephenson, Harold, and Badri, 2018), and the impact that it has on education in the region. Studies have been carried out in the UAE for the effect of student gender in STEM (Science, Technology, Engineering, and Mathematics) education (Pasha-Zaidi and Afari, 2016), and the effect of teacher gender, also in STEM education (Ambusaidi and Al-Farei, 2017). These studies, and another about lesson design by teachers (Amador, 2018) all reveal that teacher perceptions and pupil perceptions both affect the efficacy of lessons. Although not examined at elementary level in the UAE, research elsewhere suggest that the effect is similar in elementary education to the STEM figures from the UAE – studies in other countries have looked directly at the question of whether teacher gender affects educational outcome (*e.g.* Gong, Lu, and Song, (2018); McCormick and O'Connor, (2015)) conclude that a male/female balance among elementary teachers is an ideal that, although infrequently achieved, give the best outcome. Although the situation is more complex in secondary education (McFarland, Murray, and Phillipson, 2016; Park, Behrman, and Choi, 2018) an equal balance should still be the target according to both Gong, Lu, and Song, (2018); McCormick and O'Connor, (2015). As in secondary schools, some pupils get better results with a male teacher, some with a female teacher, but keeping the balance almost even appears to often be the best answer (McFarland, Murray, and Phillipson, 2016). This does remain area where there is disagreement, with at least one

major study concluding that it does not make any noticeable difference in the long term (Vanwynsberghe *et al.*, 2019).

Elementary Education Female Teachers (%)	2010	2011	2012	2013	2014	2015
United Arab Emirates	86.4	87.3	92.4	90.2	90.7	89.6
World (Average figure)	62.7	63.0	63.3	63.4	63.6	64.1

Table 1: Percentage of Female Primary Teachers in the UAE compared to Worldwide Average. Data from World Bank (2017).

1.5 Gender Inequalities and the Role of Women in the UAE

Although this is not "feminist research", I have been guided and informed by writers on that subject (*e.g.* Gallant, 2008; Letherby, 2003). In terms of pay, teachers in the UAE do not experience any gender inequality directly, but in society there are still some differences. Gallant (2008) suggests that women in the Arab countries are beginning to develop a brand of feminism which fits with their Islamic beliefs and are gradually challenging the male dominated societal norms of the region. There are also cultural pressures for women to conform, thus effectively closing some career paths (Kemp and Zhao, 2016). One of these pressures is also known in other parts of the world: combining the role of teacher or academic with the role of mother (Wolf-Wendel and Ward, 2015). For the professional Emirati woman, domestic help in the form of servants, nannies, and even tutors, is accepted as commonplace, but despite this, "working mothers" are not an everyday occurrence (Dickson, 2019). However, as Dickson (2019) points out, women in the MEA countries are, slowly, breaking down the barriers of segregation, and taking jobs previously regarded as "Men's work" (Khan *et al.*, 2017).

Being aware of these issues, and reading other authors on the subject such as Letherby (2003) definitely influenced my approach to the students, all of whom were female, and I was careful to be sensitive to their needs and perceptions, particularly the ways in which things are changing for women in the Middle East Area (Khan *et al.*, 2017), and the idea of some researchers that Arab stereotypes are strengthened at times by mistranslations in popular literature (Gomaa and Raymond, 2014).There are two connected problems, one is that *"translation dictates what is available"* (p. 40 (ibid.)) and the second is that translation is *"an industry itself motivated by profit and marketability"* (p. 40 (ibid.)). Thus, if stereotypes sell, translations will emphasise the stereotype. To put this another way, when US or UK readers encounter Arab society presented in a translated novel, they are encouraged to believe that these are *"stylized but accurate depictions of Arab societies as they currently exist"* (p. 27 (ibid)). Thus, these readers…

> perpetuate stereotypes about Arab societies. These novels present students with themes that are often ahistorical and infused with violence, misogyny, and religious fanaticism (p. 27 (ibid)).

…this in turn makes a bigger demand for novels in which violent, misogynous, religious fanatics in a MEA state are the main characters, perpetuating the myth even further. This kind of mistranslation may also help to strengthen the stereotype of the woman as the care-giver and elementary teacher in the UAE, although Gomaa and Raymond (2014) only examined the situation with translations from Arabic to English, not *vice versa*.

1.6 Aims

One of the aims of the research has already been stated – to explore the reason or reasons why a student wishing to become an elementary (primary) teacher chooses to specialise in either English or Arabic. However, in addition to this the study also aims to explore some of the issues around student motivation, and around the emerging "teacher identity" of these students.

These aims may have some bearing on teacher retention (Dickson, 2019) –a world-wide problem in education – as it seems logical that there is a connection with job satisfaction (Yang, Badri, Al Rashedi, and Almazroui, 2019). Although this research will not attempt to address the teacher retention situation in the UAE it may provide an insight into students' views on what is important that can then be used in conjunction with other studies to tackle the difficulty of experienced teachers leaving the profession in large numbers every year.

1.7 Research Questions

The title of the research indicates what is to be considered, and in order to investigate, analyse and evaluate this issue, research questions were created, these are:

1. What are the influences on the choices of student teachers (elementary/primary languages) at the UAEU when choosing a specific language (Arabic or English) as a specialism for teaching?
2. How do those influences have an impact on how these students perceive their own "teacher identity"?
3. If their perceptions of their identity as a teacher change during the four years of the course, how do they change? And finally:
4. How may the participant's perceptions change regarding their expectation to remain in the teaching profession?

To answer these questions, the research will first establish what the various influences on student teachers may be, and then examine their effect and the changes that they may cause.

1.8 Objectives

1. To explore the feelings and attitudes of students aiming to become elementary language teachers, Arabic and English, regarding:
    a. The effect (if any) of traditionalism/modernism on their language choice,
    b. the growth of a "teacher identity",
    c. their motivations for becoming student teachers, and
    d. their ambitions within teaching.
2. To find the views of these students regarding the public's attitude towards teachers, and the type of pressures they believe may make a teacher leave the profession.

1.9 Rationale

As indicated above in Section 1.1 the study is unique – no other researcher has examined the growth of teacher identity among this group of student teachers, nor looked at the reasons for their choice of language specialism. This means that this research contributes new knowledge in a unique area, and in a part of the world which appears to be growing in international importance (Abdouli and Hammami, 2017). In addition, the research has been completed in a country that is in itself unusual amongst others in the region for its views on both modernity and traditionalism (see also Section 1.2.2 above).

1.10 Theories and Theorising

In the opening section (§1.1 Background), it is suggested that *"the intent is to be both guided by theory and to create theory"* (p. 1). So, the theories that have guided are those on "identity" (see pp. 19-22) and "globalisation" (see p. 26) as well as those related to data analysis, but if theory has also been created, then it must be explained. The "observation" of the participants *"takes place within the context of theory and is always shaped by theory"* (Crotty, 1998, p. 33) – the starting point for research, not the finishing point, involves accepting a "position" according to this view. Crotty (1998) essentially explains, by paraphrasing Paul Feyerabend (1924-94), that *"if we want to examine something [that] we are using all the time, we cannot discover it from the inside"* (Crotty, 1998, p. 39) – an external standard is needed.

The initial "external standard" for my research were the theories of "identity" and "globalisation" and the interaction between them. The research was not carried out so that I would "know", but so that I would understand more (Feyerabend and others argue that "absolute knowledge" cannot exist). Thus, if a theory (such as cartesian identity, for example) needed to be modified to fit the data, then that modification effectively creates a new theory, which can later be tested by others. On this basis, the research does not create a "Universal Theory of Teacher Identity" that gives the stages of growth of that identity from entering university to becoming a qualified teacher. Instead, it creates a theory specific

to this student group that indicates any common characteristics that are seemingly connected to "being a teacher".

The process used for "theory creation" in this research is described below as being "inductive" (p. 42) because it considers whether the individual reference point can be generalised, rather than whether the general reference point can be made individual. Thus, the conclusions below (pp. 118-124) may be described as a theory of teacher identity amongst student teachers of language in the UAE. These theories are affected by the observation of the students, and the analysis of what they have recounted of their experience on their journey to become teachers. The difficulty proposed by many, from Feyerabend cited in Crotty (1998) through to Crotty himself, is that each of us has our own worldview – "we believe, but only I can know" – all are theories, all are valid, but none is "fact".

1.11 Conclusion

In this chapter, the background of the study has been examined, and the positionality of the researcher. The chapter has also given information on the way that teachers are trained in the UAE, and because so many of the elementary teachers in the UAE are female, it has briefly looked at the position of women in the Middle East Area – women in the Middle East Area are beginning to "break through" into male environments (section 1.4, above), and to reduce the gender inequalities which have been observed in the past. Partly because of the fact that all participants in the study were female, the researcher has tried to be sensitive to these issues – changes in the Middle East Area are another recent indication of the way in which women in the Arab world are beginning to alter and challenge the male dominated society of the region (Gallant, 2008).

Chapter 2 Literature Review

2.1 Introduction

The literature review also needs to be considered "in context", and thus the introduction has set out that context, with supporting literature, for a greater understanding of the situation in the UAE and other Middle East Area countries. This chapter begins with some definitions which are used or accepted tacitly throughout the literature review. In the literature review the concentration is on the subject matter of the investigation – an exploration of the literature regarding methodology and methods is included in chapter 3.

2.2 Literature Review and Review of Theory

The literature review was, necessarily, wide ranging in some respects but very selective in others. Identity has been studied by many from Descartes (Chimisso, 2003a) to Heidegger (1969), and within "identity" there are sub-divisions; professional identity, teacher identity, national identity, and many others – almost anything could have its own "identity" in this sense. Because of this, the sections of the literature review cover specific areas, and are limited to the topic in hand. Thus, it begins with sections on Identity and Teacher Identity before moving to other topics, including cultural influences on identity, language choices for teachers, job satisfaction, and globalisation.

2.2.1 Some Definitions

Some of the terms used in this study may need clarification.

2.2.1.1 UAE Culture

In the UK and the UAE cultures are very different. The UK, like most Western countries emphasises individualism, self-efficacy, and freedom of choice. Equality and equal opportunity are embedded in the culture to a high degree, and all of this affects the worldview of the individual (see also p. 15). In this sense culture means everything around us that we interact with, people, places, computers, media etc.

In the UAE, the emphasis is on collectivism, following rules, and obeying authority (whether governmental, family, or religious). Although it still incorporates all of those interactions listed above, those interactions also follow the same cultural direction. This is one of the main difficulties with this research – explaining one culture in the terms of another.

2.2.1.2 Traditional and Western Values

These are frequently mentioned, and also connected to the globalisation of education. Although only briefly discussed, the globalisation of education covers the way in which many developing countries accept and implement Western (particularly US) educational models. This has both supporters and critics (Furuta, 2020), but since access to education is now

viewed as a basic human right, globalisation of education is also used to convey the idea that education is being made available across the world.

The differences between Traditional and Western values are also very closely connected to the UAE identity discussed above, but also include cultural differences some of which are not mentioned above – Islamic banking (no interest charged or paid), the family being the centre of society, and the collectivism. In the West, "I" am at the centre of everything (Gonsalves, 2006) but in the MENA, collectivism is more common – "We, the Emiratis" are the centre, and the common good rather than personal gain are the emphasis (Hasan, 2005a)

2.2.1.3 New Teacher Identity

Identity is discussed in sections 2.3, 2.4, and 2.5, but the definitions used are based on Cartesian identity, the feeling of "who one is" and one's place in the world. It covers professional and personal issues. It is considered throughout to be a fluid or changeable concept and one where each individual has more than one "identity" depending on circumstances and position. Specifically, the students have entered college presumably thinking (in the appropriate language) "I am a student, I will be a teacher" and hopefully will end the course thinking "I am a teacher". This is what is referred to throughout as a developing teacher identity.

2.3 Identity

Identity is a broad-spectrum issue and requires a great deal of research and investigation, nevertheless, identity has a psychological and sociological aspect. Schwandt (2007) stated regarding identity

> There is a long … tradition of examining this concept of sameness and unity of self amid change and diversity (Schwandt, 2007, p. 144).

The above statement is in alignment with the notion of Chimisso (2003a), the latter argued that identity is the outcome of the interaction and engagement between subject, history, including religious heritage and geography, since specific inhabitants' territory form a determinate identity and society. However, cultural identities emerge in definite times and places and they are subject to change, development, evolution and in some cases disappear. The disappearance of cultural identities and their languages is due in many cases to invasions, colonisation, climate change and or major construction projects, such as dams – flooding an entire valley can disperse a unique ethnic group, and the diaspora may not retain the identity or language (Asgary, 2019). In addition, education can play a vital role in shaping identity:

> The teaching of history has been highly significant in the promotion of national identity; the type of history traditionally taught in many schools (political history) and the type of narrative it proposes (focused on the nation or on the

> nation-to-be) are particularly suited to making pupils identify with this past and present imagined community (Chimisso, 2003a, p. 54).

The creation and shaping of national identity through education is embedded in several ways, techniques and above all pedagogical and syllabus literature. Education often tries very hard, but sometimes in vain, to standardise identities (Arar and Ibrahim, 2016; Ljunggren, 2014); within an education system there is an underlying assumption of the citizen which the educators wish to create, so that the educational methods employed are aimed at making the learner think in predetermined patterns (Ljunggren, 2014). This in turn, leads to teachers within that system having a teacher identity formed by that system and their perceived place within it.

The study of professional identity within teaching has been examined in considerable depth, both within the UAE (Hopkyns, 2017) and in a cross-cultural situation (McNiff, 2012). Both of these researchers have provided insights into the sometimes-conflicting views of student teachers developing both a national and professional identity, but then, all "identities" are constructed from our experience of the world around us (Crotty, 1998; Heidegger, 1969) and sometimes require a deliberate acceptance or denial of aspects of that world. However, so many factors may impinge upon it that there is often considerable difficulty in describing what one means by a particular "identity".

In essence, the overarching concept of "identity" used throughout this work finds its origin in Cartesian identity – Descartes' (1596-1650) famous *"Cogito ergo sum"* – but influenced by Heidegger and the other academics mentioned above. It does not set out to make a definitive statement that "teacher identity is …", but to gather together and discuss some of the characteristics observed in students who are learning to be teachers of language in the UAE.

2.4 Teacher Identity

Kirk (2016) takes a similar view to that outlined above when he says:

> Research on teacher education… is often driven and guided by the local context… [but this] creates challenges when attempts are made to learn from the experiences of others (Kirk, 2016, p. 13).

In other words, teacher education, which is bound together with teacher identity by the education system according to Ljunggren (2014), as explained above, is not easy to compare cross-culturally. Kirk's (2016) view of cross-cultural learning and comparison of cultures seems to be that "teachers are what they are taught to be", not only in agreement with Ljunggren's (2014) view that the education system is intended to produce a "model citizen" with "model teachers", but essentially similar to Heidegger's (1969) view that identity is defined by existence (da sein). I believe that this may be partially overcome by the positionality of the researcher, if the researcher has been fully enculturated into both of

the cultures involved, (s)he may be able to see the direction in which the education system is driving in each culture.

Teacher identity has been studied – Beijaard *et al.*, (2004) Canrinus *et al.*, (2011; 2012), and more recently, Arvaja (2016) have all examined this in a European context, and Gilroy's editorial on *"Teacher Identity through Diversity"* notes that in many countries outside Europe,

> such teachers have a little social standing or prestige, often seen as babysitters, whereas the teachers themselves identified a number of roles that went far beyond babysitting. Their tentative conclusions include the suggestion that these teachers need to engage with their wider community so as to develop their professional identity more effectively (Gilroy, 2017, p. 2).

It is seen in much of this research into teacher identity that the situation in Europe is different to Africa and Latin America, and therefore perhaps elsewhere. Two studies in North America and Europe on the growth of teacher identity show this clearly – Espinoza (2015) (whose ideas are detailed more clearly in 2.5.1), and Stranger-Johannessen and Norton (2017). Espinoza (2015) gives a personal view of her own experiences, and Stranger-Johannessen and Norton (2017) worked in North America and Europe with "The African Storybook" (ASb). Stranger-Johannessen and Norton (2017, p. 45) observed how other student-teachers changed: *"Teachers' shifts of identity were indexical of their enhanced social and cultural capital as they engaged with the ASb"*, leading to the conclusion that *"the enhancement of language teacher identity has important implications for the promotion of multilingual literacy for young learners in African communities"*.

2.5 Cultural Influences on Professional Identity

Some of "teacher identity" comes from "social standing" (Gilroy, 2017), and this does vary with culture. Culture always has an influence on identity (Chimisso, 2003a), and professional identities are no exception. As Hargreaves (2009, p. 217) points out *"Teachers are entrusted with the task of ensuring children's intellectual growth and preparing each new generation to meet the challenge of the future"* and as such ought to enjoy high status in any society. Unfortunately, this is not always the case, and in many cultures, there is an ambiguity about the professional status of teachers – many perceive the job as being easy, and something anyone can do (although there are no exact figures for this, all of the first year students questioned said that before starting the course, they too, believed this).

The difficulty of assessment of "status" is not easily overcome, as it is not necessarily linked to remuneration levels (Hargreaves, 2009), therefore this could be a research subject in its own right, but the following sub-sections indicate some of the complexities regarding status facing teachers generally and in the UAE (Hayes and Al'Abri, 2019).

2.5.1 General

Espinoza (2015) gives the viewpoint of a student teacher who describes herself as a "Latin-American (Iranian)"[3] *"navigating the structures of diversity in a white world"* (Espinoza, 2015, p. 146). This view gives an insight into some of the differences which only those from "inside" a culture can fully understand and perceive. This "inside" perspective is one of the potential strengths of bi-lingual research (Holmes *et al.*, 2013), but nevertheless it is essential that, as far as is possible one culture is described in a way which a different culture may be able to understand.

This is one area where my positionality and history may be helpful to the reader. Where Espinoza (2015) talks of her difficulties of *"navigating"* in an alien environment, I experienced similar obstacles when I came to Europe, and a teacher from England may encounter something of this nature if working in the UAE. The full immersion in both cultures is what enables Espinoza (2015) to make her feelings known, and it is my advantage with this work. I understand both cultures and have experience of both teaching environments (UAE and England), so may bring a better insight to the data.

2.5.2 UAE

Some of the specific cultural influences in the UAE arise from whether a career or job is believed to be "suitable for a woman", limiting the choices for female students (Hillman and Ocampo Eibenschutz, 2018; Kemp and Zhao, 2016; Khan *et al.*, 2017). The events of the "Arab Spring" of 2012 led to some students believing that the entire Middle East Area would become how they imagined America to be (Arnold, 2016) – but in analysis, little has changed in the UAE about how teachers see themselves, and how others perceive them (Kemp and Zhao, 2016), a situation that has different connotation for male or female students, and for the age-groups that they will teach. However, this study is examining elementary school student teachers, so that is the group that has been examined in depth.

2.6 Language Choices in Relation to Professional Identity

Language teachers may perhaps see their identity slightly differently from "teachers" in general because of their specialism. In England, for example, language teachers often need to be specialists, as without this their language skills may be too limited. This is contrary to the situation in many disciplines in teaching –

> in both sectors [Primary and Secondary], it is more usual than not to have a non-specialist teaching the subject [Physics] (Gilroy, 2017, p. 1).

Although in the case of secondary teachers this usually only applies in shortage areas, such as physics (cited by Gilroy, 2017 above), and the government policy is to increase the

[3] Katherine Espinoza is an alumnus of the University of California, Riverside (UCR), and has both Latin-American and Iranian cultural heritage.

number of specialists in the key areas (Maths, Science, and Foreign Language) in primary schools (DfE, 2013).

In England, schools are theoretically permitted to teach almost any modern foreign language, since the legal requirement at Key Stage 2 and Key Stage 3 is:

> Teaching may be of any modern or ancient foreign language and should focus on enabling pupils to make substantial progress in one language [KS2]… Teaching may be of any modern foreign language and should build on the foundations of language learning laid at key stage 2 [KS3] (Long and Danechi, 2019)

so notionally, the teacher has a wide range to choose from, although in practice the usual choice is "modern European languages" – often Spanish, French or German (Tinsley and Board, 2016), as it is decided by the school, rather than the teacher. Nevertheless, despite this limitation, the choice is still wider than it is for a language teacher in the UAE, who must choose either English or Arabic.

2.6.1 Arabic and English language teachers in the UAE

In the UAE, teachers are "specialists" from the start of their training (UAEU, 2014), and the language choices are more limited than in England – Arabic or English. These are the language of the country, and the language of business, and teaching begins at an earlier age than is usual in England (with notable exceptions, where children may begin to learn English as another language during the Early Years Foundation Stage (EYFS) (DfE, 2017)). Children in the UAE are legally obliged to start school in the academic year in which they turn 6-years-old (UAE Ministry of Education, 2015-2016), and language studies begin in that year. There is a perception in the Arabic and Islamic culture that Arabic is a holy or religious language (Rezvani, 2011) and that, since English is the language of business, no other languages are needed. Government institutions have the obligation to present documents in Modern Standard Arabic, but private companies almost exclusively use English (UAE National Bureau of Statistics, 2015). There has also been a long practice of following the American educational system within the UAE, which has also emphasised the use of English. Although this is not a comparative study, examining these differences may bring more clarity to some of the points raised in this study, by demonstrating that differences of focus in the education policy of a different nation can be understood by immersion into the culture.

2.7 Job Satisfaction

There have been studies of teacher job satisfaction in the UAE and other MEA/GCC countries (Al Nuaimi *et al.*, 2015) and in Europe (Canrinus *et al.*, 2012). The latter of these studies also looked at the impact of job satisfaction on "teacher identity", but neither of them directly addressed whether there was any direct link between levels of job satisfaction and

teacher retention Canrinus *et al.* (2012) provided Table 2 (below) showing the inter-relationship between the factors they examined regarding teacher identity and satisfaction.

Variable (N=1,214)	SD	1	2	3	4	5	6
1. Relationship satisfaction	0.55	-					
2. Satisfaction with salary	0.71	0.26*	-				
3. Responsibility to remain in teaching	0.58	-0.05	0.03	-			
4. Affective occupational commitment	0.62	0.57*	0.22*	0.12*	-		
5. Change in level of motivation	1.00	0.30*	0.11*	0.01	0.40*	-	
6. Classroom self-efficacy	0.62	0.21*	-0.11*	-0.04	0.26*	0.15*	-
*p<0.01 (two-tailed)							

Table 2: Canrinus et al., 2012, findings regarding teacher identity and self-efficacy. Source: Canrinus et al. (2012, p. 124)

These figures do show the importance of salary, but as Canrinus *et al.* (2012) point out, the issue is not simple, since salary actually has the weakest correlation, except that when self-efficacy is perceived as high, there is a greater dissatisfaction with salary and benefits.

Teacher retention has been studied by many (*e.g.* Buchanan *et al.*, (2013); De Stercke, Goyette, and Robertson, (2015); Zhang and Zeller, (2016)), and it is clear from other studies that when students decide to become teachers they intend to remain in the profession (Sharif, Hossan, and McMinn, 2014). It seems, then, that, as students and newly-qualified teachers there is an intention to remain in the profession, and job satisfaction is high, so the question that arises is "what changes?" because across the world, teacher retention is statistically low, and in the UAE particularly so (Ryan, 2014) – the OECD average is around 20% (UNESCO, 2011), but figures from the UAE estimate 30%, and in some schools 60% (Edarabia, 2011).

The difficulty facing researchers into both job satisfaction and teacher retention is that there are no apparent incipient signs of discontent amongst students or young teachers, so there is no easy way to correct whatever is in the process of going wrong – it has also been suggested (personal communication from former teacher) that some teachers who leave the profession still say that job satisfaction was high and was not their reason for leaving. Although this is not an academic source, it does coincide with figures for North Carolina in the USA, where only 21% of those who left teaching were dissatisfied (Brenneman, 2015). If this is true, then it makes the problem of teacher retention even more difficult to solve, since job satisfaction is meant to be the main driver in job retention in all professions (Fluegge, 2008).

2.8 Culture and Globalisation in the MEA

Globalisation is a term often used academically to express the way that economies and cultures have been drawn closer together, particularly in modern times (Held and McGrew,

2003), but is also used to mean "Westernisation" or "Americanisation" (Mir, 2019). It has both positive and negative connotations, for example, Said (1979, p. 323) stated *"The Arab world today is an intellectual, political, and cultural satellite of the United States"* to emphasise one aspect, which, although dated, still has some currency. Whichever view of globalisation one takes, the end result should be that differences become less important as the world becomes more "multicultural" – the difficulty is that there also seems to be a counter-movement where ethnicities become increasingly important (Chimisso, 2003a). Because of this, globalisation is not given a single definition in this work –

> Few contemporary phenomena elicit such political and academic controversy as globalization. Some consider it the fundamental dynamic of our epoch, a process of change which is to be promoted, managed or resisted; by contrast, others consider it the great myth of our times, a notion which misrepresents and misconstrues the real forces which shape our lives. In the public sphere especially, the idea of globalization is creating a new political faultline around which politicians and political parties of all persuasions seek to mobilize public opinion (Held and McGrew, 2003, p. x)

The Middle East area (MEA) has a long history of culture, and also of imperialist rule from the West (Said, 1994). One difficulty with any analysis of the region's culture is that there is a difficulty in describing any culture or civilisation from the viewpoint of a different culture or civilisation. Multiple examples of this difficulty were cited by Said (1994) who notes that very often in Western-centric writing one regularly encounters stereotypes:

> "the African [or Indian or Irish or Jamaican or Chinese] mind;" the notions about bringing civilization to primitive or barbarian peoples, the disturbingly familiar ideas about flogging or death or extended punishment being required when "they" misbehaved or became rebellious, because "they" mainly understood force· or violence best; "they" were. not like "us," and for that reason deserved to be ruled (Said, 1994, p. xi).

This difficulty, of understanding an alien concept, has also led to globalisation being compared to a form of colonialism (Petras, 2001), but is also an insurmountable difficulty. The difficulty which Said (1994) and De Burgos (2014) see with "culture" is that it tends to be separated from reality, and is what makes "us" and "them", and that and historically, the culture of the Middle East goes back so far that, at times, the "Western" criticism of that culture suggests that it is outdated, and, in his view, much that is written raises many additional questions.

Even in the twenty-first century, with globalisation being the driving force, there is no "world" culture, or "world" language – a good thing, perhaps, but nevertheless something which still makes it difficult for a member of one culture to describe, in the language of another culture, the nuances of difference and similarities between the two. The problems that this leads to are manifold and continue to multiply in spite of (or perhaps because of) the best efforts of politics and religion – both Christianity and Islam are peaceful religions,

but still contain that isolationist element of "us" and "them", extremes which cannot be reconciled. Thus, as the MEA becomes more Westernised or globalised, there is still a strong current of resistance, and a desire to return to "better times". This is perhaps also a factor in the rise of the radical groups in the region and across the world (Bhui, Warfa, and Jones, 2014), since the causes are neither clear nor obvious.

Although Preventing/Countering Violent Extremism (P/CVE) is regarded as an important area throughout the GCC, with full government support, and is part of the teacher training, the causes of radicalisation which may lead to extremism still require some deeper research – Bhui, Warfa, and Jones (2014) showed that there was no apparent correlation with poverty, migration, poor self-reported health or common mental disorders which had previously been considered to be likely causes, and other researchers (E.G. Jones, 2017; Reidy, 2019; van den Bos, 2020) have suggested that perhaps radical groups appeal to young men and women who feel that they have no way to change the world, despite being able to see what is wrong with it. Whatever the underlying reasons, if P/CVE is to be successful then those reasons must be uncovered and examined.

2.9 Summary of Key Influences on This Study

Some parts of the literature have made more of an impact on the direction of the research than others – particularly in the area of "identity", which has been discussed for more than four hundred years since *Cogito Ergo Sum* (Descartes, Cited in Chimisso, (2003a)) through to *Da Sein* (Heidegger, 1969) and beyond. On this subject the views of Chimisso (2003b) and Crotty (1998) have guided, but input on building identities (Antonsich, 2013; Arvaja, 2016), teacher identity (Beauchamp and Thomas, 2009), National identity (Arar and Ibrahim, 2016), and imposed identity (Said, 1979; 1994), amongst others, have featured heavily in the literature for tracing the emerging teacher identity of the participants. That "identity" is not one thing, but a process, has been suggested as the basis for the discussion, but the influences on identity have been shown to be wide-ranging.

It has also been suggested that ""*Weltanschauung" or world-view"* (Crotty, 1998, p. 94), and the difficulties of expressing one culture and language in the terms of another (Holmes *et al.*, 2013) have added to the difficulties of both the research and the interpretation of the experiences of the participants. In addition to these works and their influence on my beliefs regarding identity, the work of Held and McGrew (2003) on "globalisation" has been invaluable – and the influences of "imperialism" (Petras, 2001; Said, 1994) on globalisation and education (Au and Apple, 2004) throughout the *Age of Development* (Katz, 2018) have also been major influences. Overcoming the obstacles of worldview, culture and language have not been easy, and have been influenced by many of the academic works cited in this chapter.

Because of my interest in linguistics and communication, those influences on cross-cultural and language barriers have included (alphabetically, among others); Andrews (2013), Androulakis (2013), Asker and Martin-Jones (2013), Bashiruddin (2013), Cho (2014), Fairclough (2006), Hasan (2005a; 2005b), and Holmes *et al.* (2013). This list is far from exhaustive but represents some of those whose work has attempted to overcome the barriers of language, time, and place to allow "outsiders" to understand inside views. I cannot claim to have expressed the world-view of myself or the student participants in a way that "everyone" can understand, but I hope that the guidance of these authors and other academics have allowed me to provide an insight into those views.

2.10 Conclusion

The literature reviewed has covered many aspects or facets of life as a teacher and as a student, both in the West and in the Middle East. It has demonstrated that even education cannot truly be considered as "universal" since what an individual learns is affected by what (s)he already knows. The idea of *"da sein"* (Heidegger, 1969) being the keystone of identity makes it all the harder for us all to understand one another, since each person has an entirely different ""*Weltanschauung" or world-view"* (Crotty, 1998, p. 94).

In addition, the literature reviewed has shown that, although job satisfaction among teachers seems to be high, it does not prevent them from leaving the profession. Students and new teachers often express the idea that they will always be teachers, and yet very few remain in the profession for their whole career. The questions 6 and 8 in the interviews asked about the effects of the course on the individual student, but there has been very little research into how a teacher identity is formed, and no reference for this could be found. There was also nothing on what influences young UAE residents to become teachers. There has been some evidence that teaching is seen as "women's work" in the UAE, and that this may be changing. However, is worth noting that even in "enlightened" or "educated" countries such as Sweden and Northern Europe, some jobs are still perceived as gender-specific (Johansson, 2016; Guy and Newman, 2004).

This research cannot hope to change these points, but awareness and discussion of considerations of gender and culture must be seen as helpful in the process of human advancement. The idea that there may not be a universal answer is also worthy of debate; if there is an answer that fits the whole world, do we not first need to understand one another's point of view? Yet the literature suggests that this may not be possible, or at least is very difficult.

Chapter 3 Methodology and Research Design

3.1 Introduction

This chapter is intended to give the reader an overview of the methodology, methods, and research design, and to justify the choices made in these areas. It also details the data collection methods used, and the rationale for their use. Here, too, there is a discussion of the impact of the research questions on the methods used. From these choices, the chosen analysis and data display, discussed in the following chapter, are a logical progression.

3.2 Unique Aspects Within Chosen Methodology

Within the chosen methodology which follows, this work is intended to make some unique contributions beginning with the respectful Islamic interviewing of young Muslim Women by a male interviewer. This included offering the choice of language (Arabic or English) for each interview. The interviewing was liturgical[4], Sharia interviewing – there was no recording equipment present due to local conventions (see section 3.6.2), and all Sharia conventions were followed regarding being alone with a woman, which provided the requirements for interview context (*i.e.* the one-to-one interviews were conducted in an office with windows so that the interview was carried out in full view of colleagues and classmates of the participant, and with the office door slightly open).

3.2.1 Creating and Following Theory within Methodology

This unique aspect of the methodology, Sharia compliant and sensitive interviewing of young female students by a male researcher, was another area where theory was both followed and created (see pp. 1 and 14). It was necessary for me to understand the requirements of the students and of Sharia law – hence, to follow theory – and also to discover a way to make it possible – hence, to create theory. This is an area where a contribution has been made by this work, so that other researchers in the field of education and teacher identity may be able to gather data from sensitive sources without causing difficulties for the subjects or participants. If so, this may, perhaps, lead to a better understanding of the "other" in cross-cultural situations.

3.3 Chosen Methodology

3.3.1 Ontology

In the literature review, the importance to this work of Heidegger's (1969) "da sein" is discussed, and Heidegger, regarded as *"one of the twentieth century's most rigorous questioners of ontology"* (Gonsalves, 2006, p. 425) has featured throughout the philosophy

[4] Liturgy in Islam (Khan, 2013) "The core Islamic liturgy is uniform and simple. However, the core is supplemented by other forms of prayer, both individual and communal, that provide us with a wide spectrum of practice"

of the research. Gibbs (2010, p. 387), suggests one purpose of education is *"a way of averting what Heidegger refers to as the abandonment of being in the face of machination"*, (machination = Machenschaft = self-making) a concept of self-identity that tends to widen the gap between "us" and "them". This individuality of purpose is also highlighted as problematic, creating the *"Nation as I-land"* (Gonsalves, 2006, p. 425).

"Da Sein" (Heidegger, 1969) is "existing with others" and Gibbs' (2010) emphasis is that, by teaching young people to think and question existence it should be possible to avoid the Machenschaft of a *"technological way of being – calculative, seeing others as a means to an end and as a resource"* (Gibbs, 2010, p. 425). All these issues are part of identity, whether that is national identity, teacher identity, or personal identity, and as such are important to the ontology of this research. Linking ontology to epistemology in *"a double spiral that allows the contribution of a conceptual model and the development of an innovative tool"* (Fidalgo-Blanco, Sein-Echaluce, and García-Peñalvo, 2015, p. 266) – a tool for the management of knowledge once the knowledge has been gained.

3.3.2 Epistemology

The research is based around four groups of students – students who have chosen to learn more about the world, themselves, and teaching. This, according to Pereira (2019, p. 77) *"builds on the assumption that we are living in a time of crisis in modern institutions"* and that this crisis is caused by *"loss of social legitimacy of the conventions and the corresponding rules about the social relation that supports the socialisation work of those institutions"* (ibid, p. 77). The society and culture of the UAE still adheres to tradition in this respect, but the research examines the growth of identity, specifically teacher identity, and identity is, to some degree, comparative – what "I am" is often defined by what "I am not" (Shah, 2019). Thus, knowledge of identity requires knowledge of the "other".

That these students have knowledge of "others" is not a "given" – despite the speed of communication and the range of resources available, Bhatt and MacKenzie (2019, p. 302) state that *"particular digital literacy practices pave the way for the construction of ignorance"* which student education needs to overcome. The difficulty is that, when one searches for information (*"Google it"* in the words of Bhatt and MacKenzie (2019, p. 302), one finds what one is directed to by the algorithm of the search engine. This can then construct ignorance because vital information may be deliberately excluded. The idealisation of *"the objective pursuit of singular truths"* (Ng *et al.*, 2019, p. 1049) has been shown to have similar problems, returning us to the view of Gibbs (2010) that asking questions and thinking are the only ways to advance knowledge.

3.4 Case Study Methodology

3.4.1 Paradigm – Located Case Study

This is qualitative research, based on a case study of the teacher training course at the UAEU – four student groups: 1. 1st year English teacher students, 2. 1st year Arabic teacher students, 3. 4th year English teacher students, and 4. 4th year Arabic student teachers. Thus, before interviewing the participants and collecting data I first had to understand the location (the UAEU) where the case study would take place, because location has a major effect on context and results (Rhodes and Brundrett, 2006).

The UAE was chosen for the location of the study, as detailed in section 1.2.2, and a single case study was the chosen vehicle for the research. Therefore, the justification is two part, the first answering the question "why a case study?" and the second justifying the use of a single-case rather than a multiple-case study. Yin (2014) states that:

> The more that your questions seek to explain some present circumstance (e.g. "how" or "why" some social phenomenon works), the more that case study research will be relevant. The method also is relevant … [for] … extensive and "in-depth" description (Yin, 2014, p. 4).

This provides a clear indication that the case study is the correct way forward, but why a single case rather than a multiple case was chosen still requires a justification. The first, and simplest justification is that although the UAEU is not the only University in the UAE to offer the B.Ed. teacher training, it is the country's foremost university and developed the curriculum for the B.Ed. degree (UAE Ministry of Education, 2013-2014). This fact inclined my ideas towards the single-case study, particularly to gain Yin's (2014) "in-depth" description.

3.4.1.1 Justification of the Case Study Methodology

Choosing a single-case study for gathering data may appear counter-intuitive, because one would think that using multiple cases would provide a more balanced description of the problem (Mariotto, Zanni, and Salati Marconde de Moraes, 2014), however, it has advantages over a multiple-case study. Among those advantages is that it allows the researcher to build a closer relationship with the study's participants, and by doing so, gather data that is more detailed. Because of this closer relationship, the data is, according to Mariotto, Zanni, and Salati Marconde de Moraes (2014) likely to be more closely related to the topic and is more unified than from a multiple-case study. Mariotto, Zanni, and Salati Marconde de Moraes (2014) point out that, because the researcher is moving from the details of a single individual, or small number of individuals, out towards a wider application any result or assumptions are inductive rather than deductive.

In this particular case building a closer relationship with the participants is relative – the Sharia interviewing already described clearly precludes any personal relationship, but nevertheless, by limiting the study to one group of students from each category from one university did allow me to develop a closer understanding of the participants. This aspect, where the researcher gains closer knowledge of the participants, is also, according to Balfour, Rule, and Davey (2005), one of the reasons for the popularity of the case study as a methodology among post-graduate students.

One alternative to the case study methodology would have been survey methodology. The survey and the case study are both separate methodologies (Groves, et al., 2009; Miles, 2015) (although Bryman (2008) considers the survey to be a method, and Miles (2015, p. 309) says that the case study is *"method and methodology"*), but using survey methodology alone would not have provided sufficient context. To provide the context, a cohort study (although only a group of students was studied, not an entire cohort), which is *"is a type of nonexperimental or observational study"* (Setia, 2016, p. 21). Combining a case study with another methodology in this way can result in some very complex considerations (Donnelly & Wiechula, 2012).

