

International Teaching Faculty and a Monocultural Student Population: An Interpretive Analysis of Tertiary Teachers' and Students' Perceptions in the United Arab Emirates

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Dedication

This work is dedicated to my young son Tris who has taught me more than any of these books ever could and unintentionally inspires me daily to become a better person and a better Papa. I hope that this is a step in that direction and it can make you, above all others, proud.

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I thank the faculty and student participants of this study who allowed me to enter their professional and academic worlds and learn their experiences and views on life in Dubai.

My wife, my long-suffering wife deserves a big thank you for her understanding and patience given while I worked to make this small dream come true.

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Abstract

Emirati students studying at the University of the Emirates, one of three major public institutions of higher learning in the United Arab Emirates (UAE), have a wide demographic of faculty members teaching them an equally wide variety of courses. All of these courses are mandated to be taught in English. These faculty members bring with them their own cultural assumptions, methods, expectations, educational practices and use of language. While previous studies in multiculturalism explore how faculty members engage, know and understand a multicultural student population, one focus of this thesis is to explore how an international faculty affects a monocultural student body (Brown-Glaude, 2009). Speaking specifically to the students who study in a second language, Badger & MacDonald (2007) argue that there is a difference of culture between learners and educators and acknowledgement of that difference is crucial in understanding students' needs and academic progress. Often what occurs in the classroom is the students bring with them their own cultural assumptions, ideas, tendencies and expectations while the teacher comes in with what may be completely differing sets of each. This idea is noted by Mughan (1998) who states "In order for language learners to apply the language skills fruitfully and effectively, a knowledge of the cultural environment is essential" (p.124).

The aim of the research is to shed light on the effects that an international faculty have on a monocultural student body and vice versa. Specifically, it will look at how divergent attitudes and practices, directly attributable to culture, impact the educational practices in the daily operations of the faculty members and the students. Through this research, I seek to better understand the how the dynamic of having an international teaching faculty differs from what one might call a more traditional cultural education setting in which both the faculty members and students are of the same national culture.

The research questions address three themes. First explored are the benefits and pitfalls of having an international faculty with a monocultural student population. Included in this are perceptions of the necessity for such an international faculty, what advantages it offers to students as well what real and potential problems it creates.

Secondly, the perceived levels and development of intercultural competence in both faculty members and students is looked at. I examined the perceptions of my participants as to the need for this as well as including why and how this skill set is so important within such an international education environment. Additionally explored was how the significance of that skill set might differ from an educational setting which is not so diverse in culture. Lastly, I wished to have a better understanding of the differences of ontology and epistemology at the University of the Emirates between the international teaching faculty members and their students. Considering the wide spectrum of worldviews that may exist from faculty member to faculty member and how these worldviews may differ from Emirati culture, I felt the practices and operations of such diversity warranted further discussion and exploration. Data were collected via structured interviews with faculty participants and focus groups with student participants.

Data were then coded using NVIVO and analyzed through the lens of the literature on multiculturalism in education, development and measurement of intercultural competence and the sociological issues in the contemporary UAE.

Findings suggest experience and time served in a multicultural environment remain significant factors in the development of one's intercultural competence and this should be recognized and better utilized. Also questioned by myself and the participants is the readiness of the UAE as a country and a people for such multiculturalism considering the expedited development and diversity of the current demographics. Results suggest that there is a variance in attitudes regarding the need for multiculturalism in the context of the UAE.

Contentions are made regarding the perceived necessity and effectiveness of several aspects of multiculturalism in teaching faculty, as well as the effectiveness or lack thereof of the institution's preparation of newly-arrived teaching faculty and new students for the cultural diversity they will encounter while teaching and learning at the U of E and in Dubai. The honed-skill of intercultural competence serves as an influential factor throughout the research. Findings presented exemplify how and why it

serves as a central skill set to have not only as a globalized member of an international teaching faculty but how and why it is a significant skill fresh graduates must develop during their undergraduate careers at the U of E.

Further implications are presented regarding the missed opportunity by the institution to prepare both newly-arrived teaching faculty and students alike for the multicultural education they are to encounter. Aspects of such a multicultural approach include the rationale for having it as well as the mandate of English as a medium of instruction. Examples such as these and others are explored from multiple viewpoints. Additionally, the content which orientation programs include need to be revisited and scrutinized by the institution.

The growing field of international education and the implications that effectiveness or ineffectiveness of employment of an international teaching faculty serve as exigencies as to why this research is pertinent to modern education systems. All parties involved, being an international teaching faculty, any student who encounters multiculturalism in education and any administration that employs such multiculturalism in education are stakeholders for whom such findings are relevant.

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Chapter 1 – Introduction

1.1 Rationale for the Study

With the advent of study abroad programs, with the advent of affirmative action, with the influx of English as a Second Language programs leading to higher international student populations and with the advent of a globalized world, much has been written, researched and studied about multicultural classrooms, how educators can deal with the wide spectrum of cultures within one classroom and the increasing necessity of intercultural competence for faculty in all levels of education (Brown-Glaude, 2009). However, quite a contrary dynamic occurs in the United Arab Emirates (UAE), specifically in public institutions of higher learning. Here, it is the faculty which is international and the student population is one which could be characterized as of a single, national and religious culture.

Emirati students studying at the University of the Emirates (the *U of E*; a pseudonym), one of three major public institutions of higher learning in the UAE, have a wide demographic of faculty members teaching them an equally wide variety of courses. All of these courses are mandated to be taught in English. These faculty members bring with them their own cultural assumptions, methods, expectations, educational practices and use of language. While previous studies explored what faculty members are responsible to know and understand with a multicultural student population, I look at the University of the Emirates to know more about the effects of an international faculty teaching a monocultural student population.

Referring specifically to students who conduct their studies in a second language, Badger & MacDonald (2007) argue that there is a difference of culture between learners and educators and acknowledgement of that difference is crucial in understanding students' needs and academic progress. Students are equipped with their own cultural assumptions, ideas, tendencies and expectations while the teacher comes in with what may be completely differing sets of each. This idea is noted by Mughan who states "In order for language learners to apply the language skills fruitfully and effectively, a knowledge of the cultural environment is essential" (Mughan, 1998, p. 43). This "cultural environment" that Mughan mentions is comprised of the two sets of cultural dynamics, that of the students' Emirati culture and that of the international teaching faculty. What will be covered in the theoretical framework chapter of this thesis and referred to later in my recommendations is that a negotiated 3rd cultural space is needed to be created by both parties in successful classrooms where the teachers and students may differ in educational assumptions.

Glowacki-Dudka & Treff (2011) note in a study of a Saudi Arabian college that a multicultural faculty "need to be conscious of the cultural assumptions faculty and administrators bring with them" (p.217). Generally speaking, it can be said that most faculty members have been educated in their own country and therefore bring certain styles of learning, a certain style of instruction and a methodology of teaching with them to the United Arab Emirates. Although many faculty members have taught elsewhere in the world as well, it is our native mode of education that tends to stand out when we, as educators, approach teaching a course in a second culture. Diallo (2014) echoes the

sentiments of Glowacki-Dudka & Treff and speaks more specifically and recently about the states of educational dynamics in the UAE. She writes,

Large scale importation of Western-trained language teachers to teach in a non-Western educational context poses challenges because teachers and students tend to operate from within their own distinct, social, cultural and educational paradigm. Teachers draw on Western educational models and pedagogies to teach students who have different, if not opposing, educational values and epistemologies (Diallo, 2014, p. 1).

As mentioned, these issues of differences of epistemology are not new ones in education. Robinson-Pant (2005) focused on international students studying in the United Kingdom and argues that there is not enough research being done on international students studying in English-speaking countries. Her research and contentions should also be considered in the context of the UAE where similar scenarios of epistemological differences between the Emirati students and their international teaching faculty often occur. In fact, given the growing numbers of both students studying abroad in foreign countries, as well as faculty members teaching abroad, I see great value in her findings and see many of her themes can be related to the this study. She notes, too often academics in the UK view their international students who often study in English as their second language, as “a group with special needs” (Robinson-Pant, 2005, p. 4). She goes on to write “academic discourse on international students has barely changed over the decades” while numbers of

international students have increased exponentially (Robinson-Pant, 2005, p. 5). Further, institutions such as the U of E with a monocultural student population and an international teaching faculty have emerged at differing levels all over the world, none so much as in the UAE where at the time of writing, have few to virtually no local, Emirati teachers in the teaching faculty.

Ballard and Clanchy (1997) note that “many of the difficulties international students experience in their study derive not from ‘poor English’...but a clash of educational cultures” (p. viii). We can look at these examples from the UK to see that the heart of the phenomena this study looks at is not only relevant in the arena of education which has multicultural student populations but also in institutions such as those in the UAE where the faculty are international. The “clash of educational cultures” that Ballard and Clancy (1997) cite are apparent in a reciprocal nature at the University of the Emirates with the teaching faculty being international and the students being of the local culture (p.viii). Therefore, seeing as how one side of the phenomena has been explored in the context of multicultural students, I believe this study provides a much needed exploration into the opposite side of what an international teaching faculty brings to the phenomena and how this “clash” can be viewed differently yet, at times with similar effects.

1.1.1 Multiculturalism in Education

Multiculturalism, in this case pertaining to the teaching faculty, has presented challenges to all parties involved on the campus of the U of E. When one is to pinpoint

the area where overcoming these challenges might be most crucial, the role of the teacher is at the forefront (Watson, Williams, & Derby, 2005).

D'Andrea and Daniels (1995) define multiculturalism as,

the process of increasing awareness of, and knowledge about, human diversity in ways that are translated into respectful human interactions and effective interconnectedness (p.24).

Considering this as well as the cultural and educational environment which this international faculty is tasked to negotiate, it seems natural to look to what kind of preparation, training and orientation newly-arrived faculty members are given to foster the kind of “effective interconnectedness” D’Andrea and Daniels (1995) speak of (p. 25). The assumption that all arriving faculty members have a sufficient ability to “process” multiculturalism is a naïve and incorrect one. Although prerequisites differ from department to department, at times the incoming faculty member is starting his or her first post abroad from their own country. This necessitates the institution to nurture the individuals culturally to approach their classroom with the tools needed.

In reference to both diverse student populations and faculty, the term often used in the past, “cultural diversity” connotes simple difference of culture without any reference to how the differences work together (DeCapua & Wintergerst, 2004). Many colleges and universities across the world, yet especially in the West have now moved beyond this to aim more toward “multiculturalism” which carries with it the idea that

there is not only “variety” or “difference” in a given sample of students or faculty members, but also a level of intercultural competence that accompanies that difference on both the parts of the teachers and students (Lutzker, 1995). This, however may be an optimistic view. As we will see in responses to inquiry by teachers at the U of E, often the initial efforts to bring teachers to this level of intercultural competence through diversity training is tokenistic as this is a skill set better honed by experience.

The students of public institutions in the UAE can be described as belonging to what Holliday calls the same “large culture”, meaning that they are all of the same nationality (Holliday, 2002). From this, we know that they have come from secondary education systems which follow similar curricula, be they public or private. They are also all Muslim and follow Emirati interpretations of Islam. This is mentioned due to the fact that some faculty members encounter facets of Emirati religious practice (i.e. frequent prayer) that they may not have been used to in their home country. Many of the students at the Dubai Campuses of the U of E and most of the participants of this study come from intercultural families, meaning that while the father is Emirati by nationality, the mother may or may not be. While a man’s first wife is usually Emirati, second, third and fourth wives may from India, Morocco, Sudan or any number of neighboring MENA (Middle East & Northern Africa) countries. Students may have come from bilingual households or intercultural families so it is fair to say that they are usually equipped with at least some level of intercultural exposure. What is known is that all of all of the students at Dubai Women’s Campus and Dubai Men’s Campus of the U of E and thus the student participants of this study are Emirati citizens and of the same “national” culture.

What these students face is an educational system which is delivered by the medium of their second (or in many cases third) language by faculty members which come from a varying range of countries. 80% of the students start their tertiary education somewhere within the four-level, two-year Foundations Program which prepares students for the rigors of the Bachelor's Program in English. In Foundations, students take a full course load of which the English language is of primary focus, followed by mathematics and computer science. Although the entire faculty population can be described as from all over the globe, the Foundations English language faculty has a majority from native English-speaking countries. Apart from this, students can expect a teacher from anywhere in the world to walk into the classroom on the first day of a course. This begs the question in each student's mind, what can we expect from Professor X? What cultural, linguistic and academic assumptions can we make about him or her based on their country of origin? How will he or she approach this course? How strictly will he or she adhere to university policy? Is this teacher interculturally competent to appropriately deal with teaching a room of Emirati females or males? While students may or may not approach courses with these explicit questions, these factors largely contribute to the dynamics of the course as the semester unfolds.

The Ministry of Higher Education in the United Arab Emirates has invested much monetarily and otherwise to foster a new generation of Emiratis, one which meets the demands of a globalized world and a very globalized country. Here, perhaps more than anywhere, the question is not if having an international faculty is beneficial to the Emirati students but how to assemble, train and manage such a faculty to do this in an optimal way. This requires faculty members who have engaged in the process of

multiculturalism that D'Andrea & Daniels (1995) cite. This process, often referred to as resulting in “cultural pluralism” or “intercultural competence” can potentially be attained firstly through a Cultural Orientation program, as the U of E provides, and henceforth seasoned by experience (Peterson, 2004). One aim of this study is to focus on the effectiveness of the former. Another aim of this study is to explore the perceptions of both the faculty and student participants of the U of E’s Cultural Orientation and other steps it takes (i.e. Professional Development sessions) to nurture and cultivate a teaching faculty and a student population which are interculturally competent. It is important to evaluate these initiatives, if for nothing else than to reinforce the rationale for having them to begin with.

1.2 Context of the Study

This study focuses on students and faculty of Dubai Women’s Campus and Dubai Men’s Campus of the University of the Emirates, hereafter referred to as the U of E. The U of E was founded in 1989 with respective Men’s and Women’s campuses.

The U of E offers a wide range of academic disciplines and majors which also differ from campus to campus. Overall and across all campuses, however, the largest singular department is what is known as the Foundations Department. The student population, though 100% Emirati, come from a variety of secondary education programs. Those coming from public schools almost always are required to spend one semester to two years in the Foundations Department before beginning the Bachelor’s Program. Those who attended private secondary schools may or may not have

achieved the required IELTS Band 5.0 to be what are known as “direct entries” in the Bachelor’s Program. If they do not meet the requirements, the students are enrolled in the Foundations Program. In this program, students study the English language 14 hours a week, Mathematics 6 hours a week and a combination of Computer Science and Health for 2-3 hours a week. After finishing the Foundations program, students then begin the four-year journey to a Bachelor’s degree in their chosen major.

Faculty members come to the U of E from all corners of the globe. They are recruited online or through academic conferences such as TESOL Arabia and are given an attractive package to relocate to the UAE for a 3 year contract, after which they are reviewed by the university leading to a decision as to whether a renewed three-year contract would be offered. Some nationalities are represented more than others due to a number of factors, most prominent being general proximity to the UAE. Those represented as faculty include but are not limited to British, Irish, American, Canadian, Jordanian, Egyptian, Indian, Filipino, Sudanese, Pakistani, Tunisian, Iraqi, Chinese, Brazilian, Dutch and several others.

A recent initiative by the ruling Sheikhs of the United Arab Emirates has made strides to provide more local representation in the workforce of all sectors. This directive, known as “Emiratization”, has obligated the U of E to hire more Emirati faculty members of the same level of qualifications and experience. An obstacle here is the simple fact that there are very few Emiratis with such qualifications and experience. This effort of Emiratization can primarily be seen in the Foundation Programs and can be generalized as the hiring of a small number of female Emirati faculty members to teach

English. This trend has been growing in recent years and is sure to offer a different dynamic to the faculty which has before been made up of expatriates exclusively.

The students, therefore, exit the secondary education system in which they were taught primarily in Arabic by Arab teachers of their own gender and enter a tertiary education system in which they are educated by both men and women, primarily expatriate and often non-Arabs completely in English. This offers an interesting challenge to the students understandably and one which deserves research and study.

1.3 Aims, Objectives & Research Questions

The aim of the research is to shed light on the effects that an international faculty and a monocultural student body have. The effects mentioned cover a multitude of facets of the educational and academic experience of these students as well as eventual outcomes. While this multiculturalism in education may be unique, or at least non-traditional at the time of writing, I believe that this phenomenon may become more common in future educational models. Therefore, I wished to explore how it works in the UAE and examine the unpacked parts of it through the data collected from those who live it.

My contention is that the faculty member, whether consciously or not, brings with them cultural assumptions, expectations, procedures, methodology and an epistemology which informs their approach yet in many cases, is open to evolve. I wished to delve deeper into these phenomena by collecting qualitative data from both the faculty members, to explore these differences, and also the students themselves, to

gain an insight into whether this is a welcomed challenge, a challenge which they appreciate or a challenge which ultimately makes their learning experience entail too many academic obstacles in terms of cultural understanding between the student and the teacher which distracts focus from the subject matter at hand.

Of special significance in this study is to learn how we, as faculty wish to move forward with our classes. Although, experience tells us a great deal about student perceptions of the course, its material and delivery, targeted inquiry such as this would help ameliorate issues which may not have been addressed by even the most veteran of faculty members.

It was my expectation that students would welcome such an inquiry. Although the average student may not be thinking of such issues in terms of research, I have no doubt that entrance into such a globally unique tertiary education setting is a coming of age for these students. Other countries deliver their tertiary education through the medium of the English language; however one could argue that they are better prepared for such a linguistic shift. An example of this would be students from Scandinavian countries whose native language derives from a closer linguistic root to English than Arabic. Emirati students, though surrounded by English from an early age, often lack the linguistic skills to enter this environment head on. Other countries also have international faculties, however those faculties often exist in places with an equally multicultural student population, for example the United States or the United Kingdom. In the Emirates, these international faculty members teach members of the same target culture as the culture in which they live.