At the beginning of the study, one group of participants (year 1 English and Year 1 Arabic) do not have the outcome of interest (a teacher identity), because they have not been exposed to the training course. They are observed (interviewed) at the start of that exposure and after a period of exposure to the course. The second group (year 4 English and year 4 Arabic) may have the outcome of interest, because they have been exposed to three years of the course. Nevertheless, they are observed (interviewed) at the start of their final exposure and again as close to the end of the course as possible. This double observation (interview) of each group being exposed to a course (in this case the university course in teacher training) is therefore necessary. This study is a kind of retrospective study combined with a prospective study (Setia, 2016) because although the study was not going to be longitudinal, this helps to indicate that there may be change over time.

This process of interviewing twice is justified because the aim is to explore the way in which a teacher identity develops over time, and any differences in that development apparently caused by the course itself. Since the study is viewed as an opportunity to reflect on the sense students are making of "being a teacher" at two specific points in their professional development it was not intended to follow a group of student teachers of English and a group of student teachers of Arabic throughout the whole four-year course.

However, instead, two separate groups were formed: student teachers in their 1st year, and student teachers in their 4th year. Each group was sub-divided into student teachers of Arabic and student teachers of English, each group and sub-division was observed (by

interview in the manner described below in section 3.6) at the start and in a follow-up as described above. This allows a comparison of changes within each group, as well as a comparison between those in their 1st year and those about to graduate.

Although the case study is an often used and appropriate methodology in higher education, concerns have been raised about the ways in which the case study is used and reported:

> We have argued that case-study research in the field falls short of its promise due to a lack of theorizing about the research methodology or an understanding about the methodology (Corcoran, Walker, & Wals, 2004, p. 7)

In view of this criticism, for this case study the theories regarding case studies in general (Yin, 2014), multiple case studies (Gustafsson, 2017), and single case studies (Mariotto, Zanni, & Salati Marconde de Moraes, 2014) have been carefully considered. In addition, the views of other scholars on specific aspects of the methodology have been considered – Mendaglio (2003, p. 1), for example, considers the case study to be *"a vehicle by which researchers enable our hearing of the voices of gifted persons"* and therefore particularly apt in an educational research setting.

Finally, the single case study approach is analysed by Snyder (2012), and found to be a robust methodology. The alternative to the single-case study is the multiple-case study which is also regarded as a useful research tool (Gustafsson, 2017), but in this context of the UAE, with the university leading the drive to improve the level of education in the country and increase the number of teachers made it a suitable candidate for the single-case study. Therefore, the university was approached, and accepted the research proposal (see Appendix I). As noted above, the single-case study allows the researcher to get closer to the participants, and to reach a full and deeper understanding of the topic, whilst at the same time allowing questions around the subject area to be considered as well as the main research questions - overall, a single-case study means a deeper investigation and an evaluation specifically designed for this thesis (Gustafsson, 2017).

3.4.1.2 The Case in Question

The idea that this is a case study has been made clear, but the type of case study and the actual case need clearer definition. This is a located case study, in that it is a case within the UAEU, and although the results may be transferable, it would first be necessary to understand the conditions that pertain to this situation. The case itself is four groups of student teachers at the UAEU, two of the groups being in their first year of study, and two being in their final year of study. The element that ties these students together into a "case" is that they have all chosen to specialise as language teachers at the elementary (primary) school level, with one group in each year specialising in teaching English (as a second or additional language), and one group in each year specialising in teaching Arabic.

From this acceptance of the students as a case, the data collection and analysis methods (described below in sections 3.5 onward) are suitable for ensuring that the research questions are answered, and the research objectives achieved. Considering this as the case in question also leads directly to the conclusions reached.

3.5 Ethical Good Practice

Research should always follow an appropriate code of practice, and in the UK guidance on ethical research in education is provided by the British Education Research Association (BERA) who publish guidelines for researchers (BERA, 2018). This research followed those guidelines, because although it was carried out outside the UK it was for a UK university, so the guidelines were appropriate, because educational research submitted to a UK university must follow these guidelines. That said, it was also necessary to follow any ethical guidelines from the UAE, since that is where the actual data was gathered, and therefore the data must be gathered in a manner that follows the local guidelines. There were no conflicts between BERA (2018) and the UAEU code of ethics, the two are complementary. The relevant section of the UAEU "Faculty Code of Professional Ethics" has been included as Appendix VIII: UAEU Code of Professional Ethics.

3.5.1 Ethical Issues around This Research

The guidelines are essential, but every research project is different, and these differences require the researcher to consider the ways in which specific circumstances and issues may affect the application of the guidelines. The major ethical issues which arose from the circumstances of this research are considered below.

3.5.1.1 Power Balance

This was potentially an issue, because the intent was to try to make the participants feel relaxed and comfortable, and, as explained above, the circumstances of our meetings were unusual. The UAE like most of the MEA has a high power-distance (Hofstede, 1981), and students expect to be told what to do by authority figures. Thus, if I was viewed as an authority figure they would not relax and may try to tell me what they believed I wanted them to say. This was the reason that I spent a lot of effort trying to get the participants to view me as an equal, despite my age and gender.

The power balance consideration is also relevant to the issues of consent, participation, and withdrawal (Lukes, 2005), discussed next. This is also due to the power-distance, because the student teachers are more familiar with the concept of being told to participate than that of being asked if they would care to participate.

3.5.1.2 Consent, Participation, and Withdrawal

For student teachers in the UAEU, Informed consent is a new concept – they have been through a school system where the teacher does not ask pupils to participate in classroom

research, (s)he tells them that it will happen and expects them to take part. Sometimes experiential learning is used in Western schools and colleges and if not regulated, these *"exercises involve the exploitation of power"* (Wright, Forray, and Lund Dean, 2019, p. 262), but this is the usual situation in a country with a high power-distance. Authority orders, subjects obey. Thus, when volunteers were needed to participate in this research, the class tutor or the dean could have simply told six students in each group to take part.

This would not have been appropriate, since the BERA (2018) guidelines require participants to give their informed consent. Therefore, before asking for volunteers from each group, all the students in the group were given the information sheet (Appendix IX, p. 155) printed in English and Arabic. Thus, when I selected the participants and explained once more that there was no compulsion to participate and that they had the right to withdraw I could be sure that they chose to participate, and that their informed consent was meaningful. Avoiding the *"exploitation of power"* (Wright, Forray, and Lund Dean, 2019, p. 262) in this way, and by anonymising the students I was able to be certain that the validity of the data was not compromised.

In education research, informed consent and the right to withdraw are part of the process of creating a partnership between the researcher and the practitioner (Getenet, 2019), and are particularly important when research is carried out within the class time (Schnurr and Taylor, 2019). That was not the case with these student teachers, but it was essential to make them understand the basic principle of informed consent.

3.5.1.3 Security and Anonymity of Data

The security and anonymity of the data was addressed in two ways. None of the participants names were associated in any way with the identification code used (*i.e.* the allocation of ID for the purpose of identifying the speaker in an interview cannot be traced to a specific individual). In order to keep the anonymous data secure, and to comply with the Data Protection Act (2018), as well as the University code of practice, the data was stored on a password protected drive that cannot be accessed by any other party.

The security of the data and the safety of the participants were paramount throughout the research. The design of the study is such that, although it would be possible to narrow down the participants to members of a specific cohort, it would not be possible to tell the actual participants or their contributions, even by studying the raw data.

3.5.1.4 Briefing and Debriefing Participants

Briefing the participants was not accomplished by simply handing out bi-lingual information sheets. The information sheet was handed out to every student before the participants were selected, but those who were selected were then briefed about what to expect during the interview. As Naveed *et al.* (2017, p. 773) put it:

> International and comparative education researchers engaged in cross-cultural settings are constantly challenged by on-the-ground realities of fieldwork.

Essentially, as part of the briefing, I had to develop a relationship with the participants, and try to overcome the differences of gender, age, and perceived officialdom discussed in section 1.2.2. Naveed *et al.* 2017, p. 789) describe the two processes as *"Emotional negotiations"* and make it clear that in cross-cultural research the procedure is useful for the researcher and the participants, used as *"a strategy to defeat [their] emotional experiences"* (ibid, p. 789) and prevent these from distorting the data.

Put another way, the briefing and debriefing uses reflexivity to try to minimise the effects that age, gender, etc. have on the perceptions of both parties in the interview (Golob and Makarovič, 2019). As the researcher, I used a reflexive approach, always questioning my own reasons, assumptions, and motivation (Reid *et al.*, 2018), which made the debriefing process quicker, and in some ways easier. By the end of the interviews, the participants and I had a mutual understanding of the purpose of the research.

3.5.1.5 Following the Guidelines

In section 3.4, the need to follow the BERA (2018) guidelines and the UAEU code of professional ethics (Appendix VIII) was mentioned, without going into detail of what the guidelines say or how they could be followed. The opening paragraph of BERA's (2018) webpage says an educational researcher must *"operate within an ethic of respect for any persons – including themselves – involved in or touched by the research"* (BERA, 2018, p. np). The aspects of the methodology discussed in section 3.2, and the method created in 3.5.2, below, were intended to, and succeeded in, show respect for the participants, the UAEU, and the traditions of the UAE.

The difficulties of completing the interviews whilst complying with this ethical stance have been discussed above (§3.2), although perhaps the most difficult was that around ensuring that the concept of consent and non-compulsion (§3.4.1.2). This was overcome in the briefing, and although none of the participants dropped-out, the freedom to do so was emphasised again before the second interview. In brief, the other aspects of the guidelines were not hard to follow, as these can be summed-up as:

1. Responsibilities to the participants.
    a. Consent, Transparency, and Right to Withdraw
    b. No incentives were offered or given
    c. No harm could arise out of participation
    d. Privacy, Storage, and Disclosure were explained
2. Responsibilities to sponsors and stakeholders
    a. The method is carefully designed and explained

3. Responsibilities to other educational researchers

All these issues are important, and the list does not imply any order of precedence. The UAEU code of ethics contains the same issues as BERA (2018).

3.5.1.6 Learning from the Experience

This is arguably the most important part of the discussion of ethical issues, and I will emphasise that not only did this research teach me about some of the ethical dilemmas facing a cross-cultural researcher, it will also help others who are carrying out this type of research. This is because I have detailed each of the difficulties or problems which arose and explained how each was overcome. This gives other researchers a forewarning of some of the issues they may face, although each research situation is unique.

3.6 Methods Used

Within the methodologies laid out above, it was then necessary to select suitable methods for the research. This includes methods of data collection, methods of data analysis or interpretation. The following sections detail the way that the methods were selected and used. The case described was a group from year one and a group from year four of students at the UAEU who are taking the four-year Bachelor of Education degree before becoming teachers in the UAE. This involved a series of semi-structured interviews. These were completed in early November 2016 with a follow-up almost four months later in late February 2017 – although a relatively short time it represents one third of their academic year, and it was hoped that the data analysis would show that it was a period of sufficient duration to show both consolidation of the data and differences between individual students preparing to teach Arabic or English within each group.

3.6.1 Language of Instruction and Choice

This section aims to explain why some interviews were conducted in Arabic and others in English, and the way that these two languages are taught and used in the UAE. This needs to be considered alongside the data analysis later in the following chapter. Using MSA (see the note at the beginning of the work) when collecting my data removed the need for any additional interpretation and removed any issues of language variety or any underlying prejudice against a specific dialect, which could even be a sub-conscious reaction.

The language of instruction at the UAEU is English, although all UAE Nationals use Arabic as the official language, therefore students were given a bilingual information form and were offered a choice of language for their interviews (Arabic or English). It was also of interest to the study, since the choice of language of an individual student may have been connected to issues of identity, with the main consideration that the students would be able to choose whichever language they were most comfortable with. The interviews were then conducted in either English or Arabic according to their preference, with student teachers of

Arabic all choosing Arabic and student teachers of English all choosing English. This meant that, with the Arabic student teachers, the interviewer also acted as translator, as the research was in English. Holmes *et al.,* (2013) argue that this "double role":

> also brings opportunities… these researchers are able to mediate between different linguistic worlds, identify areas of methodological concern, and develop higher levels of ethical sensitivity with regard to the complexities associated with research of this nature (Holmes et al., 2013, pp. 287-288).

Each of the issues raised by Holmes *et al.* is demonstrated and discussed in the sections which follow.

The main reason for offering the choice of language was to make the interviews as natural and comfortable as possible since the aim was to make the interviews "conversational" (Kvale, 1996), but because the student teachers of Arabic chose to be interviewed in that language, this *"double role"* became a major characteristic of this research, since it was a role that was assumed for half of the data collection – Arabic as a language also has many directly cultural aspects, and I was able to have an insight into some of the stated ideals of education in the UAE, complex issues which include *"inculcating pride in Arab nationalism, the nation itself and the homeland"* (UNESCO, 2011, p. 1). An example of this is seen when the common idiom is used and an Emirati says that Arabic is important because it *"is the tongue of my Mother"* – this expresses a greater level of Arab national pride than the simple English translation implies, with connotations of "Mother country", "Motherland", and the importance of Mothers in the continuation of the nation.

3.6.1.1 Interview notes

The interview notes were hand-written at the time of interview, because of the restriction preventing the interviews from being recorded. This is a cultural restriction and is explained in more detail in a following section but led directly to the hand-written notes. Where the interview was conducted in Arabic, the notes were in the same language mainly in order to preserve, as far as possible, the wording actually used by the students. These were then translated, immediately after the interview, and an English reconstruction of the interview was typed for analysis in conjunction with the original notes. The translation was carried out as soon as possible while the memory of the actual interview was still fresh. The interviews in English were noted in English for similar reasons – additionally, in both cases, this made it easier for the students to be certain that what was written in the notes accurately reflected what they had said, a facility offered to every student and accepted by most – no student checked her entire interview, but every student asked to check at least one of her responses. In addition to writing the responses onto the interview script, I also made "field notes" about the behaviour of the students during the interview (*i.e.* expressions before and

during answer, and when others were responding). An example of the Arabic field notes (with translation) can be found in Appendix III.

3.6.2 Creation of a Suitable Method

As already noted, a new approach was needed for an older, male researcher to successfully and respectfully interview these female students. Throughout the data collection, the views and feelings of the individual participants were fully respected – if they wished to speak Arabic, Arabic was spoken, and to further respect the individuals involved, the notes were shown to the participants to ensure that nothing had been added or missed.

The participants were also shown the questions in advance (a few minutes before the interview) that they would be asked during the interviews, one of the approaches to semi-structured interviews suggested by Galletta (2013), as it can reduce the tension in the actual interview. Although there were obvious differences between the interviewer and the students, I tried to emphasise the similarities – "*you are all trainee teachers, and I, too, am a teacher*". Although the participants were thus "prepared" for the questions, the time-scale involved means that it did not give them a chance to create "ready-made" answers.

3.6.3 Selecting the Sample

On arrival in the UAE I was introduced to the students in class at the university. I explained the purpose of the research to each student category (English or Arabic student teachers) in each year (1st and 4th), and then, after answering questions, volunteers were requested, with a guide statement that it would need "seven or eight" students in each category. In the UK, this may have meant that some of the participants would have felt pressurised into taking part, but in the UAE, the cultural structure, with its high power-distance (Hofstede, 1981) would have reduced this – if there were too few volunteers, the students would expect to be selected instead. From the volunteers the participants were selected so that the groups would be of equal size (see Table 3 and Table 4 and note above). Fortunately, the numbers of volunteers were just sufficient, and equal in number, meaning that this task was not difficult.

Number of Students	Subject	Year	Interview Type: One to One/Group
8	Arabic	1	Yr 1 Group
8	Arabic	4	Yr 4 Group
8	English	1	One to One
8	English	4	One to One

Table 3: November 2016 Interviews (two groups, eight individual)

Number of Students	Subject	Year	Interview Type: One to One/Group
8	Arabic	1	Yr1 Group
8	Arabic	4	Y4 Group
8	English	1	One to One
8	English	4	One to One

Table 4: February 2017 Interviews (two groups, eight individual)

3.7 Data Collection

This section discusses how the data was collected, and why it was collected in that way. This brief discussion will consider the way that data has been gathered in actuality, and the way that was originally proposed. The aim of this section and sub-sections is to show that the data collected this way are both valid and reliable.

The data were collected in two stages, but both followed the same format. The initial data collection in early November 2016 consisted of group interviews/focus groups (see 3.6.6); one with first year and one with fourth year student teachers who had chosen Arabic, eight students per group (but whose individual "voices" would be hear), and individual interviews with eight first-year and eight fourth-year students who had chosen English as their specialism. The reason for the two different types of interview is further discussed below.

The second round of data collection, in late February 2017, repeated the earlier interviews, with the same questions, in order to explore any changes during the academic year in each of the groups. Repeating the same questions was intended to focus the discussion, since each participant was able, if necessary, to correct anything that they had said in the first interview, or to add to their earlier statements. This gave them the opportunity to consider whether their first answers gave a correct summation of their views. In the UAEU these two dates, early November and late February represent just over one third of the academic year, and a period of more intense study than in the UK. In these second interviews, fortunately, the same students participated with no-one withdrawing from the project. Although the questions in the second interviews remained the same; the conversational style of the interviews was intended to reduce any repetition of "stock answers" – although they had already been asked these questions, in the second interview they were pushed slightly harder than earlier to explore their view.

3.7.1 Piloting the questions

Before making the arrangements to interview the student teachers, the questions for the semi-structured interviews were piloted on three Arabic students in the UK. Their responses are not part of the data set since these students were not studying education and were in the UK. These were students to whom I was giving English lessons to help them improve their language. The principle of the pilot is to discover whether the questions are correctly understood, and that the answers given will provide suitable data to answer the research questions. The participants in the pilot study gave answers based on their experience as students of engineering, so the references to teaching and teachers were changed in their interviews to be relevant. However, all questions were understood and appeared to be suitable for purpose, so the process of gaining access continued.

3.7.2 Gaining Access for Interviews

When the research was originally planned, part of the purpose was to explore whether traditionalism and modernism were causing conflict in the choice of language, and how far this cultural and ideological background also affected the choice. This traditionalism/modernism debate, which was discussed in chapter 1 (section 1.2) is often cited as a typically "Middle Eastern" problem (Asker and Martin-Jones, 2013), although the students from other places may have similar identity conflicts. The proposed methodology, did, however, allow for the possibility of changes in data collection methods, which in the event was necessary, as some of the interviews became group interviews/focus groups (see 3.6.6) instead of the expected one-to-one.

From existing knowledge of the situation in the UAE, and from reading background information from Saudi Arabia (Alnahdi 2014, Al-Gahtani, Hubona, and Wang 2007) it was suspected that there may be some difficulties in data collection, particularly if the students were female. These difficulties included the level of acceptance of technology, and the acceptance of educational change. Nevertheless, the planning and design continued on this basis, and contact was made with Professor Mohamed Albaili Vice Chancellor of the UAEU who was enthusiastic about the project and made the necessary introductions. Once the research was approved by the UAEU, the sent a formal letter of permission (see Appendix I). However, when the data collection began, the student teachers of English were first approached, and, having agreed to one-to-one interviews, these were begun, the questions having first been tried out (piloted) with UK students. At this point it was discovered that the student teachers of Arabic were more orthodox in their views and would not agree to individual interviews but insisted on group interviews/focus groups (see 3.6.6).

Rather than cause disruption to the students by repeating the completed interviews in a group situation, it was decided to adapt the work to fit the situation rather than *vice versa*. As a result of the data gathering methods being different, it was later decided to try to use

an analysis method that treated both similarly, and this is explored in the section on Data Analysis. The fact that all interviews would be carried out strictly within the Islamic standards of discourse between males and females[5] (no physical contact, minimal eye contact, modest dress code, no recording equipment) was a "given" fact due to my own background – it was not necessary to explain to the students that the conventions would be observed, since they would not expect or accept anything else. The English teaching students were not any less Muslim because of their choice they still accept all teachings of the religion, but simply have different view of the interpretation of some aspects, such as this. Thus, the interviews were completed as described and it was possible to follow the strict Sharia requirements and still conduct one-to-one interviews.

The same conventions applied to both sets of interviews, the one-to-one interviews in English and the group interviews/focus groups (see 3.6.6) in Arabic. The local conventions that there could be no recording equipment used meant that these interviews would have the added complication of having to be recorded via copious notes made at the time (an example of these notes can be seen in Appendix III). In the case of the group interviews/focus groups (see 3.6.6) the notes would also need translations as necessary to allow coding for analysis (Holmes *et al.*, 2013). Notes made in the language of interview capture the exact utterances of the participant and can also be shown to the participant if there is any question about meaning or to confirm the accuracy of the record, a useful fact that I made use of several times – for example in the group interviews/focus groups (see 3.6.6), to capture something said as a side-comment by an individual. This put more pressure on the interviewer, as there was no facility to "re-listen" to ensure correct transcription, and the integrity of the researcher must therefore be more focussed on care and accuracy. Part of the data integrity must come from making the reconstruction of the interview from the notes as soon after the completion of the interview as possible, whilst the details are still "fresh in the mind" of the interviewer.

All of the background reading completed to this point, Bryman (2008), Ennis and Chen (2012), Kvale (1996), and Punch (2009) had indicated that there would be a large difference between both the conducting of, and the gathering of data from, one-to-one interviews and group interviews/focus groups (see 3.6.6). With this in mind, it was necessary to read more about group interviews/focus groups (see 3.6.6), how to conduct them, and analysing the data recovered, to ensure that both could be approached in a similar manner. This, in turn, has ensured a level of compatibility between the data from the two sets of interviews.

Alshenqeeti (2014) states that interviews have "long been recognised" as useful in the social sciences, and notes that:

[5] A Muslim female is not permitted to be alone with a male who is not directly related by blood or marriage (the actual degree is specified by Sharia Law and by convention). It is also cultural convention that the recording of the interviews on tape is not permitted (The Holy Quran, 2004).

> as interviews are interactive, interviewers can press for complete, clear answers and can probe into any emerging topics. Hence, interviewing is expected to broaden the scope of understanding investigated phenomena (Alshenqeeti, 2014, p. 40).

In addition, Alshenqeeti also says that the amount of data produced through an interview can be "overwhelming", and that the initial analysis can be done through coding, which in social research, he suggests has two main stages – generating data units and classifying data units. This process, with a strong emphasis on interaction also dominates McLafferty's (2004) work on focus groups and interviews for data collection. These two authors (Alshenqeeti and McLafferty) also stress that the coding process allows a closer comparison between the results.

3.7.3 Cultural and Language Issues

This research project has several specific issues which have had to be dealt with. The first of these is the "cross-cultural" aspect – it could not be *"driven and guided by the local context"* (Kirk, 2016, p. 13), as the local context in the UAEU is not the same as that in the UWE. When asking questions or noting down answers it was essential for me to always remember that the participants were not European, and that they held very different cultural views to many Western Europeans. Fortunately, I have a deep understanding of the cultural values of the UAE and its citizens, as it is similar, in many ways, to my own cultural background. This may be a convenient point to expand that statement; I am Arabic from Sudan and, like the students, a Moslem. I am also a language teacher (Arabic, English, Spanish), so there were several ways in which I could "relate" to their experiences – although, of course, it was necessary as a researcher to *"make the familiar strange"* (Halliday, 2014, p. 14).

This was helpful, as it gave me an insight into the way they viewed the world, and their place in it – Heidegger's (1969) "da sein"; our identity is partly defined by the way that we exist in the world. This was particularly useful when the students spoke of the importance of their mother and mother tongue. However, it was equally essential for me to listen for and accept differences and concepts and incorporate these into my analysis. Thus, not only were cultural differences in meaning examined, it was also possible to examine personal nuances of meaning. An example of this is the phrase *"my family"* which could mean the "extended family" or the "close family", or even "immediate family" depending upon individual usage.

The second specific issue is closely connected to the first, it is the issue of language – the students interviewed all had Arabic as their first language. This means that, even when the interviews were conducted in English, this was bi-lingual research (Holmes *et al.*, 2013). Although I have the advantage of speaking both languages, it was still necessary to ensure that I had fully understood the meaning of what was said, not just the "translation" of the words. A strategy used here was to use a simple additional query *"do you mean…?"*

whenever a point was doubtful. When conducting research in two or more languages the researcher must always consider the way in which the language is used, and any idiomatic words or phrases (Holmes *et al.*, 2013). This is reflected in the analysis and discussion, where phrases used are explained as well as translated. This bilingualism was helpful in the interviews, because although all participants had seen a copy of the questions printed in both languages (English and Arabic), there was still an occasional need to clarify the meaning of a specific point. There was no noticeable "pattern" to this, and most students, from the answers they gave, had clearly understood the questions.

When considering an abstract construction such as "teacher identity" this understanding of the culture and language becomes an essential element of the study. The view that "who we are" is made up of what we have experienced (Heidegger, 1969), what (and how) we have been taught (Kirk, 2016), and what we are "trying to be" (Chimisso, 2003a) may well be valid, but trying to explain that *""Weltanschauung" or world-view"* (Crotty, 1998, p. 94) that guides the way an individual thinks and acts, across boundaries of language and culture, is not easy. Thus, in research such as this, it is not enough to translate the Arabic answers into English, or the English questions into Arabic. The translation must also allow the reader to understand the differences and nuances of meaning conveyed by the words (Holmes *et al.*, 2013). This does present a challenge in this research, but this was largely managed by taking care to ensure that the original meaning of each student was clear, getting the student to check and confirm if there was any doubt (see section 3.6.2) and has been related as clearly as possible for the benefit of the reader. The reader is assumed to be monolingual when presenting the data, so descriptions need to be accurate and precise, and wherever possible cultural interpretations are given.

3.7.4 How group interviews and focus groups may be different

According to Punch (2009), these terms are now used interchangeably, and are used increasingly in educational research. However, in this project I will use the term "group interviews" to describe what took place. In Punch's view, group interviews are particularly useful in educational research where the researcher is interested in the *"views, perceptions, motives and reasons"* (Punch, 2009, p. 147) – which fits well with the stated aims of this research. Both Punch (2009) and Bryman (2008, p. 485) emphasise that the role of the interviewer changes to that of facilitator or moderator when conducting a group interview, and that, according to Bryman (2008, p.485), what is actually recorded as data is the interaction between group members. This is one of the implicit techniques of the group interview, to make the members of the group interact with one another. In the case of these interviews, that was easier to achieve in the second interview than in the first, perhaps because the students had become "used to" being interviewed – one of the unique aspects of the study is the fact that the students were happy to take part, because, as one of them

said during her interview: "no-one has ever asked us before". The "relaxation" of the group interview subjects was less apparent to me in the one-to-one interviews, although it was still present, in the form of a perceived increase in self-confidence.

It is also interesting to note that my experience of the group interviews was in keeping with the description of both Bryman (2008, p. 487) and Punch (2009, p. 148) who both describe group interviews as being less "artificial" than one-to-one. This also follows and reflects Kvale's (1996, p. 293) position when he says that group interviews often *"show the social interactions leading to the interview statements".*

3.7.4.1 Individual Interviews (Student Teachers of English)

In this study, the "non-interrogational" interviews (a description defined below) on a one-to-one basis followed a standardised format – the interviewer spoke, the participant spoke in return. I have described this as "non-interrogational", because every possible attempt was made to make them "conversational". Although there may be minor variations, where a student spoke, and then spoke again to add to her answer, this "turn taking" continued in this type of interview. The interviewer needed to be aware of the surroundings and tried to put the participants at ease and make sure that they were comfortable. The idea here was to make the interviews as near to informal conversations as possible, because I believed that this would help when comparing the results to those of the group interviews/focus groups (see 3.6.6) or discussions. This was not an easy process, and the two main efforts at "equalising" our status were, first, to emphasise the fact that I, like them, am a teacher. Second, I attempted to demonstrate that I was also a student, despite my age, and that these interviews were part of my study. The constraints to that were that the interviews took place in the university environment, so were perceived as "formal", and there was a gender and age difference between the interviewer and the participants. In addition, as described above, the interviews followed Islamic practice, which may have made them seem a little more "artificial" as described in the previous paragraph – although every effort was made to make these interviews into a conversation between equals, the circumstances suggested otherwise. From my viewpoint, there was no perceived cultural difference, but this awareness of the other issues was necessary for the analysis of the data. I have no measure of how well I achieved this aim of informality, although the participants did all appear to be relaxed and comfortable, and when asked, all responded that this was the case.

3.7.4.2 Group Interviews/Focus Groups (Student Teachers of Arabic)

As noted above, for the purposes of this study, the one-to-one interviews for data gathering, used a standardised protocol – the interviewer speaks, then the participant speaks, and a simple dialogue is recorded (either electronically, or in note form). However, following Punch

(2009), and Krueger (2002), the protocol for the focus groups (see 3.6.6) was essentially different, because instead of a dialogue between two persons, the group interviews (which Punch (2009) suggests as an alternative term for focus groups) were looking at the interaction between the members of the group, and the interviewer's role was no longer to "ask questions" *per se*, but to facilitate, moderate, monitor, and record (Punch 2009, p. 147) that group interaction. This is Punch's main argument for saying that they are less "artificial" than one-to-one interviews.

That said, it was still essential to have a set of questions –

> Focus groups [group interviews] are structured around a set of carefully predetermined questions – usually no more than 10 – but the discussion is free-flowing (Eliot and Associates, 2005, p. 1).

Krueger (2002, p. 2), itemises a specific skillset for the interview "moderator", which I will discuss in relation to my practice; (S)he must have a good level of knowledge of the subject, which I have, as I have language teaching experience and training. (S)he must also be accepted as a participant in the process (not simply an observer), a more difficult proposition, since it was clear from the age and gender differences that I was not a direct part of the group, so to ensure that I was "accepted as a participant" my introduction to the groups stressed that I, like them, am primarily a teacher, interested in the way that other teachers form their "teacher identity". This "fellowship" aspect did seem to help to reduce the "distance" (Hasan, 2005b) between myself and the students, although it did not remove it altogether.

Kreuger (2002) goes on to say that the "moderator" must also be able to pay full attention whilst making notes and be extremely observant of non-verbal communications. Without an assistant or recording equipment, this required continuous note taking, and, as a "participant" in the group, I also had to speak occasionally (apart from asking questions) in order to keep the discussion flowing. Kreuger's (2002) contention is that if the moderator is considered to be a fellow participant, the conversation will flow more freely than if (s)he is seen as an "observer" or watcher.

3.7.4.3 Questions for the group

Although the actual Arabic wording of the questions are slightly different grammatically because of the group situation, they are essentially the same as those prepared for the one-to-one interviews (see Appendix II: The Interview Guide, on p. 141).The "natural" setting of the group interview/focus groups (see 3.6.6) is supposed, by Punch (2009) and Kvale (1996), to reduce or overcome these difficulties, but to do so the discussion around each question must flow, which was the hardest part to achieve. Certainly, the group interview can be cross-cultural (Nel, Romm, and Tlale, 2015), and by being an informal friendly

atmosphere it is intended that the participants would relax sufficiently that they would speak openly and with confidence. It was impressed upon the participants that there was no "expected" or "official" answer to any question, and that there was to be mutual respect and trust. This combined with the attempt to create a level of "fellowship" described above, made this achievable.

3.7.4.4 Moderating the Group Interviews/Focus Groups

Although the intent in this case was to have an informal discussion, it was still necessary to avoid allowing the students to "talk-over" one another, and to ensure that one person speaks at a time. This was essential for two reasons, one was the manual recording via notes (which would be almost impossible if several participants spoke at the same time), and the other was that "talking-over" someone can put the primary speaker off what they were intending to convey. The strategy used also abetted the recording of body language discussed below, and involved my being very observant, for example saying (in Arabic) something like: *"Well,* [name]*, I saw you nodding away* [or *shaking your head*] *while* [name] *was speaking, but what can you add to the discussion?",* or alternatively indicating to a participant that they should not speak whilst another participant was speaking. In the latter case, the participant was then asked to give her views separately. This strategy ensured that all members of the group were given an opportunity to express personal views, whether these were the same as the rest of the group or at variation with them.

It was difficult to ensure that no member of the group felt that they were being ignored, and that there was no "favouritism" apparent at any point in the interview. As indicated above when discussing the need to prevent two or more participants speaking at the same time, Kreuger (2002) says that it is essential that non-verbal communications (NVCs) should be noted. In some cases, NVCs may be the only input from a specific group member , although the moderators' job here was to ensure that, at some part of the process, there was clear verbal input from every group member.

3.8 Data Analysis

The full analysis of the interviews was also problematic, because it was necessary for me to consider the ways in which cultural and other details affected the students' perception of "teacher identity", and to discuss and consider any cultural differences that appear – the strength of "family" in career choices, for example. This, on occasion, required explanations of some of the differences in cultural outlook between the "Arab world" and the "European world". Not only regarding their respective views on collectivism and individualism (Said, 1979), but also their attitudes towards authority, the children in their care, and other issues. These explanations are presented in sections 4.2.1 to 4.2.9. These differences were also presented in different ways in a group interview than in a one-to-one, and this point has been developed further in the analysis.

3.8.1 The use of coding

Some researchers gathering qualitative data analyse it by "immersion in the data", whilst others use coding (Miles, Huberman, and Saldaňa, 2009). Although coding requires a very close reading of the data, Miles, Huberman, and Saldaňa (2009) differentiate coding as being a more systematic way of examining the data than what they refer to as "immersion". The choice of coding was made hoping to obtain a level of conformity between the data from the two interview formats. There is strong support for analysing qualitative data in this way (*e.g.* Miles, Huberman, and Saldaňa, (2009); St. Pierre and Jackson, (2014); Silverman, (2000)), and the basic "coding frame" that I decided to use was the "Elemental" and "Affective" coding described by Miles, Huberman, and Saldaňa, (2009). There are critics of the *"coding-and-counting"* methods (Csanadi *et al.*, 2018, p. 419), and other possibilities were considered, such as cognitive coding (Thadani *et al.*, 2018) and inductive coding (Männikkö and Husu, 2019). These were rejected in favour of the chosen frame because they did not appear, to me, to fit well with an inquiry into teacher identity.

Although the chosen coding methods are described and detailed below (see Sections 3.7.5 and 3.7.6), but as an overview, "Elemental" coding is a *"primary approach"* (Patel, 2014, p. np) which codes separate actions or ideas in a connective way, whilst "Affective" *"methods investigate subjective qualities of human experience (e.g. emotions, values, conflicts, judgements) by directly acknowledging and naming those experiences"* (Patel, 2014, p. np). The justification of this choice is partly because of the acknowledgement of Patel (2014), Miles, Huberman, and Saldaňa, (2009), St. Pierre and Jackson, (2014), Silverman, (2000), and Saldaňa, (2016) that "Elemental" coding is a first step, and partly because the research is based upon the "Affective" ways in which the speech of the individuals concerned can be defined. Thus, statements which are "value-laden" are seen in relation to the society which provided the values that are shown, something which the rejected coding methods did not do.

Within this, coding was then completed as described below, with the themes or subjects (see Table 5 and Table 6) identified from the initial reading of the prepared data and field notes. This difference requires a brief explanation – the "field notes" were hand-written at the time of the interview, in the appropriate language. The "prepared data" refers to the typed (in English) reconstruction of those notes into a representation of the interview event. This "preparation" included translation and the field notes were referred to time and again to ensure that the typed screed was an accurate record of the event, but additionally, as themes and codes began to be observed, they were noted. As described below, this coding did not simply look at every word, but at words, phrases, sentences, and complete utterances, which have been referred to as "chunks" of text. This idea of "chunks" of speech or text is used by Halliday (2014) and other linguists, particularly with respect to translation

of text, where sometimes a simple word-for-word translation can be misleading, or at least confusing.

3.8.1.1 Additional points

A difficulty that arises with coding in this way is that language, speech, understanding and meaning are not one single entity, but four, and although many attempts have been made to produce a "unified theory" (Hasan, 2005a; 2005b), none has been wholly accepted. In addition, since I am unable to transcribe verbatim speech, and have worked from my field-notes, I cannot include every nuance of tone and every hesitation. Instead, my notes were as close as possible to this, and included exact phrases wherever possible (and always where these were unusual or possibly controversial), so that the only NVCs included are those that I noticed at the time, for example when I have notes such as *"after a pause for thought…"* or *"the group looked at one another for a few moments before beginning…".*

Thus, although the analysis is of a "text", the text consists of a record of speech acts, as recalled from field notes. However, the main concentration is that the analysis is, essentially, of what was said. Since this is a study of identity and meaning, rather than socio-linguistics, the concentration is on contextual meaning, which is why when there was any uncertainty at the time, the participants were asked to clarify their meaning. This greatly reduced the chance of any uncertainty later when "writing up" the interview – to the point where I am confident the meaning was correctly stated. Where the contextual meaning is plain to someone on the "inside" (*i.e.* with deep knowledge of the culture and language) but not to someone on the "outside" the necessary explanations are included. From a critical viewpoint, I may still be viewed as an outsider, since I am neither young nor female so have no insights in these areas. The "insider" status comes from knowing and sharing the culture, the language, the status as a language teacher, the religious beliefs, and the idea of being a "student" still learning about experience and identity.

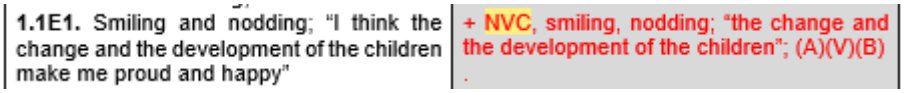
3.8.2 Analysing the data from both interview types

The data that has been collected for this research came from two essentially different sources. Because of this, it has been chosen to analyse the one-to-one interviews and the group interviews/focus groups (see 3.6.6) separately, and then compare each to the context (*i.e.* English or Arabic) of the data type, and then also with each other. The contextual background for each interview type has been explained above. The analysis provided an opportunity to give the same effect as the cross-checking or triangulation that would be used with quantitative data to ensure that the data is reliable and valid.

Although, as Silverman (2000) argues, that is of great importance with quantitative data, *"to understand the **participants'** categories"* (Silverman, 2000, p. 128 (emphasis added)), it was, nevertheless, possible to cross-check in this way.

Additionally, when collecting or analysing qualitative data, Silverman (2000) emphasises the importance of the researcher using his/her *"eyes as well as ears"* – not just for the "body language" of the participants, but also details of the setting, formal or informal, comfortable or not, as these are factors which will affect the answers given. An awareness of the way that the participants perceive those surroundings is also essential, particularly in cross-cultural or bi-lingual research (Holmes *et al.*, 2013) – a point that was covered both by questions in the interview and by close observation of their reactions to their surroundings. An example of this Non-Verbal Communication that was observed is shown in Figure 1.

Figure 1: Excerpt from English Language Interview with year one student.