It was also my expectation, though not fully realized, that faculty members would welcome such an arena to promulgate their feelings and experiences with the phenomena. It is the negotiation of this “target culture” juxtaposed with that of the faculty member which creates an interesting dynamic in the classroom. This dynamic is one which may be an enormous factor for some faculty members and a minor one for others. Suffice to say, it is a factor and one which I wish to look at through this research.

1.3.1 Research Questions

This study looks at both faculty and students’ perceptions of the working dynamic of public tertiary education in the UAE. In this way, I organize my research questions, and later my findings in two distinct categories, that of faculty inquiry and that of student inquiry.

1.3.1.1 Faculty

How do faculty members perceive the benefits and pitfalls of having an international teaching faculty?

I sought to find out what faculty members themselves feel about where they work. I wanted to see if they find their working environment dramatically different in terms of collegial relationships (professional and social), institutional policies, levels of supervision, modes of supervision and professional expectations from that of their home country. Further, the perceptions of faculty diversity are things which I feel are pertinent to this research. Possible difficulties and benefits of functioning in this international setting are ones which are sure to affect teaching performance. Additionally, I wished to

find out if there have been issues of oppression or injustice in the workplace anywhere from subtle preference to blatant discrimination due to a faculty member's culture of origin.

Does the institution itself, adequately prepare new faculty for an international work environment? How does each faculty members' development, or lack thereof, of intercultural competence affect their teaching practice?

As the U of E offers an initial, two-hour Cultural Orientation session for newly-arrived faculty as well as ongoing Professional Development sessions, I explored faculty perceptions of that preparation. These sessions focus mainly on Emirati culture with which the new faculty may or may not be familiar. By and large, most faculty members would agree that the cultural differences are far too great to be covered in one mere orientation session. I hoped to learn what aspects of this training were helpful and what important factors were missed. Additionally, I sought to find out what aspects of the international work environment the faculty members feel deserve addressing in such an orientation program.

A parallel research question was to explore how faculty members' perceive their own levels of intercultural competence and if such a Cultural Orientation provided support in the development of this. Additionally, I wished to learn what other factors have led to each faculty members' development of this competence.

What differences of ontology and epistemology exist between the international teaching faculty members at the U of E and their students and how are these addressed and resolved?

Here, I hoped to gain a better perspective on how the faculty members perceive their students and their students' practices. Issues such as academic accountability, assessments and negotiation of marks of those assessments, punctuality and other factors are ones which can possibly be attributed to the faculty member and the students coming to education from different worldviews. I wished to learn from the faculty any specific issues that have arisen when there is a disconnect between themselves and their students in terms of epistemology.

1.3.1.2 Students

What are students' perceptions of the benefits and/or pitfalls of having an international teaching faculty at the U of E?

Students' experiences with their international teaching faculty were explored regarding how long they have studied at U of E and how many different nationalities have taught them. If possible, I wished to explore their own ideas of why they are taught in English and by so many different nationalities. I thought it important at this juncture to understand the students' initial take on the surface of the study before delving into more specifics.

What are students' perceptions of information which is communicated during Student Orientation regarding the multicultural cultural and second language experience they are about to embark on? Do they feel they are interculturally competent? If so, what has made them so?

I hoped to learn what they were told by the institution itself as new incoming students and what preparation or training (if any) they received. Further, I wished to

know what they would tell other incoming students about this journey and what they wish they had known on their first day. I felt this will paint a more detailed picture of what it the students themselves live every day at the Dubai Campuses in hopes to procure a better and more efficient educational experience for future classes of students. These data have the potential to not only evaluate Student Orientation program provided by the Dubai campuses, but also offer insight into student attitudes and values regarding intercultural competence of not only the faculty members but also themselves.

What differences have students experienced in different teachers' approaches to their courses in terms of course delivery, assessment, classroom management or anything else?

Here I explored how students' perceptions of specific differences in the faculty members who teach them. Though the explicit questions are broken down more, the general direction I led with this line of questioning was to see if students themselves recognized dissimilarities in how they are taught from course to course. If they could and do, I hoped to peel back the layers of these with follow-up questions as to why they believe this is and how they feel their education is being affected by such variety.

1.4 Significance of the Study

An international faculty teaching a monocultural student population could be called a rarity in the world. In fact, in the United Arab Emirates, the population of the country is estimated to be 85% - 90% expatriate with only 10%-15% being of Emirati

citizenship (National Media Council, 2011). Yet, the U of E and the other public institutions of higher education accept only local students, which means the population within the university walls is completely inverted to what exists outside.

While this might be unique in the world, it is not uncommon in the region. Neighboring countries such as Qatar and Bahrain also have a low local population yet are flooded with expatriate workers in a variety of roles and industries. Unpacking the components of such an interesting educational dynamic seems to be an invaluable subject of inquiry given the fact that the dynamic is not likely to change, even with the aforementioned policy of Emiratization.

The fact that there has not likely been such a distinctive setting of education, leads to the notion that there have never been proper studies of this. I have not found in my research such a precise study of such a context. Other studies have touched on parts of these issues but have not deeply explored the multicultural phenomena in a uniquely diverse education system as the UAE. The findings presented here give the education industry not only insight as to what faculty members and students face here in the UAE but exemplify the importance of intercultural competence in all institutions of learning.

Referring to Holliday's notion of "Large and Small Cultures", it is evident that the students of the Dubai Campuses consist of many socioeconomic levels of status, different tribes, a different network of familial relationships which Holliday calls being of different "small cultures" (Holliday, 2002). However, they do all fall under the umbrella of one, singular, national culture which he calls "large culture" (2002).

Considering this, the study takes on a greater significance in that the efforts and effects of diversifying the faculty, which seem to be of high priority in many regions of the world, may be as important in terms of research as the efforts made to diversifying the student population. Therefore exploring the effects of an international faculty, as this does, seems pertinent to all modern education systems.

We do know that colleges and universities in Western, native English-speaking countries have both the most international student populations and faculty. World Education Services estimate that 54% of all international students worldwide study in either the US or the UK (World Education Services, 2009). Therefore, it is a different dynamic and thus different phenomena exist at the U of E which has a student population comprised solely of one national culture. The rest of the world might fall somewhere in between these polarities which makes the inquiry of intercultural competence all the more significant. If we can better understand the effects of an international teaching faculty and a monocultural student population, these understandings could be developed further to include how a wider range of student cultures could be better understood interculturally.

1.5 Organization of the Study

This thesis will hereafter continue with Chapter 2 which will cover the entire Context of the study. It will include an in-depth look into the country of the United Arab Emirates itself as well as the policies and procedures mandated by the UAE Ministry of Higher Education as much of the study focuses on the consequences and reactions to

these policies. Also, covered in Chapter 2 will be a brief history and a general overview of the population, demographics in the country and how these contribute to the perspective and perceptions of Emirati students.

In Chapter 3, I lay out the Literature Review of the study and discuss the tenets that underpin the research as well as the theories that drive it. I will also relate further theories of Clifford Geertz (1973), Gert Hofstede (1980; 2010) and the Developmental Model of Intercultural Sensitivity by M.J. Bennett (1993). I will also offer multiple definitions of intercultural sensitivity, intercultural competence, intercultural intelligence and how differing levels of these both can affect the cultural dynamics of the U of E. Further chapters will offer opposing viewpoints of culture in an attempt to provide specificity to my own contentions.

Chapter 4 will deal with the Methodology & Research Design of the study including theoretical perspectives and more detail of the research questions. I will also show my rationale for using all items in the research instrument in addition to all pertinent information about the participants of the study and the rationale for their inclusion.

Chapter 5 will be the Data Analysis & Discussion in which I wish to identify themes and sub-themes that emerged from the research and relate them to the existing theoretical framework laid out in Chapter 3. This will be followed by Chapter 6 which will be a discussion of points covered, recommendations, implications, contributions to knowledge and final conclusions.

Chapter 2 - Context

2.1 Introduction

The following chapter will give an overview of the context in which this study has taken place. I wish to provide a working understanding and familiarity of the United Arab Emirates nationals who are one part of the focus of the study and the nation itself in which the expatriate population and the local population co-exist.

In order to do this, I will provide section on the general geography followed by a brief history of British colonization and the discovery of oil, both of which were substantial influences on the traditional social structure as well as the modern society in the country. After this, I will take a closer look at the contemporary population and the factors that have led to such significant demographic diversity after which an overview of the current trends in the local population will be examined. Building on this, the current education systems will be described, specifically the primary and secondary levels and how they affect the tertiary level. All of these factors are then considered when examining the UAE nationals' sense of identity.

These factors are paramount to gain a proper understanding of the working and educational climate of the nation in addition to the general sociological temperament of those who live in it. In the following sections, I intend to paint an accurate picture of how the history of imperialism, the local community, the overwhelming proportion of the expatriate population, local education systems and current trends of society have shaped the context in which Emirati national students live, study and function.

2.2 An Overview of the Nation

The United Arab Emirates is a federal union which consists of seven emirates, each ruled by a Sheikh and royal family. It gained its independence from Britain on December 2nd, 1971 and thus joined the United Nations, the Arab League and other international organizations (Kazim, 2000).

The UAE is located on the Arabian or Persian Gulf and the Gulf of Oman. Situated on the tip of the peninsula, it is bordered by Oman to the south and Saudi Arabia to the south and east. The west and north edge the Gulf and the Strait of Hormuz respectively. The seven emirates which comprise the nation are Abu Dhabi, Dubai, Ajman, Umm al-Quwain, Ras al-Khaimah, Sharjah and Fujairah. Perhaps most well-known is the city and emirate of Dubai which has become a financial center not only for the country but of the region.

2.3 A Brief History of the United Arab Emirates

The foundation of the UAE was itself part a parcel of sea-change in the global order, when Britain decided in 1968 to relinquish her military influence east of the Suez Canal and her supremacy over the Gulf region, leaving the area exposed to the threat of communist infiltration on the one hand and the domination of militarized Iran on the other (Heard-Bey, 2004, p. xxvii).

Few nations have undergone so spectacular a change within the last 100 years. Before the union of 1971, the region now known as the United Arab Emirates was a non-federal compilation of tribes known in the West as the Trucial States, the Trucial Sheikhdoms, the Trucial Coast or Trucial Oman, hereafter stated as simply the Trucial States. It was a region consisting of camel-herders, sheep-herders, goat farmers, date farmers and most notably a hub for pearling which accounted for a significant portion of the local economy (Heard-Bey, 2004).

While these industries remained as such for generations, it was the eventually colonization of the Trucial States by Britain which began the molding and formation of the 20th century UAE. The colonial period consisted of essentially two periods, the first being 1820 to the end of World War II. During this period Britain had two different sets of interests and objectives in the Trucial States, the first being a desire to control and monopolize the commercial systems and mercantile power in the Gulf region, most of which centered around the pearling industry and the second interest was to widen British power and influence into another region of the world through implementation of British policies and law (Heard-Bey, 2004).

The British essentially set up sheikhdoms of all 7 Emirates. This transition to the hierarchical system ensured familial obligation to protect Britain's dealings with and control over the region. The ruling families were chosen based on existing local status but more importantly the willingness to sign British treaties which ensured colonial control (Kazim, 2000). Britain, in turn became the referees of the region settling land disputes as well as making all types of warfare illegal as a pretext for levying fines on either side who instigated conflict (Davidson, 2005).

Each Emirate's Sheikh, whose family was chosen by the British, was the ruler of the Emirate and the collection of the 7 Sheikhs formed the Supreme Council which was the highest authority of judicial law in the country. Britain handed over its powers of jurisdiction but not of influence as many leaders remained to aid the formation of the country. With Britain serving as midwife to the birth of the nation, 6 of the existing 7 Emirates became a Federation on Dec. 2nd 1971 with the elected Sheikh Zayed bin Sultan Al Nahyan serving as its Ruler and President.

The UAE of today would not exist without the help of Great Britain yet the manner with which the country was designed and created has led many to become welcoming yet wary of British presence in the newly-formed country (Heard-Bey, 2004). All of this has led to love/hate relationship and potential conflict between modern-day UAE nationals and the British, a West/East comparison which raises the potential of intercultural conflict still to this day.

2.4 The Population of the United Arab Emirates

Perhaps the most distinctive facet of the UAE is the makeup and demographic which populate it. Current numbers project that only around 10-15% of the population of the country are UAE nationals (United Arab Emirates, 2013). A modern Emirati national grows up among a population in which nearly every nation is represented, some more than others. This is not a new trend as the expatriate presence in the region has been present for centuries. Many believe it was the discovery of oil in the 1960's which produced the mass influx of foreign labor and manpower but in actuality,

this started long before with the seasonal pearling industry. While this is true, the existence of oil in the region brought an acceleration in investment and development in the Trucial States and later in the UAE in the 1960's to the present (Kazim, 2000).

Expatriate presence and influence has been necessary for much of the development, physically and intellectually of the UAE in terms of design, management and implementation. Labor and manpower remain at the forefront of the demand for the physical development of the country, especially in the urban areas of Dubai and Abu Dhabi. As a result of this, males outnumber females in the country three to one (United Arab Emirates, 2013). The modern day population and the layers of distinction that exist among the cultures are due to this great influx of expatriate labor. From the blue collar working class of the pearling industries of yore to the development of the construction and oil procurement of the modern day coupled with the white collar business class of the oil, finance and education sectors of the modern day UAE, this imported labor has made up a significant part of the population and thus the social fabric of the nation.

The effects of this diversity and overwhelming majority of foreignness on the locals' sense of identity will be addressed later in this chapter. However it can be said here that with these have come new additions of language culture, norms, values and religions. With the discovery of oil, the UAE was now moving forward with greater steam on the tide of globalization. A byproduct of this was and is local notions of intrusion upon local culture and perceived "cultural contamination" with the exposure to different ways of doing business, different ways of thinking, differing ways of trading and notably different preferences by the locals for each.

Linguistically speaking, due to the large population of expatriates from the Indian subcontinent in addition to the still large British and European presence here, English has become the language of business, recreation, socializing and gathering. Similarly, Hindi or Urdu have become common languages of the working class due to fact that most of the laborers who migrate to the region for unskilled blue collar work often have native command of these languages whereas English may be only secondary. As a result of this multiglossia, Arabic itself has become a language used secondarily anywhere except for inside public schools and Arabs' homes (Davidson, 2005).

Some of the local population fear the extensive growth of the expatriate community vis-à-vis the preservation of local culture, customs and language (Heard-Bey, 2004). They lament the need for a majority expatriate population and the hedonistic pursuit of growth in the Emirates (Heard-Bey, 2004).

2.5 Social Stratification in the United Arab Emirates

The UAE is often seen by those who live here as a class society, one which one's country of origin, economic status, professional status, material possessions and even ethnicity play significant roles into one's experience in society. This, again is not a new trend. al-Alkim (1989) describes the UAE as a country comprised of "Elites and Non-elites" based primarily on nationality and wealth (al-Alkim, 1989). The facts that al-Akim's account was written 27 years ago and the population of the UAE has risen so much since then, suggests this idea that al-Alkim describes may have lessened in effect over time yet residuea of this separation of Elites and Non-elites can still be seen in the

modern UAE. Due to the importation of labor, both manual and professional, social stratification has been constructed to form the often perceived social hierarchies. It would be foolish to think this stratification is exempt within the walls of institutions of higher learning in the UAE. Another aim of this study is to investigate student perceptions of those they learn from. How do issues like classroom management, student motivation and effort manifest themselves from course to course and teacher to teacher? I reiterate the fact that none of the dimensions of social culture mentioned in this study are new phenomena and thus a look at the history such cultural gaps is necessary to fully appreciate the perspective of the participants.

Bedouin tribes, many of which can still be seen today, spawned the first evidence of distinction of class. A separation between the camel-herding tribe, who were more mobile and thus acquired more connections, friendships and relationships within the diverse population seemed to have gained a higher social standing than the sheep herders which tended to be more stationary and possessed a more limited circle of acquaintances. This is evidenced by the camel-herding families having more instances of intermarriage with the tribes and families from greater distances. Their seed spread and a more aristocratic status befell them. As a result of this, greater social power was now held by the group (Davidson, 2005). The weaker tribes of sheep herders became a more dependent class of producers, forced to accept more subservient roles in exchange for economic and military security from their more powerful, fellow tribes of camel herders (Davidson, 2005). This exemplifies the social stratification which exists in the UAE is rooted in its own history and therefore it is unsurprising that it continues to exist.

Kazim (2000) elucidates the social dynamic that had begun in the Trucial States and thus continues to the modern-day UAE.

Discourses within the labor force reflected and reinforced segmented identities, which, in turn, endangered socio-economic differentiation in terms of economic privilege, cultural prestige and political power. Segmentation and socio-economic differentiation within the contemporary UAE's labor force stemmed from the fact that the immigrant workers came from different countries, spoke different languages, adhered to different religions, had varying educational backgrounds and skills (p. 365).

The UAE and in particular, Dubai and Abu Dhabi continue to grow and thrive led by the ambitious vision of the country's leaders. The country has raised the standard in terms of infrastructure development and well as business prowess. These two things require a polarity of imported labor, one for the manual side, which are often unskilled workers from neighboring countries of low economic status and highly-skilled, often highly-educated professionals who often arrive from wealthier countries. The socio-cultural effects of this demographic imbalance can be seen, according to Thomas (2013) by the occasional policing of migrant workers in public areas such as malls for fear of them "leering at females" which has caused issues in the past (p. 54).

In this way, the social stratification that began with the pearling industry has expanded and even been magnified considering the wider array of nationalities represented and the doubling of that population in less than a decade.

In summary, industries of the early 20th century set a precedent for what would become a factor in later and modern UAE society, a segmented class society, often determined by nationality. There may be a variety of ways this social stratification could affect how students perceive their multicultural faculty members. This study aims to explore how.

2.6 Education in the United Arab Emirates

The presence of a teacher from an outside culture does not offer a recognizable and culturally relevant role model for students, thereby exacerbating the perception among the local population that teaching, and education more generally, are not careers for Emiratis (Kirk, 2010, p. 14).