The nature of qualitative research is that it involves *"**intense** and/or prolonged contact with participants"* (Miles, Huberman, and Saldaňa, 2009, p. 9 (emphasis added)) – a view shared by Silverman (2000) and Bryman (2008) – in their own environment. The "intense" contact chosen has been successfully used in similar situations (*e.g.* Cho (2014), Troman and Jeffrey (2007)), and in this research the "intense" contact gave the data more depth. Although a semi-structured interview schedule had been prepared, the researcher is the main instrument of data collection. This is especially true where the research is bi-lingual (Andrews, 2013; Holmes *et al.*, 2013; Stelma *et al.*, 2013).

In my analysis of qualitative data, an analysis of words with words, there was an element of quantification – frequency of word use – but within that, consideration was made of the different ways that the word was used, or the individual meaning given to it by a student. For analysis, words can be grouped, clustered or rearranged to find and construct patterns. Miles, Huberman, and Saldaňa (2009) suggest that the best way to analyse the data is to be a *"pragmatic realist"* (Miles, Huberman, and Saldaňa, 2009, p. 9) and to choose analysis methods on an *ad hoc* basis from those which the literature had indicated may be suitable. This advice was followed, because although there are other possibilities, this method is similar to that described by St. Pierre and Jackson (2014), and their description of the way that MacLure (2008) sometimes addresses the problem (*"scribbling a dense texture of notes in margins"* (MacLure (2008, p. 174) cited in St. Pierre and Jackson (2014, p. 715) was familiar to me, as it is often one of my own methods (see Appendix III).

The advantage to this project of the group interviews is already stated – they are a less artificial environment than individual interviews – but they may also have some disadvantages depending on the perception that the participants have of the interviewer. To try to ensure that I was seen as a fellow student, "one of us" rather than "one of them", which it was accepted may not be possible due to the age and gender difference, the

introduction period before the actual interview begins was increased – this informal period, part of the process of getting the students to relax, is recommended by Bryman (2008), and indirectly by Kvale (1996).

Thus, the introductory period was a substantial part of each group (and individual) interview and began (see also Figure2 and Appendix IV) with something similar to:

> The group of 1st year student Arabic teacher gathered in room 86 at the UAEU for their group interview. After the initial greetings, I opened the interview by asking the group if they were comfortable and happy to continue – the room is a standard classroom which they are fully used to, and they all appeared relaxed… (1st year Arabic students interview created from field notes).

This continual adaptation of method and methodology to accommodate the culture and wishes of the students is a repetitive element of this project, it was intended that not only should these aspects be respected, they were also seen to be respected. During the analysis, there was also another point which I found it necessary to remind myself of; the essential need to keep referring back to the research questions and think about how and why the answers given in the interviews may provide answers to those research questions.

When analysing qualitative data from interviews there are several possibilities, and multiple examples (*e.g.* Braun and Clarke, 2006; St. Pierre and Jackson, 2014; Stelma, Fay, and Zhou, 2013). Silverman, (2000) was very helpful, but the major source for analytical methods for me remained Miles, Huberman, and Saldaňa (2009). This is an update of their earlier book (Miles and Huberman, 1994) and, although their display techniques are sometimes considered outdated (Henderson and Segal, 2013; Slone, 2009), the methods used, and explanations of coding are very clear – particularly when used in conjunction with Saldaňa's (2016) *"Coding Manual for Qualitative Researchers"*. The display of the data and findings has diverged from the simple matrix or network suggested by Miles, Huberman, and Saldaňa (2009) along the lines suggested by Henderson and Segal (2013).

Thus, when carrying out the detailed analysis, I did not rely on one single source of reference for coding, although a large part was based on the suggestions of Miles, Huberman, and Saldaňa (2009). It may also be seen that, since the coding described is cyclical, it could develop into and endless loop that was never completed. Therefore, an "end point" was decided on, wholly subjectively, at a point where I considered that I had considered every chunk, and analysed every utterance, in each set of data. Although this is subjective, it is also the logical point to stop - the data was sufficiently refined to allow conclusions to be drawn, and I had considered all the separate parts of the data – the challenge to this is that there is always the thought that something may have been missed, but finally it is necessary to stop at some point.

3.8.3 Analysis Process

In the analysis of qualitative data, there are many possibilities and methods. Following Miles, Huberman, and Saldaňa (2009), whose comprehensive description was particularly apt for complex data such as this, there are, however, three main steps made up of many others; 1) assign codes, 2) explore patterns and compare them (to each other and to existing literature) and 3) draw conclusions. The methods they describe are well tested, and the continuous process of returning to the data and linking forwards and backwards gives a very deep understanding of the data. These methods also seemed relevant because of the focus on emergent teacher identity, and the age and level of experience of the students involved.

Although words gathered "in the field" can only ever be a personal interpretation, because they are *"framed by our implicit concepts"* (Miles, Huberman, and Saldaňa, 2009, p. 11), and this indicates a clearly subjective view, qualitative data have an inbuilt strong point; *"the strength* [of qualitative data] *is the focus on naturally occurring, ordinary events"* (Miles, Huberman, and Saldaňa, 2009, p. 11).

3.8.3.1 Processing the Data for Analysis

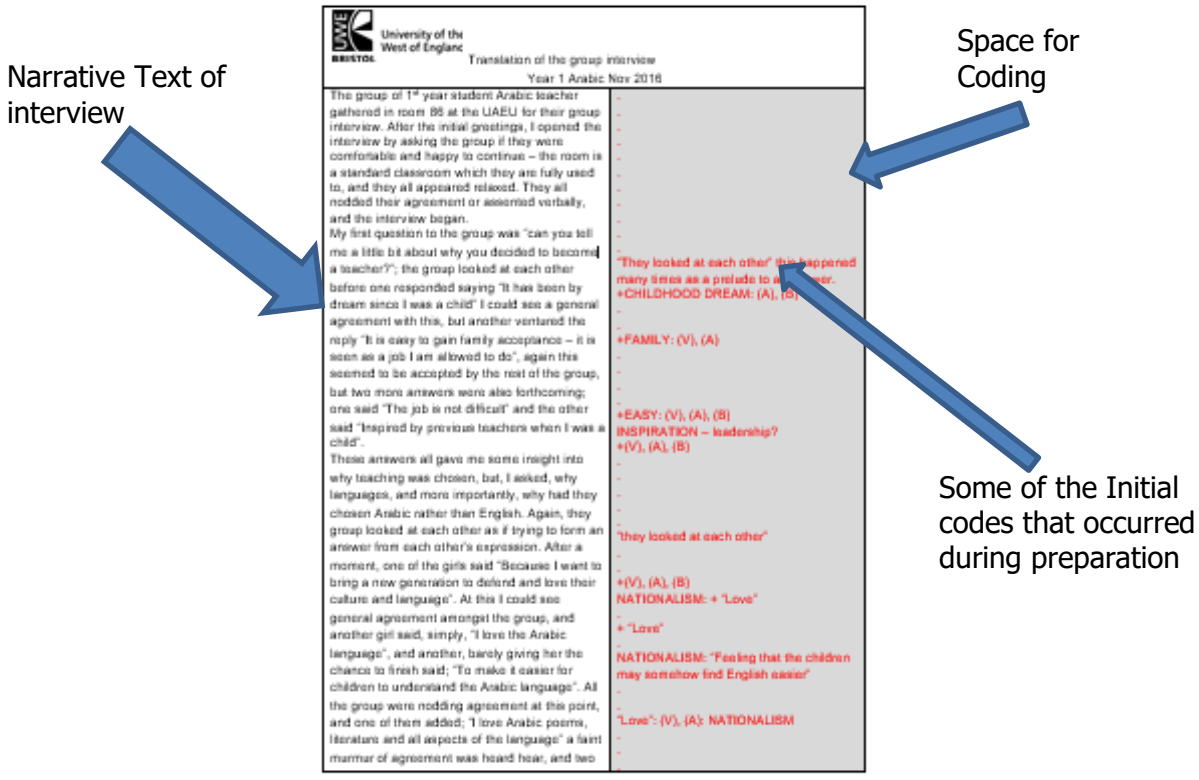
Before beginning the detailed analysis of the data, the field notes needed to be prepared and organised – a recorded interview would have been transcribed and then the transcript studied as the main text, referring back to the recording for any uncertainty of meaning. Since the "recording" of the interview was in the form of notes, the first step was the reconstruction of the original experience on paper, and, where necessary, translating from Arabic to English. Once this preparation is completed, Miles, Huberman, and Saldaňa (2009) suggest that there are three main steps in the data analysis: Condensation, Display, and Drawing Conclusions (Miles, Huberman, and Saldaňa, 2009, p. 14).

With this in mind, the first data to be processed was the field notes for the interview with first-year student teachers of Arabic. This was a demanding task, as it involved translation from Arabic into English, as well as the reconstruction of a narrative account of the interview itself, because I wished to produce a reconstruction in English for the purpose of analysis and comparing it to the English participants. It also involves a second level of translation, since "standard phrases" in Arabic often have no direct equivalent in English which give the same depth of meaning (Stelma *et al.*, 2013). The decision was made to format the processed data in the form of a two-column text based on the original semi-structured interview guide, but without breaking it up into separate questions (see Figure 2, overleaf). This gives a better illustration of the reality of the interview and the inter-relation of the questions.

I have also avoided the use of phonetic representations of the Arabic followed by a literal translation and then a "vernacular" translation, in the way that Androulakis (2013),

Bashiruddin (2013), and Hasan (2005a; 2005b) have done, with a few exceptions where it adds to real understanding. One reason for this is the simple fact that a direct, literal translation may often appear ungrammatical and therefore illiterate in the target language. In the few cases where this does add real meaning to the text, the "vernacular" translation is perhaps better described as an "informed" translation, because the reason for the final translation has been given, not simply a statement of meaning.

Figure 2: The Layout of the prepared data (to view this page of data, see Appendix IV)



In some cases, I have followed the lead of Stelma, Fay and Zhou (2013) who were working in their research with Chinese students and have instead explained the importance of certain Arabic "set phrases", which whilst easily translated do not convey the depth of meaning associated with them. In this sense I believe that this combination of "informed translation" and notes on the cultural background to meaning will ensure that the analysis process is seen to be based on evidence, not simply guesswork. It will ensure that the richness of the original idiom is not diminished by translation into English.

This data processing was time-consuming – Miles, Huberman, and Saldaňa (2009) estimate that for every 1 hour spent on data collection, 3 to 5 hours would be spent on data processing (and then more again on the analysis). This view fairly closely fits my own experience of processing the data, although I did not have the added complication of

listening to recordings and transcribing them with pauses and hesitations and other disfluencies, which were only recorded where they were noticeable enough that they were mentioned in my field notes.

3.8.3.2 Assigning Initial Codes

The process of data preparation took time and required a lot of reflection – the original field notes were observed closely, as they contain memory prompts (such as the way a phrase was said (sadly, earnestly, etc.)), as well as what was said. The memory prompts served two purposes, one: they helped the researcher to re-create the scene and atmosphere (important according to Kvale (1996)), two: they acted as pointers to the initial coding of the data – they pointed to broad areas of similarity or difference that were noticed at the time. The purpose of processing to this point was to create a rich text that recreated the interview as it occurred.

At this point in the reconstruction of the interview it became clear why Miles, Huberman, and Saldaňa (2009) suggest three to five hours for every hour of interview. Although in this processing stage, finalised codes were not being applied, provisional codes were added as the notes suggested a point of similarity, or where a particular phrase or idiom was used repeatedly. In addition, notes made about observed behaviour were commented on in the coding column, for example, *"'They looked at each other' this happened many times as a prelude to an answer"* (1st year Arabic students interview) – the meaning of these behavioural comments is discussed in chapter 4. Another point that was always noted here was when a student used a unique language construction, or where any point or concept needed to be explained before the content could be understood – either by the students or by the researcher. These contextual exchanges are important (Stelma *et al.*, 2013) and they have been coded individually for separate discussion. This represented one of the areas of difficulty with this research; the lack of electronic recording meant that what was actually analysed was a textual representation of recalled speech acts, reconstructed from field notes made at the time. To maintain the validity and reliability of the research, two steps were taken. The first, already detailed above, was that care was taken to ensure that the participants agreed that the notes accurately represented their speech, and the second was that after translation samples of the Arabic text were machine translated and the machine translations were found to correspond with my own manual translations.

Language is used to create meaning (Hasan, 2005a; 2005b), and this is one of the underlying themes of this research project – to explore what these trainee teachers mean when they describe aspects of what they perceive as a "teacher identity" (see research question 2, in section 1.6 above). The bi-lingual nature of the research made it necessary to consider the lexical choices and the vernacular phrases as well as the "basic" content,

although this was made slightly more difficult because of the nature of the item being analysed, stated in the paragraph above.

Once the rich, long text was prepared, coding was the next step – some possible codes had already begun to emerge regarding cultural and language issues – and these initial codes of family, nationalism, and national pride that were present in so many answers were the first to be noted. The strength of feeling was palpable in the answers given, and the intensity was, at times, surprising.

The initial codes drawn from the first group interview have been tabulated (Table 5) and these have been used as the basis for the first cycle coding, with the addition of others that have arisen from the other interviews. This provisional list also demonstrates clearly how one code could belong to several code "types" and "sub types". In my coding and analysis, I have allowed this to occur, and a single utterance or word may well appear in several categories, although, in cases where alternative meanings are involved, the "correct" meaning had already been ascertained during the interview, as already described.

As more data was processed (*i.e.* more field notes were written up as rich text) so the provisional codes grew – these that have been observed in Figure 2 were from the first texts analysed, and so will of course be used in the future rich texts, but there are others which developed with the preparation of the data. The codes used at this stage and during the coding cycles that follow have come from two different sources. Many are based on text from the field-notes ("important language", "Family (Mother)" for example) others are more generalised themes (Culture, Language, National pride). I chose this dual method simply because the generalised themes did not seem to fit well with all of the data – the more detailed themes formed by quotes from field notes helped to bring a closer analysis.

The flexibility used for this analysis involved not just the examination of a complete utterance of a student, but words and phrases within that utterance. This allowed the me to find similarities and differences in speech and to interconnect the meanings of different utterances. This added to the richness and depth of the understanding gained regarding the student's meaning when they spoke particular words or phrases that do not have any literal translation.

3.8.3.3 The First Step After Processing

Although these broad initial codes have been added to the rich text, they are not final – they are not even, truly, 1st cycle coding, because these were not categories or codes decided in advance, simply steps towards codes that occurred to the researcher while preparing the text. The methods used for 1st cycle coding, described below, were used, but without having first completed a list of codes that could be used. Miles, Huberman, and Saldaňa (2009) are

clear on this point – 1st cycle coding does not begin until the rich text is complete. This continuous development of the mode of analysis is intended to explore any universal and any individual meanings that the participants have.

It can also be seen from looking at Table 5 that some codes are of a different basic type to the others – "Non-Verbal Communication", for example cannot be seen as being in the same class of code as "National pride" since the latter is inherent in the replies, but the former is contextual code, allowing the researcher to understand when the participants were in agreement, and when they were not. Although both are open to interpretation in different ways, the first is involuntary, whereas the second is voluntary, even if inculcated from birth. Both have a direct application to this data, because of the socio-cultural theme underlying the whole project – I am interested in what the students profess to believe as well as the way they may react to certain questions or situations. I have not, therefore "coded the codes" but have used them as they appear to fit to the data collected – in the instance of any conflict here, then whichever had the best fit would be chosen. Equally, however, I did allow a level of flexibility, and as the list of provisional codes increased, some were subsumed by others.

This approach can be seen in practice in the actual analysis that follows, but although there is a difference between the two, the implication of the above paragraph is meant to show that contextual codes are not, in any way, "less important" than other types of coding used. This is emphasised by Saldaña (2009) when discussing coding, and by Kreuger (2002) when explaining the role of the moderator. In addition to the provisional codes in the Table below, re-reading the field notes in conjunction with the typed screeds occasionally led to new codes being included, or even to existing codes being excluded if they did not give a clear enough representation of meaning, as meaning is the major object of the analysis.

Although the principal guidance on analysis has so far come from Miles, Huberman, and Saldaňa (2009), their recommendations for display of the data are the two "traditional" methods – the matrix and the network. Other writers, such as Henderson and Segal (2013) and Slone (2009) recommend a different approach –

> Both of these methods are appropriate for "telling" the story about the results. Imagine, however, being able to "show" the story by way of displays that assist with analysis and sharing of qualitative data results. … this … presents a device that takes us toward better representations of qualitative results.
> (Slone, 2009, p. 489)

Provisional Code	Code Type	Sub Type
[Literally, the tongue of my mother]	Elemental Affective	Descriptive [idiomatic language] Values
"Feeling that the children may somehow find English easier"	Elemental	*In Vivo*
"Important language"	Elemental Affective	*In Vivo* Values
"Love"	Elemental	*In Vivo*
"More skilled"	Elemental	*In Vivo*
"Need to differentiate from servants"	Elemental	*In Vivo*
"The official language of this country"	Elemental Elemental Affective	*In Vivo* Descriptive Values
"They looked at each other"	Elemental	Descriptive
Childhood dream	Elemental	Descriptive
Culture	Elemental Affective	Descriptive Values
Culture – religion	Elemental Affective Affective	Descriptive Emotion Values
Easy	Elemental Elemental Affective Affective	Descriptive Process Values Evaluation
Encourage national pride	Elemental	Process
Family	Elemental Affective	Descriptive Values
Family (mother)	Elemental Affective Affective	Descriptive Emotion Values
Inspiration – leadership?	Affective	Values
Knowledge: teaching ability	Affective	Evaluation
Language	Elemental Affective	Descriptive Values
National pride	Elemental Affective Affective	Process Emotion Values
Non-verbal communication	Elemental Affective	Descriptive Evaluation
Tradition	Elemental Elemental Affective Affective Affective	Descriptive Process Emotion Values Evaluation
All the Family Allowed	Elemental Affective Affective	Descriptive Emotion Values

Table 5:The Provisional Codes from the First Interview (So Far). The most notable point at this stage is the number of categories to which each provisional code may belong – a "chunk" of data may have two or more codes. Display of Data before First-cycle Coding

Henderson and Segal (2013) suggest that it can be helpful to begin an analysis at "word" level, then develop to deeper analysis from the key words. They regard one of the best ways of displaying data at this level is the "word cloud" (see example in Figure 4), as this can establish key words from the text which can then guide the analyst in selecting themes. This method was used, along with the similar "word tree" just as a visualisation of the initial data before continuing.

However, as Henderson and Segal (2013) point out, there are drawbacks to the use of word clouds:

> The main issue raised regarding word clouds is that they rely purely on the frequency of word usage. They do not provide context for audiences to understand how the word was used within the text (Henderson and Segal, 2013, p. 54)

This may lead to a situation where the word used could be used in widely different contexts without explaining that context to the reader.

To partially overcome this issue, I have used my field notes as an additional guide to what the individuals meant by certain phrases and looked for those occasions where a word may have been used with an alternative meaning in the same frame. There is also a tendency for longer words to appear more important because they take up more space (Viégas and Wattenberg, 2008). The main way that Henderson and Segal suggest that the drawbacks can be minimised is to *"link the individual words to the underlying text (either manually or digitally)"* (Henderson and Segal, 2013, p. 55). This method could be used to improve the reliability of the word clouds, but rather than display this result as an "improved word-cloud", the key words for analysis were extracted by this method.

Weisgerber and Butler (2009) and Wattenburg and Viégas (2008) also suggest that visualisation techniques for qualitative data must be improved, and they suggest the use of word trees, tag clouds, and other kinds of visualisation. The difficulty, expressed by Weisgerber and Butler, is that:

> Some scholars within the humanities and social sciences may be hesitant to accept visual presentations of textual data considering that there has long been a hierarchy within the academy privileging the spoken word over writing and writing over images (Weisgerber and Butler, 2009, p. np).

Nevertheless, for an initial guide to the words used by the student teachers, these word clouds have been a very valuable way of cross-referencing the initial feelings gained from reading the reconstructions and memory of the original interviews. It also, to a degree, validated the initial "pre-coding" remarks made in the coding table above (Table 5), since many of the "common" words appeared in both.

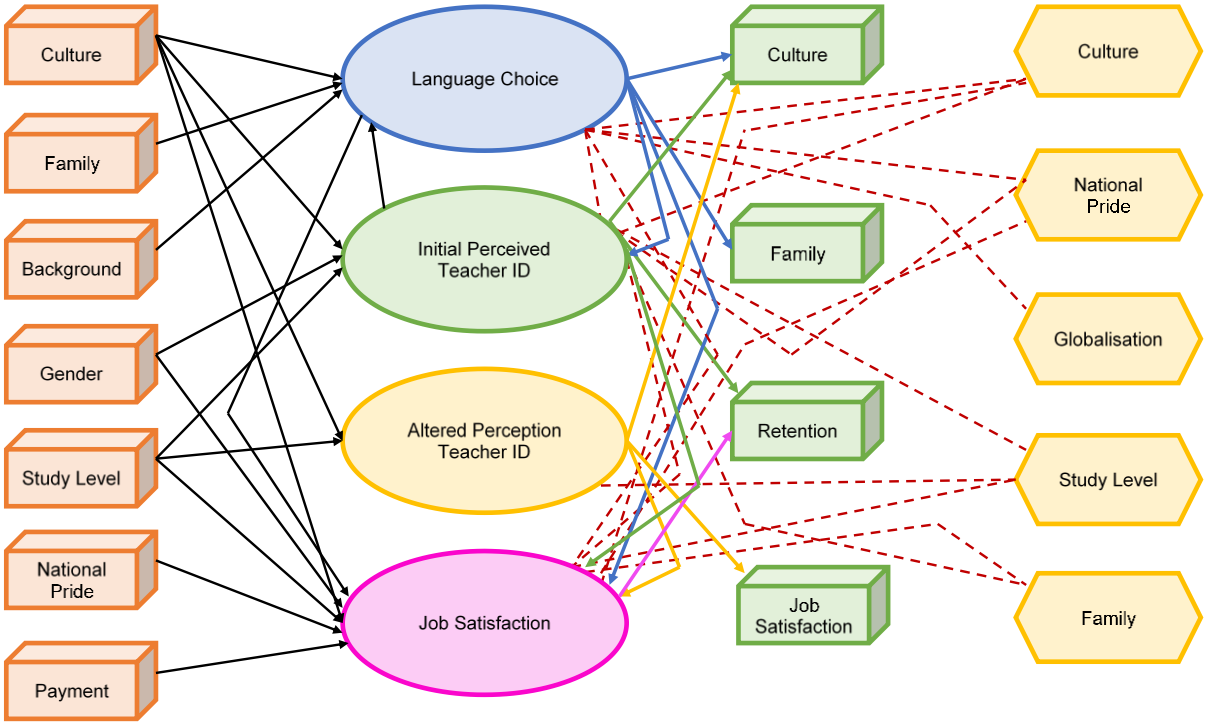
The next attempt at any kind of display of the initial data was a network map (Figure 3), which begins to show the complexity of the issues facing student teachers in the UAE when deciding on which language they will teach in their future careers. This initial map of the data begins to show the complexity of the situation, and how things which may influence a choice made by the student teachers may also, in turn, be affected by that choice. As the data is analysed, the map is re-visited to discover whether any simplifications can be made, or whether it has become more complex. The underlying process linking the research questions to the network map consisted of the list structure below (Table 6).

Category	Affected by	Impacts on	May be Linked to
Language Choice	Background		
	Family	Family	
	Perceived teacher identity	Perceived teacher identity	
	Culture	Culture	Culture
		Job Satisfaction	Job Satisfaction
			Globalism
			National pride
Perceived Teacher Identity	Gender		
	Study Level		Study Level
	Culture	Culture	Culture
		Job Satisfaction	Job Satisfaction
		Job Retention	
			Language Choice
			Family
			National pride
Change in Perceived Teacher Identity	Study Level		Study Level
	Culture	Culture	
		National pride	
		Job Satisfaction	
		Language Choice	
Job Satisfaction in Teaching	Culture		Culture
	National pride		National pride
	Study Level		Study Level
	Language Choice		Language Choice
	Payment		
	Gender		
		Job Retention	
			Family

Table 6: The Links or Connections. Categories based on the first three Research Questions on p.16

In this Figure (Figure 3), the black arrows indicate an influence on the main groups, the coloured arrows are the influences they in turn have, and the red dashed lines are possible links which are as yet uncertain (this network map is, after all, taken from the pre-coded data). These diagrammatic displays of the data have been useful in the coding process, since in some cases they confirmed previous ideas and suspected links, and in other cases indicated that these links may not be as strong as initially thought. These categories and their links are also discussed in greater detail in section 4.1 below. The validity of the network map (Figure 3) is that it gave a clearer vision of the contents of the Tables, and as such began to give clues about the influences on the students.

Figure 3: Network Map of Influences and Effects. From the left, the influences on the four main categories is followed by the things that they, in turn, affect, and finally are the items which may be linked



3.8.4 First-cycle Coding

Codes are simply labels – they assign a symbolic meaning to a "chunk" of text allowing the researcher to see wherever else that code appears in the analysis. I have used these "chunks" because they are flexible – they could comprise of a sound, a word, a phrase, or a complete utterance of a participant. However, I believe that this idea of symbolism also clearly supports the contention of both Weisgerber and Butler (2009) and Wattenburg and Viégas (2008) that the data should be displayed, and that "matrix and network" as recommended by Miles, Huberman, and Saldaňa (2009) are no longer sufficient. The choice

for a coding frame in the first-cycle coding was, initially, a two-part frame; the three main "elemental" codes listed by Saldaňa (2016) and defined below, and the three "affective" codes from the same source also defined below. These are then used as the "building blocks" for further coding.

This two-part frame was chosen because the other possible coding methods available were more associated with linguistic analysis (grammatical coding, literary and language coding) or with the examination of ethnographic differences in the answers.

3.8.5 Elemental Coding

The three elemental methods of coding allow one to break the language of the participant into three fundamental parts; that which describes an aspect of what they said, the actual words used, and what was occurring in their description. These are detailed below with the way in which they were applied.

3.8.5.1 Descriptive Coding

A descriptive code is given to a chunk or passage of text, which in one word (usually a noun) summarises the basic topic of the passage or chunk Miles, Huberman, and Saldaňa (2009). By collecting together every chunk labelled (for example) "Family" or "Career" the analyst can construct a narrative that links those passages to the code used. For the analysis of the data gathered here, this descriptive coding is essential, as it will separate individuals whilst forcing them to come together coherently. This is far from easy – the context can alter the prioritisation, and additionally, coding of words that were not used presents a problem; if out of ten participants nine used a word, but the tenth did not that absence may need to be made plain with reasons why (s)he did not. However, where possible, the prioritisation order was; Individual aspirations, Family, Career, and then the context of each. This order was chosen because the main intent was to discover what affected the individual, what they wanted, and then how they could reconcile that to what their family wanted, and finally how they could integrate that into a fulfilling career.

3.8.5.2 In Vivo Coding

One[6] of the best-known coding methods in qualitative research (Miles, Huberman, and Saldaňa, 2009), *In Vivo* coding uses single words or short phrases that the participant used – the participants' own words. A regularly used word or phrase can be used to demonstrate a pattern, but so can a word that is used only once or twice – what in quantitative research may be referred to as an "outlier" or abnormality – a usage that is unique to the individual. In the case of the data collected in the UAEU, for example, the phrases *"my family"* and *"Arabic is the language of the Quran"* regularly appear, and therefore may be used as *In*

[6] NOTE: Throughout, references are to *'In Vivo'* coding, *i.e.* using the participants words, NOT to "NVivo" coding for the analytical programme of that name.

Vivo codes to see a pattern emerge across several participants in related "chunks" of speech. The second of these phrases only appeared among the student teachers of Arabic, but the first was found in almost every interview at some point. This form of coding is essential, because it uses the argot of the cohort – the specialist language that defines the group. This includes the shibboleths of the teaching profession, those set words and phrases that make a listener realise that the speaker is *"a teacher".*

3.8.5.3 Process Coding

This is an important part of my coding – it uses gerunds (words ending with "-ing") to indicate specific, observable, actions within the recorded speech. It is important because the use of gerunds by the participants indicates what they believe was occurring, rather than what I, as an observer, believed was happening – a useful differentiation, according to Cohen, Manion, and Morrison (2007). The example that Miles, Huberman, and Saldaňa (2009) give is that the spoken phrase *"if you say one thing to one person… [soon]… everyone knows"* is coded as "Spreading Rumours". In the case of student teachers, this may include codes such as "Learning", "Controlling", or others connected to the actual actions of a teacher.

The three "affective" methods mentioned above were also used during this first-cycle coding. These are very subjective and required a very close attention to what was said as well as to what was not said, and the way in which things were stated – in applying these codes I was attempting to understand the way that the students felt about the situation given, and how that may be affected by culture or other factors. To put this in a slightly different way, the analysis aimed to discover what the students meant, rather than what they said, *i.e.* to communicate fully, not superficially (Andrews, 2013).

3.8.6 Affective Coding

3.8.6.1 Emotion

This is another coding method that I felt was essential for the specific data collected. This was used to code the participants' feelings or emotions at the time of an event or when describing the event. This could include coding groups such as "Bitterness", "Sarcasm", or "Hated This Part [of the course]". Convention is that if the emotion is labelled by the researcher (*i.e.* it used the observed emotion rather than the spoken word) it should be an "*In Vivo*" code but contained within quotation marks ("'"). This coding involves two different approaches – it may be revealed by the lexical choice of the student, or equally strongly, from the manner in which they speak. This emphasises how much an interviewer must be observant throughout the interview, and why the writing-up of the notes should be done as soon as possible after the interview. A difficulty that does arise is when the lexical choice has deeper cultural implications and the words do not therefore carry their normal or literal

meaning – an "outsider" may not notice these (and even someone with the relevant "inside" knowledge could easily miss some of them). One clear example of this is given below in section 4.2.1 regarding "mother tongue" and its implications to a UAE national.

3.8.6.2 Values

Values coding is often regarded as an essential part of cross-cultural or bi-lingual research, as it allows comparison to the values of another culture. Saldaňa (2016) suggests that this is the concept behind values coding, because it begins to reveal the cultural thought patterns shared by the students. This coding is divided into three types – (V) values, the importance attributed to self, others, or concepts. (A) attitudes, the way we think about self, others, or concepts, and (B) beliefs, our interpretation of the social world including both values and attitudes combined with experience and knowledge. Like "emotional" coding, there is a risk that the analyst may either miss or misinterpret some values, and comparing cross-cultural issues is never easy. In this case, there was the added complication of values that may be perceived as gendered (*i.e.* in local culture, nurses and teachers are caring and nurturing, and therefore female. Police and soldiers are forceful and important, and therefore male), which was addressed as far as possible by ensuring that the meaning was clear.

3.8.6.3 Evaluation

This is the last of the codes which are likely to apply to data gathered from student teachers, and is particularly useful in studies of policy, action, or evaluation. In this coding, the chosen code (Descriptive, *In Vivo*, or other) is preceded by a +sign if it is seen as positively evaluated by the participant or by a -sign if negatively evaluated. Sub codes can be added using a colon as a separator (*e.g.* +Career: "My Family": Love Of Language)

3.8.7 Sub Coding

Within the coding, sub-codes have been used to "narrow down" the points being made to compare it to the view of another. One example of this may be for instance the code "FAMILY"; in sub-codes for this I have used "Mother", "Father", "siblings" and so on – there is no limit to this, and right to the end of the analysis process there was always a possibility that further sub-codes could reveal themselves and be added.

Whilst it is suggested by Miles, Huberman, and Saldaňa (2009) that codes should be created, as far as possible, before coding begins, and listed in a table – it is acceptable to revise the codes, but coding is easier if most of them have been provisionally described before coding starts (Saldaňa, 2016). Thus, this list of the main codes to be used was created from the completed "prepared text" and the provisional codes that have been assigned, but space was allowed for expansion. According to Miles, Huberman, and Saldaňa (2009), once the researcher has gone through the prepared text and coded as much as is

possible, the next step is 2nd cycle coding – in some cases, the data may not require further coding, and the 1st cycle codes may be sufficient, in which case they would be carried over into the new cycle. In my case, there was a second-cycle, but it was not as intensive as the first-cycle.

3.8.8 Second-cycle Coding

In the second-cycle coding, I was examining the coded data for patterns. The purpose was to allow the very large written data to be divided or summarised, into one of four classes:

1. Categories or themes
2. The cause or explanation of something
3. Interpersonal relationships
4. Theoretical construct

This is not sub-coding; it is grouping of the initial visible patterns into classes that will be able to be displayed when that step is reached. This division is suggested by both Saldaña (2016) and Charmaz (2006).

This is the area where the visualisation techniques discussed above really began to be useful – patterns are more easily "seen" if they can be visualised in some way. From this point, the conclusions began to emerge, as links were given added meaning, and patterns started to indicate the meaning of the choices made by the students, and the impact of those choices on various aspects of life and society.

3.8.9 Finding patterns

Although this was the last stage of the first step, it was also a clear indicator of the concurrency of the three steps, because finding patterns involved displaying the data, which was the second step, and yet was essentially still part of the first step. Any patterns would also help to come back to the research questions and provide provisional answers to them. Although there are many ways to display data – charts, tables, models, mind-maps and more, finding patterns in the data before displaying it helps the researcher or analyst to decide which of the display methods will be best suited to the data gathered.

The way that this and the other parts of the first step are interactive was now much clearer – the purpose of analysis is to end up with the most relevant data, displayed in the clearest form, and supporting the conclusions drawn. What is being done is refining the data – Miles, Huberman, and Saldaňa (2009) use the term reduction, because they dislike the term "condensing data" as it may be misleading. The word refining seems, certainly in this case, to be even more appropriate, since it will involve combing through the spoken words of several students or groups of students, and finding similarities, differences, attitudes,

opinions and reasons, as well as the way these change over time, the data is "thinned out" rather than condensed, in the way that oil is "thinned out" into petrol in the refining process.

3.8.10 The Codes for Second-cycle Coding

In the selection of the major codes for the second-cycle coding, the word-clouds (see Figure 4) proved valuable. The large, noticeable words were listed, (these being created by the word-cloud generator on the basis of the more often a word is used, the larger the font in which it is printed) duplicates removed, and the remaining could then be fitted to one of the four classes described in the previous section. The initial list is shown here in Table 7, the most conspicuous twelve words from each year group (in alphabetical order). Before application to the data, these now had to be examined to decide which of the four classes each fell into, and why. These "conspicuous words" were based on frequency – the disadvantages of which have been discussed above. However, by now classifying them into four groups, subtle differences in their use and meaning will become more apparent.

Year 1 Arabic	Year 4 Arabic	Year 1 English	Year 4 English
Arabic	Arabic	Behaviour	Children
Children	Challenges	Children	Education
Education	Culture	English	English
Family	Family	Important	Generation
Generation	Generation	Job	Good
Holy Quran	Good	Knowledge	Improve
Important	Holy Quran	Language	Job
Language	Job	Learned	Like
Love	Profession	Like	Teacher(s)
Make	Society	People	Teaching
Society	Teacher(s)	Society	Think
Teacher(s)	Teaching	Teacher(s)	Will[7]

Table 7: The Frequently Repeated Words for each group. Note: this does NOT indicate the relative importance of each word. This is an alphabetical list.

Although "will" was not a word used very much in any group except Year 4 English, it was used very often by them in the senses described in the caption to Table 7, to show their certainty about what would happen. The usage that was included was always that sense, that these participants are now and always will be confident teachers of English. It was the main expression of these feelings of confidence and continuity from the group.

[7] will appeared often in the senses that "I will be teaching…" "I will improve…" "The Children will learn…" and expresses their certainty and self-confidence

In combination with reading the interview scripts, it appears that several of the words fit into more than one class, as Table 8 makes clear. The actual class into which a specific word is placed will be decided by sub-coding during the second-cycle, and on each occasion an explanation and justification will be given to make the process more transparent and easier to replicate. These classes also link to the network display in Figure 3, as they, too, indicate that on some occasions a "cause or explanation" may also be a "category or theme" or an "interpersonal relationship" or "theoretical construct", and the complexity of the mechanisms affecting teacher identity and language choice are not simplified.

Category or Theme	Cause or Explanation	Interpersonal Relationships	Theoretical Constructs
Arabic	Culture	Children	Education
Culture	Family	Family	Family
Education	Good	Holy Quran	Society
English	Important	Love	-
Family	Improve	Society	-
Generation	Like	Teacher(s)	-
Holy Quran	Love	-	-
Job	People	-	-
Language	Think	-	-
Society	-	-	-
Teacher(s)	-	-	-

Table 8: The Important Words Categorised by Class

3.8.11 A Note on Sources for this Chapter

Throughout this chapter, there appears to be a strong reliance on Miles, Huberman, and Saldaňa (2009). The advantage of this book is that, although agreement with its ideas and principles are found elsewhere (*e.g.* Alshenqeeti (2014), Andrews (2013), Bryman (2008), Cohen, Manion, and Morrison (2007), Crotty (1998), and Torrance and Pryor (1998), *inter alia*), here they are found together in one volume. Thus, I have tended to use this single source except where it is contradicted by others, and their approach appears to be better suited to the data and nature of the enquiry.

3.9 Conclusion

Overall, conducting the focus group interviews/focus groups (see 3.6.6) represented a greater challenge than conducting the one-to-one interviews. The positive aspects of the group interviews included the fact that they were conducted in Arabic, which may perhaps help the participants to be relaxed, and therefore to answer with a greater clarity and openness. The most difficult part was the conversion of the notes made during the interview

into an accurate reconstruction of the event, as the "control" aspects were no more difficult than those experienced as a teacher when attempting to generate a class discussion (see also Appendix III: Field Notes and Annotations). In fact, the control was much easier than that, as it was taken as given that these student teachers were actually keen to participate.

This chapter has looked at how the data was collected, how it was analysed, and why it was analysed in that way. It also displays the data at distinct stages of analysis, the *"deeper levels"* (Henderson and Segal, 2013) being those where whole phrases or large pieces of data were used whole. The data displays therefore change as the level of analysis changes, allowing the reader to follow the thought process of the analysis, and the reason for the conclusions drawn from that analysis.

Chapter 4 Presentation and Discussion of Data

4.1 Introduction

In this chapter the thirty-six separate interview texts (see Table 9) are examined and compared. The justification for comparing data sets rather than a single overall thematic examination is given more fully in the sub-sections below, but essentially the intention was to deal with each of the four categories (year1 Arabic, Year 4 Arabic, Year1 English, Year4 English) individually to allow comparison after analysis. The first comparison is between the first and second interview with each group (or each student, for English student teachers). The second comparison is between the first year and fourth-year students of each category (Arabic and English). Once the second comparison had been completed, it was then both possible and necessary (because of the aims of the research) to compare first-year Arabic students to fourth-year English students and *vice versa* as well as first-year Arabic to first-year English and so on until every combination had been examined. This comprehensive assessment of every interview made clear development of their "teacher identity" over the four years of the course.

The results of this analysis, comparison and discussion of the data collected highlight some aspects of the effect of language and culture on the emerging professional identity as teachers. In the answers given in the interviews both the collectivist heritage and the individualist tendency are apparent – often in answers from the same student. Thus, the difficulty of suggesting that one group were traditionalists and the other group were modernists was increased (see pp.7, 10, and 40). There are elements of traditionalism amongst the student teachers of Arabic and of modernism amongst the student teachers of English. However, it will also be seen that the opposite is also true, with elements of modernism amongst student teachers of Arabic and traditionalism amongst the student teachers of English. The examination and discussion of the interview data has given space to consider the existing problems from a variety of new angles and has given a deeper knowledge of how a group of young students are affected by the dichotomy. This is perhaps an area where additional research could prove useful, although Said (1979; 1994) suggested many years ago that the distinction between modernism and traditionalism was based on cultural misunderstanding, and that

> even if we disregard the Orientalist distinctions between "them" and "us," a powerful series of political and ultimately ideological realities inform scholarship today. No one can escape dealing with, if not the East/West division, then the North/South one, the have/have-not one, the imperialist/anti-imperialist one, the white/coloured one (Said, 1979, p. 327).

4.1.1 Analysing the interviews

The interview transcripts were already coded (see pp. 47-66) and the analysis carried out from this point involved re-examining the coded transcripts as well as field notes. The analysis also includes some explanation of a few of the cultural assumptions and differences which became apparent during the analysis. In the analysis I have tried a staged approach (as adopted by Nowell *et al.* (2017), Saldaña (2016), and Charmaz (2006)) – first examining and analysing the response to each question in each interview, then probing the meaning of the whole interview (for the group interviews/focus groups (see 3.6.6) – the one-to-one meetings were dealt with slightly differently, see below, 4.1.1.1).

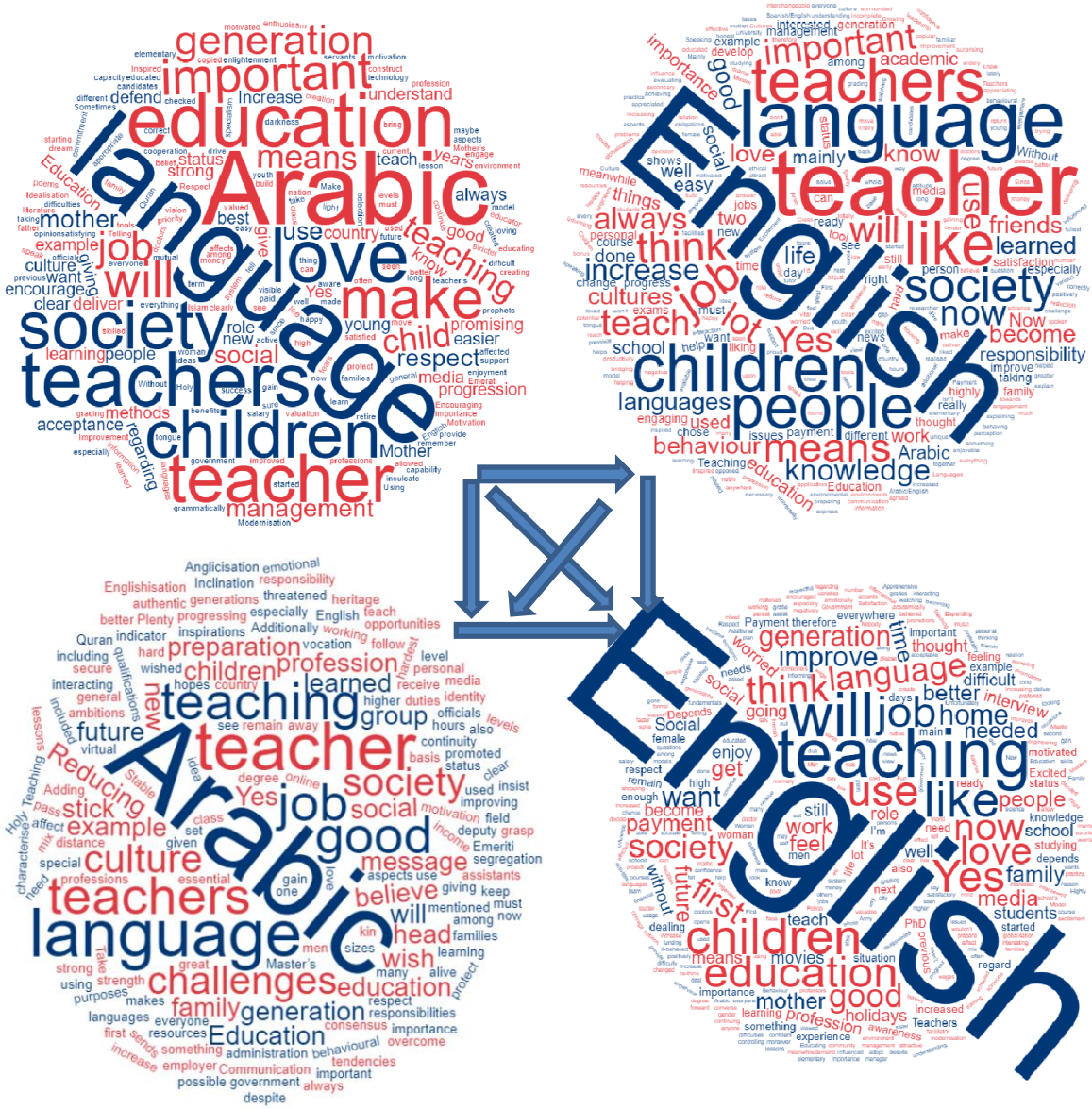
The next stage was a comparative analysis of the first interview, early in the academic year (early November 2016) , with the second interview from towards the end of the academic year. This should make apparent the way that the students' "teacher identity" changed as they completed an intense period of study. Finally, another comparative analysis was completed between the Arabic specialists and the English specialists at both levels (*i.e.* first interview (Arabic) with first interview (English), then second interviews constituted the first level, and simply English student teachers compared to Arabic student teachers formed the second level). This comprehensive examination and cross-comparison form the basis for the chapter conclusions and is also revisited in chapter 5, for conclusions and recommendations.

The layout of the analysis also gives the reader a "presentation" of the data, giving an insight into why and how the groups' opinions diverged. This, when read in conjunction with the "word clouds" in Figure 4, provide a data display that may be examined by the reader. These displays of data will help to give the reader a fuller understanding of the way in which the first steps of the analysis were carried out. The coding, described in the previous chapter, was used to find patterns and areas of both agreement and disagreement which are referred to in the 'results' section (4.2).

4.1.1.1 The approach to the one-to-one interviews

In the first and second stages described these were considered and analysed slightly differently. The narrative texts had been arranged for coding so that each participant's response to individual questions was shown in a single transcript (see Appendix VI) thus, the difference in the analysis was small – each separate response was adjacent to the others and could be compared after individual analysis. The same layout of the responses also had a similar effect when examining the complete interview. The last stages were as described in the previous sub-section. An examination of Appendix VI will show a slightly different student/interview identification lettering – in the example shown "1.4E1" indicates "first (early) interview. Fourth year. English. Student 1, but the identification finally used in this chapter is intended to be easier for the reader to understand when comparing all the interviews. Thus, 1.4E1 = Eyr4In1P1 (see legend under Table 9).

Figure 4: "Word Clouds" from: Top Line, Left, 1st Year Arabic. Top Line, Right, 1st Year English. Bottom Line Left 4th Year Arabic. Bottom Line, Right, 4th Year English. Arrows show relative comparisons.



4.2 Results

The most obvious indication from these early displays (in Figure 4) is that for student teachers of Arabic, the language appears to increase in importance over the course, as does English for the student teachers of that language, as can be seen by the increasing prominence of the words in the displays, because in this form of display a word used more often becomes more prominent, and is usually considered more important (Henderson and Segal, 2013). Although at this stage there was no strict quantification of the number of times a word was used, this initial view shows that the Arabic student teachers mention "society" slightly more than their English teaching counterparts, and that in both cases, by

the final year students are considering "job" or "jobs" more often than abstracts such as "educate" and "children". From an English standpoint this may be an understandable change, but these students have no issues of "job seeking" to contend with. The uses of words in this way, and the way the usage changes across the years and between the language specialisms supports the initial feeling that the Arabic student teachers have a different feeling of tradition and national pride; the English student teachers did not mention the Holy Quran, for example, whilst the Arabic student teachers stressed its importance. At the same time, the national pride, tradition and religion were not all manifested in the same way by every student, and nuances of meaning have been considered.

In Table 9, below, the category "Family" is a good example of this, as it is a category discovered in all three columns – "affected by", "impacts on", and "may be linked to", and another example is seen in the main categories – initial perceived teacher identity not only appears to affect the choice of language but is also affected by the choice of language. Not only that, but it is a category where "Family" could mean just parents, or the wider family, depending on the linguistic or social context.

In considering the analysis my first thought was regarding my "register" to the groups or individuals – Hasan (2005a) suggests that the role of participants in any discourse is that in the question *"who is using language to communicate with whom"* (ibid. 2005a, p. 181) the *who* and *whom* are not individuals, but are part of a *"communally ascribed role"* (ibid. 2005a, p.181). If this is accepted, then when asking questions, I was the "older, male, authority", which was the reason that, as far as possible, the participating students were encouraged to talk to each other as well as to me. This "register" was also maintained in the one-to-one interviews. Effectively, although the "personal distance" (ibid. 2005a) between myself and the students was large, I was trying to observe the closer "personal distance" between them. The following analysis follows the narrative of the reconstruction, but in addition follows the framework created in chapter 3. One of the aims of the analysis is to find out whether any word or statement by any participant has an underlying theme, code or sub-code that emphasises or alters its meaning in the context of the interview.

Throughout the chapter I have attempted to integrate my coding into the ways in which the data is presented. In some places this may seem a little "descriptive" – but this reflects a difficulty already discussed (pp. 15 and 21), my attempt to ensure that the individual worldview of myself and of each student is portrayed in a manner which is readily understood by the reader.

Interview 1 or 2	Year	Language	Interview Type//No.	Code used in Chapters 4 and 5
1	1	Arabic	Group	Ayr1In1
2	1	Arabic	Group	Ayr1In2
1	4	Arabic	Group	Ayr4In1
2	4	Arabic	Group	Ayr4In2
1	1	English	1	Eyr1In1P1
1	1	English	2	Eyr1In1P2
1	1	English	3	Eyr1In1P3
1	1	English	4	Eyr1In1P4
1	1	English	5	Eyr1In1P5
1	1	English	6	Eyr1In1P6
1	1	English	7	Eyr1In1P7
1	1	English	8	Eyr1In1P8
2	1	English	1	Eyr1In2P1
2	1	English	2	Eyr1In2P2
2	1	English	3	Eyr1In2P3
2	1	English	4	Eyr1In2P4
2	1	English	5	Eyr1In2P5
2	1	English	6	Eyr1In2P6
2	1	English	7	Eyr1In2P7
2	1	English	8	Eyr1In2P8
1	4	English	1	Eyr4In1P1
1	4	English	2	Eyr4In1P2
1	4	English	3	Eyr4In1P3
1	4	English	4	Eyr4In1P4
1	4	English	5	Eyr4In1P5
1	4	English	6	Eyr4In1P6
1	4	English	7	Eyr4In1P7
1	4	English	8	Eyr4In1P8
2	4	English	1	Eyr4In2P1
2	4	English	2	Eyr4In2P2
2	4	English	3	Eyr4In2P3
2	4	English	4	Eyr4In2P4
2	4	English	5	Eyr4In2P5
2	4	English	6	Eyr4In2P6
2	4	English	7	Eyr4In2P7
2	4	English	8	Eyr4In2P8

Table 9: A cross-reference chart for the interview data analysed and discussed below. Column three is the language studied, but also the language used in the interviews. In column 5, the 1st letter is Language, Yr = year and P = participant (for English students).

4.2.1 First Year Arabic First Group Interview/Focus Group Presented and Analysed

Following the narrative order of the interview script (see Appendix V), my first comment was: *"Can you tell me a little bit about why you decided to become a teacher?"* the group looked at one another for a few moments before beginning to speak. This was a noted feature of the group interview, quite often, before speaking they would look around at one another. Tentatively, at first, they began to provide reasons, and immediately the traditional strength of the family was noticeable as the undercurrent of their replies – yes, some had always dreamed of being a teacher, and some thought it an easy job, but the most telling comment that all agreed with was *"It is easy to gain family acceptance – it is seen as a job I am allowed to do"* (Ayr1In1) thus, the other aspects are subservient to the over-riding need to have the family's permission to do the job. Even the participant who said that she was *"Inspired by previous teachers when I was a child"* (Ayr1In1) still could be a teacher, because it was the only job she was "allowed" to do. Thus, the analysis of these first answers made clear that the students involved had wanted to ensure that they only trained to work in a job that was seen as "acceptable for women" by their family, and that "family" was being used in its wider sense of the extended family hierarchy. It was apparent that, for this group, family and the views of the family were very important – it was also clear that the cultural traditional role of the family was strong.

I next attempted to get the group to discuss the reason that, having decided on teaching as a profession, they then chose to specialise in language, and specifically, Arabic. From this point, the strength of national pride felt within the group started to become apparent – the group prompted one another to answer, and it was evident that the Arabic language was inextricably linked to feelings of Arabic/Islamic culture, national pride, and the rich heritage of the language, with Arabic poetry and literature being a patent influence, for example, one said *"I love Arabic poems, literature and all aspects of the language"* (Ayr1In1), and it was important *"To make sure that the new generation will be "promising" in their support of the culture and language"* (Ayr1In1). The group were in apparent agreement that the children would somehow be missing out on a large part of their history, culture and identity without a knowledge of their "mother tongue", that it would be very easy for them to become Westernised and to forget their cultural heritage. This English phrase "mother tongue" does not quite convey the meaning of the Arabic words used by the participants – as an example in Arabic language the participant said:

لغة أُمّيّ

The literal translation is: *"It is the language of my mother"*, however, in an English context "mother tongue" does not reflect the same cultural concept as in UAE and Islamic culture in general, where the mother, although subservient to her husband, is seen as the "keystone"

of the family, and therefore of society as a whole, because of the collectivist nature of the religion and Middle Eastern society.

Again, during this part of the discussion, the group frequently stressed the importance of Arabic as a "mother tongue", and that it is the language of the Holy Quran. The importance of the Quranic connection should not be underestimated, since the language of the Quran is the language of Allah (God), and as such should be respected. Another two points connected to the use of Arabic that occurred in this part of the discussion were differentiation and national pride – a telling comment here from one group member was: *"The current generation are very affected by the servants – language is copied"* (Ayr1In1) and this was seen in a very negative light (in the UAE nationals are in a minority). This comment also may need an explanation – in the UAE, middle class families normally employ servants who are usually from outside the UAE (such as from the Philippines), who speak English and other languages, but not Arabic. It was also apparent from their answers that this group believed that, as teachers, they should be seen to use Arabic better and more often than English, with the comments that *"I have started to use Arabic better {grammatically}"* (Ayr1In1), and *"I now use Arabic more often in social media"* (Ayr1In1).

The discussion now moved on to what they believed "being a teacher" meant, what they saw, in effect, as a "teacher identity". The emphasis was still largely on tradition and the family, but in a very strongly positive way, with several comments, such as: " "*Being an example of giving, educating, loving and creating the best environment for the children to learn and engage"* (Ayr1In1).

Again, a further cultural insight is needed here – the Arabic version regarding "*Teacher is being father and mother*" is:

أن أكون أباً و أماً

The literal translation is: *"to be father and mother",* however, the meaning of this statement in English language would be *"Being a teacher means being father and mother of the children".* Although in England a teacher is *"in loco parentis"* , the Arabic does not accept "in the place of", the teacher "is" both parents. The difference in meaning is discussed further in section 4.4, below, but reflects the structure and views of UAE society.

During this conversation, where the group were giving their reasons, the underlying themes, used in the coding, included tradition, family, national pride, personal values, inspiration and leadership. I next asked if being on the course had changed their view of what the expression meant. As before they looked at one another before anyone spoke, and when four of the group offered answers there were nods and murmurs of agreement from the rest of the group. For the analysis of this answer, there are some translation notes which are included – the first verbal answer: *"I have learnt that to be a teacher means to know the capacity {capability} of each child"* (Ayr1In1). Here, the word translated as capacity also

implies capability, which is why capability has been included in curly brackets. In the next answer, the English translation is also affected by the Arabic grammar: *"Using different tools to deliver the lesson* – [tools] *appropriate to the child"* (Ayr1In1) the second instance of the word tools (*i.e.* textbooks, whiteboard, recordings) was elided in Arabic speech, but strongly implied by the grammar. The same was true of the word "children" in the final answer: *"Modernisation of teaching methods – not the same way for all* [children]*"* (Ayr1In1) Knowledge, of the subject and of teaching methods as well as modernisation were the underlying themes – but modernisation of teaching methods, was the emphasis, the content, not mentioned, will remain traditional, because these are student teachers of Arabic, and will also refer to Qur'anic scripts. This side of traditionalism was seen more clearly in the next answer the group gave, regarding their personal feelings about finishing the course and working as a teacher.

As in previous questions, the group shared a look before answering. Four verbal answers were given, but, as in the previous answer, these were accepted by the rest of the group with eager nods of agreement. The first two answers came almost simultaneously – as soon as one finished, the other began: *"Feelings of motivation, enjoyment, and some fears"* (Ayr1In1) *…* "*Yes, I have strong motivation and enthusiasm"* (Ayr1In1) their personal values and beliefs were the background to these answers, but tradition, religion and national pride formed the basis of the remaining two answers, which the whole group agreed were true: *"I am very motivated and have a strong drive to provide the correct education"* (Ayr1In1)*,* and '[I will] *Inculcate the love of the country"* (Ayr1In1)*.*

The Arabic version of this latter statement is:

غرس حب الوطن

The literal translation of this statement into English is *"Planting love of the homeland"*, since the Arabic word **غرس,** has several meanings, one of which is to plant and another is to inculcate (Almaany, 2018). The cultural meaning of *"correct"* is further discussed in section 4.4 below.

Moving the conversation on, I asked the group to tell me their long-term plans; would they stay with teaching, or did they think that they may do something else in the future. Once more the enquiring look was shared by the group, and this time three answers were given verbally, and again there was agreement from the rest of the group. It was obvious that they had given the matter some thought, as the first two answers were looking a long way ahead: *"I would like to move to management in education in the long-term (10 years)"* (Ayr1In1) from one and: *"I will continue maybe 20 years in this profession and then retire to be with my* [own] *children"* (Ayr1In1) from another (here, the word "own" was elided, and although I have heard elementary teachers in both the UK and the UAE often refer informally to pupils as "my children" the Arabic grammar recognises the difference, and the

answer gave the meaning shown). The final answer given here also showed that the idea had been given some thought, as the group member said: *"I will love to be a teacher if there is a clear grading and progression"* (Ayr1In1) – teaching was viewed as a career, a life-choice, but there was an awareness that without progression, an individual was likely to become dissatisfied, as can be seen from the answers to the next question.

The following paragraph is one of those referred to on p. 71; its main thrust is to try to describe the private worldview of the students regarding the question about what they believed brought "job satisfaction" to teaching. The answers to this were highly value-laden, in the fact that they reflected the Islamic and cultural values of Middle Eastern society and talked of "respect" and "cooperation" and being valued by society, concentrating largely on how they were perceived by others – the only mention of pay was that one member said "– *money is not everything"* (Ayr1In1). Although all members of the group seemed to agree with each other, the answer which brought the strongest agreement was *"When I see my children* [in class] *happy and learning"* (Ayr1In1) again, the Arabic grammar differentiates between "my own children" and "my children in class", but this aspect of job satisfaction, fulfilment, was clearly very important to all members. The status of teachers in society was a regularly debated issue in the UAE at the time of the interviews (*e.g.* Al Bayan newspaper February 2016 and ministerial debates), and since this had already been indirectly mentioned in the previous answers, the next question naturally fitted in to the group conversation when they were asked their opinions on that subject – the status and standing of teachers in society in the UAE. The verbal responses to this came from three group members, all of whom implied that society tends to undervalue teachers.

The first answer was to the effect that the government does the best it can to make education a priority and tries *"to make teachers valued"* (Ayr1In1) – which implies both support of the government (and therefore the nation, as this is a monarchy) and also that teachers are not always valued. All were nodding and agreeing with this when another member added her belief that teachers should have a higher status, and that it was necessary to *"make society more aware of how important teachers are"* (Ayr1In1). This position was also supported by the third answer: *"A teacher has an active role in society – the creation of a generation that will defend and protect the nation"* (Ayr1In1), a statement that links to the themes of national pride, tradition and culture. A field note, written at the time states*: "this [answer] echoes the fear of many that the country is "overrun" with foreigners, as they outnumber nationals about 4:1"* (My notes). The figure of 4:1 is supported by statistics (UAE Gov., 2018).

I then asked the group if status in society affected teacher's job satisfaction, and if it did, in what ways. The well-defined ideas of the group came across in their answers to this, with culture, values, beliefs, and the importance of teachers all being alluded to, but there also seemed to be a paradox created by the answers – *i.e.* "Good teachers have job satisfaction

because they are satisfied, because they are good", and although a comment made here by one student emphasised one cultural aspect of the region - *"Some teachers are satisfied with their job because for a woman it is well paid"* (Ayr1In1), the answer to which all agreed, and which summed-up the attitude of the group was that *"Job Satisfaction is created by the job itself – being a teacher is important"* (Ayr1In1). This led to a question about teacher retention, and the shortage of teachers suffered by the UAE (and many other countries), because if the job is satisfying and well-paid, why do teachers leave, and how can they be encouraged to remain or return to teaching. After thinking for a few moments, and the now usual 'look', seven group members offered answers to this, and the eighth member agreed with every answer given. The first answer contradicts the earlier statement, because the suggested encouragement was to *"Increase the salary"* (Ayr1In1). The rest of the answers were value-laden, again reflecting the values of Islamic and Middle Eastern society, and following the themes of culture, national pride, national culture, religious culture and the importance of religion to society: *"Improvement of the education system"* (Ayr1In1) *… "Make clear the vision of Islam regarding the importance of education"* (Ayr1In1) *… "I will tell the young people that to be a teacher is to construct an educated generation with promising ideas"* (Ayr1In1). The group had a strong traditionalist tendency on this question, with their insistence that religion, state, and education were inseparable – a view that is plain from the answers given.

Having strongly established that the group believed that teachers and education were important, I asked why they believe this to be the case. There were five answers to this, each of which was met with smiles and nods of agreement from the rest of the group; the underlying themes were that education benefits the whole of society and is good for cultural reasons as well. The first two responses were perhaps the strongest and met with most agreement: *"Education means to build society"* (Ayr1In1), and: *"Without education, there are no professions, no doctors"* (Ayr1In1), the other answers reflected expansion, progression, and enlightenment (religious enlightenment, specifically, as "enlightenment" is a major theme of the Holy Quran).

The interview was then drawn to a close when I asked if any of the group had anything else to add, or any questions. Although they spoke quietly amongst themselves for a moment, there were only three responses to this, all of which emphasised culture and society above the individual: *"The difficulties regarding job satisfaction must be checked and improved"* (Ayr1In1), *"Increase the teacher's social status in society in general"* (Ayr1In1), and *"To be stricter in the selection of future teaching candidates"* (Ayr1In1). As can be seen from the above section, the analysis of the group's answers had discovered several distinct themes, including the importance of tradition, culture, education, the family and religion, but had also included answers that reflected the values of society in general.

The views of the group made it obvious that tradition was very important, but modern technology was also fully accepted – social media were mentioned several times by the group (*e.g. "I now use Arabic more often in social media",* and *"Sometimes in social media I use both languages"* (Ayr1In1)), and the students themselves appeared to be fully integrated with the other students at the university. The impression they gave was that they were in alignment with the government's published view (ECSSR, 2016) that modernism and traditionalism could successfully coexist in society. These student teachers of Arabic also teach about Islam and believed that proper teaching of religion should bring peace, a view held by many groups in the Middle East, but sometimes misrepresented by the radical groups (Al-Suwaidi, 2015).

The analysis of the interview corresponds with the word clouds (see Figure 4) that had been created during the coding process, with the same key words appearing that led to the themes that were used for this purpose. The analysis also highlighted that the identity projected by the group was also like that described by the group; this was a group of young Arabic language student teachers who saw the importance of tradition, family, education, and religion. They also saw themselves primarily as Muslim Arabs, but also accepted the use of technology and social media – there are apparent contradictions in this, and it is one of the issues surrounding "identity" within the UAE also described by Hopkyns (2017, p. 2) – who suggested that the pace of change in the region is leading to many young Arabs having difficulty expressing a personal identity in the modern world. Hopkyns' conclusion could also be supported by the analysis of these students' views, with their emphasis on both the traditional and the modern, and the need to express themselves in both Arabic and English.

4.2.2 First Year Arabic Second Group Interview/Focus Group Presented and Analysed

When the second interview with the group began, three full months (it was almost four months, nearly half the student's academic year, as explained in chapter 3) after the first one analysed above, there had been no drop-outs, so it consisted of the same eight female participants as previously. One of my first field notes, made during the introductory comments, and checking that everyone was comfortable and ready to continue was: *"it is immediately plain that they are more confident, with each other and with me than when first spoken to".* This may be partly explained by their studies and getting to know one another, and partly that this interview was no longer the novel experience it had previously been (see p. 44). The questions asked in the interview were essentially the same as previously, and in the same order. The first question, to find their reasons for becoming a teacher, asked as a point of reference, since it should have changed only very slightly, gave an immediate response as first one, then the next, gave me their answer – all of the group participated fully – and although there were strong similarities to their earlier answers, the first answer clearly indicated their exposure to the teacher training process: *"I do not like the traditional*

teaching methods I would like to make some changes" (Ayr1In2) a strong feeling here of modernisation if not modernism. The second answer reflected the growing confidence of the group in their abilities and professional identity: *"I have the qualities of a successful teacher"* (Ayr1In2) – a value-laden statement, reflecting personal beliefs and attitude – not just "I may have", and note also *"a successful teacher"* (emphasis on "successful"). If taken alone, these answers would be enough to demonstrate that beginning their studies had given the participants a clearer view of the "mechanics" of teaching, but the underlying themes of the remaining answers were still much the same as those behind the answers to this question in the first interview.

The next two responses emphasised the feelings of national pride, traditionalism, and religion already noticed in the earlier interview: *"To increase the understanding of Arabic language"* (Ayr1In2) and *"Arabic language is the language of the Quran"* (Ayr1In2). There was no hesitation or lack of confidence apparent in any of the answers given so far, and that level of assurance continued in the remaining answers to the question, which included the strength of family and tradition - *"My family only want me to be a teacher"* (Ayr1In2) – and the view of the importance of teachers, who are in *"the most honourable job in the world"* (Ayr1In2). Again, amongst these answers traditionalism and religion were apparent, with the Holy Quran being mentioned again. The last of the answers, however, showed again the impact and inspiration that teaching can bring, as the participant said: *"I had a very good teacher during my school time"* (Ayr1In2) – although this was still unmistakably a secondary consideration, since family acceptance was still the main driver behind the choice of career.

The next question, as previously, was effectively, "why language, and why Arabic?". Although the group still appeared to be more prepared to speak freely, only four gave spoken answers, but it was obvious from the nods and noises of agreement that the others agreed. The first answer suggested that the respondent was more confident in Arabic than English, but the next two clearly demonstrated the idea that Arabic is a language "under threat" from English (as suggested by several authorities on language, for example Arabic Language Protection Association (ALPA) (2017) Hopkyns (2017) and Said (1994), also see p. 74): *"because there is reluctance [among young people] to use Arabic"* (Ayr1In2) and *"Arabic language is the language of Quran, nevertheless, there is a decline of their use"* (Ayr1In2), so that the under-lying national pride and traditionalism were clear. The last answer reflected the first, but emphasised skill rather than confidence, although this respondent had nodded agreement to the first answer as well. The deeper analysis indicates one of the pressures felt by these students who are trying to determine their place and identity in the world – a language and heritage under threat. Some gauge of the variety of responses that reflected several themes can be seen in Appendices II, IV, VII, and VIII.

This led to the question their own language preferences, and where they would use each language. This provoked a whispered discussion amongst the group's members, and they then provided me with a "group answer": *"We* [all] *use both languages* [Arabic and English]*, Arabic at home and English in social life"* (Ayr1In2) again the "all" was implied by the grammar and the consultation before answering and the answer reflected their strength of feelings towards family and tradition, as well as the draw towards modernism, with English being spoken everywhere in the country. Why, then had they chosen to be interviewed in Arabic, and where would they us English instead? Here the answers were straightforward, and all eight of the group contributed either verbally or with a strongly expressed agreement with the verbal answer of another member. The first, *"Because Arabic language is my mother tongue"* (Ayr1In2) was agreed to by three more of the group and reflected belief in family and tradition, as well as displaying values and attitudes as discussed above (pp. 37, 43, and 73). The next two answers were straightforward, one saying it was because it is the official language of the UAE, said in a way that implied that no other language was appropriate, which expressed a level of national pride, and the other the simple *"I can express myself better"* (Ayr1In2) thus indicating the importance of both confidence and knowledge of the language for this student teacher. Although confidence and knowledge are not used as themes in this study, the importance of these issues is supported by other research (*e.g.* Anderson, Bartholomew, and Moeed, 2009; Swanson, 2014) The two remaining students agreed with one another that it was "easier" to use Arabic, and that, in any case it is the language of the Holy Quran. This last point also needs further explanation; in the UAE and other middle eastern Islamic countries, teachers of Arabic in schools (elementary, middle, or high) are officially teaching Arabic and Islamic Studies, hence the importance of the Holy Quran in this context.

As in the first interview, the next question was whether, since beginning the course, their preferred language for communication had changed. This brought two "group answers" one from two members, and one from six members. The answers were similar, and underlying them was the positive importance of the family, and the negative aspect of having to use a foreign language in their own country: *"No, at home I use Arabic outside home I use English language to get by"* (Ayr1In2) and (6 members of the group) said: *"we still use Arabic at home (among family members), but for shopping and social media we are obligated, in many cases to talk in English, because most of the foreigners speak English"* (Ayr1In2). My field notes at this point state that the grammar used indicated that both the *"to get by"* in the first answer, and the *"obligated"* in the second were strongly negative. This emphasis clearly indicates that these students felt distress at not being able to make greater use of their own language.

The interview now turned to teacher identity – "what does "being a teacher" mean". This question brought verbal answers from seven of the eight students, with the eight nodding

her agreement with each of the seven replies. In the first answer, quoted directly, there are two words that bring the cultural differences into view: *"Teaching is the ideal job for woman in my country"* (Ayr1In2), this shows attitudes and beliefs clearly (NOTE: "for woman" is literal; it could be read as "for A woman" or as "for women"). The remaining answers followed a pattern, with the underlying themes of society, behaviour, leadership and understanding: *"It is* [being] *a model and educator to offer the right information"* (Ayr1In2) and *"A teacher is like a leader"* (Ayr1In2), followed by: *"Teacher means understanding the needs of the students"* (Ayr1In2) and *"A teacher is a model of good behaviour"* (Ayr1In2). The next answer followed the same pattern as these but requires a note on translation. *"A teacher is a {guide} leader and adviser"* (Ayr1In2) – the actual word used does translate as "guide", but in the sense of a "tour guide", who leads the tour and is knowledgeable about the subject/place. However, after all these similar replies about "teacher identity" the final answer, nodded and agreed to by all, was also the simplest and indicated the groups' belief in the importance of the profession: "[there is] *No education without a teacher"* (Ayr1In2). This statement also describes the feeling that "teaching" is greater than the sum of its parts – an elementary teacher is not a Doctor of medicine, but without elementary teachers there would be no Doctors of medicine.

Moving on to the question of whether their feelings had changed since beginning the course, they began with brief whispered consultation amongst themselves, but then, rather than one group answer, seven out of eight of the group gave replies which complement one another. The replies that the group gave here had a range of themes, linked by education, knowledge and responsibility. The data suggests that the participants felt that teaching methods had modernised (this was accepted as a positive aspect of modernisation; they all nodded agreement that it was a "good thing"), but the second answer I will give as a direct translation and explanation: *"Teaching will be my all life"* (Ayr1In2). This immediately implies dedication and could probably be translated as *"my whole life"*, or *"my entire life"* but the original has a meaning of exclusiveness, that nothing else will matter. Also, in context of the other replies there is an indication that the statement should apply to all teachers – this is the responsibility (or dedication) that was apparent in many answers. The next answer, again accompanied by nods of agreement, was that one idea that had been changed was *"regarding the integration of the children in the education process itself"* (Ayr1In2).

This needs a little more explanation – it is not referring to integration of children in the classroom, gender segregation is still the norm in UAE, but of their integration in the actual process of learning, the "child-centric" approach. The remaining answers all emphasised that the job required understanding, but brought great responsibility, because of the influence they would have over the children in their daily care. The answers reflected the idea that

education is what creates society – the children learn to support others, and to strengthen family and national ties.

Questioned about their feelings, in the short-term, about completing the course and becoming teachers most of the answers were linked by three themes: happiness, fear, and responsibility. Essentially, they all saw it as a great responsibility, but were all happy at the prospect of becoming teachers – but for most of them the happiness was mixed with a slight fear of the unknown. The feeling was strongly positive, though, and it was apparent that the fear would be overcome. This leads naturally to the next question, as this concerned their long-term aims, were there any factors that would make them leave the teaching profession? By this point, the group were all ready to talk, and to interact with me and with one another, and each of them gave a separate answer most of which emphasised their commitment to teaching, and their ambitions for promotion within the profession to management positions. One of the students said that she would, in the future try to gain a doctorate in education before becoming a manager. Another with ambition said that *"I would like to be a teacher and social activist"* (Ayr1In2). A very strong indicator of an individual personality and perhaps a "protest identity" (Chimisso, 2003b), but not a point she was prepared to expand on.

However, I felt that the second student who spoke, and gave the shortest answer, most succinctly summed it up – when asked "are there any factors that would make you consider leaving the profession?", her answer was simple: *"No. Why?"*. This "question" was asked rhetorically, as the implied feeling was "why would that be something I would even think about?" rather than asking for reasons. The strength of belief that they would remain in the profession naturally led to the next question about the drivers of job satisfaction for teachers. As before, each student had an answer, but there was still a strong coherence among the group. Linking the answers was the idea of respect from society, although the importance of the profession and the achievement of the children was mentioned – and was accompanied by nods of agreement throughout the group. The last two answers had nationalistic currents, with *"The appreciation of the government"* and *"Giving to the children of my country"* (Ayr1In2) emphasising the reality of teacher employment in the UAE.

This belief in the importance of society's respect, support, and approval was relevant to the next question, too – as noted above, the status and standing of teachers in society had been a frequently debated subject in the UAE at around the time of the interviews, so their views on this were elicited (newspaper: Al Bayan, February 28, 2016). Once more, every member of the group contributed, although the first answer was one given to an earlier question by the same group member: "[there is] *No education without teacher"* (Ayr1In2) which clearly, in her view, put teachers in an unassailable social position; every profession needs teachers. The next two answers were a little bit "off-track" as they followed the track of the first answer by mentioning the national need for teachers and teacher assistants, and

the resulting level of over-work. Bringing the group back round to their view in the debate of teacher status, the answers suggested a need for greater "social awareness" of the importance of teachers, and a nationalistic view that government regulations could increase the status of teachers. This view that the social position of teachers can be improved by "law" is discussed in more detail towards the end of the chapter because it is part of a cultural viewpoint which I have not encountered in the UK and is counter to the idea of individual liberty, since it implies a restriction of that liberty (Queiroz, 2018).

The next answer, however, was apparently at odds with all the others, as the student believed that *"The teacher status now is the best"* (Ayr1In2) – although, in context, she meant that it "has never been better", not that it could not be improved. The final answers brought the answers back to the need for support and respect from the public, and in the answers to this question, the solidarity of the group, as a group identity, was very apparent – they supported one another fully, and wanted their importance to be recognised.

Next, they were asked if teachers' status made a difference to job satisfaction, and if so, how. The coherence of the answers, and their relationship to earlier answers was plain, although there was a small, but serious, disagreement over whether *"Attention paid by the government is the most principal factor"* (a nationalistic view) (Ayr1In2) or *"The love of the profession is the most important"* (an equally strong, professional view) (Ayr1In2). However, the consensus was that teachers needed the support of society and to have a love of teaching that was stronger than anything else. Now the question they were asked was for ideas to bring more people into the profession, including bringing back those teachers who had left. The answers reflected the earlier comments, that the view of society needed changing, and one answer: *"Teaching is not a materialist profession"* (Ayr1In2) again showed the relative unimportance of remuneration. The other answers emphasised the need for love of the profession, and that the "emotional" side (*i.e.* how it makes a teacher feel to see children learning) needed emphasis to bring in more teachers. There was also a feeling that society's needs should be aligned with teachers' abilities, and *vice versa* - *"For woman teaching profession is in alignment with what society want"* (Ayr1In2) was one of these. Here, as earlier, the different cultural view of gender becomes apparent, teaching in the UAE seems to be seen largely as "women's work", particularly elementary (primary) teaching.

The next question was the last of the formal questions of the interview – why did they think teachers and education were so important? The answers all revolved around the idea that without education there would be no society, and that culture and society were dependent upon reliable teaching. There were also strong religious undertones to this, with reference to Qur'anic themes such as "enlightenment" and "bringing light" and the clear *"Islam urges education"* (Ayr1In2), but the final student gave an answer that summed up the national pride, the needs of society, and the cultural aspects in a way that was "text book" in its clarity: *"Learning and education mean development"* (Ayr1In2).

I now thanked the students for their help and asked if anyone had any further comments. Unlike the first time they were interviewed, they now all had something to say (although in one case this was simply: *"I do not have any comment, thanks"* (Ayr1In2)). The rest of the answers showed that the students knew more about teaching than before, but were still enthusiastic, and were agreed that teaching is the most important profession. There was an indication in one answer that new teachers may be deterred from staying if they are pressurised too soon: *"A new teacher needs exceptional care"* (Ayr1In2). National pride also appeared in the answers, with reference to the need for "national" teachers – the high expatriate population also results in high numbers of non-UAE teachers.

4.2.2.1 Comparison of the two interviews

The first, and most striking aspect of the second interview was the way in which the group had become more self-assured, and were able, in the first question, to present more clearly and precisely the reasons that had made them choose to become teachers. The purpose of repeating the question is explained above, but nevertheless, it was apparent that these reasons had not changed, with emphasis laid on the importance of teachers, the wishes of their family, and the inspiration of having *"had a very good teacher"* during their own education.