To fully understand the academic position of the students in higher learning systems in the UAE and specifically the participants of this study, we must examine the history of education systems, the primary and secondary systems from which the students graduate and the current trends that are happening in the country. What do the students excel at? Where do they struggle? What directives have been put forth in terms of the curriculum design and teacher recruitment to better existing issues? Most importantly and looking to the past and the future, who has taught them?

It should firstly be noted that the UAE was one of the first nations in the region to provide education to women. While both public opinion and government policy favor

education for its female citizens, this has proved to be a delicate dance as strict Islamic practices and interpretations of the UAE have historically forbidden females from leaving the home without a male family member (Soffan, 1980). Additionally, Emirati females are rarely allowed to board dormitories in other cities which forces them to commute from home (Soffan, 1980). Though perhaps not quite to the same extent as in the time of Soffan's writing, we can, again see this as a general standard practice in contemporary Emirati families. Nevertheless, the UAE has offered free higher education to its female citizens since 1977 (Soffan, 1980).

Education systems at all levels were initially adopted from British models and more recently US education systems (Wilkins, 2010). Kirk (2010) calls the UAE education system one of a "consumer practice" stating that it "has a history of buying in the educational models and expertise it requires, as opposed to the lengthier, but possibly better suited, process of building an indigenous education system from the ground up" (p. 4). This act of the UAE borrowing and adopting foreign education systems as opposed to creating their own to fit the needs of locals students has caused some issues, namely in the conflict of interest of where different subjects and courses fit. Later, we will see the perceived marginalization of Islamic Studies within the curriculum but an initial point of contention among the local population was the emerging trend of English education.

Between 1985 and 1992, the English language made its way into compulsory curriculum and thus another shift in recruiting occurred (Kazim, 2000). Teachers from native English-speaking countries were now in demand, many of whom were non-

Muslim and thus school administrators and the Ministry of Education now had to temper the necessity of a core curriculum subject of English with the priority of Islamic Studies.

This shift has had a lasting effect on modern-day skill sets of graduates of these public institutions. The Arabic skills of many of the citizens of the UAE are below standards which consequently has led to the reluctance of private employers to hire UAE nationals (Shagouri, 2005). It seems the demand for English has come at the cost of education of Arabic. The employability of Emiratis which prefer to utilize the regional, Khaleeji dialect of Arabic which can be quite different from modern standard Arabic has led employers to opt for employees from other countries which have a greater command of and ability to communicate and write in standard Arabic (Lawati & Youseff, 2007).

According to Heard-Bey (2004), the primary and secondary education systems as a whole have not kept up with international standards. With the importation of curricula and textbooks, often primary and secondary school teachers are also imported from other Arab countries and given short, one year contracts which results in not only a lack of job security but high levels of teaching staff turnover within each school (Heard-Bey, 2004). We will see in later chapters how this practice affects these secondary school graduates.

Emirati families have two choices when choosing to send their children to study at primary and secondary levels; public, cost-free government schools where the teaching staff is comprised primarily of Arab expatriates or private schools which employ a wide variety of nationalities, are taught mostly in English and provide supplemental and optional curricula which include Arabic and Islamic Studies. This

choice is often an economic one as the country does not provide the costly tuition fees for locals to attend private schools. Gulf News, a local English language newspaper, reports these private institutions can cost upwards of 100,00 AED (US\$ 27,200) per academic year (Sasso, 2013). Often times, male students are given preferential treatments in terms of choices offered, most notably the option of international study. Ridge (2010) posits that this is done mainly due to the personal freedoms that male Emirati students enjoy and calls for “higher standards for [male] children” (p. 29). This, however, is viewed by some as a double-edged sword in that the personal freedom they have may adversely affect their ability or willingness to tackle academically rigorous programs. Dalure et. al. (2015) note,

Relatively relaxed standards of personal freedom experienced by some Emirati males did not enable them to develop discipline and strength in character to meet cultural expectations of becoming heads of households and community leaders (p. 81).

Moving onto higher education, United Arab Emirates University was opened in 1976 to serve as the first federal university of the country. This was followed by the establishment of the Higher Colleges of Technology in 1988 (United Arab Emirates, 2013). Later came Zayed University and these 3 major public institutions offer free education to all UAE nationals using the medium of English for all instruction (United Arab Emirates, 2013).

It can be said that British colonization of the Trucial States had helped the local population with exposure to the English language. Most would agree that Emirati students are well aware of the language due an estimated 85-90% of the population being expatriate and thus having been surrounded by it their entire lives. However, using English as a medium of instruction solely in tertiary education has complicated higher education for students who have not had the benefit of attending private, international primary or secondary schools. While many students who attended these private schools might still find language a challenge, they enter directly into a Bachelor's program within these public institutions. Conversely, many public school students struggle to attain the standard 5.0 IELTS score required to enter.

Faculty and student satisfaction and job security are included as factors which this study explores. Wilkins (2010) speaks to this, "Once enrolled, there exists considerable pressure on academics to satisfy the students, as they are now considered to be more like consumers than simple receivers of education" (p. 397). A survey of faculty members in the UAE found that many professors feel their students' skills in English and math were subpar and many admitted that Emirati students were being awarded higher grades than they deserve (Gerson, 2010). Wilkins (2010) puts the cause of this in perspective by stating,

It is common for students in the UAE to plead for higher grades, often acting under parental or peer pressure. Poor course evaluations, complaining students and concerns over job security were identified by professors in the survey as some causes of grade inflation. It is not

uncommon for academics at HEI (Higher Education Institutions) in the UAE to have their contracts terminated due to poor course evaluations (p. 397).

Data supporting these perceptions are presented later in this study. Contractual obligations being only three years, faculty members often use student satisfaction as a measuring stick to the probability of contract renewal.

2.6.1 English & Islam

According to Karmani, the terrorist attacks of September 11th prompted the shift of “less Islam and more English” into many Middle Eastern curricula thus promoting institutions such as the public universities and colleges of the United Arab Emirates to deliver all content through the medium of the English language (Karmani, 2005, p. 262). This was done, as Karmani (2005) argues, in an effort by “Western Imperialists”, namely the United States to lessen the impact of Arabic and other Middle Eastern languages from their fundamental Islamic principles and what Karmani (2005) calls “terrorist tendencies”, and offer linguistic windows into the globalized and Western-dominated world to Arab students of higher education. The “second wave of imperial troopers”, as Edge (1996) calls them, these TESOL professionals represent what some like Karmani see as the real motivation for the mass teaching of English in the region which is exposure to and acceptance of Western values (Edge 1996, p. 10; Karmani, 2005). This type of concern is shared by Mazawi (2008) and others who hold the radical stance that Westernization of education, including the employment of faculty from the West have no place in tertiary education in the UAE.

However, a closer look at the education systems' history shows that the shift from the core notion of "Arabism" (which focuses on Arab values and the Arabic language) to the Kuwaiti model of "Islamism" (which focuses on the teachings of the Quran as the basis for all other forms of education) in public schools started well before 9/11, in 1980 (Davidson, 2005). So, while there has been an increase of core English curricula in the higher education system of the UAE, Islamism in the public schools system remains intact.

Diallo (2014) cites these and other distinctions such as various religious beliefs and values between the students and the teachers. She writes "[Western teachers] are highly positioned even before they enter local classrooms, given that they embody Western, Judeo-Christian epistemologies, liberal views and secular traditions" (p. 3). Diallo (2014) furthers this statement by drawing more specific distinctions between the epistemologies. She states that while the Islamic education model focuses more on education and knowledge as an extension and construction of the Islamic educational framework, Western epistemologies are free from this religious connection, encourage critical thought, logical, rational thinking which affords itself a freedom from how those trains of thought relate to the tenets of one's religion (Diallo, 2014). Conversely, Islamic education dictates that,

...knowledge must be approached reverently and in humility, for there cannot be any 'true' knowledge that is in conflict with religion and divine revelation, only ignorance. The appropriate use of knowledge from a Muslim perspective is to help people acknowledge God, to live in

accordance with Islamic law and to fulfill the purpose of God's creation
(Halstead, 2004, p. 520).

It would be impossible to assume that all teachers, be they Western or Western-trained as Diallo says have these thoughts in mind when approaching their lessons in the English language, Ethics, Business, Marketing, Intercultural Studies or any course in which they teach. However, it is important to understand how much of an effect, if any, these and other differences of worldview, epistemology, ontology and other aspects of the educational experience have on the dynamic of higher education in the UAE.

2.7 Defining Emirati Culture

Considering these ideas, how does one, then define Emirati culture? One would receive a wide spectrum of answers depending on the source. However, it is likely that certain elements would emerge, namely local interpretations of Islam and its humble beginnings which may be held in stark contrast with its modern-day affluence as a nation.

The UAE can be described as a devout Muslim culture, which is evident in many aspects of a local's life. The interpretation of Islam in this country is one, which a faculty member must be aware of so to not mistakenly conduct themselves or their classes in a way which might offend. An example of this would be some families' prohibition of young ladies to leave their house independently to do academic field work. In this instance, cultural consideration should be given to assessments or projects in which it is required for young women to venture out on an academic assignment alone. One

interpretation of Islam here prohibits these ladies from this practice as well as engaging in conversation or social media with members of the opposite sex.

Faculty members have learned through experience, cultural orientation programs and an endless list of other ways the practices, norms, expectations, duties, beliefs and values of Islam as it is likely the largest contributing factor to what we might call “Emirati Culture” as well as traditional interpretations of Islam in the Emirates. Also to be taken into account are more external and geographical factors such as business, strategic geographical location—being the nexus between Middle Eastern, African, Sub-Indian and European continents, as well as climate and weather when attempting to specify aspects of the nation’s culture.

Aside from these more visible examples, there are according to Muller (2001), more hidden or subjective reasons for the Emirati way of life. These will be touched on later and involve many countries in the Middle East and elsewhere being cultures of an Honor / Shame worldview in which a person’s, a family’s and the UAE’s honor is of utmost importance.

2.8 National Identity & the Arabic Language

The most noticeable impact on the national identity of the local population would have to be the language used within the country. It is not the local language of Arabic which is the common lingua franca of the country, but English which serves to accommodate the large international population. The UAE is unique in this way, as locals often must resort to using another language to function in day-to-day activities

such as shopping and studying in their own country. With this has come a perceived loss of Arabic identity among the local population (Heard-Bey, 2004).

Related to this cultural erosion, the impact of globalizing forces on the UAE's language, Arabic has also roused considerable opposition and has prompted strong reactions, often to the highest levels. Indeed long considered a symbol of advanced civilization and source of great pride in the Arab world, the Arabic language is now becoming increasingly marginalized in the UAE (Davidson, 2005, p. 263).

Arab writers such as Al-Hail (1995) have long been wary of such vast and robust exposure to and education of the English language. A fear of Western influences continues to be a major concern for Arab policy-makers (Al-Hail, 1995). Byram (1997) also warns that “[Foreign Language Teaching] should provide opportunities for interaction with people from other countries but should not threaten or undermine the Arab or Islamic identity from the learners themselves” (p. 24). Considering this notion and others like it, many efforts and directives have been made in the last 20 years to thwart this shift in language use, one of which is the establishment of the Arabic Language Protection Association (Davidson, 2005). The association's chairman Abdullah al-Madfa maintains the aim of the organization is to

Preserve the Arabic language from the awkward mix of foreign vocabulary and dialects, and to limit the negative influences of the multicultural environment on the UAE's official language. A quick observation of the

language use at present indicates a looming catastrophe. The new generations are becoming more and more distant from their native tongue, favoring other languages such as English. This has given rise to a new form of Arabic that combines various accents emerging to the surface (Davidson, 2005, p. 264).

Evidence of this is provided by Davidson in a survey conducted in 1999 in which he found that 47% of local Emirati students preferred English to be the only language of instruction, 30% preferred to be taught in both English and Arabic while only 23% preferred to be taught in Arabic exclusively (Davidson, 2005). An example of the effects of this is Zayed University Department of Islamic Studies' statement that "while many of the students are practically fluent in English they continue to make very basic grammatical errors in their Arabic assignments" (Davidson, 2005, p. 265). Underpinning the rationale for this study is the question of what has changed. Why has this shift in language occurred and do the students feel their identity is being compromised for the sake of what some perceive to be a better medium of education with the importation of an international faculty? Is there an imposition of culture with the mandate of using a second, value-laden language in education and commerce? What is at stake and is something being lost?

Another facet of this phenomenon to keep in mind is that fact that, by and large, many native English-speaking faculty members, including the participants in this study are not fluent in Arabic and rarely use it in class. Gudykunst (1994) points out how this can affect these faculty members' intercultural competence by stating, "If we are familiar

with or fluent in other people's language, we can understand them better when they speak our language" (p. 16).

2.9 Role of the English Language & Intercultural Competence at the University of the Emirates

The boundaries and skill sets of intercultural competence can vary from faculty member to faculty member. Some adjust with ease, others do not. Some teachers take a great interest in Emirati culture and the Arabic language; others plod through a career in the UAE with little thought as to the students' challenges and experiences.

One of my contentions is that is the responsibility of the institution to provide support and guidance for all faculty members and students to bridge the cultural divide that exists between them, which may be in conflict considering the two entirely divergent sets of cultural values and ontologies. Schlosser and Foley (2008) note that "Ethically speaking faculty members should only provide services within the boundaries of their competence. Thus faculty need to seek out training, consultation, or supervision required to ensure they are providing competent teaching" (p. 69). As recognized by Byram (1997), this begins with a sense of willingness on the part of the faculty member.

There needs to be a willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging (p. 34).

Berger & Luckman (1966) call this 'alternation' where individuals dismantle the preceding structure of subjective reality and re-construct it according to new norms. This concept will be revisited when assessing the participants' perceived levels of intercultural competence.

The University of the Emirates offers a week-long orientation program for incoming students which covers, in small part, notable differences in educational policy from the students' secondary education, in particular the use of English. Newly-arrived incoming faculty are offered a 2 hour session in their Orientation Week which touches on some aspects of Emirati culture they may need to be aware of to appropriately engage their students. The above quote from Schlosser and Foley (2008) has led me to wonder if U of E faculty members are aware of their levels and potential deficiencies in their own intercultural competence.

Further to this and speaking more directly to language learning and specifically to the study of English in the UAE, I agree that a certain sensitivity or intercultural competence is required. Language being a social and people-centered field of study and function, certain cross-cultural issues are bound to arise. With these come certain anxieties on both the learners and the educators. Often times language teachers are teaching in a different culture than their own, the students are therefore put into a cultural context which may be completely foreign to them or a mixture of cultural contexts. De Jong (1996) notes,

These anxieties derive in part from ... the need to accept educational views and values which are felt to be contrary to cherished traditions or to those which the teacher does not subscribe. In particular, the change of teacher-role to that of facilitator of the pupil-centered learning poses problems for teachers in a culture or school environment which work predominantly on an authoritarian, 'top-down' model (p. 222).

This is not to say that all institutions face these anxieties or challenges. However, it speaks precisely to the classroom dynamics that occur at the U of E. The management style of the institution is very much a 'top-down' model that has been criticized repeatedly for impeding on teacher autonomy. An example of this would be university policy which mandates a certain percentage of all coursework must be group projects which some teachers disagree with. Coupled with this is the aforementioned fact that the teachers and the students are likely to value different things in terms of educational experience and beyond.

English language instruction growing as it has in the brave new world of globalization, ownership of the language has evolved from being something that is held by native English speakers to that which can be said to belong to the world as a whole. Zaid echoes this sentiment by stating learners of English should be "Allowed to nativize the English language to fulfill their own roles" (Zaid, 1999, p. 117). In this way, the learners have a right to make the language their own and use it not only as a native English speaker would but as their cultural values and ontology would dictate. This does, however, problematize the role of the teacher in language education in that the foreign English language teacher may not have the intercultural competence to know

the “roles” Zaid speaks of or the needs and motivations of the student to use the English he or she is being taught. Furthermore, this also speaks to the intercultural competence of the teacher to know the level of appropriateness needed to choose socio-cultural materials to use in the classroom.

While there is a mentoring program and a short Cultural Orientation program for new faculty members, this raises questions as to its effectiveness. Does this adequately prepare both faculty and students for the rigors and challenges of working in a multicultural environment such as Dubai?

Also in question at this stage are the facets or dimensions of one’s culture and the appropriateness of teaching these or exposing students to them in a language learning environment. Byram (1997) states, “FLT should not introduce learners to ‘culture’, to a particular combination of beliefs, behaviors and meanings simply because they are dominant and represent interests of a powerful minority” (p.17). He goes on to add, “Teaching for linguistic competence cannot be separated from teaching for intercultural competence” (p. 22).

2.10 – Intercultural Studies Course (LSS 2103)

Considering the claim that many institutions are failing to meet the standards of the workforce by producing graduates with weak intercultural competence, one may wonder what steps are being taken to restore confidence in the graduates of the U of E (Davidson, 2005). At the U of E, students are mandated to complete a four-hour per week, three-credit course called Intercultural Studies (LSS 2113) which attempts to

support the development of a workforce which is competent, able and willing to embrace the multicultural demands of the globalized world (*See Appendix E for course cover sheet*). Depending on their major, students take the Intercultural Studies course sometime within the first two years of their Bachelor's program. All student participants of this study had already completed the course.

The Intercultural Studies course is designed to equip students with knowledge of the role of worldviews and cultural mapping in today's globalized and diverse working environment. In particular, the course allows students to explore and analyze sources of intercultural conflict as well as different cultural and individual approaches to resolving conflict in local, regional and global contexts. It provides students with perspectives on intra- and inter-cultural dynamics including self-reflection and research on Emirati culture.

Drawing heavily on the materials of Knowledgeworkx Inc. and upon the work of Roland Muller (2001), students gain insights into the variety of worldviews that exist amongst and between cultures, how that variety can cause intercultural conflicts and how understanding such variety can be utilized to resolve such conflicts.