The answers to the question about the choice of language were only slightly less nationalistic and traditionalist in the second interview compared to the first, but now reflected their increased knowledge, with the idea being presented that the Arabic language was in real danger of becoming a "dead" language, found in old books and the Holy Quran, but rarely, if ever, used in conversation. They showed a patent determination to prevent this and combined with their greater confidence in using and teaching Arabic gave strong reasons for their opting to be student teachers of Arabic rather than any other specialism.

The noticeably improved confidence of the group was seen again with their next answer – in the earlier interview, they would not have been sufficiently relaxed to discuss the answer in whispers before producing an answer that was from them all. The underlying reasons and themes had not really changed, although the way they were given, and the way they were worded was different. However, the fact that they were able to quickly reach an agreement of what to say that was agreed by all was encouraging. From this point onward, the group were fully relaxed, and were interacting with one another and with me. They were all confident, and it seemed that they had begun to form a "group identity"; the disagreement between answers were slight, and they did not need to argue over the differences, they were apparently accepted as part of the group identity. The separate themes were still present here, but it seemed that perhaps the "group identity" was beginning to take over from the earlier individual responses.

4.2.3 Fourth Year Arabic First Group Interview/Focus Group Presented and Analysed

The interview with the fourth-year Arabic students followed the same format as the interview with the first-years, with the same printed interview guide. As cross-referenced in Table 9, this group interview is referred to as "Ayr4In1". These students are in their final year and are about to become qualified elementary teachers of Arabic. After the introduction, my notes state that the self-assurance of the group was evident, and whilst this is perhaps unsurprising, as they are in their final year, it should also be remembered that, like the first-year students, this type of interview was new to them.

In response to the first point raised, about why they had chosen to be teachers, although only six members of the group gave verbal answers, the remaining two were in clear agreement, nodding their assent to the points raised. The first speaker said that it was her *"Inclination or personal tendency"* (Ayr4In1), and although there were a few nods of agreement, it was the second speaker that brought nods of agreement all round. She said, *"Because of segregation included in the job – we do not mix with men."* (Ayr4In1). This strongly Qur'anic traditional view was emphatic (see also pp. 30-40), but once these two had opened, the remaining four verbal answers came quickly, the first two almost together, and then the last two amplifying what the others has said. These answers spoke of the job opportunities in teaching *"There are plenty of job opportunities"* (Ayr4In1), and that education is needed *"There is a need for teachers"* (Ayr4In1) and emphasised the job security that comes from the sector *"because the employer is the government"* (Ayr4In1). I now moved the questioning on, asking why, within teaching they had chosen languages, and specifically Arabic. The immediate response of the group was to look at one another as if seeking consensus. The first, and only direct, answer given met with general agreement, and was: *"To keep the Arabic language alive – it is threatened by English and other languages"* (Ayr4In1). Although no other individual gave a direct answer, there was a group discussion here, where the rest of the group all agreed with this answer, citing Urdu and Hindi and Philippino as threats to Arabic, and that without trained teachers the language (and therefore cultural identity (Antonsich, 2013)) was at risk. I encouraged them to expand this discussion by asking them to explain a little more deeply the factors that affected their choice.

The first answer saw nods of agreement: *"We love our language and culture and wish to pass it on"* (Ayr4In1). This was followed by another *"Communication – among the family it is the only language used"* (Ayr4In1). This also received strong agreement, one student adding: *"For social purposes, interacting with kin, families, and officials"* (Ayr4In1). The mention of "officials" brought forth the comments that they taught Arabic *"To set an example for society to follow" … "Yes, as a message or indicator to the future generations of the importance of identity and culture"* (Ayr4In1). The levels of national pride, and the

strength and importance of Arabic culture were palpable here, these were young Emirati women who were proud of their country and heritage and wanted future generations to feel the same way. Suspecting from these answers that I may already have been given a clue, I next asked why they had chosen to conduct the interview in Arabic.

There was one immediate answer: *"Because I always wish to increase my grasp of Arabic and believe that I should stick to it when possible"* (Ayr4In1) a sentiment with which, from the nods and smiles, all agreed. However, two more students now spoke up at this point, also to agreement from the rest: *"Because it is the language we will teach – it must be first"* (Ayr4In1), and *"Because Arabic is the language of the Holy Quran"* (Ayr4In1). This was the first direct mention of the religious aspect, but it is actually a major point in most schools, since the Arabic language teachers usually also teach "Islamic Studies".

My next question only received three individual answers, and there was no discussion, although agreement with the three was evident. I asked if their preferred language for general communication had changed since joining the course. The first answer came immediately: *"We now use Arabic better at all levels"* (Ayr4In1), and was followed by: *"No, we stick to Arabic despite the Anglicisation (Englishisation) of social media"* (Ayr4In1) I have used "Englishisation" in brackets here, since although the dictionary translation is Anglicisation, I feel that Goodman, Graddol, and Lillis's (1996) coining, "Englishisation", gives a stronger and clearer view of the reality of the situation.

The interview now changed direction slightly, as I probed the meaning of "teacher identity" by asking what, in their opinion, it meant to "be a Teacher". I did not expect a major discussion on this, and nor was there one; three separate and clear points were made by the students: *"Being an example for society",* (Ayr4In1) *"Being an Arabic teacher sends a clear message to the new generation that Arabic is important"* (Ayr4In1), and *"Being an Arabic teacher is to be an authentic Emeriti"* (Ayr4In1) all of which reflected the national pride that this group had already expressed. Although these were short answers, they were clear, so I next asked if this perception of "being a Teacher" had changed during the course of their studies.

They very briefly looked at each other, and one of them said: *"I have learned that there are many challenges"* (Ayr4In1) at which there was palpable agreement, and another added: *"The responsibility [involved], including preparation for lessons"* (Ayr4In1) the word in square brackets was not spoken, but the Arabic grammar implied it strongly. Two more comments were then added by the group, to general agreement: *"We have also learned how to overcome some of the challenges"* (Ayr4In1) and *"The level of emotional and behavioural aspects of teaching"* (Ayr4In1). By this stage it was apparent that, although every member of the group had given a verbal answer at some point, most of the agreement was through non-verbal communication, and that they were very much attuned to one another after nearly four years together on the course.

I now asked the group how they were feeling, short-term, about the fact that they were about to become elementary teachers of Arabic. Another brief group discussion began, within which, the group all mentioned hopes and inspirations, and additionally, their ambitions to be good teachers. Although notes were made during this discussion, no individual comment stands out, simply the regularly mentioned themes in the sentence above. There was a strong sense of ambition, they were ready to begin, which is, again not unexpected as these are final year students. When I asked about their longer-term intentions, another brief group discussion took place and they gave me, through one person, a group answer – they all intended to remain in teaching for the foreseeable future, and to gain higher qualifications before progressing in the profession. Although this intention is contrary to the statistical evidence (teachers leave the profession in the UAE as much as elsewhere, at around 30% in the first five years (Edarabia, 2011), and "teacher retention" is a global problem (House of Commons Education and Skills Committee, 2004; Shifrer, Turley, and Heard, 2017; Urick, 2016)).

Moving on from this, I asked the group what factors they believed bring job satisfaction to teaching. Again, there was general agreement on three main points: *"The motivation given by family, and by my children [in class]"* as described in the previous interviews, the Arabic differentiates between "my children" and "my own children" (see pp. 75), the first being those in class and the second being family. "*A stable and good income"* (Ayr4In1) and finally *"The idea that we are giving something to the country – improving its future"* (Ayr4In1). This last point, agreed to by all, again emphasises the feeling of national pride among this group.

As noted in the earlier interview analysis, the status of teachers in the UAE was subject to national debate at the time of the interviews. Although not directly spoken, it was obvious that the group thought that the status of teachers could be improved, as the two answers put forward were: "*The challenges and responsibilities are very great – especially preparation"* (Ayr4In1), and *"It is a hard job – one of the hardest there is"* (Ayr4In1). I expanded the point by asking whether status affected job satisfaction in teaching, and received plain indication that it does with two firm answers (although not from the same two participants): *"Yes, it does affect JS when we see our [class of] children learning and progressing"* (Ayr4In1), (the elided "class of" has already been explained by the Arabic grammar in earlier answers) and *"When we receive special respect (status) from society in general"* (Ayr4In1). This last comment stresses a difficulty found, not just in the UAE, that there is sometimes a perception among the public that "anyone" can teach, which forms a major part of the discussion of the status of teachers.

After this, I spoke to the group explaining that the UAE was not unique in one aspect – the whole world was experiencing a shortage of teachers for two reasons, first that not enough students were coming forward to become teachers, and second that there was a tendency

for teachers not to remain in the profession. I asked them what ways they believed this trend could be reversed, and in the discussion that followed, all except one of the students gave a clear verbal answer linked to resources. *"Reducing the working hours" … "Reducing class sizes" … "More teaching assistants" … "Take administration duties away from teachers" … "Adding more resources"* (all Ayr4In1). In addition, the group also wanted a clear grading and progression in the profession – good teachers will be promoted to deputy head and headteacher.

With the interview now drawing towards its close, I asked the group why they believed teachers and education were important. A short group discussion followed, and the two answers were a clear consensus: *"Education is the basis for all professions"* (Ayr4In1), and *"Education is essential for the strength of the new generation"* (Ayr4In1). These two answers for the group showed signs of national pride, when talking of the strength of the new generation and of self-importance that was not overstated. I finally asked if any of the group wished to add (or ask) anything else, and although most said quietly *"no, thanks"*, I did receive two replies: *"To be a teacher is a vocation – not everyone makes a good teacher"* (Ayr4In1) and *"We believe in the continuity of the teaching profession – virtual (online and distance) education is not the same"* (Ayr4In1). This last answer made clear that they understood one of the educational trends of the twenty-first century, and although not "anti-technology" (they all use Facebook®, Twitter™, and other social media), they were resistant to it "taking over" in the teaching profession (*i.e.* it is *"not the same"*). This highlights again the point made in the introductory chapter, that the division between "traditional" and "modern" has very blurred lines.

4.2.4 Fourth Year Arabic Second Group Interview/Focus Group Presented and Analysed

Since the interview followed the same format, after the introduction, I asked the group why they became teachers. The group were confident and ready for the question, and all eight responded: *"Because I love the education profession"* (Ayr4In2), *"I have been inspired by previous teachers during my school time"* (Ayr4In2), these first two answers, in quick succession were showing love for the job and the inspiration that a good teacher can give to his or her pupils. Another in the group then said, *"it is a great profession"* (Ayr4In2), echoing a similar theme. Three more answers were showing the strength of "family" in the local culture: *"To serve my country and my family"* (Ayr4In2), *"My family allowed me … be a teacher and nothing else"* (Ayr4In2), and *"It is the choice of my family"* (Ayr4In2). The final two answers picked up the theme of national pride (as did the first of the three "family" quotations above), although one stressed "status" within that when she said that a teacher: *"has special consideration in the eyes of the people"* (Ayr4In2), the last answer, however, received nods of agreement all round:

لكي أعطي لوطني

"To give (offer) to my homeland" (Ayr4In2)**,** the expression also means generosity.

Although in their earlier interview all eight students had participated, this time they seemed more engaged, and more prepared to give a verbal answer rather than just nodding in agreement or other non-verbal communication. Next, I asked them why they had chosen to teach language, and specifically the Arabic language. As in the first question every group member contributed a verbal answer, but there was also a strong sense of agreement with most answers receiving nods from the rest of the group. The answers all revolved around tradition, the family, Arabic culture, and religion, with reference to Arabic being: *"the language of the holy Quran"* (Ayr4In2). However, the longest answer, which all agreed with, was: *"The development of our society leads to the deterioration of the situation of the Arabic language, especially among the new generation"* (Ayr4In2). Tradition and religion were the most repeated themes in the answers however, and the final answers (which are given as one quotation, as the second speaker overlapped the first) summed up their views: *"The Arabic language must be protected from extinction…* [interruption] *…It is the language of Quran and the language of our Prophet Mohammed "peace be upon him"".* A brief note is needed here. In Islam, whenever the Prophet Mohammed (pbuh) is mentioned in speech or in writing, it is convention to say or write the phrase

صلى الله عليه وسلم

"peace be upon him" often shortened in print to (pbuh).

This led to my asking the group which their preferred language for communication was, both at home and at the university (or in class). The unanimous answer was Arabic, but every member contributed to the discussion with reasons and examples. Two answers which emphasised national pride and the fact that Arabic speakers are actually a minority group in the UAE were: *"I always use Arabic (language), except when I am outside home and I am forced to talk in English"* (Ayr4In2), and *"If I am with people do not speak Arabic, then I will be obligated to talk in English"* (Ayr4In2). In addition, there were religious reasons for the preference: *"Arabic (language) is the Qur'an's language, therefore, I always prefer it"* (Ayr4In2), and the familial reason noted in earlier interviews: *"because it is my mother's language"* (Ayr4In2). There was also a plain intent to use Arabic more, as one remark which received nods of approbation all round was: *"I talk to my family and my children* [in class – see notes in earlier interviews] *in Arabic (language) only"* (Ayr4In2). All of these reasons were agreed by the group as a whole, and there was also implied a level of confidence – they felt more comfortable expressing themselves in their own language.

Although the strength of feeling was apparent, I still followed the interview guide and asked them the reasons that they had chosen to conduct the interview in Arabic rather than English. Here, the overwhelming feeling was one of tradition and love of the language and

culture. Two example answers show this well: *"Why should I use foreign languages when I have a great language such as Arabic (language)?"* (Ayr4In2) and *"I do not want to use foreign languages, I prefer Arabic (language)"* (Ay4In2). In addition, there was the fear that *"my English is not the best"* (Ayr4In2), and, as before, the familial and religious reasons.

Probing a little deeper, I now asked the group whether, during their time on the course, that preference had changed in any way. Because of the strength of feeling described above, and the answers given in the first group interview (section 4.2.3), my expectation was that this would receive a negative answer. This expectation was met by a number of replies, the rest implied that their preference had changed, in that they had become even more determined to use (or had developed a greater love for) the Arabic language – the final comment was agreed by all: *"As every day passes in this university my love for the Arabic language increases and the use of it increases"* (Ayr4In2).

Moving forward, I now asked the group what *"being a Teacher"* meant to them individually, and again I received eight strong clear answers. All of them suggested the importance of education, but the strongest theme through the answers was the need to protect the Arabic language: *"as there is disregard of the Arabic language by the family and the servants (who speak) English and weak Arabic"* (Ayr4In2), and *"A teacher has a great responsibility and it is the continuation of using Arabic language"* (Ayr4In2). The responsibility aspect of teaching was also stressed in other replies, and the national pride which has occurred before was also seen: *"For me to be a teacher is for me to be a real Emeriti and to help the children of my nation"* (Ayr4In2). By this point in the interview the tradition of family, religion, and the protection of culture and language were all palpable within the group as well as the strong national pride and support for the country.

Now I pressed the group to tell me if, and how, their perception of *"being a Teacher"* had changed across the duration of the four years of study. Once more, every member contributed a verbal answer, and the connecting themes were knowledge and engagement – they all felt that they had learnt a lot, and it gave them the self-confidence to engage with the pupils – *"Yes, to great extent, now I stand front of the children with full confidence"* (Ayr4In2), and *"Now, when I go to schools for training I become confident with myself"* (Ayr4In2) are both strong examples of this. At this point, finding that the group were relaxed and self-assured, I asked how they felt in the short-term about finishing the course and actually going to work as elementary Arabic language teachers. A field-note at this point says, *"The whole group are happy when answering this question and the happiness was reflected in the form of laugh and in their faces"* (my field note, Ayr4In2).

The answers to this question reflected excitement, love for the profession, some fears, responsibility and enthusiasm – an example of the group interaction here is captured in these two answers, which followed one another: *"Much happiness",* (Ayr4In2) and *"Me too, very happy (they laugh and look to each other)"* (Ayr4In2). The group appeared united in

their readiness to get out of university and teach, but I now asked about their longer-term plans; would they remain in the profession? Did they have specific plans?

Here, the ambitions of the group began to open up – most intended to remain with the profession, either becoming *"a headteacher"* (Ayr4In2), or *"a university doctor"* (Ayr4In2). Only one made a definite statement that they intended to leave teaching: *"In the long term I would like to work for other governmental institutions and leave teaching in the future"* (Ayr4In2). The final reply: *"I would like to do Master of Education God willing [Insha'Allah]"* (Ayr4In2) I have coded in several themes, including ambition and progression, but also included "religion", because although "Insha'Allah"

إن شاء الله

is a common Arabic expression, it was said with great sincerity.

Next, I wanted to know what aspects of the job did they find rewarding and satisfying – what brought job satisfaction to teaching? The answers covered a range of options, but the first answer *""It is about the personal vocation because our life is in the hand of God"* (Ayr4In2),

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did meet general approval. Among the remaining replies, the need to serve the country, the love of teaching, the sense of achievement when children learn, the salary, and status in society were all mentioned. The last reply, however, returned to religion: *"Because I am teaching the Qur'an language"* (Ayr4In2), and met with general agreement from the group.

As already noted in earlier interviews, the status of teachers in society was the subject of national debate at the time of the interviews, so the next question asked the group for their own opinions on the subject. The first answer was not accepted by all, the group had varied opinions, but it is interesting, nevertheless. It was: *"The status of the teacher in society is good, and the teacher himself should change the view of society about the teacher"* (Ayr4In2).

مكانة المعلم في المجتمع جيدة و المعلم نفسهُ يجب أن يغير نظرة المجتمع عن المعلم

Although the overall opinion of the group seemed to be positive regarding status, the second speaker clearly disagreed, saying: *"society is a negative energy, and there is only a few who encourage and respect the teaching profession"* (Ayr4In2).

The rest of the answers were almost all positive, and felt that teachers were, overall, respected by society. The only answer that was in anyway negative was the final answer, which despite the positivity already shown did receive nods of agreement: *"Some [people in society] they respect me, and others do not respect the teaching profession"* (Ayr4In2). This led to me asking whether they felt that the status of teachers in society had an impact on job satisfaction, and if so, in what way. The group were almost unanimous with their

answers to this – all of them thought it was a very important factor, with the most emphatic answer being: *"Yes, when the respect of the society about teacher increases the productivity of the teacher will increase and the love of his profession will also increase"* (Ayr4In2).

نعم: كلما احترم المجتمع المعلم ، زاد إنتاج المعلم و زاد حبهُ لمهنتهِ

The only negative note among the answers was the last spoken *"It is society who determine everything"* (Ayr4In2), which was said in an almost disparaging tone, implying that what the individual thought about it was not relevant. This was confirmed when I was checking I had the correct meaning (see section 3.5.1.1 and her attitude to this reminded me of the "Fatalism" of the collectivist oriental society described by Said (1979).

I now pointed out that in the UAE, as in many countries, there is a teacher shortage – too few new teachers entering the profession, and too many existing teachers leaving. I asked them if they had any ideas that would either bring in more new teachers or bring back more who had left. The general trend of the answers was that it was necessary to "sell" the profession more, telling young people what a good and rewarding job it is. There was one mention of improved pay and conditions, but there was a real emphasis on the importance of education, as these three answers show: *"Society need you and needs more teachers"* (Ayr4In2)*, "Society will not progress without the existence of teachers"* (Ayr4In2)*,* and *"Education is everything, therefore, we need more teachers because there is no education without teachers"* (Ayr4In2).

These answers led naturally to the last formal question of the interview for the group, which was why they believed education was important, and why society needs both education and teachers. The answers all stressed that the progress of society was dependent on knowledge and education, and that neither of these would be available without teachers. Four of the group used Qur'anic language or quotations to connect education and society to progress: *"Education, of course, is important because '**Knowledge is light**'"* (Ayr4In2), *"**No education means darkness**"* (Ayr4In2)*, "The **Knowledge is light**"* (Ayr4In2), and *"**Education means life**"* (Ayr4In2) (emphasis added in each case to highlight the Qur'anic language or quotation)*.*

I now "wound-up" the interview by asking them if they had anything to add, or to ask, regarding the interview. Three of the group said "No, Thanks", but the remaining five showed gratitude to the government, national pride, and also made one very salient point: *"Unfortunately, there are no national* [*i.e.* Emirati] *male teachers, they must be encouraged to be teachers"* (Ayr4In2) – statistically, 83% of elementary teachers in the UAE are female, and most male teachers are expatriates (CHEDS, 2013; Edarabia, 2011; UNESCO, 2011)*.* However, I will finish the analysis with the final answer from the group: *"I would like to thank our government for offering us this great chance to be teachers"* (Ayr4In2)*.*

4.2.4.1 Comparison of the Two Interviews

When comparing this second interview with the fourth-year students with the first, it is immediately apparent that they spoke much more in the second interview. This may have been because they were more comfortable with the format by then, or because they were more confident in general, as it was nearing the end of their course. There may have been elements of both, since my notes suggest that they seemed more self-assured than previously, but also that they seemed more relaxed.

The actual answers to the questions are quite similar, with no major changes of idea. This was not unexpected in final year student teachers; the biggest contrast is with first-year student teachers. The group appear keen and dedicated as well as ready to start teaching in jobs rather than placements. The last few months of the university course had clearly served to strengthen the ideas built up over the four years that they had been students, and to increase their resolve to be good and effective teachers. Although statistically many of them may leave the profession, at this stage the intent to remain was well-defined. Since retention is a big problem in the UAE, as elsewhere, the indication is that the "change of heart" occurs after leaving university.

4.2.4.2 Observable Differences from and Similarities to Year One Interviews

The student teachers at the UAEU had not, apparently, been asked these types of questions before, or interviewed about their ideas on teacher identity or job satisfaction. In view of this, it is hardly surprising that in the first interview they were unsure of what to expect. Thus, in the second interview, each group was therefore more relaxed and ready to discuss the questions – they knew what these were, but expanded on their earlier answers, making small changes and additions. It is also unsurprising that the fourth-year students were more self-assured and mature than the first-year students, but this was only part of the difference.

The four years of study did not seem to have any great effect on the long-term plans of the students; they remained enthusiastic and ambitious, with the stated intent of gaining higher degrees and following a career in teaching, in one form or another. There had been some revelation for them – even by the second interview the first-year students had begun to realise that *"A new teacher needs exceptional care"* (Ayr1In2), and the final-year students were clear that it was not a simple job: *"not everyone makes a good teacher"* (Ayr4In1). By their final year, having been on placements in schools and subjected to the reality of teaching, the idea of teaching as a vocation was even stronger; they did all want, and indeed expect, the support and respect of society, but that some of society did still tend to think of teaching as something just about anyone could do.

The teacher identity, in which I was primarily interested, did indeed develop and grow during the course; when comparing the first and second interview of first-year students, in

section 4.2.2.1 I wrote *"The first, and most striking aspect of the second interview was the way in which the group had become more self-assured"* they had, in fact, begun to form a group identity as "class of xx at the UAEU", a group of student teachers with a role in common. The final-year students had developed this further; their university class identity was now a sub-set of teachers rather than an umbrella for students. By this point, they had progressed, as students do, from not realising how little they knew to appreciating that they now knew enough to do the job but would still learn and become more experienced.

The importance of tradition, religion, the family, and UAE society did not noticeably change between the groups – the similarities in these areas between Ayr1In1 and Ayr4In2 are notable. During the questions I asked them, directly, if they perceived any differences in themselves due to completion of the course, and although some changes were acknowledged, other changes were apparent to an observer that may not have been apparent to the individual, such as the increased self-confidence, and the shift of group identity from "student teachers" towards "teachers".

4.2.5 First Year English First Interview Presentation and Analyses

The first-year English teaching students were interviewed on a "one-to-one" basis, although still fully compliant with the Sharia requirements (see pp. 30-40). There are, therefore, eight interviews analysed together in each of the following sections. The cross references for the first eight (see also Table 9) are: Eyr1In1P1to Eyr1In1P8. Because these interviews were all one-to-one there is, obviously, no interaction between the students, and there could be no group discussion followed by a consensus. Thus, similarities between students are likely to be cultural rather than just agreement because another person present said something. The interview structure was the same in every case and followed the same questions as the group interviews for the Arabic teaching students.

Following the introductions, and confirming that the interview would proceed in English, the first question was intended to find out what made them choose teaching as a profession. In this series of interviews, none of the participants mentioned family, but their reasons included inspiration from previous teachers: *"I was inspired by [my] previous teachers"* (Eyr1In1P1), and the importance of teachers: *"I like it because I think it is a very important job. Without teachers, our society would be incomplete"* (Eyr1In1P5). The belief of the importance of education within the Islamic religion was seen in the final interview, where the student replied: *"I think teaching is a noble job and must be done only by good and honest people"* (Eyr1In1P8). In my initial notes for each interview, after asking the question but before receiving the answer I noted, for each participant, notes such as: Eyr1In1P1 – *"+confident"*; P2 – *"++happy and smiling"*; and P8 – *"+serious appearance and answer".*

In the following questions until the end of the interview, I made similar notes if I noticed any change in a particular student. So, the next question in each interview, having

established their reasons for wanting to become teachers, was why specialise in language, and why English? The strongest theme running through their answers and appearing in my notes for almost every interview was "Communication", with participants saying: *"Languages are important and necessary, and it is easy to teach language, there are a lot of tools and resources…"* (Eyr1In1P2 (*a bit more relaxed*)), and *"…language is important for communication and engaging with other cultures…"* (Eyr1In1P3), and *"English and Arabic are the most popular and widely used languages…"* (Eyr1In1P8). In addition to communication, there was a strong emphasis on "Understanding (other cultures)", with statements such as: *"Without understanding … people won't work well together so bridging that gap is something I'd like to do"* (Eyr1In1P5) and *"I have friends from diverse cultures, mainly English and Arab cultures…"* (Eyr1In1P6).

In the answers to this question some of the students mentioned love of languages, sharing knowledge, and general interest, but one student made a comment about job opportunities and "versions" of English: *"I chose to teach children Arabic/English because I feel like there aren't as many people teaching them as opposed to Spanish/English and so on"* (Eyr1In1P4), an answer reflecting her feeling of the importance of maintaining Arabic culture as well as the English language. The English language students each had individual reasons, but there was a high level of agreement between the answers; this was apparently a question that they had considered and thought over – not just in the ten minutes before the interview when they had the questions to read. After receiving and noting each student's answer, I asked her about the influences on language choice at home, at university, and outside both.

The similarity of the answers from the eight interviews is notable, with mentions of *"globalisation"* (Eyr1In1P2) and being *"surrounded by it* [English]*"* (Eyr1In1P7). Another answer in a similar vein was the influence of *"social media and news in English language"* (Eyr1In1P3), and another: *"The English language is everywhere"* (Eyr1In1P5) – although this latter answer was spoken in a disapproving tone, and implied that perhaps English (or Western) culture was "taking-over". In addition to these similarities, there was also a desire to know about other cultures and to share that knowledge: *"Culture, because I love to know about other cultures"* (Eyr1In1P1), and *"Speaking English has always been a bonus, so I want other people to know it, too"* (Eyr1In1P6). The commonality of some of the answers, and the intent to share knowledge could perhaps be the early indications of a "group identity" forming, as the students had begun to get to know one another by this time, even though it was early in their first year together.

The next question had a slightly broader range of replies, but there were still similarities. I asked why they had each chosen to conduct the interview in English, rather than in Arabic. In the first interview, the answer was simple, and spoken in a tone that implied it should have been obvious – *"Because I will be an English teacher"* (Eyr1In1P1). This was the most

succinct of all the interviews, but in the other seven, confidence, knowledge, and communication were the themes that linked the replies. By this point, I had made a note in each interview that the students now appeared more relaxed and readier to speak, and that the confidence of each individual seemed to be growing. Having established their language preference, I now asked, in each interview, whether that preference had changed for that participant since joining the university course.

Here, there was a distinct division in the answers; three expressed the opinion that there had been no change, and that: *"I still like and have to use Arabic with my family"* (Eyr1In1P8), but five were certain that they now used English even more than before, two of the clearest examples being: *"I have taking a greater liking towards English which is not surprising"* (Eyr1In1P4) and *"I am engaging more with the news lately which is mainly in English"* (Eyr1In1P6). The influence of tradition and family were most apparent in the three that denied a change, but the integration with different cultures was most pronounced in this answer: *"Yes, because I have more English friends now"* (Eyr1In1P7).

The interviews now moved on to teacher identity – what, I asked, does *"Being a Teacher"* mean to you? Although the answers covered several themes, there was a certain sense of responsibility: *"To change the life of our [nation's] children"* (Eyr1In1P1) and *"To be a teacher is to have influence on people"* (Eyr1In1P2) being clear examples. Other responses stressed the need for leadership qualities and being a role-model for the children; the students already had plain ideas about teacher identity and were clearly dedicated from their replies. Perhaps the most insightful view of *"Being a Teacher"* was this: *"Being a teacher is about not only teaching but learning at the same time. These things are interchangeable"* (Eyr1In1P4), an insight that could be usefully made part of the teacher education in general, and which expresses a readiness to adapt as one learns.

But I now asked, had that idea of *"Being a Teacher"* changed since they had started on the course and learnt a bit more about the practice of teaching. Only one participant expressed uncertainty, when she said: *"I have just started this course; therefore, it is a bit early to answer this question"* (Eyr1In1P5), but each of the others acknowledged that the course had impacted on the idea, with views such as: *"I thought that teaching is an easy job, but now I realised that teaching is a very hard job"* (Eyr1In1P4) and *"Before teaching, I thought it would be about learning only but it so much more than that. It is trust and responsibility of informing your students well"* (Eyr1In1P7). In other words, the students had begun to know the realities of teaching and to form an idea about teacher identity (Beauchamp and Thomas, 2009).

The next question considered the way they felt, in the short-term, about completing the course and actually working as an elementary teacher. The feelings were mixed – there was a certain level of excitement, but also of sadness as they would be leaving friends behind. There were indications that these students had considered some of the specific "problem

areas" such as *"classroom management and interaction worried me"* (Eyr1In1P2), but mainly there was an urge to progress and move on. So, in the longer-term would they remain in the profession, and what plans did they have for their careers?

The answers to this question showed both an awareness of reality *"A person in their life does many jobs so I think maybe curiosity will lead me onto taking up something else but still in the field of education"* (Eyr1In1P7) and perhaps a naiveté to the situation within the profession *"Most people don't change their job once they become a teacher"* (Eyr1In1P5). The overall analysis, however, displayed a belief in themselves as "teachers" – something they were committed to, and wished to adhere to, gaining additional degrees and professional development. The overall impression was that, certainly at this point in the course, these were young people who knew what they wanted to do and were prepared to work towards that ambition. How would that be affected by job satisfaction? What, in fact, did they believe impacted on job satisfaction for teachers?

First, there was a uniformity to part of the answer given, best summed up by the answer given by the final participant: *"Once I start to feel like I am changing the lives of my students in a positive way, I will feel satisfaction"* (Eyr1In1P8). The students wanted to see their pupils develop and to feel that they had "made a difference" to the young people in their care. In addition to this view, expressed in various ways by every participant were added *"how society view the status of teacher"* (Eyr1In1P2), and, to a lesser extent, pay and conditions. In this first interview the altruism and selflessness of these students was palpable – they knew what they believed a teacher should be like and wished to reach that ideal standard.

Naturally, this led to the question of the way in which teachers were regarded by society in general, the status of teachers, as discussed by government and the press at around the time of the interviews and since (such as Al Bayan (2016)). Here, there was a consensus that teaching in the UAE was largely seen as a female profession (for example: *"Some people think that teaching is a job only for girls and that it is silly and useless and this hurts my feelings because as a future teacher I'd like to be respected as I would be serving my country (UAE)"* (Eyr1In1P5)), and also that teaching was a job anyone could do: *"I think the society do not know the importance of being a teacher, they think anyone can be a teacher"* (Eyr1In1P1) and *"they think teaching is not important job as doctors' jobs or engineers' jobs"* (Eyr1In1P2). Despite this, several of the students thought that a teacher's social position was *"improving"* and would continue to do so. It was suggested that the government needed to do more in this area, convincing the public of the importance of the profession: *"I feel that we need to be valued more because without teachers there will be no doctors or engineers. Teachers teach medicine, they prepare the doctors"* (Eyr1In1P6).

I asked each of them if this status in society (or lack thereof) had an impact on the job satisfaction already discussed. There was no consensus here – replies varied from *"Yes,*

especially for male teachers" (Eyr1In1P1) to "*No, because at the end of the day it doesn't matter who doesn't value a teacher as long as it is not the students or school"* (Eyr1In1P8). In analysis, the split was equal, with some believing status is society affected job satisfaction and some believing it did not. This led to the question of how to encourage more people to join the profession (or to return to the profession). Here, the students showed a range of ideas, but the strongest, mentioned by most, was the idea that teaching is "vocational" – it is not just something anyone can do, you have to want to teach. That said, increasing pay, reducing workload, improving child discipline, and increasing teachers' status were all suggested as remedies for the teacher shortage.

As the interviews were now drawing towards a close, the last "formal" question asked was why they believed that teaching is important. There appeared to be a general level of agreement, although expressed in different ways. Three examples will suffice to show this: *"Because education increases people's knowledge, solves personal, social and environmental problems; and teaching is a vital tool to deliver knowledge"* (Eyr1In1P2); *"Educated people can understand things better and live a full life but you need teachers"* (Eyr1In1P5); and *"More teachers are needed as there are still millions of children who are uneducated, and education is key to survival"* (Eyr1In1P7). Finally, each participant was asked if there was anything she wished to add (or ask). Although some did not wish to add anything, existing themes were re-raised (status, pay, conditions), but the last two participants simply wished to thank those in power who had allowed them this chance.

4.2.6 First Year English Second Interview Presentation and Analyses

The second set of one-to-one interviews with the first-year students followed the same format as each of the others, and the eight participants were identified as: Eyr1In2P1 to Eyr1In2P8. As previously, the first question was, why had the student chosen to become a teacher? The eight answers were various, some stressing the importance of education: *"Because teaching is an important job, I love teaching"* (Eyr1In2P6) and *"To be a teacher is to educate the future generation"* (Eyr1In2P8), others reflecting the strength of the family: *"Family – because a member of the family is already a teacher"* (Eyr1In2P5), and *"My family encouraged me to be a teacher"* (Eyr1In2P7), but in addition three of the participants said that they had been inspired by former teachers, and there were also two replies explaining their love of the job: *"I love teaching, I love working with children and to develop working with children"* (Eyr1In2P4), and Eyr1In2P6 already cited above. These answers were not very different to those given before, but as in the group interviews (see 4.2.1 to 4.2.4), was asked in order to provide a reference point. but the participants generally seemed more relaxed and open.

Using the answer given as a baseline, I next asked in each interview a double question: why language? And why English? Here, although the answers were varied, each student answered promptly and confidently. Many of the answers pointed out the importance of

English as a global language, and several stressed a love of the language: *"I love the English language and I use it a lot, therefore, I want to be an English teacher"* (Eyr1In2P8), its ubiquity: *"Because English is a global language and can be used anywhere and anytime"* (Eyr1In2P3), and one, showing a little national pride said: *"Because English is important to this country"* (Eyr1In2P7). However, only one participant mentioned the traditional vs modern dichotomy (see p.1ff), when she said: *"Because I love the English language. English means modernity"* (Eyr1In2P4).

This led to the question of what influenced their choice of language, whether at home, at university, or in general. The strongest influences were culture and communication – culture because of their use of social media to make and contact friends, and the way that English is part of the everyday culture of the UAE: *"Because English is the main common language of the country"* (Eyr1In2P6). Other influences mentioned included the inspiration of having had a good English teacher themselves and the love of the language, but perhaps tellingly, English is the *"future language for work/jobs"* (Eyr1In1P3).

This led naturally to my next question – why, having been offered the choice, did they wish to be interviewed in English? In the notes for each interview I have put down that each of them, except Eyr1In2P3, answered *"firmly and confidently",* but on hers, I have noted that she answered *"thoughtfully"*, when she said: *"I have the ability to speak English and practice English"*. This was actually a "typical" answer, with the emphasis being on practicing what they will teach. Three openly spoke of "teacher identity" by saying: *"I am an English teacher"* (Eyr1In2P1), *"Because I want to practice English and because I am an English teacher"* (Eyr1In2P4), and *"I will be an English teacher, so I want this Interview to be in English"* (Eyr1In2P8). It is interesting to note that two of these said, *"I am"* and only one said, *"I will be"* – since these students are in year one of a four-year course this choice of words demonstrates their self-confidence levels.

The level of self-confidence displayed throughout these second interviews was palpably stronger than the levels shown in the first interview. This may be an effect of the course or may be due to the fact that they had "got used to" the idea of being interviewed, and how they should act and what they should say. As in previous interviews, I now asked them if their preferred language for general communication had changed since starting the course. Here, my notes show that four answered *"confidently"* and four answered *"thoughtfully"*.

The answers were similar in that they all said "yes, it had changed", but some stressed the use of social media: *"Yes, teaching and social media"* (Eyr1In2P1), and *"Now I use English more and more in social media"* (Eyr1In2P3) being typical of the answers received. One participant carried forward her theme from the previous question, saying, *"Of course, now I use English much more because I am going to be an English teacher"* (Eyr1In2P8) – at least one of the participants was clearly beginning to feel that she had a "Teacher Identity".

Although seemingly confident, there was also a strong impression or awareness that they were still learning more about the English language.

I now moved on to "Teacher Identity" – what does *"Being a Teacher"* mean to you? Most of the students answered *"confidently"*, but the range and variation of the answers was large, with the following themes being noted; Knowledge, Education, Helping, Role-Model, Values, Society, and National Pride – each of them had more than one of these themes, so the only connection was the individual view of what a teacher is. The first three interview answers and the final one cover the range quite well – themes associated with the answers are in **bold** type and in square brackets: *"To transfer* ***knowledge [knowledge]*** *and experience* ***to children [education]"*** Eyr1In2P1 *"[it] Means to* ***help others [helping]****, to be* ***an example [role model]****, to* ***change generations [society]"*** Eyr1In2P2 *"[it] Means to* ***be a model [role model]*** *for the students and* ***to send new values [values]*** *and not just* ***academic knowledge [education]"*** Eyr1In2P3 *"Being a teacher in this country means* ***being a good citizen [national pride]"*** Eyr1In2P8.

This now led to the question of whether that understanding of what *"Being a Teacher"* means had been changed or affected by the course. Again, my notes for each interview indicate that four were *"firmly confident"* and four were *"thoughtful".* Despite this, the consensus of the replies was that "Yes, their understanding had been changed". The main thing that was mentioned was an increase of respect for teachers, followed by the increase in knowledge about the job and the responsibility involved in being a teacher. This appreciation of the reality of teaching during the student year has been remarked on by others (*e.g.* Beauchamp and Thomas, (2009), Hopkyns, (2017)) and was a clear feature with the answers given here.

So, had this change in the way they saw "being a teacher" made any difference to the short-term feelings they had about completing the course and becoming qualified elementary teachers of English. Although this was still three years ahead, there was a noticeably increased level of self-confidence, but not to the point where all doubts were extinguished, a fairly typical answer being *"[it is] Exciting but… some fears regarding the job"* (Eyr1In2P3). These fears also extended to the "work placements" that had to be completed, which are observational in the first year. They were all still keen to start in the profession, so had there been any change in their longer-term ambitions or plans? In essence, no – there was increased emphasis on gaining additional qualifications (MA, PhD), but only one spoke of any real change in intent, and even that was qualified: *"In the long term I want to get married and have a family, but I will continue teaching"* (Eyr1In2P7). There was certainly no doubt, at this stage of the course, that anything other than some form of teaching had even been considered.

Moving on, as before, to what brings job satisfaction to teaching. There was, again, a level of consensus – seeing the improvement in their pupils and feeling that they had made a

difference. However, respect from society was mentioned, as was the importance of education in general, and the increased use of technology within the profession. When discussing the status of teachers in society, the views of the participants had changed slightly – more of them felt that society appreciated and supported teachers, although *"[A] teacher must be on the same level of social status as Doctors and other high-level professionals because teachers teach all professions"* (Eyr1In2P2). There was, however, still an underlying perception that, in the view of the public, teaching was "women's' work". Did they think that status was an important factor in job satisfaction? Yes – unanimously, they saw that the belief of society in general was very important – *"Job satisfaction will not be possible without the support of the whole of society"* (Eyr1In2P7).

Sticking to the theme of job satisfaction, I asked how they thought new teachers could be attracted to the profession and former teachers encouraged to return. There was an emphasis on the vocational aspect, encouraging students to feel the importance of the profession, but it was also necessary for more than this: *"A way to encourage people to be a teacher is by offering good money and good grading"* (Eyr1In2P7). The final participant made the strongest statement, however, when she replied: *"No, People become teachers because they love teaching"* (Eyr1In2P8).

Again, the last "formal" question asked for their opinion regarding why education and teaching were important. The tenor of the answers was similar to the earlier interview, and they were perhaps best summed-up by *"Because education is the fundamental of all science and knowledge, therefore, teachers are important"* (Eyr1In2P2). The final "any questions or anything to add" did not bring any new material the data collection – the answers were either *"no thanks"* or re-iterations of points the student had already discussed.

4.2.6.1 Comparison of the two Interview Series

In the period between the interviews, the students had been exposed to some of the realities of teaching, and what it involved from a technical viewpoint. Every one of them seemed to be more self-confident, and although they answered the same questions on the second occasion, there was a noticeable change in emphasis to many of the answers. For example, in the first question, why they had decided to become a teacher, there was still a strong emphasis on family and inspiration by previous teachers, but now each of them talked about the importance of education, and love of the job.

A similar change of emphasis was also apparent in their answers to the second question where many of them introduced the idea of globalisation and the importance of English in the modern world. Essentially, the answer from each of them to each question was in keeping with their earlier response, but in the second interview they were more responsive and articulate, being more able to justify their answers. There were two reasons for this – first, the interview was no longer a novel experience, and second, the coursework and

experience of observing working teachers had increased their self-confidence. The impact of the course was apparent, and it seemed apparent that these students were beginning to form an identity as teachers, and to talk more confidently in their areas of knowledge (Arabic culture and the English language). The degree of change was noticeable, and, by this point after nearly two thirds of their first year at the university they were confident, and were still committed, expecting to remain within education, as teachers, lecturers, or headteachers, for many years, despite the statistics that showed that it was more likely that they would leave the profession.

Thus, if the reason for teachers leaving the profession is some form of disillusionment, it certainly does not occur at the beginning of training, as these students were all dedicated and committed to becoming and remaining effective teachers. Even their suggestions for bringing ex-teachers back into the profession suggested that they were not entirely sure why these people had left. They did all, however, in both interviews, notice that there were too few men in the profession, but did not know how to change this.

4.2.7 Fourth Year English First Interview Presentation and Analyses

As in the interviews with the first-year students, the initial greeting and checking that the student was comfortable were all standardised, and followed by the first question – "what made you decide to become a teacher?" The answers were varied, but only three mentioned family reasons: *"Family reason, because family will not allow other job, such as, mixed gender"* (Eyr4In1P1), *"I am very affected by a previous teacher and by my mother"* (Eyr4In1P4) and *"My mother wants me to be a teacher and I love English as well as teaching"* (Eyr4In1P8). The rest of the participants stressed the importance of education (in culture and religion), the need to acquire and share knowledge, the love of children and of the English language. In terms of content these interviews were comparable to those from the first-year, but the added maturity and study was clearly noticeable.

Again, the interviews followed the same format as before, so my next question was to ask why they had chosen to be language student teachers, and why specifically, English student teachers? Almost all of the participants mentioned a love or liking for the English language and for teaching, but in addition: *"I also want to improve my English"* (Eyr4In1P2) and *"I have decided to improve my English and talk more in English"* (Eyr4In1P4) were clear statements, but one of the most telling was, according to the field notes "spoken as though it should have been obvious": *"Because English is an important international language"* (Eyr4In1P5).

Having established in each case that they had a strong liking or love for the English language, I asked each of them what influenced their choice of language for general communication, both at home and in the university. Three of them stated that their family

had strongly encouraged them because they knew that they had sufficient knowledge of the language, however the following answers are typical of all: *"The demand for English teachers is high and I felt I should do something"* (Eyr4In1P3), *"Social media and modernisation"* (Eyr4In1P4), *"TV, movies, history and music"* (Eyr4In1P7) and *"My family, friends, social media and my teachers"* (Eyr4In1P8). In these answers, the forces of globalisation and modern life can be clearly seen, but that there was still an element of national pride (*"I felt I should do something"* (Eyr4In1P3)), and of the strength of cultural tradition – even these modern forward-looking, English-speaking, young women were not rebelling against the tradition of "family" or trying to become "Westernised".

The next question for each of them was to find out why, given the choice between Arabic and English, they had chosen to be interviewed in English. Although there were variations in the eight replies, they all had in common the idea that it was an opportunity to practice. Four of the participants also added a few words: *"Because I am going to be an English teacher"* (Eyr4In1P3), *"Because I will be an English teacher"* (Eyr4In1P5), *"I'm an English teacher"* (Eyr4In1P6), and *"Because I will become an English teacher"* (Eyr4In1P7). Of the others, two went a little deeper into their need to practice *"Because I want to practice my English, I cannot do that at home"* (Eyr4In1P1), and *"I do not get the chance to converse in English at my home"* (Eyr4In1P2) reflecting the fact that, although English is commonly spoken throughout the UAE, in many cases it is spoken at an operational rather than a conversational level, and that in the home it is rarely used.

This last point was relevant to the next question I asked – had being on the course changed their preferred language for communication? In six out of the eight interviews, the answers were variations of *"My usage of English has increased"* (Eyr4In1P8), the other two answers, *"No, English is my preferred language"* (Eyr4In1P3), and *"It's still English"* (Eyr4In1P5) were, however, still positive. Two participant's statements, from among the six who used English more, were *"…and I have started to use it with my [older] sister"* (Eyr4In1P1), and *"…as I am more confident"* (Eyr4In1P2) both of which gave more depth to their feeling of confidence on this question. The interviews now changed course slightly, as the question of "teacher identity" was approached by asking each of them to tell me what "Being a Teacher" meant to them.

The first student interviewed gave an answer which suggested that teaching is more of a vocation than a job: *"To be a teacher means to do something for the community, teaching is a life time project"* (Eyr4In1P1), a feeling also echoed in another answer *"[it is a] Model role, template, leader and facilitator"* (Eyr4In1P4). In the other interviews, the main theme was educating or supporting the next generation, and all the answers were firmly and confidently given. However, the last two students interviewed brought up another aspect of teaching: *"Being a teacher is like being a second mother to someone"* (Eyr4In1P7), and

"Being a teacher is being an example for other people. Teaching is like being a mother" (Eyr4In1P8).

This idea was not unexpected in the sense that teachers often speak of "my children" when describing their class, but to hear it spelled out clearly – *"like being a mother"* – was unexpected. The answers to this question were compatible with one another, and demonstrated a clear, but basic, "teacher identity" that was shared by the participants, so the next question was whether and how that idea of "Being a Teacher" had changed since they began the course nearly four years ago. Here, the answers ranged from *"No…"* (Eyr4In1P7) to *"I was surprised. I became more respectful"* (Eyr4In1P8), although P7 was the only participant that said that their idea had not changed in four years.

Most of the other students not only admitted that their idea had changed, but were also certain how it had changed, two clear examples being *"Before, I was thinking that teaching is an easy job, now I think teaching needs me to plan lessons and deliver knowledge and provide learning materials"* (Eyr4In1P4), and *"At first, I thought anyone could become a teacher"* (Eyr4In1P5). The idea that teaching is an "easy" job was apparently quite common before students began the course but the realisation that it is not easy does not appear to have discouraged any of them from continuing.

I then asked each of them what their short-term feelings were about completing the course and starting to work as elementary teachers specialising in English. In my notes for each interview I have noted that the participant was *"thoughtful"* about answering. This is also reflected in answers, a few examples being: *"I have mixed feeling, excitement about dealing with the children and worries regarding interacting with other teachers"* (Eyr4In1P1), *"Apprehensive and worried about controlling the class"* (Eyr4In1P3), *"I am looking forward to the experience"* (Eyr4In1P6), and *"I am not worried, but I feel ready to be a good teacher"* (Eyr4In1P8). Perhaps "mixed feelings" best sums up all the answers, although the confidence of P8, who is *"ready to be a good teacher"* was present to some degree in them all.

The next question asked for a longer-term assessment – what factors would encourage them to remain or leave the profession. The answers varied a great deal, although all expressed the intention to remain in the teaching profession, from the indecisive *"The main factor of me continuing to teach is if I enjoy it or not"* (Eyr4In1P2) to the definite *"I will remain in this profession, meanwhile I would like to do a master's degree and PhD"* (Eyr4In1P4).

However, there was an indication, from several of the participants that circumstances would be a factor: *"…but I would like to remain in teaching. If I get married, then I will re-think again"* (Eyr4In1P1), *"Depending on my situation"* (Eyr4In1P3), *"I will stick to being a teacher despite the difficulty of the situation"* (Eyr4In1P5), and *"I will persist on being a*

teacher in spite of the difficulties" (Eyr4In1P6). In each of the last two answers "difficulties" means those of marriage and children – in the UAE middle-class homes, it is unusual for a wife or mother to also have a job or career, so those that do have "difficulties": the attitude of husband, family, and neighbours. In the UAE, this could be one of the factors regarding teacher retention, as this could be an additional pressure on young female teachers to leave the profession.

Nevertheless, it was quite apparent that these students were determined to become, and remain, teachers. There was no indication of "second thoughts", or of disillusionment with the profession, despite the statistics which indicate that many of them will leave teaching within a few years. So, I next asked each of them what they thought brought enjoyment and job-satisfaction to teaching and received a range of replies. Only two of them mentioned salary: *"The payment in relation to the number of holidays"* (Eyr4In1P3), and *"It is a good salary in regard to the working days"* (Eyr4In1P6), the rest covering vocational and cultural factors. Even these were quite varied: *"Importance of education, and my role in society"* (Eyr4In1P1), *"To see my students' grades improve, and for them to enjoy school"* (Eyr4In1P2), and *"Respect from society and the awareness about the importance of teachers by society"* (Eyr4In1P4) being three examples. Two of the students suggested that fun with the children was a big factor, but the most in-depth reply was *"A personal feeling of accepting your own profession. Satisfaction also depends on what city you live in"* (Eyr4In1P8).

The next question was about how they saw the perceived status of teachers in society and could have been prompted by these answers had it not been scripted – the subject was under debate nationally at that time, so this question followed well in either case. The variation in answers was also quite wide.

The first person interviewed said: *"Other jobs have better social status; this is what society thinks. When I started to tell my friend that I am going to be a teacher, they receive the news in a "cold way/indifferent""* (Eyr4In1P1). This was a view that was shared by two others and partly by a third, who introduced a slightly different theme: *"I feel disappointed that many people regard teaching as a female job and that any other government job is to be better"* (Eyr4In1P6). Thus, the views of the student teachers confirmed the statistics of female teachers in the UAE, but also confirmed some of the other comments made in the interviews regarding the social status of teachers: *"Unfortunately, there are not enough teachers. Men normally work for Police or the Army. Women are interested in teaching"* (Eyr4In1P2), *"We have to convince men to be teachers, because there is a need of male teachers"* (Eyr4 In1P4). The remaining two participants stressed the need for more UAE citizens to become teachers, and the idea that it was one of only a very few jobs that women can do, saying it was more *"acceptable"* as a woman's job than a *"Doctor or fireman"* (Eyr4In1P3).

This last point is true, although there may be some slight signs of change in the region, but does not, in itself, explain the lack of male teachers commented on by others. This appears to be a complex issue where further research could be directed. Moving on, I next asked each of them how they thought the job satisfaction of teachers could be improved. Five of the eight mentioned remuneration in slightly different ways, examples being: *"Depends on teacher point of view. Social status (of having money) is the main effect"* (Eyr4In1P1), *"Their job satisfaction depends on if their pay and days off suit them"* (Eyr4In1P5), and *"A school's environment, payment may affect this positively or negatively"* (Eyr4In1P7). This was clearly viewed as the most important aspect, as it was so commonplace. The remaining answers suggested *"self-confidence"* (Eyr4In1P3), behaviour management and lack of respect from the pupils.

How, I then asked, did each of them think that more people could be brought into teaching, or back into teaching if they had left. In this case, each participant had more than one suggestion, but in six cases out of eight, one of the things suggested was higher pay. Other suggestions included: *"Increase awareness among society by using social media"* (Eyr4In1P1), *"I will say to men please think if there is no female teachers what will you do with your children"* (Eyr4In1P2), *"More training courses are needed"* (Eyr4In1P4), and *"Informing people about teachers more. Telling people about the importance of education"* (Eyr4In1P8). All the other suggestions were along similar lines, including suggestions of more government investment in teachers and schools. This was quite clearly an area which these students had already given some thought to, and it was evident that they all believed that education and teachers were important. This led to the next question, about a personal view – why each of them believed that these things were important. They all felt that progress was linked to education, but two of them put it very succinctly: *"You wouldn't know the fundamentals of English, maths, science without teachers"* (Eyr4In1P3), and *"No education, No life, No doctors and No engineering"* (Eyr4In1P4). The others mentioned Qur'anic and cultural factors of "enlightenment" and "opening the mind", but the answers from P3 and P4 were the strongest and clearest expression of feeling. This brought the interviews to a close, although I did them ask each of them if they had anything to add or to ask.

4.2.8 Fourth Year English Second Interview Presentation and Analyses

As in previous interviews, the introductions were made to each participant, and then the interview followed the same pattern as before, starting by asking each of them why they had decided to become a teacher. The answers given by each were not simple re-iterations of their previous statements on the same question. Two mentioned the influence of former teachers: *"I think previous teachers had an effect"* (Eyr4In2P2), and *"Because, when I was a child I was affected by previous good teachers"* (Eyr4In2P4). Four gave answers to the effect that *"I love this job"* (Eyr4In2P6), although one of these four also said that it was the

"decision of my family" (Eyr4In2P8). The remaining two participants said things that were not entirely disconnected from the theme of loving the job, but one was stressing what she felt was the need to modernise UAE education: *"To change the way of teaching language"* (Eyr4In2P3), and the other, more simply: *"To help students to learn and progress"* (Eyr4In2P5).

Next, I asked why they had chosen to specialise in language, and specifically English language. To this question, the answers were less varied, and they covered a general interest in languages, and the importance of English for communication: *"Because English is an important language"* (Eyr4In2P3), *"Because English is an interaction language in the school and outside the school"* (Eyr4In2P4), and *"Because nowadays you can use English everywhere"* (Eyr4In2P7). These answers all indicated that in the global village which technology has created, the position of the English language is paramount. This was also reflected in their answers to the next question, what influenced their choice of language for communication, two typical answers being: *"In university the main language is English rather than Arabic"* (Eyr4In2P2), and *"Global language, English is a global language"* (Eyr4In2P5).

It was not unanimously English, however, as one participant said: *"I use Arabic with family and friends, but I will teach English"* (Eyr4In2P6), and the influence of previous teachers was also mentioned. This led to my next question, which was why they had each chosen to be interviewed in English rather than in Arabic. There was a clear theme to the answers to this question – practice. They each said something connected with this, from the simple *"I want to increase my use of English"* (Eyr4In2P6), to the more complex *"Because if I do not understand something in English I can change to Arabic, so I can understand it"* (Eyr4In2P3). Even the students who did not directly speak of practicing English inferred it: *"Because I am going to teach English"* (Eyr4In2P1), and *"Because English is my major subject"* (Eyr4In2P2).

Now I asked each of them whether, since starting the course, their language of preference had changed. Seven of the eight replied positively, and only one participant said "sadly" *"No, I am still using Arabic at home and English outside home"* (Eyr4In2P7) (note. The word "sadly" was from field notes made during the interview to describe the way it was said). The other participants, who answered positively, typically said that they used English more, particularly on social media, although two mentioned teaching: *"Yes, in how to deal with students"* (Eyr4In2P3), and *"Yes, now I use English more because soon I will be an English teacher"* (Eyr4In2P8). This increased use of English is an interesting point but is discussed further in section 4.2.9 (below). I now moved the questions on to teacher identity, asking each of them what they thought that "Being a Teacher" meant. The answers given talked of being *"the best example for children"* (Eyr4In2P2), although the most thought-provoking answer was *"It is not a job; it is a message and it delivers values"* (Eyr4In2P6). Each of the

participants had given this idea some thought, since although the answers were different, the theme of setting an example was strong throughout. The next question followed this up, by asking whether completing the course had changed their ideas about the meaning of "Being a Teacher".

There was complete unanimity in the answers to this, every participant began their answer with the word "yes". What differed among the replies was the way in which their ideas had changed, from the technical *"Yes, in many ways of teaching and using technology in teaching"* (Eyr4In2P3), *"Yes, I have learnt how to manage the classroom"* (Eyr4In2P4), the responsible, *"Yes, now being a teacher means responsibility and children behaviour management"* (Eyr4In2P7), to the nationalistic *"Yes, now I discover being a teacher is more than just teaching – it is about educating children to love their country"* (Eyr4In2P8).

Now I asked each participant about her short-term feelings regarding completing the course and becoming an elementary English language teacher. Each of them answered this in a very similar way, a typical answer being *"Excited and scared because of the responsibility"* (Eyr4In2P6), an answer in keeping with the fact that it was only a short time to go before they left the university and began to teach. Asked about their longer-term aims, and they all expressed an intent to *"be a teacher for all my life"* (Eyr4In2P8), although one did say that it *"Depends on the position"* (Eyr4In2P2), as promotion and career are important. This led into the next question – what they believed brought enjoyment and job-satisfaction to teaching.

The answers I received to this varied, although the last participant's answer covered most of the ideas expressed by the others, when she said: *"Enjoyment and satisfaction can be reached through high payment, respect and a good grading system"* (Eyr4In2P8) – the only other ideas expressed by three of the participants were (the associated themes are **bold** and in square brackets): *"The **student vision [respect]**, if they are **happy with me [ability]**"* (Eyr4In2P5) *"Now, there is a lot of office work for teachers and **reducing office work for teachers [focus on teaching, ability]** will lead to job satisfaction"* (Eyr4In2P6), and *"When I see the children making **progress [progress, education]** and society **respecting [respect]** the teachers"* (Eyr4In2P7), ideas mainly connected to respect.

The idea of respect for teachers led to me asking each of them about the status of teachers in society. Here, the opinions were mixed – most felt that teachers were respected by society, but *"Nowadays, teachers are undermined in society, society should know about teachers work"* (Eyr4In2P4), *"Some of society sees teaching as being not a very good job"* (Eyr4In2P5), and *"Teacher status is not bad, but society must appreciate what we are doing more"* (Eyr4In2P7). These three answers indicated a problem area – there are people in society who underestimate and undervalue the contribution of teachers. I then asked each of them whether the status of teachers in society impacted on job satisfaction.

Again, the answers were similar in many ways, with six of the participants starting their answer with *"Yes…"* although they did have slight variations on why and how, one of the clearest answers in that respect was *"Yes, in that way, all jobs are the same"* (Eyr4In2P2). They also each made it clear that they were aware of the number of teachers leaving the profession, so the next question was if they had any suggestions that would stop teachers leaving the profession and any bring back some of those who already had left. There were several suggestions made here, of reminding them of the importance of education and the shortage of Emirati teachers. There was even a comment that they should be reminded of the importance of *"serv*[ing] *their country and to be an example for society"* (Eyr4In2P6). However, the simplest solution to the problem was *"For people to become teachers is important therefore we have to pay them more"* (Eyr4In2P8). Nearing the end of the interview, I asked each of them why they believed that teachers and education were important.

Although an analysis of their answers would indicate the similarity, that similarity was so great that I will give several: *"Education is the first thing and without education there is no life and therefore teachers are important"* (Eyr4In2P1), *"Without education there is no future nor development"* (Eyr4In2P5), and *"Education is very important because education makes doctors and engineers"* (Eyr4In2P8). Finally, I asked each of them whether they had any questions or anything to add. Five of them simply said *"No, thanks"*, the other three each had a comment, one suggested giving advice: *"Advice to teachers: to be patient to be a good teacher"* (Eyr4In2P1), another wanted to guide the authorities: *"Reduce the office work and make teachers focus only on teaching"* (Eyr4In2P2), an idea also in the mind of the third: *"To re-assess the level of education and the value of teachers"* (Eyr4In2P4).

This completed the last set of interviews and the analysis has given an insight into the thoughts of these students who were just about to become teachers. In the following sub-section, the ideas from the final interview will be compared to the earlier set of interviews and then the differences and similarities will be discussed.

4.2.8.1 Comparison of the two Interview Series

The final year students interviewed had all been exposed to the realities of teaching and had been on placements in schools to gain experience. In view of this, it would have been surprising if their views had changed as much as the first-year student teachers. Nevertheless, there were some differences – the reality of the final step from student to teacher was imminent, and however self-confident an individual may be, that step is a big one. The whole of the four years' university study had been to prepare them for that moment, and the impression they gave me was of young women who were ready to become teachers, there were some doubts expressed, and a level of trepidation, but there were signs in the second series of interviews that they saw themselves as teachers already, rather than students, and that the adaptation that they would face would be one of degree

rather than type (*i.e.* it was not a change from being taught to teaching, they saw it as a step along the career path continuum).

4.2.8.2 Observable Differences from and Similarities to Year One Interviews

One distinct similarity between the students interviewed in the first year of the course and those interviewed in the final year of the course was their dedication and intent to remain in the teaching profession. This does not fit with the statistics, which show that many of them will leave the profession – they were also aware of the fact that many teachers leave teaching but were still adamant that they would not do so. This suggests that the reality of why teachers leave the profession is not something that is present in students and then grows when they begin work. If there is a common reason why teachers leave a profession which they initially loved, much more research will be needed to find it.

A difference that was observable between year 1 students and year 4 students was that they had learnt that the job was not easy, but that the rewards, in terms of job satisfaction, were potentially very large. In many other respects the first-year and fourth-year students remained unchanged, and although they all stated that they were using English more often since starting the course, their underlying preference for English was unchanged. Even their reasons for preferring English had not changed greatly; both first- and fourth-year students said it was an important international language essential to a global business world.

Aptitude and vocation were both reason they gave for wanting to become elementary English teachers, and the incorporation of technology and finding "new ways to teach" were also important to both groups. However, despite this interest in modernisation and globalisation, the importance of culture and maintaining an identity as UAE Arabs was also evident in both sets of interviews. None of the participants were interested in modernism for the sake of modernism – they all spoke of the need for education if society was to progress, but equally, none of them indicated that they thought that the UAE was "behind" and should be brought "up-to-date". From year 1 to year 4, what they all looked for was generation-on-generation, steady growth, and progress.

4.2.9 Arabic and English Interviews Compared

This comparison, between student teachers of Arabic and student teachers of English in the UAE is one of the cardinal points of the entire research, as reflected in the title. However, this is not a simple side-by-side comparison of first-year Arabic student teachers with first-year English student teachers, followed by the same for those in their final year. The comparison had to go deeper than that, with questions intended to explore the pressure to conform to either a traditional or a modern lifestyle – I was trying to find out whether the two groups were affected by the course in the same way, and whether there were any cultural factors that may affect English- or Arabic-student teachers differently. To do this, it

was necessary to look first at differences and similarities within each group (see 4.2.4.2 and 4.2.8.2) and only then to compare the Arabic and English student teachers.

This did not require any further direct examination of the interview texts but was essentially a comparison of the analyses. This required a six-way comparison (see Figure 4), but not just of the superficial differences visible in the "word-clouds", but also of the meaning and the reasons why there was a difference (or similarity). Those initial superficial differences from the "word-clouds" (see Figure 4) showed that student teachers in their final year greatly increased the number of words they used to express their ideas, and that the language (Arabic or English) that they were teaching increased in importance to them as the course progressed – Arabic went from a secondary word into the most used for the student teachers of Arabic, and the word English increased in usage for the student teachers of English. It also apparent that the final year students focus on the reality of teaching as a job – to be expected, since it would only be a matter of a few weeks before that was the reality, and they would stand before a class of children as their teacher.

Neither of these superficial differences where helpful for answering the research questions, but did appear to hold true for both groups, Arabic and English. The examination of the tenuous differences and the reasons for them required a closer examination of the analysis of each interview or series of interviews (sections 4.2.1 to 4.2.8 above) and of field notes and memories of behaviour at the time. In the analysis above the comparisons within each group showed that they were clearly homogenous groups of students; their attitudes to family and society were steady at two key points of the course (year 1 and year 4), and the importance of their chosen language grew as the course progressed. The comparison across the groups also showed a level of homogeneity about some matters – the importance of education, for example, and the need for teachers.

The trainee English student teachers mentioned "family" less often than the trainee Arabic student teachers but were still convinced that the family's choice was their choice – there could be no conflict. It was also immediately apparent that the English student teachers did not mention religion but were nonetheless clearly Muslim in their outlook and considered the Islamic law to be paramount. The Arabic student teachers, who did mention religion, and the Holy Qur'an did so "naturally" – I put inverted commas round the word as an effective reminder that these student would be teachers of Arabic and Islamic studies, thus religion and the Holy Qur'an are a natural topic of conversation within the context of the interviews, whereas they were not a "natural" part of the English student teachers' view.

That the two groups shared a common heritage was evident from their answers to the questions in the interview – they used two different languages, English, and Arabic, but the structures and idioms they used were sufficiently alike for their shared cultural background to be evident. Both groups (Arabic and English) also wished to maintain the appearance of "normal" – the Arabic student teachers were not against modernism (they all made use of

social media), and the English student teachers were not against tradition (they were all certain that Arab history was important) – so these interviews did not represent a clash of cultures.

This lack of conflict in their outlook also seemed to extend into their feelings regarding teacher identity, which was apparently a shared experience among the four groups interviewed, although at this stage of their training or career there was no differentiation between an "English teacher" and an "Arabic teacher", the possibility is not ruled out that in their future careers, this may appear. This is not to say there were no differences between the groups – simply that "teacher" or "student teacher" was a common denominator, a shared identity where the choice of language or subject were simply facets or aspects that did not interfere with the overall construction of a teacher identity.

So far, this comparison of the groups has highlighted the similarities between the two groups, but there were also some obvious differences. An example of this is seen in the modernism/traditionalism question; the student teachers of Arabic all talked about the importance of heritage, culture, and protecting the language, which they believe to be under threat from English, and although they used social media and technology, they rarely mentioned globalisation or modernism. Conversely, the student teachers of English made almost no mention of culture or heritage, but each of them suggested that English was essential because of globalisation and modern business.

This area of investigation was where the differences were most apparent between the two groups. The student teachers of English were more positive in their attitude towards the ubiquity of English, none of them mentioning it as a threat to the Arabic language and were certain that it was essential for children to learn English in modern society. The student teachers of Arabic, on the other hand, were concerned about the way in which English was insidiously creeping into the lives of the next generation and felt that it was almost a moral duty to ensure that these children were taught their own language and about their heritage. This did not reflect a higher level of national pride or nationalism, which appeared to be similar in both groups. It was clearly an issue about traditionalism versus modernism, the protection of heritage and a way of life as well as a language. The strength of this feeling seemed stronger in the fourth-year students than in the first-year students, although the difference was small, but amongst the English teaching students there was no apparent difference between first- and fourth-year students – both were equally certain that English was essential.

4.3 Further Discussion

One thing that I gathered from the interviews was that, although independent students at university, they followed the cultural view that the head of the family (nominally the father, despite the importance of the mother) is to be obeyed, and even though they may be living

independently from the family, it still controlled their actions, and they remained answerable to that authority. This may appear strange to those used to Western cultures, but it is a strong and apparently continuing part of the country's culture. This was made clear by the comments, not just implicitly through an understanding of some of the cultural issues.

When one of the participants stated that a teacher is "father and mother" to the child, the nature of society in the UAE gives this added strength, because it implies, not just "a parent", but both father and mother, and in a society where the single-parent family is almost unknown, this gives emphasis to the teachers position in *loco parentis*.

Another element of the answers that may seem strange to Western readers is the "Respect by regulation" that some students felt that teacher should have, but again it is cultural – there is respect for police and government because the law says they must be respected, and if teachers were in that position, ordinary members of the public would respect them more. This is particularly important in view of the comment that teaching is not a materialistic profession, which reflects the not uncommon view of the public in the UAE that teachers only "do it for the money" as they are seen as well paid and with good holidays (Edarabia, 2011). It is worth noting at this point that, in general in the UAE and the GCC countries, working for the government is seen as high status – labourers and servants always come from overseas, some management and private school teachers come from abroad, but only Emirati's may work for the government. It therefore reflects a level of national pride, simply being able to state or imply that you have a government job, and this also accounts for the popularity of the army and police for male Emirati students, whereas teachers, although paid by the government, are not perceived as belonging to this category.

Additionally, the use here of the phrase "*correct education*" emphasises the religious side of the teaching of Arabic – the use of language may change over time, but the Arabic used in the Holy Quran is regarded as "pure" Arabic. It is also noteworthy that the strong national pride is present in both groups – this national pride and local identity in the UAE has been studied by Hopkyns (2017), and these groups of teachers fitted well to the pattern that she had observed.

The students' comment about social media is a reminder of two things – first social media, Facebook, Twitter *et al*. frequently use English as the main language, and second, although tradition is clearly strong in the answers to this interview, these are normal young women who make use of technology and social media as they do in Western cultures. Another student amplified this comment: *"We insist on using Arabic to protect and characterise our culture and heritage"* (Ayr4In1); this point expanded the perceived threats to the Arabic language already discussed. In all, these answers show that these students do have an awareness of the realities of teaching and are not simply Shakespeare's (1600) *"starry-eyed youths"* expecting teaching to be easy with rapid promotions.

Preservation of the *status quo*, but at the same time the acceptance of technology and modernity are two themes which intertwine throughout the interviews, but there was no evidence at all that accepting the traditional required the rejection of the modern. To all intents and purposes, these student teachers at the UAEU could have been student teachers at any university – they are young people who are "of their time", using Facebook®, Twitter™, Instagram, etc. but who still adhere to family and cultural traditions, and wish to see these continue in future generations.

4.4 Summary

Although initially there was believed to be a large difference between the proposed data collection from one-to-one interviews and the actual data collection, using group interviews/focus groups (see 3.6.4) for one half and one-to-one for the other, altering the research method to permit this change actually proved to have fewer challenges than were expected. Clearly, the two types of interview needed different practical skills from the interviewer, and also need to be approached in a different way when analysing the data, the need to conduct them in this way was of direct relevance to the aims of the study. In either type of interview, however, the main aim of the interviewer should be to ensure that the situation is as natural as possible, and as already described, the difference between the parties (interviewer and participants) must be minimised as far as possible.

One of the things the study set out to explore was whether part of the decision to choose to teach either Arabic or English was due to cultural pressures. The immediate difference in attitude between the English student teachers and the Arabic student teachers tended to indicate that there was at least some probability that this idea would be supported by the results. In addition, there also seemed to be a link to the modernist/traditionalist conundrum facing young people growing up in the UAE, and the analysis therefore examined the degree to which the traditionalists accept modernist ideas and *vice versa*. This of course remained unknown until the analysis was complete but is something that may lead to a better understanding of the course structure that may be required by future students.

Finally, the situation highlighted some of the apparent cultural differences between students in the two groups and the need to adapt the research to the actual situation, rather than continuing as planned and forcing a change on the subjects. Clearly, this second option would bring the results into a dubious position in terms of validity, because of the fact that an unnatural situation would have been created, rather than a natural situation observed. In social research, generally, and educational research particularly, the researcher should be trying not to impose personal views but should concentrate on observing what is actually present. Although the interpretation of what is observed may be different according to the worldview of the analyst, it is evident that by strictly observing a "non-interventionist" attitude during the interviews makes the validity of any observation more effective.

Miles, Huberman and Saldaňa (2009) stated that:

> One major feature of well-collected qualitative data is that they focus on naturally occurring, ordinary events in natural setting, so that we have a strong handle on what "real life" is like. That confidence is buttressed by local groundedness, the fact that the data were collected in close proximity to a specific situation (Miles, Huberman, and Saldaňa, 2009, p. 11).

The above statement makes clear the importance of the environment where the qualitative data is collected, this notion is in alignment with my data collection. The data I have collected was in a very natural and comfortable way for the participants and for me as the interviewer. In the initial examination of the data gathered there are already some indications that research outcomes are present – there were indications that family and heritage play a strong part in the students' choices, but the full analysis reveals more.

In fact, as the analysis moved forward it became apparent that this was a major difference between the student teachers of English and the student teachers of Arabic. Amongst the differences noticed was the patent idea that the "traditionalist" Arabic student teachers were quite at home with technology and modernism but felt very strongly that it was necessary to teach children about their history, heritage, culture, and language. At the same time, the "modernist" English student teachers also had a strong sense of "national pride" and knew the importance of "belonging" to the UAE. This urge to belong to both sides of the modernist/traditionalist debate, and to have more than one "identity" (*e.g.* teacher, Emirati, student, woman), appeared both natural and normal within these groups of student teachers, and did not seem to add any tension or major difficulty to the way the individuals "saw themselves". That said, further research into the ways that "identity" impacts on everyday life in the region and beyond could be interesting and productive, as it could investigate the pressure on young people to "conform", and may also help with a deeper understanding of the pressures of "radicalisation" that appear to be growing in the world.

4.5 Conclusion

From the examination and comparison of the thirty-six interviews the indication was that although these student teachers were all modern and forward looking in their attitude to technology, including its uses within education, there was a fundamental disagreement regarding the cultural and heritage aspects of teaching Arabic or English. In their answers to why they had chosen to specialise in English or Arabic, the difference between the groups could be summed-up in the following ways: the English teaching group were in favour of modernism and globalism and that English was a necessity if modernism and globalism were to continue. On the other hand, the Arabic teaching group were in favour of modernism and globalism provided that the Arabic language and heritage were protected and taught. This is an important distinction which has implications within the construction of identities including teacher identity (Beauchamp and Thomas, 2009).

The construction of personal and professional identities is complex, and in some cases may require the individual to *"unlearn the ways of the coloniser"* (McNiff, 2012, p. 129) and to accept that one cannot exist free of historical and political heritage. There seems to also be an unbridgeable gap between personal identities and global identities. The relatively modern idea of personal identity (Hume *et al.*, 2008) introduced by Descartes (1596-1650), has led to the point where the stronger our individual identities become, the weaker the national identities that we share become – the UAE is a collectivist society, and these student teachers were Emirati above all. This view becomes even more apparent when small "nationalist" movements are examined; Welsh, Scottish, Irish, Catalan, Bedu, Basque and many others. These are all small ethnic groups currently within a larger "nation", and all of them seek independence at some level – a separate state to rule according to their own culture and laws so that, effectively, the larger the "shared identity" becomes, the smaller the "individual identity" needs to be. It seems that uniting into larger blocks reduces the individual to a cipher, and unity at the expense of individualism seems less likely than individualism at the expense of unity, even in a "collectivist" society such as that in the UAE.

Chapter 5 Conclusions and Recommendations

5.1 Introduction

The research set out to examine the emerging "teacher identities" in elementary (*i.e.* they will teach 7-11 year-old-children) Arabic and English Language students at the UAEU. Part of the intent was to discover how factors such as culture, gender, and background affect that identity, and the ways in which teacher identity, in turn, affects the perceptions of job satisfaction among these student teachers. Because of my shared characteristics with the students (I am Arabic from Sudan, Muslim, and a teacher of English and Arabic, as described on p. 43), I hoped to see beyond simple stereotypes (see pp. 10, 12, and 26) and give them an opportunity to share their personal views on these subjects.

Before turning to the detailed conclusions, there were some general, but nonetheless important, conclusions worth consideration. First, there has been for many years a dichotomy in the Arab world where its members wish to be in the modern world and the traditional world at the same time (see Section 1.2). This has, in some cases, led to difficulties with personal identity, but what was apparent amongst the students in this study was that their identity as "Muslim Emirati's" was firm, regardless of the language they spoke or taught (see pp. 111-114). Thus, although the English teaching students accepted one-to-one interviews (albeit under strict Sharia conditions) they were no less "Muslim" or "Emirati" as a result. This same was reflected in their levels of national pride – the student teachers and speakers of English were as strongly Emirati as the Arabic student teachers and found the same difficulties that arise from being a minority group inside one's own country. There was an acknowledgement from both groups that the UAE needed to encourage its own citizens to become teachers to educate the new generations (see pp. 111-114).

The second of these general conclusions was that the cultural differences that I had expected to make a difference to the emerging teacher identities were both more and less pronounced than this expectation. This contradictory statement clearly needs explanation; I expected to find a large difference in their ideas of "teacher identity" compared to my experience of talking to emergent teachers in the UK, but this difference was not apparent. I also expected that, although the UAE is very traditional, there would be at least some male students on the course, and that there would not be a large difference in attitude to teaching – here, the cultural difference was greater than I expected, because there were no male student teachers in either year group. All the students were female, and teaching in the UAE, particularly at the elementary level, is seen as "women's work" (by Emirati's – see pp. 27, 81, and 83). The acceptance of this does show some level of change, but it was still present in the comments of the students regarding pay levels and conditions.