Projects and assessments for the Intercultural Studies course have a wide range. In-class analysis of intercultural conflicts from the news are regularly discussed. Often news sources from the Gulf region provide ample materials for such conflict as students are able to demonstrate through projects how tenets of Honor / Shame are often in conflict with the social and professional practices of the expatriate population which may have differing worldviews. Students are required to dissect these conflicts through

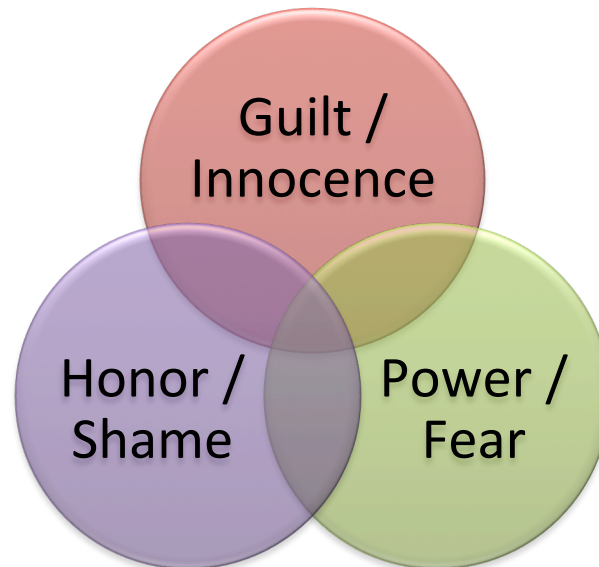
presentations and offer their own recommendation of how collaboration, the third cultural space and intercultural dialogue can aid in creating more harmonious and mutually respectful engagement.

Students are assessed on their ability to use the 3 Worldview Theory of Muller and other theories to identify the intercultural components which may have caused the conflict and their recommendations to resolve them (Muller, 2001). Special consideration is given to opposing worldviews on either side of each conflict with greater cultural empathy being a central outcome of each project. An example of this would be the “Worldview Presentation” assessment (*See Appendix E*). In this project, students demonstrate how an intercultural conflict found in the news is; first, attributable to having a certain differences of worldview (as defined by Muller), second how the each side of the conflict might have been able to anticipate these differences and third, how this empathy can be applied to resolve it using the 3rd cultural space mentioned in theories by Knowledgeworkx (2013) and Kramsch (1998).

2.10.1 – The 3 Worldview Theory of Roland Muller

Muller offers a useful framework for students in the Intercultural Studies course. He offers the notion that every human being, having been raised and acculturated in any region of the world, or even been exposed to, studied, adapted to or even adopted ways of other cultures possess elements of what he calls the 3 circles of worldviews (Muller, 2001). These binaries are Guilt / Innocence, Honor / Shame and Power / Fear. Regardless of what culture one was raised in or what one has learned, all aspects of all three circles exist and are prevalent in all people of the world.

Figure 1.A – Muller’s 3 Circles of Worldview



Each person, however, is likely to have an ontology and live their lives by the cultural tenets of a dominant circle and Muller therefore, attempts to provide generalizations as to which cultures tend to value certain circles over others. These circles, vary in dominance from person to person and may, in fact, evolve and change over time due to a variety of factors including but not limited to globalization, exposure to other worldviews, any changes in one’s own personal faith, age, education and a number of unpredictable variables.

When discussing the development and existence of the 3 worldviews, Muller writes “Some cultures have more than another, but all three are present in all cultures today” (Muller, 2001, p. 19). Therefore, attempting to fit or classify each culture into one or another becomes problematic as while one worldview is mostly dominant, that is not to discount the existence, influence and effect of the other two. Further, one cannot

accurately predict when the precepts and effects of the two lesser dominant worldviews may be the ones which dictate certain behavior.

2.10.1.1 Guilt & Innocence

A Guilt / Innocence worldview is one which sees the world in terms of rules, regulations, correct, incorrect, right and wrong. It is one in which a person with this worldview bases his or her own actions and behavior on what is “the right thing”, one which results in the doer to ascend onto a higher level of perceived correctness. People with this worldview often prefer clear guidelines, boundaries and definition in their daily lives. Consequently, cultures with this dominant worldview often have complex legal systems and a high number of correctional institutions.

2.10.1.2 Honor & Shame

This worldview differs from Guilt / Innocence in that it is not the right and wrong of things that inform their worldview and therefore their behavior, but rather concern for the group to which they belong. Reputation, honor, shame, image and blasphemy are some elements that influence behavior. Protection of the group is synonymous with what one with a Guilt / Innocence worldview would consider protection of one’s self. The name, reputation, image and sanctity of the group speaks louder to man than that of the individual. Honor is defined as what gives one status in the eyes of others.

2.10.1.3 Power & Fear

The third of Muller’s 3 circles in the worldview is dominated by Power / Fear. This worldview is often associated with power structures, which include elaborate or

absolute systems of hierarchy within the government, organization or family. This is a worldview, which includes things like consequence and punishment as well as reward and positive acknowledgment of merit. These structures can be found anywhere from a small scale like the family home and behaviors of parenting to large government organizations (Muller, 2001). They use people's fear by instilling it and the exercise of power to yield the desired results. Leaders tend to hone managerial skills to enhance their power over the masses. Regarding these systems where absolute monarchies and dictatorships are often the political structures, abuse mechanisms can often be seen to maintain and expand power bases.

This, however, is but one course. Although the course draws heavily upon the work of Roland Muller and uses his and KnowledgeWorkx's ideas and theories to raise awareness of issues regarding worldview and how these can be applied to intercultural conflict resolution, it can only lay a foundation for future implementation and practical use in the world of work. This study wishes to explore further what other practices, methods and perceptions of multicultural teaching and learning exists in all fields of study and departments.

2.11 Summary of the Context

A variety of factors must be explored to gain a greater understanding of the participants of this study. Both the students and teachers involved live and work within the context of the modern-day United Arab Emirates which is a product of the history preceding it. Current numbers, demographic and social stratification of the population

of country largely affect functions of everyday lives of both students and teachers. Educational philosophies such as Arabism and Islamism influence students' knowledge and potential success within the education sector. At the tertiary level, we have seen that the Intercultural Studies course offered at the U of E offers student-centered learning based on the materials of Knowledgeworkx and the theory of Roland Muller and others. We have looked at why these things exist, further discussion in this study's findings chapter will look into how additional theories and constructs play out in the lives of students and teachers.

Chapter 3 – Literature Review

For if one were to offer men to choose out of all the customs in the world such as seemed to be the best, they would examine the whole number, and end by preferring their own; so convinced are they that their own usages far surpass those of others (Herodotus, 420 B.C., p. liv).

3.1 Organization of Theoretical Framework

To begin, I will review what others have offered in regards to defining culture and how these fit into this study of educational practices and theory. After extracting relevant facets of these as well as rejecting those notions with which this study is not concerned, I provide a working definition of culture which considers the educational, ethical and practical aspects of the study as well as the contexts of each. I then will look at what the literature reveals about cultural values, students' sense of identity and the conflicting schools of thought as to how those of a teacher and those of a student might result in a more nurturing sense of learning or a destructive one.

I will review definitions and what has been written about the boundaries of intercultural competence. I also specifically wish to look at what has been found about intercultural competence of the teacher in a multicultural setting. This review will provide differences of perception in both what has been found as to what some

teachers possess, what they wish to possess and what is offered in terms of professional development within the institution itself.

Represented are 'Western' and 'non-Western' perspectives on intercultural competence, case studies on how it is developed and measured as well as their perspectives on Arab culture in general. It will also consider the need and perceived ability of the faculty participants to create the 3rd cultural space which Kramsch (1998) and others have called for as being crucial to intercultural competence.

Next, I examine what has been researched in Multicultural Learning and Multicultural Teaching. The differences between student and teacher perspectives on this subject and the potential detrimental effects they have remain central to this study as it ultimately is what I wish to shed light on and hope to improve. Finally, I will relate these two viewpoints to Clifford Geertz's notions and definitions of culture as well as his rejections of a behavior-influenced, quantitative views of culture often professed by writings of Gert Hofstede both of whom will be introduced later in the chapter (Geertz, 1973; Hofstede, 1980).

3.2 Defining Culture

One would do well to be careful when using the word 'culture' or referring to any one specific thing as a distinction of a region, sect, religion or community. The word itself is fraught with dangers in terms of national, political, economic, structural or other possible connotations that might offend or indiscriminately categorize peoples.

"Culture" is a concept that lends itself or rather is claimed by a variety of branches of

academia including anthropology, sociology, theology, psychology, linguistics, communications, philosophy and other disciplines (Knowledgeworkx Inc., 2013).

The analogy of culture as an iceberg has been cited by more than a few culturists. The tip or visible part of the iceberg is what can be seen and observed and is often what people call the attributes of a culture. This is only 20% of the iceberg itself. The remaining 80%, below the surface is often cited as the values, beliefs and deep culture which are what inform and drive the tip of the iceberg itself.

According to the American Heritage Dictionary, “culture” can be defined as “The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought” (The American Heritage Dictionary, Fourth Edition, 2000). While this explains the outward appearance of culture, the norms and practices, it fails to acknowledge the values that inform and drive the “tip of the iceberg”. Peterson (2004) takes a few steps back, or deeper from the standard dictionary definition and offers,

Culture is the relatively stable set of inner values and beliefs generally held by groups of people in countries or regions and the noticeable impact those values and beliefs have on people’s outward behaviors and environment. (Peterson, 2004, p. 17).

Here, both the tip of the iceberg and its foundation are accounted for and acknowledged.

While this definition works well with what this thesis explores, I would like to omit the mentioning of “countries or regions” from this to formulate a better working definition. In reference to this research, while teachers and students may be of differing national cultures, which comply with Peterson’s definition, they may be of the culture of the same organization or the same academic discipline which Peterson does not account for.

The fact is and what problematizes defining culture is that some definitions may not really specify anything concrete and useable for professionals and researchers without knowing the given context of how the term culture is used. For example, one could look at Geertz’s definition of culture as “a system of symbols” or Hofstede’s notion that culture is “collective mental programming”, yet without the context of what these terms refer to, a clear sense of what culture is, is a challenge (Geertz, 1973, p. 3; Hofstede 1980, p.xi).

I am reminded of Holliday as he states the term ‘culture’ itself can be in reference to two different things, large cultures and small cultures (Holliday, 2002). These small cultures can exist within a profession, a company, a business or even a classroom and may include tenets and values which may differ from what he calls a large culture which is of national, ethnic or regional boundaries (Holliday, 2002). The components that comprise this concept of large culture may be complex and are certainly ever-evolving. Holliday argues that within a large culture may be multiple small cultures to which individuals may also belong (Holliday, 2002). Herein lies the challenge in trying to operate within boundaries of both the large culture of the nation as well as the small culture of one’s organization, or even smaller, family. Although, I see Holliday’s

distinction as pertinent to any discussion regarding culture, I tend to disagree with the terminology. What Holliday dubs “small culture” to me smacks of ordinal inferiority. The large cultures he refers to, being national culture resonates with a more unambiguous tone in that clear boundaries are given, those of a nation. What he refers to as small cultures could very well be called more explicitly, organizational cultures, religious cultures, ethnic cultures or regional cultures.

Given the complexity of the term, Hofstede opts to present culture as an onion-skinned concept of many layers (Hofstede, Hofstede, & Minkov, 2010). These layers listed from the core to more outward features consist of values, beliefs, rituals, heroes, symbols, and others into which are the external “noticeable” attributes of culture. It is evident that similar elements are used in a variety of metaphors being the “below the surface” foundation of the iceberg (Peterson, 2004).

DeCapua & Wintergerst attempt to define culture as “universal, multifaceted, and intricate. It permeates all aspects of human society; it penetrates into every area of life and influences the way people think, talk and behave” (DeCapua & Wintergerst, 2004, p. 21). Typically, this involves the beliefs, ideals, norms, values, attitudes, practices and traditions that one holds. This definition works well in that it accounts for the potential of individuals having variants of these beliefs, norms values and so on, hence the mentioning of the ‘intricacies’ that culture can include.

This is in contrast to looking at national culture as Hofstede does in arguing that culture is not exclusive to the individual rather it is a “collective mental programming of the people in an environment” (Hofstede, 1980, p.19). Kramsch (2001) phrases her

definition of culture in a more voluntary manner than Hofstede as a “membership in a discourse community that shares a common social space in history, and common imaginings” (Kramsch, 1998, p. 103). A more simplified definition is often cited in Introduction to Cultural Anthropology texts as “A society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members” (Goodenough, 1982, p. 54).

These definitions are not without danger of being cast as reductionist however. Holliday argues this treatment of large cultures leads to overgeneralization and imposes ‘othering’ on foreign teachers in that they can be marginalized or even ostracized should their individual cultural values differ from those perceived to be the norm of their country or national culture (Holliday, 2002). Further moving away from an essentialist view of culture, Holliday (2005) writes that,

[a] culture is not a geographical place which can be visited and to which someone can belong, but a social force which is evident wherever it emerges as being significant (p. 23).

I embrace this definition especially due to its disregard for assigning borders or “place” to an exploration of culture. It is here that the perilous approach to culture appears in that designating a place or boundary of culture invites stereotypical notions of culture based solely on those boundaries. As mentioned earlier the road ‘easily travelled’ when discussing culture is to regard it in terms of nationalities however,

another more difficult road would be to consider all cultures as equal regardless of these boundaries. The underpinning of this paper attempts to take neither stance and leans toward the notion that to deny a distinction between cultures or worldviews is irresponsible and equally irresponsible is to assume that one's own culture is superior. However, these distinctions I acknowledge are not based on nationalities or large cultures. Acknowledging these distinctions of culture in this way could be viewed as promoting stereotypical lines of thinking. This study and I as the researcher take into full account the complexities and uniqueness of the individual; yet use the worldview of the participants as guidelines. The basis and purpose of this or any cultural exploration is in place purely due to the fact that these cultural distinctions in terms of worldview can and do exist.

3.2.1 Contrasts in the Works of Clifford Geertz & of Gert Hofstede

...there are no generalizations that can be made about man as man, save that he is the most various animal (Geertz, 1973, p. 54).

Culturists and anthropologists, among others have long tried to understand and set principles to the idea of culture in a universal way. At this point in the literature review, I feel it important to devote a separate section to take a deeper look into two significant culturists within this field and their divergent takes on the concept of culture. While we have looked at a number of definitions and ideas of what culture is and how it can be defined, explored and perceived, these two culturist stand out not only in their contributions to the study of culture but in their vastly different presentations and treatments of the concept. By looking at Hofstede and Geertz more closely, we can see

how more contemporary views of culture (i.e. Holliday and Kramsch) have been built upon and drawn from these two men's existing work and how our current understandings of culture, (i.e. the iceberg metaphor) could have been derived from them. In this way, we can see how earlier notions of cultures as well as how the non-existent universals of culture have long before been disagreed upon.

There have been those who propose quantifiable dimensions by which to measure why national or regional cultures are the way they are, most notably Gert Hofstede (1980). Originally from Holland, Hofstede is a social psychologist who worked for International Business Machines (IBM) from the early 1970's. Through much business travel and assessments of cultural divides between the international branches of IBM, he began research in an attempt to understand how different cultures go about their jobs, do their work and eventually, how they negotiate a variety of styles of doing each (Hofstede, 1980). He devised his initial 4 dimensions of culture in which he gave each country a quantifiable measurement and often compared differing cultures.

His initial four dimensions (which later became six) are, in brief, Power Distance Index, which measures the acceptance of unequal power structures; Individuality vs. Collectivism, Masculinity vs. Femininity, and finally Uncertainty Avoidance, which measured how likely the people of certain cultures were to avoid the unknown and thus cling to more conventional ideologies and practices (Hofstede, 1980).

While fascinating to read and ponder from a cultural standpoint, culturists, educators and anthropologists at times have taken issue with Hofstede and his desire to quantify such a humanistic phenomenon as culture. His theories and constructs, while

ground-breaking, tend to be regarded as dated. The globalized world has changed and adapted since the initial publishing of his work. This, of course, was addressed by later editions of “Culture’s Consequences” (Hofstede, 1980). Notably, he softened his language, which had been criticized as being stereotypical, specifically naming countries in which he professed certain attributes of the dimension existed. In addition, he accommodated the notion that a subject as large as culture could not be understood with only four dimensions and thus added two more (Long term Orientation [LTO] and Indulgence vs. Restraint [IVR]) by the time the latest edition “Cultures & Organizations” was published in 2010 (Hofstede, Hofstede, & Minkov, 2010).

Clifford Geertz, an American anthropologist states “Nothing has done more, I think, to discredit cultural analysis than the construction of impeccable depictions of formal order in whose actual existence nobody can actually believe” (Geertz, 1973, p. 18). Geertz wrote, “The Interpretation of Cultures”, an equally groundbreaking work in which a definition and perspective of culture is constructed, well before Hofstede’s “Culture’s Consequences” which is surprising considering Hofstede does exactly what Geertz warns us about in the above quote. Hofstede’s desire to create ordinal hierarchies of culture which uses rankings via quantitative data is, according to Geertz, undertaking a task which in the “nobody can actually believe” (Hofstede, 1980; Geertz, 1973, p.18).

Geertz (1973) presents what he sees as man’s need for culture stating that ungoverned by cultural patterns, parameters, rules and norms, man would exist only in disorganization with the only result being chaos. “Culture, the accumulated totality of

such patterns, is not just an ornament of human existence but—the principle basis of its specificity—an essential condition for it” (Geertz, 1973, p. 44).