On a similar theme, female university students are not new in the UAE, the education of women having a long history there (Alhebsi, Pettaway, and Waller, 2015). There have been

technical issues arising from the need for segregation in education (such as the need for gender specific teachers in secondary schools), and similar logistical difficulties (where male or female teachers may be required to move to an area where there is a shortage of their gender), but even when educated to degree level the careers open to Emirati women have always been limited, both because of the family's view of what they (the female students) may or may not do and because of a similar traditional view from the government and other employers (Kemp and Zhao, 2016).

The last of the general conclusions was that the influence of "the family" is as much of an issue for the student teachers of English as it is for the student teachers of Arabic (see p. 86). The simple rule in society is that girls and women can only take jobs that their family approve of, and elementary education is therefore one of some very limited choices of career for these students. Although there are indications that this is changing, with government plans to "open up" other professions to women (UAE Government, 2010), there also seems to be an underlying acceptance of the *status quo* by the students. In context, however, it must be remembered that the UAE is a developing country (see p. 55), and traditional ways take time and education to change (See p. 105 for student indications of change).

5.1.1 Personal and Professional learning

Throughout the research, I have been on a personal and professional learning curve. This has included gaining an insight into the way in which female student teachers in the UAE view the profession, and some of the cultural differences they use in their construction of a teacher identity. Gaining this insight involved a study of the "other" in terms of culture and language – it appears that construction of any identity is based at some level on the concept of "us" and "them", and even the language of identity perpetuates this. Professionally, I have discovered some of the limitations of my perceptions and have had to readjust some assumptions regarding the understanding that my students may have of cross-cultural issues.

I have lived in Europe and the West for much of my adult life, and yet I am still sometimes surprised by cultural differences on issues such as the individual's attitude to and discourse with the government. This was strongly apparent to me when the participants spoke about the position of teachers in society – I was struck by how strange it now seems to me that the government could 'order' society to have more respect for teachers. This, however, is something which I am able to use, since it allows me to gain a better understanding of the views of my own students, who often come from the MENA countries.

5.2 Conclusions

In the following sections, I will begin by discussing once more the theory behind the conclusions, a necessary part of the research (see p. 86). This is then followed by

examining, one at a time, the outcomes of the research, and the ways in which they can be said to provide answers to the research questions. As has become increasingly clear, however, the theories and conclusions must be influenced by individual views of the world, and cross-cultural, bi-lingual research projects can only ever provide an approximate description of the views of others – Feyerabend's views, as cited by Crotty (1998), appear to be that we must "believe" rather than prove.

5.2.1 Developing or Creating Theory

The theories discussed above (p. 14) suggest that the application of an "external standard" is necessary for any judgement or analysis of a situation, and the "inductive" reasoning (p. 42) has led to the "creation" of a theory. This theory I have decided to call "the theory of teacher identity from the viewpoint of female student teachers from the UAE in their first and final years of study, as explained to another". It is, therefore, very much a subjective view (see also p. 52), but the development of this particular theory of identity has required a very close examination of whether there are shared beliefs – both within the participant group and across the cultural divide.

This requirement to find "common ground" is also not without problems but a wide experience of living in different cultures has been, for me, an advantage. It has, I believe, helped me to not only develop the construction of a "teacher identity" as viewed by these students, but also, to describe that process to an audience from another country and culture. Throughout history, there have always been some apparent similarities between very diverse human cultures and societies. It is by concentrating mainly on the similarities that I believe I have been able to describe and explain some of the differences.

5.2.2 Research Outcome One

What are the influences on the choices of student teachers (elementary/primary languages) at the UAEU influenced when choosing a specific language (Arabic or English) as a specialism for teaching?

The answer to the first research question came from the interpretation of a rich, broad, stream of data from the interviews of four groups of student teachers at the UAEU (1x 1st year English, 1x 1st year Arabic, 1x 4th year English, and 1x 4th year Arabic). Student teachers of Arabic did appear to be driven by cultural and religious issues to a greater extent than the student teachers of English, and yet the English student teachers still strongly felt the national pride and religious beliefs of the country. The student teachers of Arabic often expressed a "love of the language" (*e.g.* Ayr4In2) and its richness – but so did the student teachers of English (*e.g.* Eyr1In2P8). This was clearly a very personal issue, but there was clearly an element of the traditionalism/modernism dichotomy. One difference apparent between the two groups regarding their choice of language concerned their ideas regarding the purpose of their choice. The student teachers of Arabic, whilst enthusiastic about their

use of social media, and their acceptance and use of technology for teaching, were also concerned about the protection of the Arabic language and the preservation of Arabic culture (see pp. 89, 95, and 102). On the other hand, the student teachers of English all stressed the importance of globalisation and communication with workers around the world, and that English was the best language for carrying out these aims.

5.2.3 Research Outcome Two

How do those influences have an impact on how they perceive their own "teacher identity"?

The way the groups (English student teachers and Arabic student teachers) viewed "teacher identity" was quite similar, but within each group was quite varied (see p. 71, Arabic students see pp. 74-81 and 86-93, English students pp. 96-100 and 103-114). Despite the variation, however, it was obvious that these emerging language teachers all felt that the teacher was essential, and that education was necessary for progress. It was also often evident that many of them felt that society as a whole did not give teachers sufficient respect; they all said that teachers were respected by much of society, but that some parts of society still viewed the teacher as unimportant, almost expendable. This was expressed in several different ways, but the comment *"At first, I thought anyone could become a teacher"* (Eyr4In1P5) is an example of the misconception held by many "ordinary citizens", and reminiscent of Shaw's (1903) *"Don't listen to her Bob. Remember those who can, do; those who can't, teach"* from Act III of *"Man and Superman"* – which, whilst not an academic reference, is a view which I have often heard expressed.

The views of the participants about "teacher identity" are not necessarily shared by every teacher or every student teacher in the UAE, but were strong enough that it was possible to see that "teacher identity" is fluid, changing through training, and (from secondary data), continuing to change as the individual becomes more experienced. The interview data made obvious the similarities and differences within a small group of student teachers regarding their beliefs about what it means "to be a teacher" and the way that this develops with training and experience.

However, it also appeared from the interviews that these aspirant teachers were often driven by the influence of former teachers. Whilst this may be true in many nations and cultures (Meens and Bakx, 2019), it was clearly mentioned by several of this group of student teachers. This seems to suggest that those who had most respect for teachers when young were most likely to become teachers when older – and this, in turn, may have a link to the low levels of retention, as it may be disillusionment when they find how little respect there is for teachers among their pupils. Since elementary pupils are younger, and perhaps more respectful this would also perhaps explain why De Sterke, Goyette, and Robertson (2015) found that retention appears to be higher among elementary teachers than among

secondary teachers, although further research with a wider group of participants would perhaps be needed to establish this.

5.2.4 Research Outcome Three

If their perceptions of their identity as a teacher change during the four years of the course, how do they change?

When the data was first examined, there appeared to be a greater emphasis on altruism in the first-year students and a greater emphasis on career and job among the fourth-year students. The deeper analysis confirmed this impression, although even in their final year there was still a strong sense that "Being a Teacher" was more than "just a job". It was seen as a vocation, and although the final year students did concentrate more on the career aspects of teaching, they still made it very plain that it was not a "job that anyone can do"; successful teachers were drawn to teaching and it was the only job in which they were satisfied.

There was no detectable difference between the student teachers of Arabic and the student teachers of English regarding this aspect of the job, and although they did have different views on what should be taught and how it should be taught, both groups' definition of "a Teacher" was almost identical (see pp. 71 and 114). Because of this similarity of definition but change of focus, it is not clear from this small sample whether this represents a "change over time" or more simply a difference between the two groups interviewed.

5.2.5 Research Outcome Four

How may the participant's perceptions change regarding their expectation to remain in the teaching profession?

This appears to depend on many factors; career opportunities, progression, further education and higher qualifications, and personal issues such as family. The difficulty though, is that, whilst nearly all students expressed an intention to remain in the profession for life, published statistics (CHEDS, 2013) suggest that the highest rate of teachers leaving the profession occurs within the first few years after training, and that *"Reports in the media have identified rates of anywhere between 20 per cent and upwards of 60 per cent in some cases"* (Ryan, 2014, p. 1) which would indicate that of these 32 participants, between 6 and 28 would leave the profession. The students, irrespective of the language chosen or of which year (1st year or 4th year) they were in, all seemed aware of the reasons that teachers left the profession (pay, paperwork, conditions, lack of respect from society) and felt that these should be addressed but they all seemed confident that they would not be affected by these issues. This, of course, may be true – without following these students progress over the first few years of practice, it cannot be known, the country does have a very high attrition rate among young teachers (Edarabia, 2011).

This is, therefore, one of the areas where further research may be indicated, to find out at what point those factors which affect "other people" begin to affect the individual who believes herself to be exempt or immune. If that could be established, action could be taken that could retain them in the profession by revitalising their earlier keenness. This, too, was not an area of noticeable difference between Arabic and English student teachers; both groups were certain that they intended to remain within the profession in some capacity. Some were ambitious, wanting to become headteachers, some thought a move into college or university lecturing would be their way of progression. There was a small number who felt that they would leave teaching to marry and raise a family of their own, but there was an indication that they would still consider that as part of their teaching vocation – whether the children you teach are in your class or in your family, you are still teaching. This was one of the areas where it was very clear that the age (1st or 4th year) of the students and the language chosen (Arabic or English) made no difference to their viewpoint.

One factor was clear, however. It was not a case of "traditionalist Arabic teachers" leaving to raise a family and "modernist English teachers" dedicating their lives to other peoples' children. Both groups were "traditionalist" in that respect, and their responses in the interviews showed the central position that "family" held in their lives. The importance of culture and heritage to both groups were palpable, and despite the indications mentioned above regarding the feeling of the Arabic student teachers that their language was "under threat" from globalisation and English, both groups did consider it important to protect their "Arab heritage" (see p. 111).

5.3 Contribution to new knowledge

It is proposed that one contribution to new knowledge is found in the trend of the UAE government regarding modernism and heritage, as revealed in their published policy documents (UAE Government, 2010; 2018). The policy and actions taken by the UAE's government regarding the conservation of the heritage and meanwhile the development of the country is seen by them as a policy of the utmost importance (UAE Government, 2010). This leads to the finding that neither religion, language (in this case Arabic, although it is probably also true of the language in other developing countries) nor heritage are perceived as an impediment against development, progress, and the use of modern technology. In other words, the secondary data from the UAE have shown that it is possible for a developing country, as the UAE is defined by the World Bank (2017) (see also p. 5) to modernise and progress without any loss of history or heritage by taking into account the requirements of all.

Another proposed contribution has already briefly been referred to, which is within methodology, this concerns the unique way in which data was collected. Sharia compliant, respectful interviews of young, female Muslim students by an older, male, interviewer was not easy to achieve, and does not appear to have been done before. The way that this was

achieved is detailed in section 3.2 but the added complication was that, being a teacher, a Muslim, and with a deep understanding of Arabic culture, I also had to ensure that I was *"making the familiar strange"* as Holliday (2016, p. 13) puts it, so that I would question every point, and try to see their answers in a way that someone without the cultural links and shared background would see them, the *"deliberate naïveté"* of Kvale (1996, p. 33).

In addition to these factors, the student teachers perceived that the status of teachers in UAE society was high but could be improved. However, this does not leave room for complacency on the issue since retention remains low. The Emirates Centre for Strategic Studies and Research (ECSSR, 2016) has worked with the University of Jyväskylä, in Finland, to improve teacher quality and development; the discovery of the higher retention levels in Finland may be used as a part of UAE's strategy for improving teacher retention – it is quite evident that the students themselves intend to remain in the profession, and the strength of that intention is very high. This indicates a contribution to new knowledge - the likelihood that, since attrition is so high, that determination must be lost during the first few years of practice, so learning from the Finnish study (Rasinen, 2016) and their national practice may be a major step in the study of teacher retention in the UAE. This is therefore another area where further research may be helpful, although the particularly high rate of attrition in the UAE (Ryan, 2014) may also indicate that there is a very specific cause.

One area where it is proposed that this research strengthens existing knowledge, rather than providing new insights, is related to the reality faced by student teachers in their first few years of teaching is very different to their expectations. This is the period where attrition is highest, statistically (UAE Gov., 2018), and this study agrees fully with the findings of other UAE studies (ECSSR, 2014; 2016) that a mentoring system for newly qualified teachers is essential. These students, full of confidence and enthusiasm, are expected to be able to be as efficient and useful as experienced teachers with no additional guidance or help. Their talents and enthusiasm are therefore wasted if they subsequently leave the profession – the first years of teaching require special and additional guidance, and mentoring provides that at very little financial cost (Parker, 2010). Other new teacher mentoring schemes in Canada (Garvey, 2003) and North America (Educator Effectiveness, 2018) have also demonstrated that this is effective, and has a low overall cost.

Another contribution to new knowledge made by the results of this research is the lack of argument between the young people intent on modernisation and those defending traditionalism. Both groups were apparent among the students interviewed but they also respected the views of the other factor (see pp. 75-81 and 103-110). UAE government and official assessors should use this tolerance more thoroughly when discussing projects that do not have complete public support.

5.4 Limitations of this Research

Although by no means a limitation, the research does emphasise the fact that many commentators have suggested that there is a shortage of male teachers in the UAE (Ridge, 2014; Stephenson, Harold, and Badri, 2018). This research emphasises that shortage, because the only students enrolled on the teachers' courses at the UAE at the time of data collection were female. Thus, it has been possible to gain an insight into the views of young women regarding the reasons for this. There are two aspects to this view, but what I did not find was a simple, blind acceptance of the *status quo*. Because of this, this is one area where additional research is indicated to attempt to remove the barriers that prevent Emirati men from wanting to teach. The importance of male teachers has been researched in the past (*e.g.* Sevier and Ashcraft, 2009; Nelson, 2003), and the consensus is that they are needed. This has also been raised as a parliamentary debate in the UAE, since the government also wishes to change the trend and to encourage more men into the profession, since apparently there have been several student cohorts in recent years which have been entirely female, without a single male student teacher in any specialism or at any level (UAE Ministry of Education, 2015-2016) (see pp. 11-12).

Another possible limitation is that "teacher identity" is a construction by each individual of elements of what they believe a teacher should or should not be (Sallı and Osam, 2017). It is also subject to change over time, so that the perceived "teacher identity" that makes a student enrol on the course is not the same "teacher identity" that makes them remain in the profession or leave. The perceptions of these particular student teachers should, ideally, be revisited in several years' time and compared to what they said in these interviews. This could then perhaps help to increase retention in the profession, as it may possibly give an understanding of what has changed, and more importantly when it has changed. This would need to be a longitudinal study rather than a cross-sectional study of student teachers in each of the first few years of their practice, because it is essential to "catch" the point where the change occurs.

The question of teacher identity also appears to be entwined with the perceived status of teachers in society, and both the lack of male teachers and the high attrition rate may be found to be connected to this aspect. Unfortunately, this research cannot answer this point, since the fact that there was a connection between them only became obvious during the research process, and it does not directly address either matter. However, it does expose the difficulty more clearly, and as a result may encourage other research to investigate those areas and attempt to find solutions to them. Tentatively, the status of teachers (in the UAE) is perhaps the starting point, as this may encourage more male students into the profession, although job satisfaction and retention problems do not appear to be confined to the UAE (House of Commons Education and Skills Committee, 2004).

5.5 Recommendations

The recommendations which are made as a result of this research can be broadly divided into recommendations for the UAEU and general recommendations for the teaching profession in the UAE.

For the UAEU:

- Encourage more male teachers
  - This has already been raised by the government as a necessity, but it is likely that more research into why men are not attracted to the profession (in the UAE) and how this can be altered will be required before this can take place. It has long been acknowledged that there is a shortage of male teachers in the gulf countries (Ridge, 2014; Stephenson, Harold, and Badri, 2018), and there has been discussion of the impact of this shortage. Many of the women interviewed expressed concern that there were too few men teaching, but at the same time many of them emphasised that it was a good job for a woman (see pp. 77-83).
- Research teacher retention factors
  - This is a global problem, not just a UAE problem, but the factors may be different in different countries, so although existing research into teacher retention will be helpful, specific UAE research is indicated.
- Work with government to improve status of teaching
  - This, too, may require additional research before it can be begun, because even a brief examination shows that this is very complex.

In general, in the UAE:

- Examine teacher retention more closely
  - Researchers have worked and are working in this area, but it seems to be a truly international occurrence, and an answer is needed – or perhaps a range of answers.
- UAE Ministry of Education should introduce a mentoring scheme for newly qualified teachers, since these have been shown to work elsewhere and cost very little (Educator Effectiveness, 2018)
- This research found, as other UAE research has found (ECSSR, 2016), that new teachers in the UAE are expected to leave university ready to be teachers – despite the fact that educationalists across the world have

repeatedly demonstrated that it actually takes several years of practice to make an effective teacher (ECSSR, 2014). Mentoring would almost certainly improve retention (Garvey, 2003; Educator Effectiveness, 2018)

- Investigate job dis-satisfaction as well as job satisfaction
    - *i.e.,* what specific factors make teachers leave – they are usually committed and eager to start with, so find out why that changes. Looking at this from the reverse viewpoint may provide a better insight.
- UAE Ministry of Education should consider overhauling the grading system for teachers
    - This is needed to encourage nationals to join the teaching body. The grading system should include as many as possible incentives as possible, since the responses of the participants clearly mentioned the need of fair and reasonable grading system, and in alignment with national average salaries of similar professions. However, retention is not only question of salary; most of the participants emphasise the importance of a clear and defined grading system rather than just increases of salary (see pp: 76, 88, 106, and 108).
- The social position and acceptance of elementary teachers should be further investigated
    - The vital role of elementary teachers of Arabic and English in the UAE should not be underestimated by society, since the UAE government support to teachers is palpable, however, the social status of teachers requires additional clarification and support from the media and other relevant private and governmental institutions.
- The potential within the participants regarding national pride should be better utilised
    - These students are clearly proud of their heritage and country (p. 85), and this could be taken as a tool by the authorities and translated into productivity and achievement.

The recommendations made here are aimed at alleviating the longer-term difficulties facing education in the UAE and the on-going difficulties of teacher retention world-wide. The fact that student teachers here and elsewhere retain their enthusiasm and determination into their final year does bring an indication that additional research may be required, as the question that comes to mind is "Have the universities prepared them for the reality of

teaching?", alternatively, is the retention problem due to some other, unknown, factor (such as, for example, those leaving the profession for childcare reasons when they start a family of their own)?

5.5.1 Future Research Indicated

In the sections above, I have already suggested that additional research is indicated in the area of job satisfaction and teacher retention. I believe this would need to be a longitudinal study, since the individuals' beliefs seem to change over a period. It is almost a disillusionment, with young, eager students, ready to change the world, suddenly finding themselves powerless to do so. That is perhaps overstating the case somewhat, but the views of this group of students were that they would remain teachers *"for twenty years"* (Eyr4In2P6) or more, but statistics indicate that they will not. Thus, the point where their view changes needs to be investigated so that it can be changed.

This would be a relevant research anywhere in the world, as "teacher retention" seems to be a global problem (Buchanan *et al.*, 2013; House of Commons Education and Skills Committee, 2004). Status in society may be one of the drivers, but it is clearly not the only one, so that an investigation is indicated that covers the widest possible range of options, and the widest possible range of cultures and countries, since the problem is apparently so widespread. Such a study would probably also need to examine the strategies used to overcome the resulting shortage of teachers in other cultures.

Another area where additional research may be indicated is into the numbers of teachers in the UAE and elsewhere that originate in the areas or families with the lower socio-economic status – is there sufficient social mobility to make this possible across the GCC? Social mobility and the perceived fairness (or otherwise) of society has been suggested as a possible factor involved in youth radicalisation (Bhui, Warfa, and Jones, 2014), which in turn is a current concern for governments in the GCC, who wish to stabilise the economy of the region.

5.6 Dissemination of Research

The completed research, carried out with the cooperation of the UAEU, will be available through the UWE repository, but will be sent to the UAEU for local publication. The participants were each given contact details and informed that, if they wished to receive a copy of the completed thesis (electronically or in hard copy) they should email me via the given address and that a copy would then be despatched to them. In addition, a copy will be made available to the UAE MoE. The UAEU and the UAE MoE both have ongoing studies concerned with teacher retention in the country (UAE Gov., 2018), and this research could be helpful to them in that investigation. The participants will remain anonymous, but it will give them some level of insight into the perceptions of the current student cohort.

5.7 Summary

The research set out to examine the emerging teacher identities in BEd. students in the UAEU (see 1.3 and 3.5), as they learned to teach Arabic or English at the Elementary (Primary) level. Both languages are important in the UAE, with Arabic being the official language and English being the most common business language. The intent was then to consider what factors affected that emerging identity, and in turn whether it had any impact on job satisfaction. In this chapter, the four main research outcomes have been detailed, and the limitations of the research have been discussed.

One difficulty that the research has had to try to overcome is explaining one culture within the parameters and terminology of a different culture, which is always one of the difficulties of bi-lingual or multi-cultural research. Even the ability to understand and share aspects of both cultures does not make this an easy task; sometimes there are simply no suitable words for doing so. Despite this difficulty, there are also many cross-references and much common ground, and I have made the most of these areas in discussing the current situation at the UAEU among its student teachers.

The research has also indicated that it is possible for a male researcher to conduct Sharia compliant interviews with female Muslim students in a sensitive manner, allowing them to express their feelings to a greater degree than has apparently been achieved in the past (pp. 30, 40). This appears to have been successfully achieved despite some large obstacles; first, gender. The interview of females by a male in the UAE and other Muslim countries is unusual and must follow strict rules and conventions. Second, positionality; although I emphasised to the participants that I, like them, was a student, and that we also had in common the fact that we were language teachers, it seems likely that, due to my "official" status (introduced by senior university staff) and the age difference between them and myself, I was viewed as an "establishment" figure. I believe that I managed to overcome this during the interviews, and that some of the insights revealed in the data would not have been made if this were not the case. However, this must remain unknown, as it is not possible to examine the thought processes of a third person under these circumstances. Chapter Three explains the steps that were taken to ensure that these requirements were met.

Some of the limitations of this research have also been discussed in depth in this chapter, and these have also been linked to the recommendations. However, the lack of male teachers in the GCC countries, and the UAE specifically, does appear to be a major difficulty – without male teachers as a role model, young Emirati men are less likely to become teachers themselves (Sevier and Ashcraft, 2009). The importance of role modelling in education and moral development has been stressed since Aristotle who *"considered what nowadays is referred to as 'role modelling' as having a large influence on children"* (Osman, 2019, p. 316), and, as Sevier and Ashcraft (2009) found, gender of role models is important.

In addition, joining the army in some capacity perhaps gives these young men a greater perceived "agency" than teaching – an ability to actually change the world. In reality, the world is changed by teachers more than it is changed by soldiers – without education society would not progress and the army cannot reverse climate change (Jackson, 2019), but of course, educating a generation before any change takes place may seem to be too long a time-frame for young men starting out in life. Finding any means to overcome this problem is indeed challenging, but I hope that it will be possible – one of the areas of future research that I believe has been indicated by my results. In the UK and USA "troops to teachers" schemes have been tried in order to bring ex-military personnel into teaching, but whether this would be effective in the UAE requires additional research. The US "troops to teachers "(TTT) scheme was introduced in 1994, and has proved successful (US Department of Defense, 2019). In view of this success a similar scheme was introduced in the UK in 2014, and "revamped" in 2018 (Teaching.gov.uk, 2018) although take up in the UK has been slow so far.

Finally, this chapter has discussed the recommendations made and the additional or future research that may be indicated. Each of the recommendations is clear and simple, and there is some indication about how they may be carried out – although that may not always be easy to do. Nevertheless, these recommendations are only part of what may be considered necessary if the UAE is to create the education system for which the government aims (NCC, 2017). The future research indicated is also only part of what may be required, since research often exposes areas and questions which had not previously been considered, meaning that as researchers expand their knowledge of a subject, they also discover areas which the "did not know that they did not know" and recommend that someone carries on research in that direction. The areas revealed in this way continue to be ongoing, but it is to be hoped that this research, and the future research indicated, will help to consolidate the body of knowledge regarding newly trained teachers in the UAE, and thereby inform strategies to reduce the attrition which is so prevalent in the profession world-wide.

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Appendices

Appendix I: The letter of approval from the UAEU

Dear Attia,

Kindly I would like to inform you that your research proposal entitled "**Emerging Teacher Identity (in Elementary Arabic/English Language Students at the UAEU): How it is affected by Culture, Gender and Educational Background and how it impacts on job satisfaction** has been approved. Please contact the College of Education to start your survey to collect data from students.

Division of Research and Graduate Studies

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Appendix II: The Interview Guide

The interview guide used is shown below; both versions (English and Arabic) were used, and students were given the choice of language for their interviews (see main text). Each page here is displayed beside its translation, although the page numbering is as on the original.

University of the West of England
BRISTOL

Research Questionnaire regarding emergent teacher identity in the UAEU and its links to job satisfaction

Research Questions:

1. **What factors influence the choices of student teachers (elementary/primary languages) at the UAEU to choose a particular language (Arabic or English)?**
2. **Do those reasons have an impact on how they perceive 'teacher identity'?**
3. **Does that perception change during the four years of the course? And finally;**
4. **Do the participants have an expectation that they will remain in the teaching profession?**

Question Number	Question or Interviewers comments				Student Answer		
Student gender?	M/ F	Student year?	1 or 4	Interview date		Chosen language	Arabic/English
Please delete as applicable and insert date of interview.							
Good morning/afternoon/evening							
I have given you the information sheet about this research project, and you have agreed to participate, so I would now like to ask you a few questions with regard to your ideas about becoming an elementary language teacher in either Arabic or English.							
1.	Thank you for joining me here in (___) at the UAEU. can I just confirm that you at comfortable here and happy for this interview to continue?						
2.	Can you tell me a little bit about why you decided to become a teacher?						
	Prompts: Family? Working with children? Friends? Other things?						

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جامعة غرب انجلترا – برستول

استبيان بحثي عن هوية المعلم الجديد في دولة الإمارات العربية المتحدة وصلاته بالرضا الوظيفي

أسئلة البحث:

1. ما هي العوامل التي تؤثر على اختيارات الطلاب المعلمين (التربية الابتدائية لغات) في جامعة الإمارات العربية المتحدة لاختيار لغة معينة (العربية أو الإنجليزية)؟
2. هل هذه العوامل تؤثر على كيفية رؤيتهم لهوية المعلم؟
3. هل سوف تتغير رؤيتهم خلال سنوات الدراسة الأربع ؟
4. هل يتوقع المشاركين انهم سوف يبقون في مهنة التدريس؟

اجابة الطالب ـ الطالبة			سؤال أو تعليق الباحث				رقم السؤال
اللغة المختارة	عربي - انجليزي	تاريخ المقابلة	طالب ـ طالبة في السنة	1 أو 4	النوع طالب او طالبة		
الحذف حسب ما يقتضي وكتابة تاريخ المقابلة							
السلام عليكم							
لقد قدمت لك ورقة معلومات حول هذا المشروع البحثي، وكنت قد وافقت على المشاركة، ولذا الآن أود أن أطرح عليك (عليكِ) بعض الأسئلة فيما يتعلق بأفكارك (أفكارك) حول ان تصبح مدرس (مدرسة) لاحدى اللغتين العربية أو الإنجليزية.							
شكرا لمشاركتكم هنا في (اسم القاعة او المكان) في جامعة الإمارات العربية المتحدة. اريدُ أن اتاكد انك راض(راضية) و سعيد (سعيدة) للاستمرار في هذه المقابلة؟							1.
هل من الممكن ان تقول لي لماذا اخترت ان تكون معلما؟							2.

Pages 1 and 5

3.	Can you tell me something about why you chose to teach languages, and in particular why you chose Arabic/English (as appropriate)?	
	Prompts: Family? Friends? Other things? Helping the community?	
4.	Can you tell me a little more about what has influenced your choice of language, both in school and at home?	
	Prompts: Heritage? Culture? Friends? Social Media? News?	
5.	Can you tell me a little about why you have chosen to conduct this interview in Arabic/English (as appropriate)? When would you use the other language?	
	Prompts: Friends? Social Media? News?	
6.	Since starting this course, has your preferred language for general communication changed?	
	Prompts: Friends? Social Media? News? Teaching?	
7.	You have told me some of the things that made you decide to be a teacher, but could you tell me a little bit about what you think 'being a teacher' means to you?	
	Prompts: What a teacher is? What a teacher does? Meaning of education?	

3.		هل يمكن أن تحدثني بعض الشئ عن لماذا اخترت تدريس اللغات، و بالاخص لماذا اخترت العربية / الانجليزية (حسب اللغة المختارة)؟
4.		هل يمكن أن تحدثني أكثر حول اسباب استخدامك للغة معينة، سواء كان في المدرسة والمنزل؟
5.		هل يمكن أن تحدثني قليلا عن السبب وراء اختيارك للغة العربية (او الانجليزية) لإجراء هذه المقابلة؟ متي تستخدم لغة أخرى؟
6.		منذ أن بدأت هذه الدراسة هل غيرت اللغة التي تستخدمها للتواصل مع الاخرين ؟
7.		لقد ذكرت لي بعض الاسباب التي جعلتك تقرر أن تصبح معلم (معلمة)، ولكن هل يمكنك أن تقول لي ما معني ان تكون معلما (معلمة) بالنسبة لك (لكِ)؟

Pages 2 and 6

8.	Has being on this course affected the way you understand what being a teacher means? If so, in what way? Prompts: Things you did not know about the job? Things you thought you knew about the job?	
9.	In the short-term, how do you feel about completing this course and becoming an elementary language teacher? Prompts: Excitement? Worried? Controlling the class?	
10.	In the longer term, what do you think may influence you to either remain in the profession or leave to work elsewhere? Prompts: Level of pay? Enjoyment (Job Satisfaction)? Promotion?	
11.	Now I would like you to tell me a little bit about what you believe are influences that bring enjoyment or satisfaction to the job of teaching? Prompts: Status? Importance of education? Feeling that you are adding to society?	
12.	In the current national debate regarding the status and standing of teachers in society, what are your personal feelings regarding that status? Prompts: Compare with status of other professionals – suggest several?	

8.		هل دراستك في هذه الكلية أثرت (غيرت) على طريقة فهمك ان تكون معلماً (معلمة) ؟ إذا كان الأمر كذلك، كيف تم ذلك؟
9.		على المدى القصير، ما هو شعورك حيال استكمال هذه الدراسة وأن تصبح مدرس (مدرسة) لغة في المرحلة الابتدائية؟
10.		على المدى البعيد، ما هي الاسباب في رايك التي سوف تجعلك ان تبقي في مهنة التدريس أو الذهاب للعمل في مكان آخر؟
11.		الآن أود منك أن تخبرني قليلا عن التأثيرات التي تعتقد انها تجلب المتعة أو الرضا على وظيفة التدريس؟
12.		في النقاش الدائر حاليا على مستوى الامارات فيما يتعلق بوضع ومكانة المعلمين في المجتمع، ما هي مشاعرك الشخصية بشأن هذا الوضع؟

Pages 3 and 7

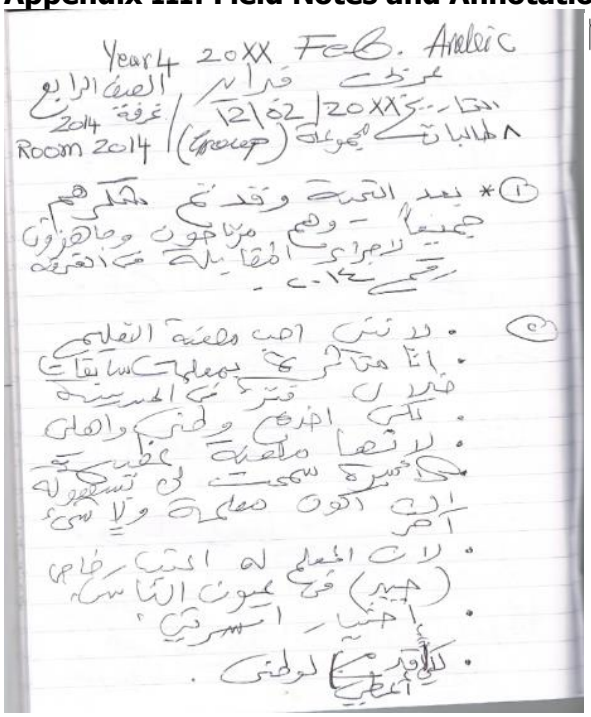
13.	Do you think that the status of teachers that we have just discussed affects their level of job satisfaction? In what ways? Prompts: Balance between status and enjoyment? High status but low pay? (or opposite?)	
14.	Could you suggest to me some ideas that you believe would make more people become teachers, or come back to teaching? Prompts: Status? Satisfaction? Pay? Working conditions?	
15.	Can you tell me a little bit about why you believe education is important, and why teachers are needed? Prompts: Globalisation? Pressure to find new industries in the region?	
16.	Finally, is there anything else that you would like to add or to tell me about any aspect of this interview?	

The same text will be repeated HERE in Arabic.

13.		هل تعتقد أن مكانة المعلمين التي ناقشناها الآن تؤثر على مستوى الرضا الوظيفي للمعلمين؟ وكيف (بأية طريقة)؟
14.		هل يمكن أن تقترح لي بعض الأفكار التي تعتقد أنها تجعل المزيد من الناس أن يصبحوا معلمين، أو يعودوا للتدريس؟
15.		هل يمكنك أن تخبرني قليلا عن لماذا تؤمن بأن التعليم هو مهم، ولماذا هناك حاجة للمعلمين؟
16.		وأخيرا، هل هناك أي شيء آخر تود أن تضيفه أو تخبرني به بخصوص أي جانب من جوانب هذه المقابلة؟

Pages 4 and 8

Appendix III: Field Notes and Annotations



Translation of Field Notes Group Interview:

- When I asked the question all members of the group started to look to each other with an exclamation face, but some seconds later, they started the answers and the discussion.
- All of them expressed strong national pride and their readiness to work hard for their nation.
- Also, there were self-confident when talking about the importance of national teacher to serve the country.
- The overall atmosphere of the interview was positive, there was enthusiasm and engagement among the members of the group.

Some of the notes made during a group interview.

This view of some of the dense notes made regarding the group interviews is an example of the way that analysis began (with translation).

Appendix IV: An Example of the Original Data

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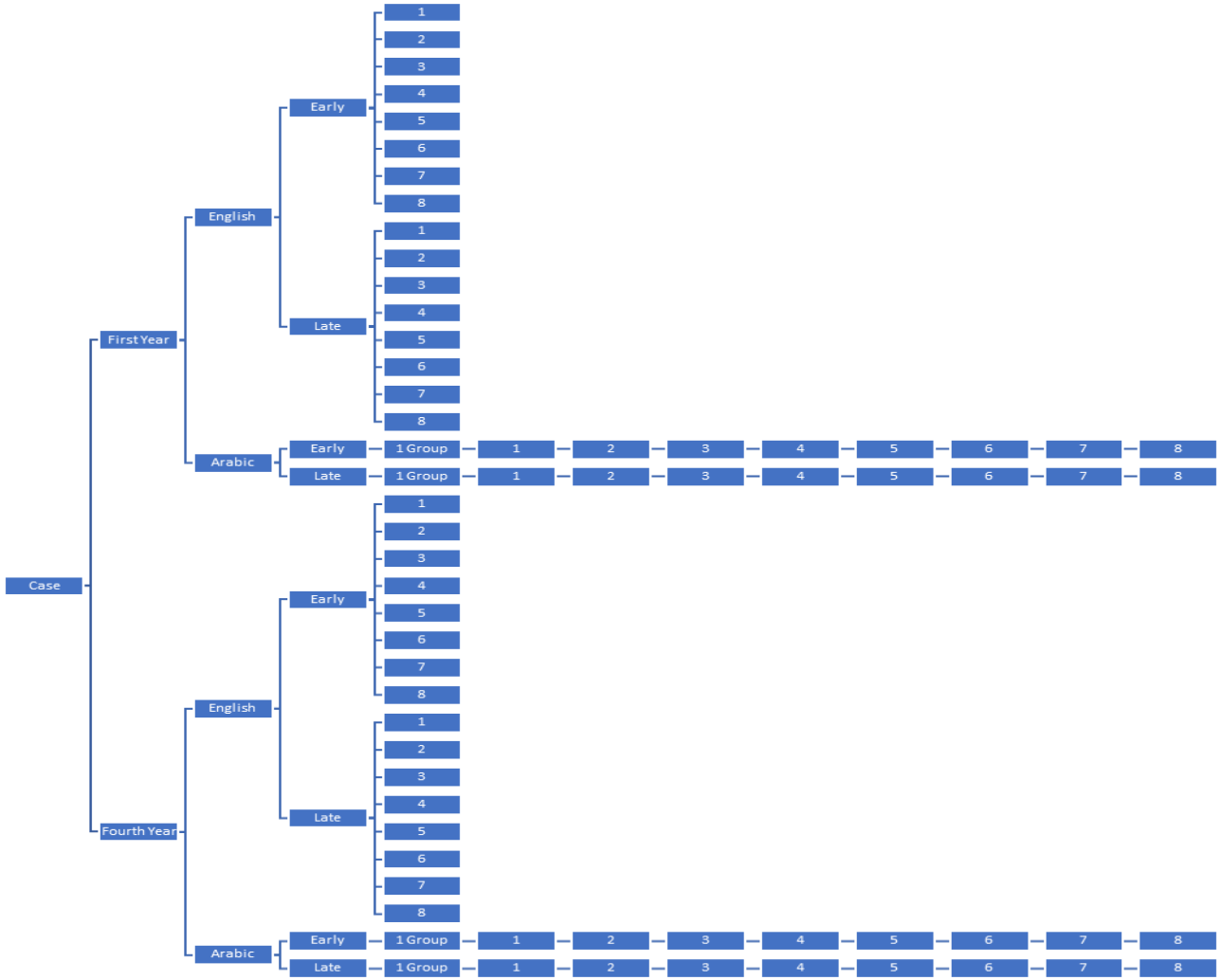
Translation of the group interview
Year 1 Arabic Nov 2016

The group of 1st year student Arabic teacher gathered in room 86 at the UAEU for their group interview. After the initial greetings, I opened the interview by asking the group if they were comfortable and happy to continue – the room is a standard classroom which they are fully used to, and they all appeared relaxed. They all nodded their agreement or assented verbally, and the interview began.	.
My first question to the group was "can you tell me a little bit about why you decided to become a teacher?"; the group looked at each other before one responded saying "It has been by dream since I was a child" I could see a general agreement with this, but another ventured the reply "It is easy to gain family acceptance – it is seen as a job I am allowed to do", again this seemed to be accepted by the rest of the group, but two more answers were also forthcoming; one said "The job is not difficult" and the other said "Inspired by previous teachers when I was a child".	. . . . "They looked at each other" this happened many times as a prelude to an answer. +CHILDHOOD DREAM: (A), (B) . . +FAMILY: (V), (A) . . . . +EASY: (V), (A), (B) INSPIRATION – leadership? +(V), (A), (B)
These answers all gave me some insight into why teaching was chosen, but, I asked, why languages, and more importantly, why had they chosen Arabic rather than English. Again, they group looked at each other as if trying to form an answer from each other's expression. After a moment, one of the girls said "Because I want to bring a new generation to defend and love their culture and language". At this I could see general agreement amongst the group, and another girl said, simply, "I love the Arabic language", and another, barely giving her the chance to finish said; "To make it easier for children to understand the Arabic language". All the group were nodding agreement at this point, and one of them added; "I love Arabic poems, literature and all aspects of the language" a faint murmur of agreement was heard hear, and two	. . . . "they looked at each other" . . +(V), (A), (B) NATIONALISM: + "Love" . + "Love" . NATIONALISM: "Feeling that the children may somehow find English easier" . . "Love": (V), (A): NATIONALISM . . .