Hofstede espouses the idea of “culture” to the “mental programming of the mind” which, by this rationale, would seem logical to be able to quantify certain aspects of a culture and therefore give a student of culture a clear point of reference to differences that exist (Hofstede, 1980). What Geertz argues and what the position of this research embraces is the notion that it is simply not this easy. Writes Geertz (1973),

At the level of concrete research and specific analysis, this grand strategy came down, first, to a hunt for universals in culture, for empirical uniformities that, in the face of the diversity of customs around the world and over time, could be found everywhere in about the same form, and, second, to an effort to relate such universals, once found, to the established constants of human biology, psychology, and social organizations. If some customs could be ferreted out of the cluttered catalogue of world culture as common to all variants of it, and if these could then be connected to a determinant manner with certain invariant points of reference on the subcultural levels, then at least some progress might be made toward specifying which cultural traits are essential to human existence and which merely adventitious, peripheral, or ornamental. In such a way, anthropology could determine cultural dimensions of a concept of man commensurate with the dimensions provided, in a similar way, by biology, psychology, or sociology (p. 38).

He rejects the idea that these things can be explored, explained, studied or even thought of in such a quantifiable way as Hofstede does. As mentioned earlier in this chapter, the term culture lends itself to many areas of academia and if such understandings of culture could be had, there would not be a need for such robust areas of research, study and knowledge. In other words, if the important questions were known and the answers could be known, there would be little left to learn and study. Herein lies the difficulty in exploring cultural phenomena. Because culture is not so 'invariant' and because 'universals' are so unlikely to be found when studying culture, propositions such as Hofstede's dimensions and the quantitative data he attempts to fit into them make the study of how culture affects our lives and in this context, our education systems a subjective and, at times, an arbitrary practice.

3.3 Cultural Values

Observable issues and aspects of culture may be what most people would first mention when asked "What is X culture?" To the traveler, tourist or even expatriate, these things tend to be at the forefront of what consists of a nation's culture or subculture. However, I believe that expatriate veterans of a region may tend to argue that the "tip of the iceberg" can be better understood by knowing what is below it.

These issues are paramount to this research. As mentioned before, cultural values often dictate what can be seen or heard to the observer. This is nowhere more evident than in the case of education. Badger & MacDonald (2007) argue that there is often a difference of culture between language learners and educators and that

acknowledgement of that difference is crucial in understanding students' needs and academic progress. They also state that participants in their research have argued that there are a range of educational cultures that may or may not have to do with the educator's country of origin (Badger & MacDonald, 2007). So what we often have in language learning environments are differing and often contrasting ontologies and epistemologies in the classroom of both large cultures and possibly small cultures as well (Holliday, 2002). Examples of the differing subcultural values may be issues of classroom management, attendance policy or other policies and procedures.

One could say these cultural issues may exist with more frequency in a language learning environment, as cultural exchange is an integral part of the course and occur more often than in other disciplines taught by a teacher from a different country and therefore worldview. However, in the UAE, where a vast majority of all courses are taught by non-Emiratis, we can say cultural issues and differences in the classroom are the norm rather than the exception across all departments. Noting the differences linguistically and culturally, Byram (1997) states that learning things of "radically different societies", in this case language use, poses new challenges, with an example of a Briton trying to learn German versus a Briton trying to learn Mandarin (p. 45). These challenges can be attributed to common linguistic roots of English and German languages. In the case of this study, we can also look at the epistemology of the teacher as a cause of potential challenges. With this come differing teaching approaches to methodology, classroom procedures, levels of leniency in terms of adherence to institutional policy, assessment, negotiation of marks and many other aspects of the classroom experience.

Peterson defines cultural values as the “the principles or qualities that a group of people will tend to see as good or right” (Peterson, 2004, p. 22). Once again, I see this as only scratching the surface of what is really happening in terms of cultural values and the conflicts or differences that may be at play. There can be deeper-seated values and beliefs that are responsible for the norms that people see as good or right. An example of this is how one’s religion may affect his or her values and thus his or her behavior. I take issue with his use of the word “principles” which I do not believe adequately reflects a culture’s norms as well as “values” would. A principle could reflect one’s own personal preference based on experience or other factors and can vary between individuals. However a value, which can be reflective of one’s faith, is closer to the universal notion that a collective people might embrace and thus would have less variance.

Along these lines, Peterson (2004) does have a valid point in stating that when cultural conflicts occur, we can see what each side values and why they “may be completely different, but both groups have it perfectly right within the context of their own culture” (p. 22).

An example of this is found in Glowacki-Dudka & Treff (2011) who explored faculty perceptions on a variety of educational and cultural issues at a women’s college in Saudi Arabia. Their interpretive study found divergent attitudes between the Saudi women they and their expatriate colleagues were tasked to teach and themselves (Glowacki-Dudka & Treff, 2011). The two authors cited multiple issues in which the faculty and administrators clashed with students and therefore, local intermediaries

were brought in to resolve them. In these instances, both sides felt their cultural values were “perfectly right”.

Many of their contentions are consistent with what Hofstede found in the 1970's that, generally speaking people from Western countries tend to be more reflective and constructivist, acknowledging multiple truths and nurturing individual development while those from Eastern countries seek uniformity, standardization and more authoritarian approach to education and management (Glowacki-Dudka & Treff, 2011; Hofstede, 1980). A claim such as this is highly complex and may very well be contested by parties on both sides. Hofstede's claim of difference of “East vs. West” was quantified by nationality which left no room for consideration of the individual. This could be viewed as an example of the oversimplification of Hofstede's work that many claim to be his downfall. While this quantification may be impossible by most to fully accept, his ideas about cultural distinction make sense in this example.

The students at this Saudi women's college reported that aspects of project assessment such as 'criticality' were concepts that they had never contributed to their marks before. However, it was valued by their current faculty members and thus was included as grading criteria for the given project (Glowacki-Dudka & Treff, 2011).

Difference of cultural values can cause a multitude of cultural clashes when these value systems collide in a place of work or educational setting. It should also be noted that values are not always a predictor of behavior but at times can lead to polarizing emotions of happiness or contempt among colleagues, teachers or

administrators. Glowacki-Dudka & Treff (2011) finish by offering an optimistic yet not unattainable thought in stating,

Rather than letting the differences – and their unplanned outcomes – simply happen, higher education administrators and educators can take advantage of the richness of diversity by planning for it and exploring that diversity to everyone’s benefit (p. 219).

3.4 Intercultural Sensitivity, Intercultural Competence & Intercultural Intelligence

This study concerns itself, in part, with perceived levels of intercultural competence within the teaching faculty and the students. Any discussion of intercultural competence must touch on the various definitions, subsections and precursors to it. There are numerous subsections of what intercultural competence consists of and these include but are not limited to intercultural sensitivity, intercultural training, intercultural learning, intercultural literacy and intercultural understanding.

Due to the necessity of such a competence in today’s globalized world, there have been many attempts by scholars to define it, understand how it develops and how it can be measured (Deardorff, 2006). Some terminologies overlap each other, some take very broad approaches to define intercultural competence while others’ foci are on different dimensions of this construct. Deardorff (2006) notes that the most common terminology in the literature regarding these issues is “intercultural competence” yet no

one single definition has been agreed upon. She also states that “helping students acquire intercultural competence presumes that we know what the concept is” (Deardorff, 2008, p. 38). An attempt to define it simply comes from Perry & Southwell (2011) who state intercultural competence is “the ability to effectively and appropriately interact in an intercultural situation or context” (p. 455). Perry & Southwell (2011) also point to the complexity of each individual’s journey through an intercultural experience as a reason why it is not known how this competence develops. Similar definitions and concerns are echoed by Earley et. al. (2006) in their exploration of Cultural Intelligence or “CQ” in the workplace. They argue individuals often come to each intercultural situation differently and may, at times, show evidence of differing stages of intercultural competence at different times (Earley, Ang, & Tan, 2006).

There have been many debates among culturists regarding how intercultural competence can be measured (Perry & Southwell, 2011). Although she often professes the idea that intercultural competence can be measured and assessed, Deardorff acknowledges that it is a point of contention with scholars who believe it cannot (Deardorff, 2009). Byram (1989) notes that individuals may display attributes of different levels in different interactions with different cultures. An example is how certain levels of intercultural competence may be displayed in a professional context while others might be seen in a social context (Byram, 1989). There seems to be no general consensus on this issue which continues to be unresolved and studied further.

In the field of education, Ziegler (2006) found that, international teaching faculty often have varying degrees of both knowledge of what intercultural competence is, as well as varying degrees of it. Considering these varying amounts of knowledge of

intercultural competence among teaching faculty, Ziegler (2006) writes that international educators “should be aware of their own developmental issues so that they can transparently meet the students’ needs rather than let their own issues cloud their work” (p.201). This, again, necessitates the need for intercultural training for international teaching faculty members, best situated in a Cultural Orientation.

The literature on intercultural competence and similar constructs continues to grow and covers many fields of study making navigation and clarity of understanding especially arduous. This study moves forward with the idea that there are three stages which can be identified. Some may seem to overlap due to the lack of understanding where one stage ends and the next begins. I approach my analysis with the understanding that the progressive development of intercultural competence is with the prerequisite of intercultural sensitivity and extends beyond these definitions with the level of intercultural intelligence.

3.4.1 Intercultural Sensitivity

I agree with Straffon (2003) in seeing intercultural competence as a skill set only developed after elements of intercultural sensitivity are developed. He defines intercultural sensitivity as “a person’s response to intercultural difference” (Straffon, 2003, p. 487). While this general statement could include a great number of phenomena, Chen & Starosta (2000) take us back a few steps in the process and define intercultural sensitivity as one’s active desire to understand, appreciate and accept differences among cultures. As mentioned, there is no agreed upon instrument to measure an individual’s intercultural competence or sensitivity, however Medina-

Lopez-Portillo (2004) points to the time duration as a link between immersion and the possible development of intercultural sensitivity, which I argue is a prerequisite for intercultural competence. This is a link that I will revisit in my analysis chapter.

What I propose is that there is a causal relationship between intercultural sensitivity and intercultural competence. Elements such as those mentioned by Chen & Starosta (2000) are necessary for one to consider themselves interculturally competent. This idea of intercultural sensitivity is further broken down by Bennett (1993).

3.4.1.1 Bennett's Developmental Model of Intercultural Sensitivity (DMIS)

One of the tenets that underpin the framework of this research is M.J. Bennett's Developmental Model of Intercultural Sensitivity, hereafter referred to as DMIS. Bennett defines intercultural sensitivity as "the experience of cultural difference, an experience that is dependent on the way a person constructs that difference" (Bennett M. , 1993, p. 52). The DMIS is used to explain how people understand or view cultural difference. Interculturally sensitive people have an ethnorelative orientation while less sensitive peers have an ethnocentric view (Bennett, 1993).

Bennett sought to understand the differing stages that one encounters in contact with intercultural difference and how that translates into intercultural sensitivity (Bennett, 1993). Bennett makes a distinction between early stages of the DMIS as 'ethnocentrism' being the belief that one's own culture is centred or superior and later stages which include 'ethnorelativism' which is the belief that one's culture is simply one

of a number equally valued cultures. He defines six stages of intercultural sensitivity found in Table 3.A

Table 3.A Bennett's Developmental Model of Intercultural Sensitivity (DMIS)

Stage	Definition
1) Denial	This stage is one of lack of interest in cultural differences so much so that cultural differences are not even recognized.
2) Defence	People at this stage recognize cultural differences but react negatively to them. They expect conformity to their own cultural norms or worldview and tend to avoid 'the other'.
3) Minimalisation	One can appreciate cultural differences but still tend to see their culture as superior and thus confine contact with 'the other' to a minimum.
4) Acceptance	Recognition of all cultures and that all cultures are valid, yet not yet equal
5) Adaptation	Ability to adapt to intercultural contexts while still maintaining one's own cultural roots
6) Integration	Ultimate level of 'ethnorelativism' where one can recognize that his or her own culture is one of many equally valued cultures. People at this stage can function on multiple planes of cultures in that they can interact effectively and collaborate with other cultures.

This process of development, according to Bennett is progressive and linear (Bennett, 1993). This is based on the understanding that, as Perry & Southwell (2001) state “each stage is moving deeper to a level of intercultural sensitivity” and “as each person’s experience or understanding of cultural difference becomes more complex, his/her potential for intercultural competence increases” (Perry & Southwell, 2011, p. 454). This statement supports Straffon (2003) and my view that intercultural sensitivity is necessary first before intercultural competence can be attained. I suggest that the terms intercultural sensitivity relates to a phenomenon which is very internal and has to do more with one’s own attitude toward cultural difference and how that evolves rather than the behavior which results from it. The behavior, interactions and more outward effects of intercultural sensitivity could be seen as intercultural competence.

This model of intercultural sensitivity is not without its complexities however. Perry & Southwell (2011) note that while Bennett’s DMIS is useful in understanding the evolution of intercultural sensitivity vis-à-vis how it is developed, they question the assumption by Bennett that each stage is linear and progressive. They argue that individual differences mean some stages can be skipped and people often spend longer amounts of time in each stage and can even move backwards along this continuum (Perry & Southwell, 2011). They proclaim that lived experiences in individuals are “often not as simple and straightforward as [it] conceptualises” (Perry & Southwell, 2011, p. 455). To this, I would add that we as individuals could be seen at differing stages of this scale in different contexts. Earley et. al (2006) would also agree that this simplicity of such a model can be misleading. They state,

There is not simple, linear, cause-and-effect relationship between cultural knowledge and behavior that is culturally adaptive and flexible (Earley, Ang, & Tan, 2006, p. 105).

As mentioned, many definitions of such issues often overlap each other and while this study utilizes Bennett's DMIS for later analysis, it is only in part. I see intercultural sensitivity as internal, involving one's attitude toward cultural difference. While the first two stages regard how the person views cultural difference, stages three and four also include internal attitudes or sensitivities. What differentiates parts of stages three and four and stages five and six from stages one and two are the outward effects of such internal attitudes. As I use Bennett's DMIS in further analysis it is with the assumption that intercultural sensitivity and intercultural competence are separate skill sets, the former being an internal attitude while the latter being how that is projected into one's outward behavior and specifically, one's teaching practice.

Hammer & Bennett (2003) developed the Intercultural Development Inventory (IDI) which draws heavily from Bennett's previous DMIS and has been used to measure development of intercultural competence using the continuum from highly ethnocentric to highly ethnorelative. This framework has been used by Mahon (2006), Pederson (1997) and others to give approximations of both educators' and students' stages of the DMIS. Others, such as Pappamihel (2004), however have simply used the DMIS as a guide in their own assessments of their participants' levels of intercultural sensitivity and/or intercultural competence.

Paige (1993) offers a conceptual model relevant to the development of intercultural sensitivity. Although many of the 10 situational variables in his model overlap previous models of such competence by Bennett (1993), he offers more specificity in labeling facts which yield greater intensity in the intercultural experience and thus the development of intercultural competence, notably in his 7th variable which deals with the expectation of the individual in an intercultural environment (Paige, 1993). He states that if the individual's expectations of the new culture are too unrealistic, the inevitable result is a feeling of 'psychological let down' while the opposite result of having too high expectations not of the new culture but of one's own abilities and/or competence to deal with and cope with cultural differences leading to unwanted stress and necessity to adapt culturally in ways which the individual had previously not anticipated (Paige, 1993, p. 17).

3.4.2 Intercultural Competence

In this section, I will provide some working definitions of intercultural competence from the literature. Generally it can be defined as the ability to interact, work, study, teach and live with cultures that we consider being different from our own (Guilherme, 2004). Muller-Jacquier (2004) goes further into the linguistic proprieties of intercultural competence defining it as "how people handle difference in linguistic behavior and its various effects; the analysis of results in descriptions of culturally specific ways of expressing and interpreting the situated linguistic action of the co-participants" (p. 24). To this, I would add that intercultural competence is not only how people handle but also the ability to handle these situations. Muller-Jacquier's definition assumes this ability is something that all people possess.

Hiller & Woziak (2009) link intercultural competence to tolerance for ambiguity, behavioral flexibility, communicative awareness, knowledge discovery, respect for others, and empathy. Byram & Zarate (1997) suggest that intercultural competence focuses mainly on the relationship between two or more sides of communication and interaction. This is done by standing outside of one's self and having the ability to have double points of view, change and adapt one's own behaviors in relation to the duality of beliefs, values and norms that might exist among participants (Byram & Zarate, 1997).

Bennett, Bennett & Landis (2004) point to many commonalities in such definitions. They offer that most culturists would agree in saying that intercultural competence is "a set of cognitive, affective and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (Bennett, Bennett, & Landis, 2004). Perry & Southwell (2011) cite Bennett (1993) in stating "the development of intercultural competence requires the teaching of subjective culture, in which the focus turns to exploring alternative worldviews and cultural self-awareness" (p. 456).

Howell's (1982) intercultural model offers many similar foci as Bennett's model yet also accounts for interpersonal components, namely the first stage of 'unconscious incompetence' in which the individual misinterprets others' behavior but is not aware of it followed by the second stage called 'conscious incompetence' in which the individual is aware that he misinterprets others' behavior yet does nothing about it.

It seems difficult for one to imagine having successful and effective classroom interaction at the U of E while possessing these beginning levels of intercultural

competence. Due to this and as recognized by Cushner & Mahon (2009) intercultural competence should be the “central dimension of teacher preparation” (p. 307). As a result, the Cultural Orientation that newly-arrived faculty members receive upon their arrival to the U of E is of special and crucial importance in developing their levels of intercultural competence. However, Deardorff (2009) also warns that,

...one single workshop or course, while a possible start in framing some of the issues, is not sufficient in this development process; rather, the integration of aspects of intercultural competence must be addressed throughout one’s education and professional development (p. xiii).

The U of E is not alone in its failure to provide intercultural competence training for its faculty and is thus missing an opportunity to have a faculty which can promote such competence in their students. Studies by Goode (2008) and Sunnygard (2007) produce findings which suggest many international institutions of higher learning do not adequately prepare their faculty or students for the intercultural experience and do not foster cultural self-awareness needed to result in intercultural competence in either.

3.4.3 Intercultural Intelligence

In addition to the notion of intercultural competence is the further step of this becoming or evolving into intercultural intelligence. Knowledgeworkx describes this as a skill which includes collaboration when facing intercultural conflict (2013). This

collaboration is what they refer to as the 3rd cultural space, an idea first proposed by Kramsch (1993). Intercultural intelligence is defined by Knowledgeworkx (2013) as,

The ability to create new cultural spaces to facilitate win-win solutions; by anticipating, correctly interpreting, and adjusting to the culturally defined behaviors of others.

Peterson (2004) also makes a distinction between intercultural competence and intercultural intelligence, stating that competence is merely the basic minimum requirements needed to operate within a cultural or group, whereas intercultural intelligence is;

the ability to engage in a set of cultural behaviors that uses skills (i.e. language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts (Peterson, 2004, p. 87).

The literature provides a variety of terminology for these ideas. The terms of “intercultural intelligence” and “interculturalism” are often used interchangeably and project more advanced set of skills than simple “intercultural competence”. Further to this, Trahar (2003) refers to another term “transculturalism” where a “common and

different culture emerges from the dialogue of the transcultural spaces between teachers and students”(p. 130). This idea echoes Knowledgeworkx’s (2013) definition of intercultural intelligence which calls for a 3rd and negotiated cultural space to be created in intercultural relations. Both definitions by Trahar (2003) and Knowledgeworkx (2011) echo Bennett’s (1993) DMIS stage of ‘integration’. In all of these definitions, there is a relationship at work amongst differing cultures and one which may need time to develop which is a contention I will revisit in Chapter 5.

3.4.4 – Conclusions on Intercultural Sensitivity, Competence & Intelligence

Students at the U of E are tasked with completing a Bachelor’s program with cultural assumptions, policies and practices which are often unlike any other system or delivery they have ever encountered in their primary and secondary education. In addition to this, they take courses which are taught by native-English speakers from the West, non-native English speakers from all over the world, native Arabic speakers from neighboring countries or other faculty members during their undergraduate careers. Conversely, the faculty members themselves are tasked with teaching students whose entire educational experience and native language are in stark contrast to the systems, expectations and practices they have experienced in their home country. Needless to say, this presents challenges to parties on both sides of the classroom. Intercultural competence is needed by both teachers and students to negotiate and understand the classroom culture between them so that all course objectives are met while satisfying the practical demands of the course.

Many before have considered the dynamics teachers' and students' intercultural sensitivity and competence in similar contexts to the U of E. A study by Staffron (2003) found a great disparity between students' levels of intercultural sensitivity and that of their teachers. Using Bennett's DMIS in the form of a Likert scale, Staffron (2003) found that students attending international schools in Southeast Asia had a 71% acceptance rate of intercultural sensitivity compared to only 26% in their international teaching faculty. Staffron (2003) deduces that this is due to two main factors; one, the relative age of exposure to multicultural education and also the length of immersion in a multicultural environment, both of which were responsible for students' heightened levels.

Byram (2009) takes this further looking beyond Staffron's two factors by stating,

Developing intercultural sensitivity and competence is not achieved in the cognitive-only approach to learning that is common in most classrooms today, be it with children or preservice teachers. Cultural learning develops only with attention to experience and the affective domain that is then linked to cognition (p. 324).

Merryfield (2000) has suggested and that, consistent with the conclusions made here, when a teacher leaves their comfort zone for an extended period of time, they are better equipped to empathize with the "the other" and this can serve as a major foothold in developing intercultural competence.

A recurring factor in this research is the issue of time and/or experience and how this affects the development of intercultural competence in both students and faculty members. It is a factor which has been mentioned repeatedly in the literature and becomes clear in the data and findings of this research (Byram, 1997; Glowacki-Dudka & Treff, 2011; Deardorff, 2006; Ziegler, 2006; Straffon, 2003; Medina-Lopez-Portillo, 2004; Bennett, 1993; Perry & Southwell, 2011). Byram (1997) comments on this factor affecting those in contexts of immersion, such as expatriate teachers in stating,

Experience of fieldwork, particularly over the long term...provides [one] with the opportunity to develop attitudes which include the ability to cope with different stages of adaptation, engagement with unfamiliar conventions of behavior and interaction, and an interest in other cultures which is not of the tourist or business person (p. 69).

Immersion, though not to the same degrees, is what both the faculty members and students encounter in the context of the U of E. Faculty members live within the culture of the UAE while students are immersed in an English-speaking, Western educational model. For the faculty members, this “Experience of field work” as Byram (1997) calls it, or length of time within that immersion may directly result in developing intercultural competence.

Vital to the development of intercultural competence and intelligence in the context of the UAE is for the international faculty members to be in tune with the cultural

precepts of Arab culture that underpin Arabs' behavior and norms. Zaharna (2009) cites that a common thread interwoven through Arab social fabric is "The premium placed on relationships and context" (p. 179). Therefore he offers us the idea of an "Associative Approach" with which Arab culture embraces how behavior and culture are dictated by the relationships and the development and/or preservation of those relationships (Zaharna, 2009). Similar to attributes of a Collectivist culture as Hofstede (1980) notes, the association that each Arab has with his group supersedes the importance of the self. According to Zaharna (2009), this association heavily affects the intracultural communication amongst Arabs. He concludes that "appreciating and developing [intercultural competence with Arabs] may be particularly challenging for persons who place a premium on individualism" (Zaharna, 2009, p.192). He further states,

...the importance of relationships and social contexts are pivotal communication components for navigating the region's rich cultural terrain. To capture the significance of relationships and social context, I propose an associative view (p.183).

Vujnovic & Kruckeberg (2005) echo this idea in stating that especially Arab culture regards "communication as a social ritual, rather than communication as a transmission of information" (p. 342). This notion had previously been stated by Cohen (1987) regarding Arabic language and culture in stating the Arabic language is a

“Veneer of elaborate courtesy...a social instrument—a device for promoting social ends as much as a means for transmitting information” (p. 31). Understandings such as these are difficult to learn or understand in a mere Cultural Orientation session but are rather understood by observation and experience.

The importance of these concepts is at the forefront in the education of Emiratis in the UAE. This is with good reason given the population demographic of the UAE. Grote (2008) states “intercultural competence is a skill that is highly sought out in the workforce, particularly in light of increased global processes that would make it crucial to conduct business internationally” (p. 121).

The uniqueness of this study lies in the fact that the overwhelming majority of what has been written in regards to intercultural competence focuses on the learner and the cultural environment in which they are immersed. Yet, in this study the faculty members, not the students are the ones immersed in a second culture. The students themselves are immersed in a second educational culture for the duration of their study yet remain, in most ways otherwise, within their native culture.

3.5 Multicultural Teaching & Learning

Any discussion or research involving multiculturalism of faculty requires an examination of what has been previously written about the changing faces of contemporary education systems. The term multiculturalism and diversity are often used, incorrectly, as interchangeable terms. Definitions of each differ, are often disagreed upon as to which extent these differing definitions overlap (Lutzker, 1995).

Often what is referred to as “multicultural teaching and learning” is centered around education which teaches students’ large, or national cultures as well as small cultures such as economic, racial, national, sexual and others (Lutzker, 1995). In diverse classrooms, an example of this would be an assignment in which the students are asked to present a cultural object which they feel exemplifies their own heritage (Lutzker, 1995). The learning outcome of such an assignment would be that the class would get a wide variety of objects representing a diverse student population within the classroom.

Multiculturalism is viewed by D’Andrea & Daniels as “the process of increasing awareness of, and knowledge about, human diversity in ways that are translated into respectful human interactions and effective interconnectedness” (D’Andrea & Daniels, 1995, p. 25). This definition fits well into the context of education as well as the outcome that Lutzker’s (1995) assignment seeks to accomplish. Foucault (1980) presents his notion of “economies of power”, that all individuals in a culture are enmeshed in subcultures and within these are varying degrees of power and therefore have different relationships amongst each other “including economic, legal, familial, and sexual” (p. 201). These subcultures could be equated with Holliday’s small cultures and considering the wide variety of small cultures that may exist, such multicultural teaching and learning would be possible in most classrooms regardless of the range of large cultures represented (Holliday, 2002). Therefore, while the students the current study focuses on are of one large culture, there may exist differing economies of power amongst and between their small cultures which affect their interactions, relationships and in turn, the cultural dynamic of the classroom (Holliday, 2002; Foucault, 1980).

Acknowledgement that inconsistencies and discrimination exist within a multicultural society and therefore are evident in the field of education seems more realistic than an assumption that tenets of a society or culture can be based solely on meritocracy. Awareness of, knowledge of and exposure to multiculturalism whether through diverse student populations or teacher-led exploration (i.e. reading lists which reflect diversity) are significant steps to transform courses into multicultural education (Lutzker, 1995).

Chan & Treacy (1996) looked specifically at such multicultural and intercultural courses, differences in cultures within those courses and if those differences lead to distinction in promoting certain cultures while marginalizing others. Referring to Foucault (1980), they contend,

Our task as teachers is to clarify the complexity of the many overlapping economies of power and to work with our students to build the critical skills necessary to examine their own location in such a system and find strategies to resist it. Thus this initial notion of resistance is a positive one-it suggests a questioning and an ability to participate in the multicultural endeavor that not only informs but transforms (Chan & Treacy, 1996, p. 214).

Multicultural learning and teaching is with the ultimate goal of procuring sense of intercultural competence which Pope & Mueller (2005) describe as “having multicultural awareness, knowledge and skills essential for creating multicultural campuses” (p.

681). This begs the questions, what does it mean for a university campus to be multicultural? How can a campus be multicultural which itself may prompt it to become ineffective and dysfunctional in day-to-day operations? Opposition to recent protests on American universities campuses with students calling for more diversity in faculty raise this same point (Jackson, 2015). It seems what Pope & Mueller (2005) are suggesting is that the institution in question should be a well-oiled one which functions and works in a harmonious manner amongst and between the multitudes of cultures represented. This being done, students are given a better chance to negate or cancel out the effects of the different economies of power thus leveling the playing field for all small cultures (La Belle & Ward, 1996).

Motivation to teach multiculturalism from the continuum of mere exposure and awareness to immersion has been linked to the development of intercultural competence (Lutzker, 1995; Monthienvichienchai, et.al. 2002). Considering the multiculturalism that exists amongst the faculty at the U of E, one would expect the level of intercultural competence of those faculty members to be at higher stages of Bennett's (1993) DMIS.

This raises questions as to how a successful international teaching faculty can benefit students? Efforts to provide this to Emirati students are in hopes of producing graduates with higher levels of intercultural competence. This, however, may not always be successful. According to Pope & Mueller (2005), "Many multicultural scholars do not believe that preparation programs are doing an adequate job of preparing graduates to work effectively in a multicultural environment" (p. 680). This may be due to the fact that while faculty may receive some support in dealing with

student populations, be they local or diverse, they may still not be adequately prepared to work with international colleagues which make up the faculty. This working environment may be a new one to them and these faculty members may require time and experience to consider themselves interculturally competent.

Sogunro (2001) found from research conducted on international teaching faculty at a public Canadian university which has an equally diverse student population that although the benefits and advantages of having an international faculty were evident, “pedagogical practices were inadequate for preparing teachers to deal with the diversity issue” (Sogunro, 2001, p. 24). Participants in Sogunro’s (2001) study noted little to no knowledge of the language, culture or practices of many of their students as well as their multicultural colleague. 90% of his respondents who all were teaching courses with multicultural students agreed especially with this point (Sogunro, 2001). From this can we deduce that this negligence in preparing teachers for multiculturalism translates into a lack of preparedness in their teaching? In other words, are these efforts to diversify faculty affecting what happens in the classroom? The section below discusses case studies which seek to answer these questions and later will show how my own findings suggest that they, in fact, do.

3.5.1 Case Studies in Intercultural Training & Intercultural Competence

Here I feel it is relevant to explore how intercultural training is viewed and how it affects education systems outside of the context of this study. To get a broader perspective on the range of intercultural competence across multiple fields of academia, I begin by looking at case studies performed in the medical field. Studies performed at

Wake Forest University School of Medicine in the U.S. were undertaken with the idea that intercultural competence is beneficial to medical professionals in providing effective health care (Crandall, et al., 2003). However, Crandall et al. (2003) also state that most undergraduate medical education programs do not provide enough essential training in intercultural competence.. They take an in-depth look at Wake Forest University School of Medicine's program which attempts to ameliorate this trend.

Intercultural training in this program embraces Bennett's DMIS with concrete and tailored expected outcomes for medical professionals. The training itself is extensive and covers the first 2 years of medical school. It includes language training based on immersion, service learning via community-based projects, lectures, interactive workshops medical rotations in differing cultural communities such as Hispanic, Hmong, Vietnamese and others to allow their medical students to not only learn about but also have tangible cultural experiences in these communities (Crandall, et al., 2003). In addition, medical students write critical and reflective journals regarding their intercultural training and experiences. This is in an effort to produce medical professionals with the intercultural competence to achieve higher stages on Bennett's DMIS. At the time of writing, the program has been praised not only by the university itself but also the multicultural community of patients they serve (Crandall, et al., 2003).

Perhaps not quite as in depth as the intercultural training at Wake Forest University School of Medicine, Monthienvichienchai et al. (2002) sought to explore the effects of simple cultural awareness on intercultural competence at an international school in Thailand. Findings from their focus groups of teachers noted that brief cultural orientation was not sufficient in bridging the cultural gaps that existed between their

mostly British teaching faculty and primarily Thai student population (Monthienvichienchai et al., 2002). However it is worth noting that their participants self-reported that information communicated to them regarding cultural awareness of their Thai students was crucial in their initial achievements of lower levels of intercultural competence on Bennett's DMIS (Monthienvichienchai et al., 2002). The participants recount the information received which is quite similar in nature to the kinds of information communicated in the Cultural Orientation of the participants of this study at the U of E. Rather than intercultural competence training, as in the Wake Forest University's program, we could say both Monthienvichienchai et al.'s (2002) case study and the Cultural Orientation practices at the U of E are practices in raising cultural awareness. While beneficial in terms of providing knowledge about the target culture, it seems far from intercultural training which might include language training, conflict resolution and empathy of worldview. Also worth noting are the similarities between this case study and data from this current study presented in later chapters. The direct correlation of time and experience with perceived levels of intercultural competence is what Monthienvichienchai et al. (2002) cite as "crucial" to effective teaching.

In her case study regarding intercultural competence and language learning, Menard-Warwick (2008) had only 2 participants, one of Chilean nationality, teaching in the United States and the other of US citizenship teaching English in Brazil. She argues that intercultural training does little to promote the 3rd cultural space that Kramsch and others have noted to be vital to effective language learning in a multicultural teaching and learning environment (Menard-Warwick, 2008; Kramsch 2005). Her participants noted that immersion for long periods of time affected their sense of intercultural

competence far more than any cultural awareness or intercultural competence training they received (Menard-Warwick, 2008). However, similar to the practices at the Wake Forest University School of Medicine, her participants self-reported that reflective journals were beneficial in putting their experiences into perspective (Menard-Warwick, 2008). These participants put this into practice with their Chilean and American students in “reflecting and sharing their own cultural trajectories” (p. 636). She notes this practice is instrumental to promoting what Kramsch (2005) and Byram (1997) describe as “interculturality” which involves “distancing one’s self from one’s own cultural viewpoint in order to explore the perspective of others” (Menard-Warwick, 2008, p. 622). Further, both written and oral reflection on intercultural experience provide opportunities to advance one’s own levels of intercultural competence as Kramsch (2005) notes to “create a special space and time at the boundaries between two views of the world...[leading to] a sudden grasp of difference” (p. 30).

3.5.1.1 Sawir’s (2011) Study of Intercultural Issues in Education

While there have not been studies such as this regarding how an international teaching faculty affects a monocultural student population specifically, a number of studies have been conducted to explore varying teaching approaches in diverse classrooms. These notably focus on international student populations in host countries as well as how the local teachers regard and approach teaching “the other”. As mentioned by Robinson-Pant (2005), studies such as these explore the misalliance of cultural values in the classroom between the teachers and the students and thus their findings are relevant to this study as well. Considering the lack of representation of local teachers in the UAE thus necessitating an international teaching faculty, the

findings of the aforementioned studies are not dissimilar to the dynamic of encountering “the other” as the faculty of the U of E do as many of the same mismatches in cultural values have similar effects.

Sawir’s (2011) study offers curious insights into this dynamic as it looks closely into university professors’ attitudes toward differing cultures in the classroom (intercultural sensitivity) as well as how that translates into their outward behavior toward their students (intercultural competence). He interviewed university professors in Australia whose classrooms have become diverse with international students (Sawir, 2011). These professors, while not all Australian, had been teaching in the country for at least 5 years and were held to what Sawir calls “an Australian standard” of education (p. 384). Sawir’s question to these professors was simple yet opened the doors for much discussion presented in his findings “Has your teaching changed to accommodate the presence of international students with their varying needs?” (Sawir, 2011, p. 382). What was found was one of two outcomes. Either teachers did not alter their practices arguing that treating students any differently because of their international status would compromise the integrity of the Australian higher education system, or teachers chose to alter their teaching approach due to a variety of reasons, largely due to challenges of language comprehension and language use of the international students (Sawir, 2011). The second group of teachers seem to have embraced the same notion as Moore-Jones (2014) in saying that this change in approach is necessary to have successful and effective lessons. The first group might agree with Glowacki-Dudka & Treff (2011) that our native standard epistemologies are inherently perceived by us as the ‘right’ way and thus inform our practice.

I feel these two opposing viewpoints often also cause a struggle in the approaches of teachers at the U of E. Data in later chapters demonstrate how and why these viewpoints translate into the daily lives of the participants.

3.5.1.2 Chapman et al.'s (2014) "Unsettled Journey"

Looking specifically within the context of this current study, Chapman et al. (2014) took a more broad approach to exploring the UAE expatriate teachers' perceptions of intercultural issues in their professional environments. This team of researchers interviewed teachers from all three federal institutions of higher learning throughout the seven Emirates to learn their views on a wide variety of issues in their professional careers. Included in these themes were their participants' views on collegiality or faculty members' relationships and rapport with fellow international teaching faculty as well as autonomy which they define as "Discretion they have in making professional decisions about how they will organize and undertake their work" (Chapman et al., 2014, p.135). Also explored were faculty members' perceptions of efficiency and availability of professional development provided by their institution (Chapman et al., 2014). Their expectation before the study was that the multiple nationalities and cultures of their participants would yield varying results in terms of job satisfaction (Chapman et al., 2014). This was realized only in part.