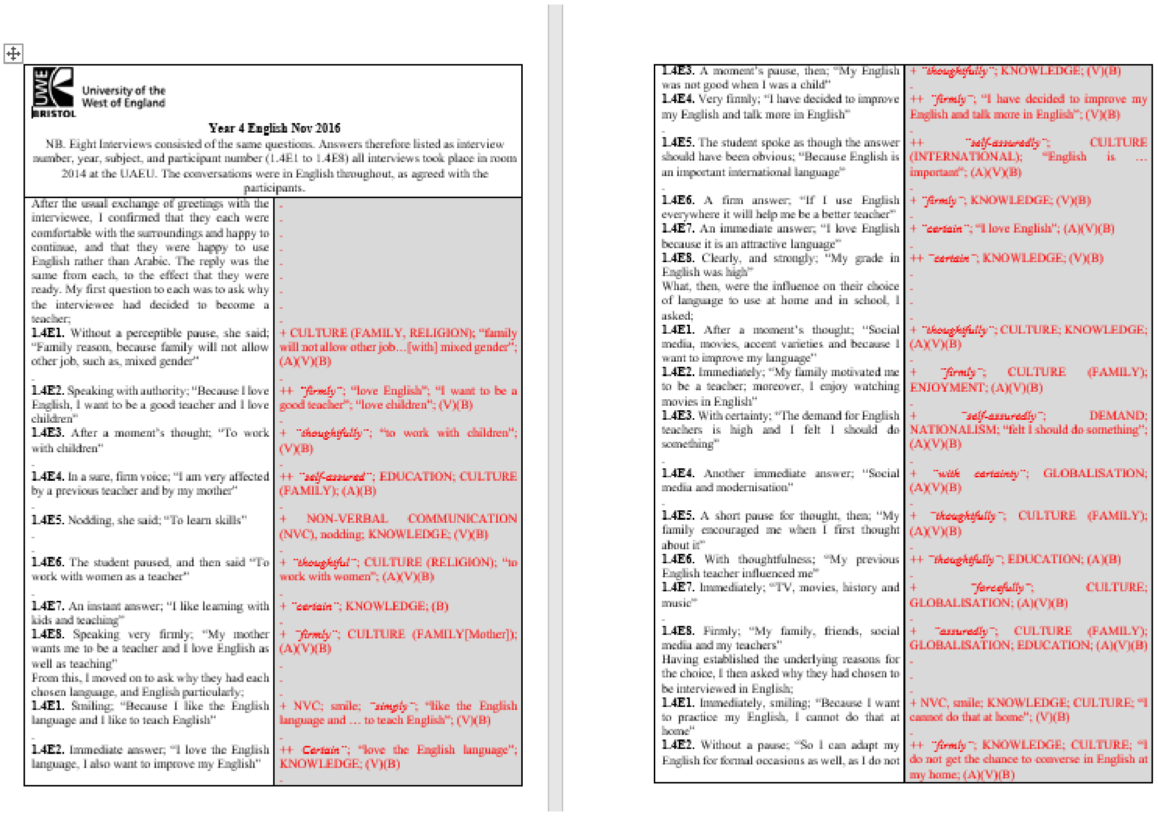
A sample of the original data

Appendix V: The Structure of the Interviews



Interviews Structure

Appendix VI: A Sample of the Detailed Final Data



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Year 4 English Nov 2016

NB. Eight Interviews consisted of the same questions. Answers therefore listed as interview number, year, subject, and participant number (1.4E1 to 1.4E8) all interviews took place in room 2014 at the UAEU. The conversations were in English throughout, as agreed with the participants.

After the usual exchange of greetings with the interviewee, I confirmed that they each were comfortable with the surroundings and happy to continue, and that they were happy to use English rather than Arabic. The reply was the same from each, to the effect that they were ready. My first question to each was to ask why the interviewee had decided to become a teacher;	- - - - - - - - -
1.4E1. Without a perceptible pause, she said; “Family reason, because family will not allow other job, such as, mixed gender”	+ CULTURE (FAMILY, RELIGION); “family will not allow other job…[with] mixed gender”; (A)(V)(B)
-	-
1.4E2. Speaking with authority; “Because I love English, I want to be a good teacher and I love children”	++ “*firmly*”; “love English”; “I want to be a good teacher”; “love children”; (V)(B)
	-
1.4E3. After a moment’s thought; “To work with children”	+ “*thoughtfully*”; “to work with children”; (V)(B)
-	-
1.4E4. In a sure, firm voice; “I am very affected by a previous teacher and by my mother”	++ “*self-assured*”; EDUCATION; CULTURE (FAMILY); (A)(B)
-	-
1.4E5. Nodding, she said; “To learn skills”	+ NON-VERBAL COMMUNICATION (NVC), nodding; KNOWLEDGE; (V)(B)
- -	-
1.4E6. The student paused, and then said “To work with women as a teacher”	+ “*thoughtful*”; CULTURE (RELIGION); “to work with women”; (A)(V)(B)
-	-
1.4E7. An instant answer; “I like learning with kids and teaching”	+ “*certain*”; KNOWLEDGE; (B)
	-
1.4E8. Speaking very firmly; “My mother wants me to be a teacher and I love English as well as teaching”	+ “*firmly*”; CULTURE (FAMILY[Mother]); (A)(V)(B)
From this, I moved on to ask why they had each chosen language, and English particularly;	- - -
1.4E1. Smiling; “Because I like the English language and I like to teach English”	+ NVC; smile; “*simply*”; “like the English language and … to teach English”; (V)(B)
-	-
1.4E2. Immediate answer; “I love the English language, I also want to improve my English”	++ *Certain*”; “love the English language”; KNOWLEDGE; (V)(B)
	-
1.4E3. A moment’s pause, then; “My English was not good when I was a child”	+ “*thoughtfully*”; KNOWLEDGE; (V)(B)
	-
1.4E4. Very firmly; “I have decided to improve my English and talk more in English”	++ “*firmly*”; “I have decided to improve my English and talk more in English”; (V)(B)
-	-
1.4E5. The student spoke as though the answer should have been obvious; “Because English is an important international language”	++ “*self-assuredly*”; CULTURE (INTERNATIONAL); “English is … important”; (A)(V)(B)
-	-
1.4E6. A firm answer; “If I use English everywhere it will help me be a better teacher”	+ “*firmly*”; KNOWLEDGE; (V)(B)
	-
1.4E7. An immediate answer; “I love English because it is an attractive language”	+ “*certain*”; “I love English”; (A)(V)(B)
	-
1.4E8. Clearly, and strongly; “My grade in English was high”	++ “*certain*”; KNOWLEDGE; (V)(B)
What, then, were the influence on their choice of language to use at home and in school, I asked;	- - - -
1.4E1. After a moment’s thought; “Social media, movies, accent varieties and because I want to improve my language”	+ “*thoughtfully*”; CULTURE; KNOWLEDGE; (A)(V)(B)
	-
1.4E2. Immediately; “My family motivated me to be a teacher; moreover, I enjoy watching movies in English”	+ “*firmly*”; CULTURE (FAMILY); ENJOYMENT; (A)(V)(B)
	-
1.4E3. With certainty; “The demand for English teachers is high and I felt I should do something”	+ “*self-assuredly*”; DEMAND; NATIONALISM; “felt I should do something”; (A)(V)(B)
-	-
1.4E4. Another immediate answer; “Social media and modernisation”	+ “*with certainty*”; GLOBALISATION; (A)(V)(B)
-	-
1.4E5. A short pause for thought, then; “My family encouraged me when I first thought about it”	+ “*thoughtfully*”; CULTURE (FAMILY); (A)(V)(B)
	-
1.4E6. With thoughtfulness; “My previous English teacher influenced me”	++ “*thoughtfully*”; EDUCATION; (A)(B)
	-
1.4E7. Immediately; “TV, movies, history and music”	+ “*forcefully*”; CULTURE; GLOBALISATION; (A)(V)(B)
-	-
1.4E8. Firmly; “My family, friends, social media and my teachers”	+ “*assuredly*”; CULTURE (FAMILY); GLOBALISATION; EDUCATION; (A)(V)(B)
Having established the underlying reasons for the choice, I then asked why they had chosen to be interviewed in English;	- - -
1.4E1. Immediately, smiling; “Because I want to practice my English, I cannot do that at home”	+ NVC, smile; KNOWLEDGE; CULTURE; “I cannot do that at home”; (V)(B)
	-
1.4E2. Without a pause; “So I can adapt my English for formal occasions as well, as I do not	++ “*firmly*”; KNOWLEDGE; CULTURE; “I do not get the chance to converse in English at my home; (A)(V)(B)

get the chance to converse in English at my home" .	. .
1.4E3. Thoughtfully, nodding, she said; "Because I am going to be an English teacher"	+ NVC, nodding; KNOWLEDGE; (B)
1.4E4. A fraction of a second pause, then; "I use English everywhere and therefore I improve my English"	+ *"thoughtfully"*; KNOWLEDGE; "I use English everywhere"; (A)(B)
1.4E5. Very firmly; "Because I will be an English teacher"	++ *"firmly"*; KNOWLEDGE; (B)
1.4E6. Immediately, with a slight shrug; "I'm an English teacher"	+ NVC, slight shrug; KNOWLEDGE; (B)
1.4E7. As though obvious; "Because I will become an English teacher"	+++ *"firmly"*; KNOWLEDGE; (B)
1.4E8. Firmly; "I love and use both languages a lot but I used English for studying" I then asked each student whether being on the course had changed their language preference in any way;	+ *"decisively"*; "I love and use both languages"; KNOWLEDGE; (V)(B) . .
1.4E1. Nodding and smiling; "Yes, now I use English more, and I have started to use it with my sister"	+ NVC, nodding, smiling; KNOWLEDGE; CULTURE (FAMILY); (V)(B)
1.4E2. Decisively; "Increased preferably as I am more confident"	+ *"decisively"*; KNOWLEDGE: "I am more confident"; (A)(B)
1.4E3. Firmly; "No English is my preferred language"	++ *"firmly"*; KNOWLEDGE; (V)(B)
1.4E4. With confidence; "Yes, as a future teacher I have increased the use of English"	++ *"confidently"*; KNOWLEDGE; (A)(V)(B)
1.4E5. Very firmly; "It's still English"	+++ *"firmly"*; KNOWLEDGE; (V)(B)
1.4E6. A pause, but then firmly; "Yes, I now use English at home and shopping more often"	+ *"thoughtful, but firm"*; KNOWLEDGE; (V)(B)
1.4E7. Nodding, and eager; "Yes, I use English and Arabic at home and for studying"	+ NVC, nodding; *"eager"*; KNOWLEDGE; (V)(B)
1.4E8. Very 'matter-of-fact'; "My usage of English has increased" I now moved on to teacher identity, and asked, "what does 'being a Teacher' mean to you?"	+ *"decisively"*; KNOWLEDGE; (V)(B) . .
1.4E1. Smiling and confident; "To be a teacher means to do something for the community, teaching is a life time project"	+ NVC, smiling; *"confidently"*; CULTURE (SOCIETY); "teaching is a life time project"; (A)(V)(B)
1.4E2. Firmly; "It means to able to assist children in their education"	++ *"firmly"*; CULTURE (SOCIETY, FAMILY); (A)(V)(B)
1.4E3. After a moment's thought; "It means to aid in the education of the next generation"	+ *"thoughtful"*; CULTURE (SOCIETY); (A)(V)(B)

1.4E4. Confidently; "[it is a] Model role, example, leader and facilitator"	+ *"firmly"*; KNOWLEDGE; "example, leader, facilitator"; (V)(B)
1.4E5. Very firmly and decisively; "Educating the next generation"	++ *"decisively"*; CULTURE (SOCIETY); (A)(V)(B)
1.4E6. A tiny pause, then firmly; "To support the new generation with my knowledge"	+ *"firmly"*; KNOWLEDGE; CULTURE (SOCIETY); (A)(V)(B)
1.4E7. Said as if there were no other possible answer; "Being a teacher is like being a second mother to someone"	++ *"Very firmly"*; CULTURE (FAMILY); (A)(V)(B)
1.4E8. Very decisively; "Being a teacher is being an example for other people. Teaching is like being a mother" With that as a baseline, I asked whether being on the course had affected what they believed "being a Teacher" meant;	+++ *"decisively"*; CULTURE (SOCIETY, FAMILY); (A)(V)(B) . .
1.4E1. Nodding; "Yes, now I feel ready to deal with children, especially emotionally and not only academically"	+ NVC, nodding; "I feel ready"; KNOWLEDGE; (V)(B)
1.4E2. Slowly, but firmly; "Yes, I now think of teaching as a profession"	+ *"firmly"*; KNOWLEDGE; (A)(V)(B)
1.4E3. A moment's pause, then; "I now think of teaching as a more responsible job"	+ *"thoughtfully"*; KNOWLEDGE; RESPONSIBILITY; (A)(V)(B)
1.4E4. With confidence; "Before, I was thinking that teaching is an easy job, now I think teaching needs me to plan lessons and deliver knowledge and provide learning materials"	++ *"confidently"*; KNOWLEDGE; RESPONSIBILITY; (A)(V)(B) .
1.4E5. Smiling; "I first thought anyone could become a teacher"	+ NVC, smile; KNOWLEDGE; (V)(B)
1.4E6. Very thoughtfully; "I first thought it would be a simple job now it is a difficult concept"	+ *"thoughtfully"*; KNOWLEDGE; (V)(B) .
1.4E7. Very firmly; "No because I myself have gone to school and my understanding hasn't changed due to this course"	+++ *"very firmly"*; "No because I myself have gone to school and my understanding hasn't changed"; (B)
1.4E8. With a nod; "I was surprised. I became more respectful" The next question for each student was regarding their short-term view of completing the course and becoming an elementary teacher.	+ NVC, nod; "I was surprised. I became more respectful"; (A)(B) . .
1.4E1. A short pause for thought, then; "I have mixed feeling, excitement about dealing with the children and worries regarding interacting with other teachers"	++ *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B) . .
1.4E2. Thoughtfully; "Excited and worried" .	+ *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B)

1.4E3. A moment's pause; "Apprehensive and worried about controlling the class"	++ *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B)
1.4E4. With a smile; "Excited"	+ NVC, smiling; *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B)
1.4E5. Nodding; "Highly motivated"	+ NVC, nodding; *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B)
1.4E6. Thoughtfully; "I am looking forward to the experience"	+++ *"thoughtfully"*; EXCITEMENT; APPREHENSION; (B)
1.4E7. After a pause; "I think I'm going to like becoming an elementary teacher"	+ *"happily"*; EXCITEMENT; APPREHENSION; ENJOYMENT; (B)
1.4E8. Firmly; "I am not worried but I feel ready to be a good teacher" Now, I asked them to consider the longer-term; what would encourage them to stay or make them leave;	+ *"firmly"*; READYNESS; (V)(B)
1.4E1. A brief moment to think, and then; "For me it is difficult to decide now what I will be doing in the future, but I would like to remain in teaching. If I get married, then I will re-think again"	++ *"Thoughtfully, but happy"*; CULTURE (FAMILY); (A)(V)(B)
1.4E2. Very 'matter-of-fact'; "The main factor of me continuing to teach is if I enjoy it or not"	+++ *"decisively"*; ENJOYMENT; (B)
1.4E3. Thoughtfully; "Depending on my situation"	+ *"thoughtfully"*; CULTURE (FAMILY); (A)(V)(B)
1.4E4. Very prompt, firm answer; "I will remain in this profession, meanwhile I would like to do a Master degree and PhD"	+++ *"self-assuredly"*; DETERMINATION; CAREER; (A)(V)(B)
1.4E5. With certainty; "I will stick to being a teacher despite the difficulty of the situation"	++ *"decisively"*; ENJOYMENT; CULTURE (FAMILY); (V)(B)
1.4E6. After a moment's pause; "I will persist on being a teacher in in spite of the difficulties"	++ *"thoughtfully"*; ENJOYMENT; CULTURE (FAMILY); (V)(B)
1.4E7. Immediately; "Promotions might influence my position to become to supervisor or manager"	+++ *"self-assuredly"*; DETERMINATION; CAREER; (A)(V)(B)
1.4E8. Nodding; "If I gain a Masters and PhD" Next, I asked would like you to tell me a little bit about what you believe are influences that bring enjoyment or satisfaction to the job of teaching?	+ NVC, nodding; CAREER; (V)(B)
1.4E1. An immediate answer; "Importance of education, and my role in society"	++ *"firmly"*; EDUCATION; CULTURE (SOCIETY); (A)(V)(B)

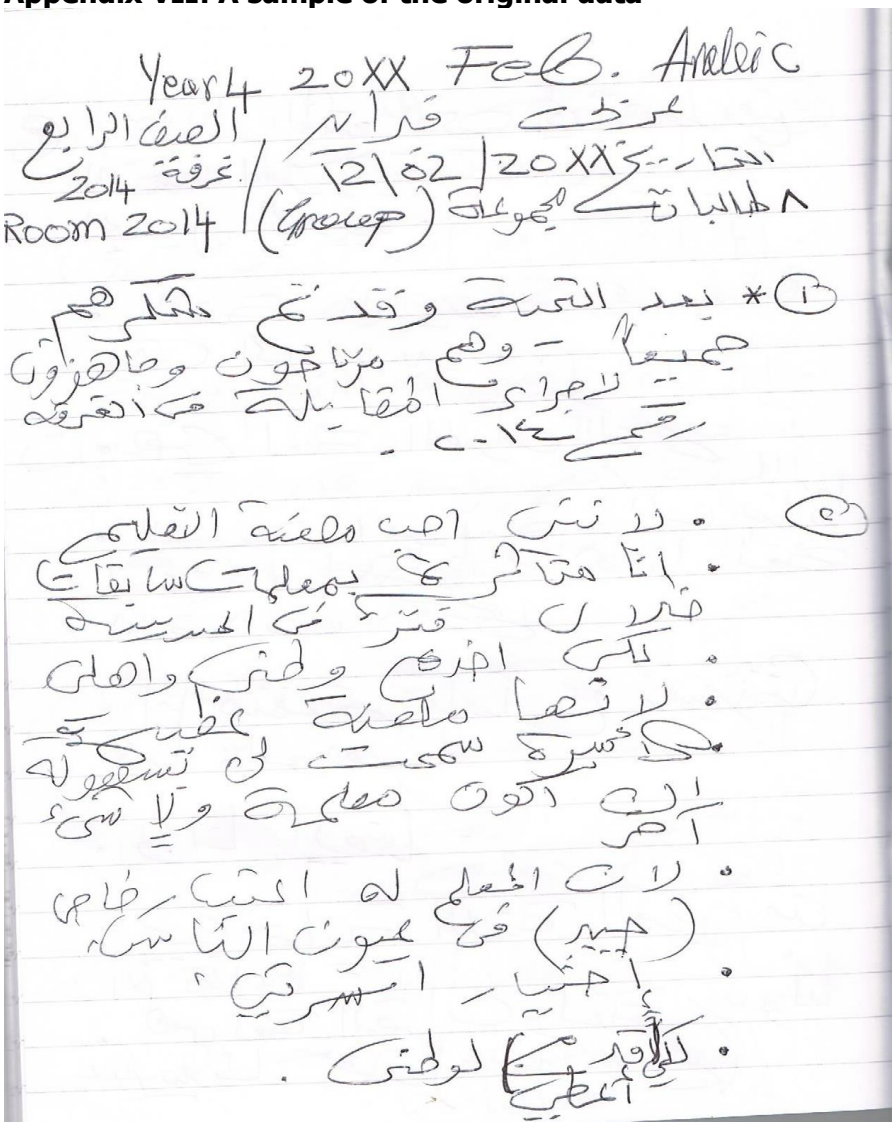
1.4E2. A strong, assured, answer; "To see my students' grades, improve and for them to enjoy school"	++ *"firmly"*; KNOWLEDGE; ENJOYMENT; (A)(V)(B)
1.4E3. A moment's pause, before; "The payment in relation to the number of holidays"	+ *"thoughtfully"*; PAYMENT; (V)
1.4E4. Nodding; "Respect from the society and the awareness about the importance of teachers by the society"	+ NVC, nodding; "Respect from the society"; CULTURE (SOCIETY); (A)(V)(B)
1.4E5. With a smile; "To work with children"	+ NVC, Smile; VOCATION; "To work with children"; (A)(V)(B)
1.4E6. Very firmly; "It is a good salary in regard to the working days"	++ *"decisively"*; PAYMENT; (V)
1.4E7. Smiling and nodding; "Fun activities with the children"	+ NVC, smiling, nodding; VOCATION; "To work with children"; (A)(V)(B)
1.4E8. A very short pause, then; "A personal feeling of accepting your own profession. Satisfaction also depends on what city you live in" This led to me asking a question about the perceived status of teachers in society (a subject of national debate at the time)	++ *"thoughtfully, but firm"*; VOCATION; CULTURE (SOCIETY); (A)(V)(B)
1.4E1. After a moment's thought; "Other jobs have better social status, this is what the society think. When I started to tell my friend that I am going to be a teacher, they receive the news in a "cold way/ indifferent"" **1.4E2.** Assuredly, but perhaps a little indirect; "Unfortunately, there are not enough teachers. Men normally work for Police or the Army. Woman are interested in teaching"	+++ *"thoughtfully"*; CULTURE (SOCIETY); STATUS; RESPECT; "When I started to tell my friend that I am going to be a teacher, they receive the news in a "cold way/ indifferent""; (A)(V)(B) + *"firmly"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E3. Thoughtfully; "For a woman, it is more acceptable to be a teacher than a doctor, fireman etc."	++ *"thoughtfully"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E4. With great force; "We have to convince men to be teachers, because there is a need of male teachers"	+++ *"decisively"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E5. Nodding, and firm; "I think school teachers should be as well regarded as professors"	+ NVC, nodding; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E6. A moment's pause; "I feel disappointed that many people regard teaching as a female job and that any other government job is to be better"	- - *"Thoughtfully"*; CULTURE (SOCIETY); STATUS; RESPECT; (A)(V)(B)
1.4E7. Firmly; "We do not have enough good native [*i.e.* UAE citizens] teachers"	- - - *"Thoughtfully"*; CULTURE (SOCIETY); STATUS; RESPECT; (A)(V)(B)

1.4E8. With a slight shake of the head; "I feel that teachers need more respect because teaching is still seen as a low job" I next asked each student how they felt job satisfaction could be improved in teaching	- - *"Thoughtfully, but firmly"*; CULTURE (SOCIETY); STATUS; RESPECT; (A)(V)(B)
1.4E1. With a thoughtful smile; "Depends on teacher point of view. Social status (of money) is the main effect"	+ NVC, smile; *"thoughtfully"*; CULTURE (SOCIETY); STATUS; (V)(B)
1.4E2. A moment's pause for thought; "Some teachers love teaching, others want the payment"	++ *"thoughtfully"*; VOCATION; (V)(B)
1.4E3. With a nod; "[it] Depends in the persons' self-confidence"	+ NVC, nodding; SELF-CONFIDENCE; (B); {[it] was elided, very vernacular English usage, slightly unexpected}
1.4E4. Nodding, and very firm; "Payment and clear grading system"	++ NVC, nodding; *"firmly"*; STATUS; (A)(V)(B)
1.4E5. Assuredly; "Their job satisfaction depends on if their pay and days off suit them"	++ *"decisively"*; STATUS; PAY; (V)(B)
1.4E6. With a moment's thought; "[improving] Behaviour management and dealing with ill-behaved children"	++ *"immediate and firm"*; CULTURE (SOCIETY); (A)(V)(B); {[improving] was unspoken, but implied}
1.4E7. Immediately; "A school's environment, payment may affect this positively or negatively"	++ *"immediate and firm"*; CULTURE (SOCIETY); PAY; (A)(V)(B)
1.4E8. Nodding, and thoughtful; "Yes, as still there are some teachers that are not satisfied. They are not viewed with a lot of respect by some students" Next I asked if they had any ideas of how to encourage more people to become teachers, or to come back to teaching;	++ NVC, nodding; CULTURE (SOCIETY); STATUS; RESPECT; (A)(V)(B)
1.4E1. Thoughtfully; "To look after the needs of teachers. Payment increase. Increase awareness among society by using social media"	++ *"thoughtfully"*; CULTURE (SOCIETY); STATUS; PAY; (A)(V)(B)
1.4E2. A moment's pause, then; "Increasing the wage. I will say to men please think if there is no female teachers what will you do with your teachers"	+ *"thoughtful, but firm"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E3. Smiling; "More holidays and higher wages"	+ NVC, smiling; STATUS; (V)(B)
1.4E4. Immediately; "More training courses are needed. Additional economic and financial facilities are needed"	++ *"decisively"*; STATUS; CULTURE (SOCIETY); (V)(B)

1.4E5. Nodding; "Government should put more funding into schools and teachers"	+ NVC, nodding; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E6. Smiling; "More holidays and more payment"	+ NVC, smiling; STATUS; PAY; (B)
1.4E7. Very firmly; "New and more behaved generation of students along with better salaries and promotions"	++ *"decisively"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E8. Thoughtfully; "Informing people about teachers more. Telling people about the importance of education" This led naturally to a question; why, in their view, were teachers and education important?	++ *"thoughtfully"*; CULTURE (SOCIETY); STATUS; (A)(V)(B)
1.4E1. Without the need for thought; "Yes, we cannot progress without education, therefore teachers are needed to prepare future generations"	++ *"firmly"*; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E2. Very strongly and decisively; "It's the first step to someone's education. Teachers are needed to create an educated generation to face globalisation issues"	+++ *"firmly"*; CULTURE (SOCIETY); PROGRESS; GLOBALISATION; (A)(V)(B)
1.4E3. Nodding and smiling; "You wouldn't know the fundamentals of English, maths, science without teachers"	++ NVC, nodding, smiling; KNOWLEDGE; PROGRESS; CULTURE (SOCIETY); (A)(V)(B)
1.4E4. Very simply; "No education, No life, No doctors and No engineering"	++ *"decisively"*; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E5. Decisively; "There will be no future without teachers to educate"	++ *"very firmly"*; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E6. After a moment's pause; "It would be difficult for poor families to get a good education if everyone had to get home schooled"	++ *"thoughtfully"*; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E7. Nodding; "Education opens your mind"	+ NVC, Nodding; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E8. Very firmly; "It improves society as a whole. Teachers are role models for children which is very important" This then brought the final question of the interview; was there anything they would like to add or tell me about the interview?	++ *"very firmly"*; CULTURE (SOCIETY); PROGRESS; (A)(V)(B)
1.4E1. Nodding, pleased; "Nobody had done any interview with us before, this is the first time we have such interview"	++ NVC, Nodding, pleased; FIRST INTERVIEW ON THE SUBJECT; (A)(V)(B)
1.4E2. Smiling, happy to help; "I like this interview and it is the first time to be	++ NVC, smiling, happy; FIRST INTERVIEW ON THE SUBJECT; INTEREST; (A)(V)(B)

interviewed and to be asked interesting questions"	.
1.4E3. A moment's pause; "First time and it is a valuable experience"	++ "*thoughtfully*"; FIRST INTERVIEW ON THE SUBJECT; INTEREST; (A)(V)(B)
1.4E4. Shaking head; "No, thanks"	- - NVC, head shake
1.4E5. Immediately; "No, thanks"	- - "*firmly*"
1.4E6. Thoughtful for a moment; "No, thanks"	-- "*thoughtfully*"
1.4E7. Immediately; "No, thanks"	- - "*firmly*"
1.4E8. Shaking head, but smiling; "No, thanks"	+ - NVC. Head shake, but smile

Appendix VII: A sample of the original data



Appendix VIII: UAEU Code of Professional Ethics

جامعة الإمارات العربية المتحدة United Arab Emirates University UAEU	Academic Personnel Policies Manual	Policy Number	AP-02
		Effective Date	02-Mar-2014
	Subject Faculty Code of Professional Ethics	Most Recent Review Date	01-Dec-2013
		Due Date for Next Review	01-Sep-2016
	Responsible Office: DVC for Academic Affairs	Pages of this Policy	**1** of **3**

2. Faculty Code of Professional Ethics

Overview

Details standards of professional ethical conduct expected of faculty members and asserts the UAEU's commitment to maintaining academic freedom and integrity.

Scope

Applies to all UAEU faculty members and instructors.

Objective

The University values integrity, honesty, fairness, collegiality and freedom of inquiry and expression. The Code of Professional Ethics is a shared statement of the UAEU's commitment to these values and the ethical, professional and legal standards that derive from them and apply to our conduct in teaching, scholarship and service.

Policy

2-1 General

a) Faculty members are scholars, educators, and members of a scholarly community. They are committed to integrity, honesty, fairness, collegiality and entitlement to scholarly enquiry free of constraints. They share and respect responsibilities and standards of conduct that give effect to these commitments.

b) Faculty members, guided by a deep conviction of the worth and dignity of the advancement of knowledge, recognize the special responsibilities placed upon them. Their primary responsibility to their subject is to seek and to state the truth as they see it. They strive to devote their energies to developing and improving their scholarly competence. They accept the obligation to exercise critical self-discipline and judgment in using, extending and transmitting knowledge.

c) Faculty members promote the free pursuit of learning and inquiry, and observe scholarly and ethical standards in teaching and research. Faculty members demonstrate respect for students as individuals, for whom they are intellectual mentors and counselors, and maintain confidentiality as appropriate to that professional relationship. Faculty members foster honest academic conduct, evaluate students on merit and protect students from exploitation, harassment or discrimination. Faculty make proper acknowledgement of a student's contribution to their research.

d) The University faculty members have obligations that derive from their membership in a community of scholars. Faculty members show respect for the opinions of their colleagues while maintaining the right to debate and critique others' ideas. They defend their colleagues against discrimination and harassment and uphold their right to free inquiry.

e) Faculty members accept their share of responsibilities for the governance of the institution. They observe the Policies and Procedures of the institution and participate in their critique and revision. Faculty have primary obligation to their duties and responsibilities for the UAEU over and above any commitment they may make to

other entities or individuals. Faculty are cognizant of their contribution to the UAEU and the impact of withdrawal of their services without due notice. Faculty members act in the best interests of UAEU and its reputation. They neither speak on its behalf, without authorization, nor act to bring the reputation into disrepute.

2-2 Academic Freedom

a) The University was established by the government of the UAE to provide quality education and ensure the advancement of its citizens through scientific research, dissemination of knowledge, understanding of facts and fostering independent thinking and expression.

b) Faculty members recognize that they operate within the context of the culture, morals and laws of the UAE. In support of the University's central functions as an institution of higher education, it is the responsibility of the UAEU to protect and encourage the faculty members in their teaching, learning, research, and public service.

c) The authority to discipline faculty members in appropriate cases derives from the shared recognition by the faculty and the administration that the purpose of discipline is to preserve conditions hospitable to these pursuits.

d) Faculty members are entitled to full freedom in research and in the publication of the results, subject to the adequate performance of their other academic duties. Research for pecuniary return should be based upon an understanding with the authorities of the institution.

e) Faculty members are entitled to freedom in the classroom in discussing their subject, but they should be careful not to introduce into their teaching controversial matter that has no relationship to their subject.

f) Faculty members are citizens, members of a learned profession, and officers of an educational institution. When they speak or write as citizens, they should be free from institutional censorship or discipline; however, their special position in the community imposes special obligations. As scholars and educational officers, they should remember that the public might judge their profession and their institution by their utterances. Hence they should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that they are not speaking for the institution.

2-3 Academic Integrity

a) Academic integrity is vital to the success of the University's mission. It entails a strong commitment to the values of honesty, trust, fairness, respect, and responsibility.

b) All members of the academic community will not act dishonestly in their teaching, research and service to the institution. Campus policies uniformly deplore cheating, lying, fraud, theft, and other dishonest behaviors that jeopardize the rights and welfare of the community and diminish the worth of the academic degrees.

c) Faculty members will acknowledge use of the intellectual property of others and uphold best professional practices and high ethics in their scientific research, consultation services and publications.

d) Faculty members will act impartially and without prejudice to, or conflict with, the reputation of their students, colleagues, Department, discipline and the University.

e) Faculty members will cultivate a culture of trust and trustworthiness, fairness and transparency, and justice and mutual respect. Faculty members will seek to prevent others from failing these standards, support others in achieving these standards, and report to the Deans any wrongdoings.

f) Mutual respect is crucial for an academic community. Faculty members must respect themselves and their students as mentors, colleagues, and individuals.

Appendix IX: Participant Information Sheet (English and Arabic)

University of the West of England
BRISTOL

INFORMATION REGARDING THE RESEARCH PROJECT INTO TEACHER IDENTITIES AND JOB SATISFACTION

Contact information: altahair2.Attiaadelkarim@live.uwe.ac.uk
altahairattia@hotmail.com
Or my supervisor: Jane.AndrewsEDU@uwe.ac.uk

I am a Doctoral researcher at the University of the West of England, and have been granted access by the UAEU to student teachers taking the bachelor in education degree at the university.

The students at the UAEU who are being approached to participate in this research will be a cohort group from year one students and year four (final year) students who have chosen language teaching as their specialism. Although this is a small group, the identity of participants will be protected in several ways; no names or personal details will appear on any paperwork. In the completed work, the admission year of the students will be withheld. Finally, the researcher will undertake to make no mark or comment which could identify any particular participant now or at any future time.

The research project which you are asked to participate is about the development of a teacher identity in Arabic and English Language teachers at the UAEU. The development of that identity over the four years of the course will also be linked to job satisfaction in qualified teachers in the UAE.

The purpose is to discover what influences the choices made by student teachers when deciding whether to teach Arabic or English, and how that influences their perception of teacher identity. The data created will also compare those perceptions with job satisfaction among qualified teachers, an area where very little data has been previously recorded.

Participants have the right to withdraw at any time during the first year of the project (before May 2017) by contacting Mr ATTIA or his supervisor, as detailed above. This right is unconditional, and no reason need be given. Withdrawal after that time is possible, on discussion with one of the above detailed contacts.

Any personal information (in writing, in computer memory, or in any other form) will be treated as completely confidential and will be password protected and locked-up at night or when not in use. The only person(s) who will be able to access the data will be the researcher.

Your participation or non-participation will not affect in any way the outcome of your course at the UAEU.

University of the West of England
BRISTOL

جامعة غرب انجلترا – برستول

معلومات بشأن مشروع بحث حول هوية المعلم والرضا الوظيفي

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أو مشرفتي

Jane.AndrewsEDU@uwe.ac.uk

أنا باحث دكتوراه في جامعة غرب انجلترا، و قد حصلت علي موافقة جامعة الإمارات العربية المتحدة للتواصل مع طلاب بكلاريوس التربية (لغات).

الطلاب في جامعة الإمارات العربية المتحدة الذين قبلوا المشاركة في هذا البحث هم من طلاب السنة الاولي و طلاب السنة الرابعة (السنة النهائية) تخصص لغات.

على الرغم من أن المشاركين من الطلاب هو عدد صغير، آلا أن هوية المشاركين سوف تكون محمية بعدة طرق. سوف لن تظهر أيةً أسماء أو تفاصيل شخصية في اي مستندات. و في نهاية البحث سوف يتم حذف تاريخ السنة الدراسية للطلاب. وأخيرا، فإن الباحث يتعهد بعدم إجراء أية علامة أو تعليق يمكن أن يؤدي لتحديد أي مشارك معين الآن أو في أي وقت في المستقبل.

المشروع البحثي الذي طلب منكم المشاركة فيه هو عن هوية طلاب معلمي اللغة العربية واللغة الإنجليزية في جامعة الإمارات العربية المتحدة. كما سيتم ربط تطوير تلك الهوية على مدى السنوات الأربع للدراسة و ايضاً سوف يتم الربط ذلك بالرضا الوظيفي للمعلمين المؤهلين في دولة الإمارات العربية.

الغرض من ذلك هو اكتشاف المؤاثرات على اختيارات الطلاب المعلمين عند اتخاذ قرار لتدريس اللغة العربية أو الإنجليزية، وكيف ان هذه المؤاثرات تؤثر في تصورهم لهوية المعلم. البيانات التي سيتم جمعها سوف يتم مقارنتها مع مفاهيم الرضا الوظيفي لدى المعلمين المؤهلين، و هو مجال تم جمع القليل جدا من البيانات حولهُ في السابق.

للمشاركين الحق في الانسحاب في أي وقت خلال السنة الأولى من المشروع (قبل مايو 2017) عن طريق الاتصال بالسيد عطية أو المشرف عليه، كما هو مفصل أعلاه. هذا الحق غير مشروط ولأ من الملزم إعطاء أي سبب.

من الممكن الانسحاب بعد ذلك التاريخ ، عن طريق الاتصال مع إحدى جهات الاتصال المفصلة أعلاه.

سيتم التعامل مع أي معلومات شخصية (كتابية، في ذاكرة الكمبيوتر، أو في أي شكل آخر) على أنها سرية تماما، وسوف تكون محمية بكلمة مرور و مؤامنة ليلاً و عندما لا تكون قيد الاستعمال. فإن الشخص الوحيد الذي سيكون قادرا على الوصول إلى البيانات هو الباحث.

المشاركة أو عدم المشاركة في هذا البحث سوف لن يؤثر بأي شكل من الأشكال علي نتائج دراستك في جامعة الإمارات العربية المتحدة.