Their aims and much of their rationale for their inquiry revolved around the broad implications it has for all institutions of higher learning which employ an international teaching faculty (Chapman et al., 2014). Also similar to the current study was the reluctance of potential participants to divulge information which could be seen as

perilous to their job security. They cite the non-participants' desire to remain "under the radar" and note that "There is a lot of fear and paranoia about doing the wrong thing" (Chapman et al., 2014, p. 144). They state that even those who did choose to participate in their study view the expatriate faculty in the United Arab Emirates "Transient and easily replaceable" (Chapman et al., 2014, p.148).

Their participants generally noted that the relationships amongst the international teaching faculty members are harmonious and only when the "top-down model" of administration affected their work was there ever any discontent (Chapman et al., 2014). Some of their participants were faculty from the University of the Emirates and while they stated that they generally feel they had autonomy in their teaching practice, they were concerned over the lack of participation in the governance and design of curriculum which they feel had been handed down to them (Chapman et al., 2014). Additionally, faculty participants felt afraid of offering any criticism of the curriculum which many believed "could cost them their job" and such criticism was "not welcomed and poorly tolerated" (Chapman et al., 2014, p.148).

This current study explores faculty members' perceptions of professional development which will be revealed in later chapters. When Chapman et al. (2014) posed similar questions to their participants, specific reference was made to their orientation program they received was "limited in scope, generally passive and not particularly helpful by the participants" (p.147). Moreover, their participants gave the overall view of their higher education in the UAE as a "superficial system" which is a theme that recurs in the data of this study as well (Chapman et al., 2014).

These authors posit that while collegiality amongst the faculty is benevolent, there are often issues between themselves and their Emirati students and the Emirati administration which they believe is a result of differing values (Chapman et al., 2014). “Goals collide” as they state in terms of faculty motivation to conduct effective lessons for their students and the influence they tend to not have in terms of design, suggestion or criticism of current curricula (Chapman et al., 2014, p.149). The researchers conclude by suggesting that the institutions which employ their participants have missed an opportunity in the beginning stages to offer support and “mechanisms to meaningfully engage these instructors to professional life” in the region and “allow them to feel valued as professional colleagues” (p.150). In later chapters, it can be seen that the joys and frustrations given by Chapman et al.’s participants often mirror those of this current study.

3.6 Summary of Literature Review

This chapter has reviewed various definitions of culture that include elements both above and below the surface embracing the iceberg metaphor. It has discussed opposing viewpoints of culture by Geertz (1973) and Hofstede (1980). Holliday’s (2002) notions of large and small cultures and how economies of power as defined by Foucault (1980) have been considered as well as how these can affect these small cultures within the Emirati community. I have presented differing levels of intercultural sensitivity, as defined by Bennett (1993) and how those overlap other definitions of intercultural competence and intercultural intelligence. A discussion of multicultural

teaching and learning included similar case studies in Saudi Arabia, the UAE, and international students studying in the UK and Australia, all of which exemplify how differing cultural values between students and teachers can cause issues in international education (Sawir, 2011; Robinson-Pant, 2005; Glowacki-Dudka & Treff, 2011; Chapman, Austin, Farah, Wilson, & Ridge, 2014). It has finished by providing an exploration of case studies in the United States, Canada, Thailand and Chile which show differing approaches and outcomes regarding the development of intercultural competence in a range of education and professions (Menard-Warwick, 2008; Monthienvichienchai et.al., 2002; Crandall et.al, 2003).

While this study employs the ideas of culturists and others, these notions, as with any study of culture are not essentialist. As Geertz (1973) states, any study of culture is anything but deterministic and what the literature provides are theories and a framework through which we can perceive the dynamics of culture but not provide definitive answers to their questions.

Chapter 4 - Methodology & Research Design

4.1 Introduction

The following chapter will lay out the methodology of this thesis including the research paradigm discussion and justification for methodological choices made. Also included are the research design, instruments, background on the participants as well as the selection process. Section 4.4 will cover details of the data collection and analysis. Section 4.6 will comment on the piloting of the interviews. This chapter will conclude with the ethical considerations of the study and finally the possible limitations of the research.

4.2 Research Paradigm Discussion

This research draws from the interpretivist paradigm which is based on discursive rather than statistical analysis (Nunan, 1992). Interpretivism tends to embrace the tenets of relativism, which Chambers (1982) defines as “the idea that the reality we perceive is always conditioned by our experience and our culture. We can never be sure that what we think is real is a true reflection of what is really there” (p. 48).

An interpretivist believes “an understanding of the context in which any form of research is conducted is critical to the interpretation of the data collected” (Willis, 2007). The data are qualitative and thus offer no statistics or quantitative data to be analyzed.

Within an interpretivist paradigm, a researcher is afforded intellectual and intuitive space to analyze, dissect and interpret data which may not have definitive or clear results. Wills (2007) states that in interpretivism, “The search for universal truths ends, and efforts to find local truth and understanding accelerate” (p.123). This ‘local truth’ can be seen as the specific context in which the data are found and thus can and will vary based on the location of the context.

We will later see how Clifford Geertz notes that social inquiry such as this research creates an “undrawable line” between social reality and the study of it. This idea has been previously suggested by John Dewey when he writes that these entities are, in fact, separate and while complete objectivity may be impossible when observing or inquiring about it, there are implications to raising issues. He writes,

In social inquiry, genuine problems are set only by actual situations which themselves are conflicting and confused. Social conflicts and confusions exist in fact before problems for inquiry exist. The latter are intellectualizations in inquiry of these “practical” troubles and difficulties. The intellectual determinations can be tested and warranted only by doing something about the problematic existential situations out of which they arise, so as to transform it in the direction of an ordered situation (Dewey, 1973, p. 408).

As this current research later offers implications and recommendations, an effort is made to provide the “direction of an ordered situation” that Dewey mentions. Further, this study posits the cultural and social situations as potentially problematic. To better understand them is to take initial steps to remedy potential detrimental effects of them. Pennycook sees this type of inquiry as “part of social critique and transformation” (Pennycook, 2001, p. 6). Inquiry such as this current study seeks to raise, as Pennycook (2001) continues “more critical questions to do with access, power, disparity, desire, difference and resistance...and insists on an historical understanding of how social relations came to be the way they are” (p. 6).

Chapter 2 has provided the historical understanding, to better understand the data derived from the participants, an interpretive approach is taken with consideration to the following in mind. The current research’s data are qualitative, which has been defined by Miles & Huberman (1994, p. 5-8) and summarized by Perry (2008) using these points. Qualitative data are,

- *in natural settings*
- *in concentrated contact over time*
- *holistic—“systematic, encompassing, integrated”*
- *from deep inside the situation with preconceived notions held in check,*
- *presented by the researcher who is the “main ‘measurement device,’”*
- *used to analyze patterns, comparisons, and contrasts,*

- *with interpretations constrained by theoretical interests and/or “internal consistency,” and*
- *consisting of mainly verbal data* (Perry F. , 2008, p. 76).

The data collected were through structured interviews and focus groups. These interviews were expected to produce in-depth responses such as anecdotes, examples, exceptions and a depiction of the social reality of the experiences of the participants. This was in an effort to construct “culturally derived and historically situated interpretations of the social life world” which can most effectively be collected through qualitative data such as interviews (Crotty M. , 1998, p. 67). In addition, interview items were constructed in a way to give me as the researcher as well as the reader a clearer sense of perceived stages of Bennett’s DMIS as well as other links to the literature (i.e. consistency or lack thereof to findings by Sawir [2011], Chapman et. al [2014] and others). This information is necessary to draw distinctions of cultural elements that exist not only between the faculty participants themselves but also the faculty participants and the students. As an interpretivist, I am not concerned with objective truth but rather, concerned with the truth through the lens of the participants (Burns, 2000). Crotty’s support of an interpretivist, qualitative methodology is echoed by Denzin (1978) who notes,

Only through dialogue can one become aware of the perceptions, feelings and attitudes of others and interpret their meanings and intent (p.101).

I found that as a researcher, it seemed only ethical that I approach each interview with a subjective approach and resist the urge to attempt to separate myself from my own human, ethnocentric tendencies as someone who might have a different cultural point of view (Crotty M. , 1998). Considering the interpretivist position of this research, the findings and results gathered themselves can be combined and complemented by my own experience in such a manner as to create a clearer and well-rounded understanding of what is actually happening in the classrooms. As Moustakas (1994) tells us,

From the perspective of transcendental philosophy, all objects of knowledge must conform to experience. Knowledge of objects resides in the subjective sources of the self (p.119).

The constructivist relationship between the teaching faculty members and the students is one with which we make sense of the phenomena. We live among the dynamics of them and thus the impossibility of the participants or I as the researcher, to remove ourselves from these phenomena, is something we share. As a result, the idealistic notion of complete objectivity in this research and the separation of myself from the phenomena was an impossibility. I wished to learn more. I wished through research and collection of qualitative data, to have an exploratory and engaging process that enabled me to know myself within the experience being investigated.

Ultimately both personal and social knowledge are needed to arrive at valid understandings of reality, I must first be attuned to my own being, thinking and choosing before I relate to others' thoughts, understandings and choices. I must arrive at my own sense of nature and meaning of something, make my own decision regarding its truth and value before I consider the point of view of others (Moustakas, 1994, p. 121).

An essential reason for undertaking this study is to know and understand if my lived experience of teaching Emirati students was shared amongst my colleagues yet at the same time to work within an open perspective in which different perspectives and findings would emerge.

4.3 Research Methodology

The qualitative design of this research is divided into two parts, the interviews which were conducted with the faculty members and the focus groups conducted with the students. The teaching faculty members were interviewed in a structured format for a variety of reasons. First, the interview format was chosen in an effort for the participants to discuss interpretations of their teaching experiences and express how they regard situations from their own perspective. Members of the teaching faculty are also the international participants, which this study seeks to explore the perceptions, effects and experiences of. The participants come from culturally diverse backgrounds. An example of this would be that some of the participants are from cultures which

Hofstede characterizes as more Individualist while others come cultures which are characterized as Collectivist (Hofstede, 1980). Due to the variety of length of experience, culture of origin, age and previous locations of teaching experience, the decision was made to collect this qualitative data individually in one-on-one interviews.

The following from Moustakas (1994) was considered during the planning, approaching and conducting of the interviews,

The interview involves an informal, interactive process and utilizes open-ended comments and questions. Although the primary researcher may in advance develop a series of questions aimed at evoking a comprehensive account of the person's experience of the phenomenon, these are varied, altered or are not used at all when [the participant] shares the full story of his or her experience of the question (p. 134).

The open-endedness of the interviews was in hopes of procuring anecdotes, experiences, specific instances and stories which would exemplify their perceived stages and development of intercultural competence for later analysis. It also provided space for spontaneity in their responses that might further provide insight into each response. Additionally, this allowed for me as the researcher to press for more complete responses, ask for clarification and further explanation. As a result, the structured set of question items were, at times, followed up with additional items of inquiry as points arose, clarification was needed and tangents avoided.

The interviews question items and order were the same in each interview (See *Appendix A*). This uniformity of the question items and their order were designed to produce comparable answers across the participants and to facilitate organization (Cohen, Manion, & Morrison, 2010). I offered a uniform set of structured question items to elicit a complete, comparable set of data which could be analyzed and interpreted. However, as seen in the sample transcripts in the Appendices, some question items were skipped as responses and data were provided to these items in previous questions.

Tuckman (1992) lays out 4 major purposes of such standard open-ended interviews which are to first, find out what is in the persons head; second, to find out what the person knows (knowledge); third, to find out what the person likes or dislikes (preferences); and fourth to find out what the person thinks (perspective). These four points are especially crucial when discussing knowledge of, adherence to or deviation from official institutional policy regarding issues such as attendance, late-submission, plagiarism, frequency of group vs. individual projects and frequency and approach to negotiation of marks.

Students were interviewed (See *Appendix A*) in focus groups in attempt to allow group discussions and interaction to develop as well as a range of responses (Watts & Ebbut, 1987). The student participants in each focus group had been together for over 2 years, have had the same teachers and courses. As institutional practice dictates, they have been on the same academic journey together. This type of data collection also allows participants of the group to cross-check responses, contribute additional points, clarify or argue responses which leads to a more complete and reliable record of

data (Arksey & Knight, 1999). The focus group format also allowed for a comfortable and relaxed atmosphere among the student participants which lessened the feeling of interrogation among them. I encouraged the student participants to speak freely, build upon or counterpoint the responses of their fellow classmates.

Furthermore, the focus group interviews were conducted solely in English to native Arabic speaking students which allowed for student participants to help each other in translation of words or points they wished to express which would not have been possible with individual interviews. In addition to this, a fellow Arabic-speaking colleague (non-participant) was present in all of the focus groups to offer translation if needed. It should be noted however that this external translator was not needed throughout any of the focus groups. The precaution was made, however, to negate any possible effects on the credibility and ensure the reliability of the data.

4.3.1 Research Instruments

The research instruments are two groups of question items, one for the one-on-one interviews with faculty members and another for the students in focus groups (See *Appendix A*). The questions were designed to receive responses to issues and research questions of this study (See *Section 1.4*). For example, I wished to learn how and how often each faculty member adhered to institutional policy, therefore question item #18: “*How do you deal with students submitting work late?*” was posed. Furthermore, I wished to discover what faculty perceptions of their lived experience were in working in a multicultural environment and how this affected their preparation for classes, team membership and other factors. Question items #4 and #5 (See *Appendix*

A) asked for the advantages and disadvantages of such from both their own work and the perceptions of the effect on the students' experiences.

Efforts were made to avoid pitfalls in the collection of data. For example, I hoped to avoid using 'loaded' questions with pejorative overtones (Cohen, Manion, & Morrison, 2010). I did not want the participants to simply agree with my point of view but rather wanted to create items which drew reflection from each participant to find if their experiences run parallel or are dissimilar to my own and other participants. The items were designed to avoid extreme rating scales such as 'always', 'never' or 'totally' (Cohen, Manion, & Morrison, 2010). For example, when questioning attendance taking practices of teachers, instead of asking "*Do you always take attendance at the beginning of class?*". I preferred to ask "*How do you take attendance?*". This open-endedness gave the participant opportunities to account for exceptions when their practices may have fallen out of line with that of institutional policy.

Wording of questions differed between those posed to faculty and to those posed to students. I wrote items for students which had more clear and simple language involved considering these students are being interviewed in their second language (Cohen, Manion, & Morrison, 2010).

The questions for both faculty and for students were sequenced to promote a level of comfort and ease with both parties, often asking absolute and quantifiable questions first such as "*How long have you studied/taught at this institution?*" and "*What other countries have you taught in?*", to questions with possibilities of a more varied response such as "*What countries have your teachers come from?*" to very open-ended

and varied questions such as “*How has the international teaching faculty at this institution affected your education?*”. This was done to build up the comfort and confidence in the participants as well as their motivation to give more complete and robust responses (Cohen, Manion, & Morrison, 2010).

4.4 Data Collection Methods

Qualitative data for this study were collected from the Academic Semester Break in February 2014 to the end of the semester in June 2014 from both faculty and students. The methodical choice to employ interviews to collect data (as opposed to questionnaires or observations) is that data collection through the medium of interviews offers the richest data in that the researcher is afforded the space to investigate, probe and maneuver within the collection of the data should they need clarification, expansion or exemplification (Perry F. , 2008). Flexibility in interviews is noted by Nunan (1992) as a great advantage to such data collection, however in the same breath he notes the danger in asymmetrical power relationships that exists in such a medium of data collection stating that the control the interviewer has over the interviewee in the direction of the exchange leads inevitably to an “inequitable relationship” (p.150). A strategy to overcome this was to verbally allow my participants to ask me any questions and actively engage in a discussion of the question items when they arose.

All interviews were conducted off-campus either in participants’ homes or coffee shops near their residence. The time frame for faculty interviews was optimal due to the quiescent point of classes and final exams. However, scheduling a time became a

challenge as many faculty members' marking for the previous semester were often done at differing times depending on the academic department the participant worked in. Similarly, focus groups with students were conducted off-campus. One-on-one interviews with faculty members ranged from 30 to 90 minutes while the focus groups and discussions that followed lasted 45 to 90 minutes as digressions and expansions were made.

Firstly, I prepared a one-page Statement of Purpose (*See Appendix B*) regarding the research and sent it to all faculty participants with an invitation to be interviewed at a place and time of their convenience. This was also accompanied by the question items (*See Appendix A*) save for spontaneous follow-up questions which sometimes arose. It was made clear that I wished to conduct interviews with teaching faculty with a range of experience teaching Emirati students (male or female) and was looking for a diverse range of native cultures to have as participants.

Before each interview, I had a brief meeting with each participant in which we went over and discussed the University of Exeter Consent Form (*See Appendix C*) and the ethical considerations that I would give (*See Section 4.8*). Included in this, I promulgated the fact that none of the responses and data, as a whole would be given to or able to be accessed by our institution. Further to the Statement of Purpose, I explained my rationale for the study verbally as well as the nature of my inquiry. I, then stated that the sharing of the participants' own experiences would lead me to a greater understanding of this phenomenon. All of this was done however, while abstaining from making my own suppositions to the participant.

It should be noted here that as seen in *Appendix A*, the question items for faculty members and students were different. While I wished to make inquiries about the same themes to each separate group in order to receive comparable data, the reason for differing questions was due to an obvious difference in perspective both of administration of education on the part of the faculty members and the reception of education by the students. Mason (2002) argues this integrated approach is key to combine perspectives to allow the data to complement each other and create a clearer picture of the overall phenomena of research questions.

Faculty interviews were conducted with what Carpsecken (1996) calls low-interference in which the responses often took a life of their own and I, as the active listener, often allowed the participants space for tangential rambling (Carpsecken, 1996). Subjective follow-up items were included at times and differed with each faculty interview. For instance, when a participant offered a response which was in contrast to my own experience, I sought deeper clarification as to the rationale for the point of view and how my own practice or experience might have been different. This occurred more often in certain participants than others due mostly to the precision or vagueness of responses.

However, in the students' focus group, I found these tangents which were natural were often not useful and at times as the focus groups were dominated by one or two students. As previously mentioned, I wished to conduct focus groups with levels of comfort in which students were encouraged to speak freely. However in doing so, I found that some guidance was necessary at times. Therefore, I felt the need to conduct a more directed session to keep the students on track and exact data related to the

inquiry at hand as well as ensuring participation from all focus group members. For example, when the students were asked about their experience with non-Arabic speaking teachers, the responses were varied as some participants had gone to private secondary schools in which they had been taught by native English-speaking teachers while others had not. The discussion suddenly turned to which school each member had gone to and who the administration was, location and perceived ease of courses which had little to do with my research. As a result and in the interest of time, I had to, at times, temper the comfortable atmosphere of the focus groups with necessity of addressing the question items as fully as possible.

4.5 Participants of the Research

4.5.1 Faculty Participants

Of the 20 invitations sent out to potential participants, 11 agreed to take part. It should be noted that the 9 who declined to take part communicated to me that they preferred to remain reticent, despite my assurances of confidentiality, for fear of institutional discovery of their noncompliance to policy that might incriminate them.

Table 4.A lists the Faculty participants, pseudonym, true country of origin and true length of service, all of which were agreed upon to be presented in this study.

Table 4.A Participant Information

Participant Pseudonym	Country of Origin	Years at the U of E
Ghasoub	Palestine	20
Tariq	Egypt	19
Sarah	Wales	15
Samira	Lebanon	12
Murphy	England	12
Tony	United States	9
Carry	Canada	9
Yasmin	Turkey	8
Andrew	Canada	6
Abdulrazak	Algeria	2
Hanna	England	2

Teaching faculty participating in this study all live in Dubai and teach at either Dubai Men's Campus or Dubai Women's Campus of the U of E. The campuses are separate and in different neighborhoods of Dubai. Although the university often refers to these institutions as the "Dubai Campuses" with a Women's Campus and a Men's Campus, faculty members are typically under contract and teach at one campus exclusively. As mandated by hiring and accreditation procedures, each faculty member possesses a Master's degree and has a minimum of 10 years teaching experience. Their fields of expertise vary but many of the faculty members teach English in one form

or another whether it be in the Foundations program where more orthographical and grammatical skills in English are the focus with the ultimate goal of achieving an overall band score of 5.0 (combined Reading, Writing, Listening and Speaking bands) or English for Academic Purposes courses in the Bachelor's Program. It should be noted that the student participants of this study are not in the Foundations program and therefore have already exceeded the required 5.0 IELTS band to enter the Bachelor's Program. Therefore the student participants are products of the program which some of the teaching faculty participants teach in. Further information as to the IELTS band of the participants can be found in Section 4.4.2.

The participants were selected carefully to ensure that they came from cultures, which were internationally diverse. For example, I felt my results would be skewed if all of my participants came from countries which Hofstede characterized as Individualist. The aim of this study is to find the effects of an international teaching faculty on Emirati students, therefore I sought participants from various regions and cultures of the world to offer possible distinctions in perspective based on their responses.

Two more aspects of this research should here be noted. Firstly, all faculty participants possess a native or near-native level of English. Secondly, I reiterate that as a result of a sensitivity of the line of inquiry and coupled with the potential admission of noncompliance to institutional policy, 9 invited participants declined to take part in this research. Similar non-participation occurred in Chapman et al.'s (2014) study. Considering this, I was forced to seek out additional participants who I had not initially invited to ensure the aforementioned balance.

4.5.2 Student Participants

All student participants are current students and are of Emirati citizenship. There were three focus groups in total with four to six members each. Data were collected from two focus groups from Dubai Men's Campus and one from Dubai Women's Campus. The reason for the imbalance was a simple matter of accessibility. Cultural practices of men and women meeting outside of professional settings are rare in the UAE. Rationale for interview locations is addressed in Section 4.8. Many of my potential female participants responded to invitations to meet for research purposes with reluctance. Due to this, I was not able to have access outside the university to as many female participants as males. Only 5 of the 15 participants were female.

The students are all in the Bachelor's program with varying majors and are aged from 19-24 years. They are Year 3 students however, some of the student participants have been in the university's system for more than three years, having previously completed the Foundations program. They have been taking Bachelor's degree courses, exclusively in English for over 2 years. The student participants have all had a wide variety of nationalities teaching them throughout their academic careers.

The students were chosen by me based on previous academic experience with them. The female students were in courses I taught in the previous academic year, the males were my students in the previous semester. The selection of inviting former students to participate in this study was due to the levels of rapport I had established with them. Having a familiarity with the students allowed me to select students which I believed would give the most complete and rich responses. Another reason for this is

the simple fact that blindly asking participants who did not know me to reveal details their lived educational experience would be not only an awkward exercise but also, I believe lead to responses which could be met with possible distrust on the part of the participants. Other factors considered were the levels of English of potential participants, potential clarity of data that I would collect, previous academic record and off-campus accessibility. Specifically, I chose student participants which I believed would have the linguistic ability to express clear ideas in more than simple or basic English. The student participants all had scored between 6.5 - 8.0 on the IELTS before entering the Bachelor's program which is on the high end of students at this point in their academic career at the U of E. I also wanted to choose participants who would take the study seriously and offer substantive and thoughtful responses. I wanted deep and rich data that would reflect the lived experience of these students within the system of education they live daily. These students are all Muslims and all Emirati.

4.6 Piloting of the Interviews

4.6.1 Faculty

Much of the changes in the interview items in terms of wording and sequencing were made after the piloting of the interview. The participant of the pilot interview for faculty is a former colleague of mine. This participant and I had spent a number of years on the same team, teaching the same courses. He and I had had many conversations about such topics and I was relatively confident as to the responses I would get from him. This assumption on my part led to writing questions which now

look to be leading and loaded. For example, he and I were under the supervision of the same, certain individual who had a reputation of altering teachers' marks for students to account for any ambiguity. If by the end of a semester, a student stood at 57-59%, the supervisor would instruct us to amend the marks to either pass the student or to make the final mark further from the required 60% to pass the course. I found myself leading this participant to state as such without regard to allowing this data and other responses to emerge organically. This forced me to revisit my questions items.

However, I found that further follow up questions were necessary as the wording of my questions lacked clarity in what I was looking to uncover. An example of this would be items that I had prepared were more close-ended to which a simple yes or no response was given. Further inquiry was needed which led to the inclusion of such in *Appendix A*. In general, I found that interview items were best left to be given in small quantities and chunks which could be answered and followed up completely. Initial items were cumbersome and I found that certain elements of them were missed when given in bulk form.

4.6.2 Students

The pilot of the student focus group was conducted with 5 male students of the Dubai Men's Campus of the U of E. This piloting led me to realize certain challenges that I had anticipated and others I had not considered. First and foremost, I found that the participants, all male in this case, were very enthusiastic to share their views, experiences and perceptions to these question items and often interrupted, talked over each other and spoke out of turn. This made transcribing the data a challenge. Early in

the pilot interview, I designated each participant with a number which I later changed to their pseudonym. As I asked each question, I made sure to denote the number of the participant who was speaking. For example, I would ask “#2, *why do you think U of E has an international teaching faculty?*”, followed by “Ok, #3, *what are your views on the reasons why U of E has an international faculty?*”. I felt the need to repeat the question item with the address of each participant to ensure the item was precisely addressed.

Another issue which I sensed early in the pilot focus group was that I felt my participants were giving stock responses which were what they thought I wanted to hear. For example, often Participant #4 would simply agree with what Participant #3 had said. This led me to inquire further as to specific examples they had experienced or to ask them to respond in different words to add clarity to their response. Later in the pilot interview and in all other focus groups, I mentioned that one caveat to keep in mind was that disagreement and debate were welcomed which I found led to a wider variety of perceptions and responses. Further, I asked participants not simply to share the experiences of practices they had had in my classes but to encourage them to discuss the variety of practices that other teaching faculty had utilized in their classes. What was found was differing practices from class to class, teacher to teacher. This will be discussed further in Chapter 5.

4.7 Coding of the Data

Colaizzi’s (1978) method was used in analyzing transcripts of participants’ interviews. Following this method, all transcripts from the interviews were read several

times to grasp the general and specific feelings of them. From each transcript, significant words, phrases and sentences were highlighted that spoke directly to the lived experiences of both the teachers and students regarding the dynamics that exist of an international teaching faculty educating a monocultural student population. These words, phrases and utterances were noted. After listening to and transcribing the interviews, further useful data became clear. Interpreted meanings were then formulated from the significant statements. The interpretations were then grouped into themes which emerged from the review of participants' responses and transcripts. The results were then integrated into a detailed description of the aforementioned experiences.

Successful research often contains efforts to 'code' the data to create a workable epoch from which to derive 'essences' (Creswell, 1998). The data referred to here are both the data from the students and the data from the faculty members which were analyzed separately yet with each other in close reach for comparison. This was done due to the fact that the question items between faculty and students were different yet explored similar themes. Often times the students' responses reflected practices and themes that emerged from the data collected by faculty and vice versa.

In addition to this, Polkinghorne (1989) states that there are certain benefits to coding themes of one's data. He states that such coding "does not do away with personal predispositions, although it does provide the researcher some protection against inadvertently imposing his or her own assumptions" (p. 43). Coding provided me numerical evidence in terms of frequency which strengthened the validity of the participants' responses which I present. For example, when choosing which responses

to include to the reader, coding with NVIVO allowed me to see visually how consistent each response was in relation to the entire group of participants. Quotations were selected based on their representativeness of the group as a whole so as to separate the variant nature of some responses from the more common ones.

The data were coded twice and coded through separate processes between the faculty interviews and the student interviews. Initial hard copies were coded as themes and sub-themes emerged. This was done by simple color-coded highlighting of responses of interest. I then referred to what codes NVIVO produced in terms of frequency of terms used in the data as well as under which question items certain terms were mentioned. I found deeper and more frequent instances of data appearing than I gathered at first with simple hard copies. This was a product of visually seeing synonymous responses which were processed and shown by NVIVO.

However, I also found that NVIVO took some word items out of context and coded, at times, inaccurately. For example, the mentioning of the word “difficulty” appeared in many reports I ran. NVIVO seemed to treat this at face value when in actuality some responses were transcribed as “lack of difficulty” or “having no difficulty” which presented the report contrary to the responses received (*See Appendix F*). Through a combination of both of these methods, I was able to gain a clearer understanding of my data. Subsequently, I grouped these data into working themes which will later become the five themes of the data analysis found in Table 5.B. No judgments were yet being made about the characteristics of the thoughts, feelings or other data from the participants at this stage.

Every effort was made to reserve my own preconceptions and biases from the participants prior to the interview. I wished to learn of the participants' own experiences with the phenomena without leading them in any way.

The following are the coded themes of the data as well as how they relate to the research questions presented in Chapter 1. As certain research questions mirror each other, they are denoted as data collected from faculty and students. Also included are sample quotations from the participants which exemplify the common sentiments of the group of participants.

Table 4.B Classification of Themes (Both Faculty & Students)

Research Question(s)	Themes	Sub-themes	Example Quotations
(Faculty) How do faculty members perceive the benefits and pitfalls of having an international teaching faculty?	Benefits of an International Teaching Faculty	<ul style="list-style-type: none"> ■ Exposure to varieties of English ■ Exposure of differing perspectives and philosophies ■ Competence for future work ■ Better working relationship and understanding of “the other” 	[From Faculty] “My students get exposed to multicultural backgrounds and thus many different points of view as well as different accents and uses of English”.
		<ul style="list-style-type: none"> ■ Preparation for a globalized society ■ Wider understanding of Emirati citizens (for 	[From a Student] “After we graduate, we are

<p>perceptions of the benefits an/or pitfalls of having an international teaching faculty at the U of E?</p>		<p>faculty)</p> <ul style="list-style-type: none"> ■ Wider understanding of other cultures (for students) 	<p>going to work in a multicultural place, so this prepares us for that”.</p>
	<p>Pitfalls of an International Teaching Faculty</p>	<ul style="list-style-type: none"> ■ Difficulty with varieties of English ■ Misunderstandings of culture & religion ■ Differing teachers’ expectations ■ Lower standards ■ Gender issues ■ Standardization issues among the faculty 	<p>[From Faculty] “I don’t think the students always see this diverse exposure as a good thing. I’ve found that I need to explain myself several times for everyone to understand my English”</p>
			<p>[From a Student] “I can’t understand my teachers and they do not know about me, my life or my responsibilities”.</p>

<p>(Faculty) Does the institution itself, adequately prepare new faculty for a international work environment? How does each faculty members' development, or lack thereof, of intercultural competence affect their teaching practice?</p> <p>(Students) What are students' perceptions of information which is communicated during their Orientation regarding the cultural and second</p>	<p>Preparedness for Phenomena / Perceived Levels of Intercultural Competence</p>	<ul style="list-style-type: none"> ■ Cultural Orientation for faculty ■ Lack of Arabic amongst faculty ■ Misunderstandings on both sides regarding each other's cultural norms ■ Understandings of Islam ■ Teacher expectations ■ Lack of information in varying teaching approaches and standards ■ Intercultural competence has been learned through experience 	<p>[From Faculty] "I'm surprised I'm still here. I made so many faux pas during my first couple years, I thought they'd fire me for sure. I've come a long way".</p> <p>[From a Student] "[The University] didn't tell us anything about our teachers. They just said that we need to manage our time. Having so many kinds of teachers was a shock at first. It's still a shock".</p>
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<p>language experience they are about to embark on? Do they feel they are interculturally competent? If so, what has made them so?</p>			
<p>(Faculty) What differences of ontology and epistemology exist between the international teaching faculty members at the U of E and their students and how are these addressed and resolved?</p>	<p>Social Stratification</p>	<ul style="list-style-type: none"> ■ Salary variance ■ Difference of faculty work ethic ■ Student perceptions of Western education practices ■ Student preference for varieties of English, religious backgrounds 	<p>[From a Student] “I wish I had all European teachers. They are more fun and teach in a better way. Also, I can discuss things with them. They’re just better”.</p>
	<p>Academic Accountability</p>	<ul style="list-style-type: none"> ■ Mismatch of academic values ■ Variance of academic rigor 	<p>[From Faculty] “If I instilled my American values on these Emirati</p>

<p>(Students) What differences have students experienced in different teachers' approaches to their courses in terms of course delivery, assessment, classroom management or anything else? What expectations do students have regarding being taught by faculty members of certain nationalities?</p>		<ul style="list-style-type: none"> ■ Student punctuality ■ Negotiation of marks ■ Plagiarism 	<p>students and had the same expectations and demands academically, everyone would fail. There wouldn't be a university here anymore".</p>
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I then began to look for linkages amongst and between all of these established themes in an effort to gain an understanding of how these themes were intertwined throughout the research (Bednall, 2006). During the interview process, many responses stood out to me, however a more careful examination of the transcripts showed that many of the differences of practice and perceptions surrounding the phenomenon of an international teaching faculty and a monocultural student population

amongst both of the students and the faculty participants were rooted in aspects of their native cultures, worldviews and ontologies. It was also clear that both faculty and students participants were at differing stages of Bennett's DMIS (Bennett, 1993). At times, I could look at the faculty members' length of service (*Table 4.A*) as a point of reference and make inferences as to why they were at certain stages, for example a newer faculty member being at an earlier stage of the DMIS. However, length of service was not always a consistent indicator for this particular scale.

It could be said that these discrepancies are aspects of teaching and learning that occur anywhere there are differing cultures of teaching and learning together. I believe this is magnified somewhat by the vast number of native cultures represented in the teaching faculty at U of E and perhaps even skewed further by the fact that only one national culture is represented in the student population.

Certain points of contention amongst the participants lent themselves to multiple themes throughout the research both on the parts of the teaching faculty and the student participants. An example of this is the differing perspectives of the mandate of English as a medium of instruction. Participants gave responses which indicated that the sole use of English in the students' education raised other cultural issues such as the disempowering of the students in their assignments, the doubling of the academic workload of the students in instances which they were asked to complete an academic exercise whilst negotiating the linguistic challenges that it also requires. Another linguistic example which was brought up by students and teachers both was that the use or non-use of Arabic by certain teachers had effects on course delivery.

4.8 Data Analysis

The data collected will be broken down in later chapters into themes and subthemes which the interview question items' responses hope to expose and are aligned with the fundamental research questions laid out in Section 1.4. When needed, I consulted with the participants again to see if what I found was valid. I further inspected the meanings of these key phrases for what they would reveal about the essential recurring features of the phenomena. Lastly, I drew these down to what Creswell (1998) calls "a tentative statement of the phenomenon using the features identified" (p. 254). In addition to this, the next chapter will also conclude with the perceived essence of the data that will focus on the common experience of the participants in order to forge a common understanding between the participants and my own notions of the question items (Creswell, 1998).

Two methods of analysis were used to code responses and reorganize recurring themes of them. Initially, all data were transcribed using Evernote and printed to allow me to highlight frequency of terms, variety of responses and to give me hard copies with which I prefer to work with. In addition to this, I copied and pasted the transcriptions into NVIVO to give alternative views of data. What was found was some of the question items elicited responses that covered multiple themes as can be seen in Appendix F and Appendix G. Also, with NVIVO, I reorganized the data to allow me to see not only the straight transcriptions, but also a view of seeing responses to specific question items side by side. For example, I wanted to see how each faculty participant responded to the item regarding classroom management. I simply ran an inquiry for each response regarding question item #20 and was able to analyze the variety of

responses. This was done for all of the question items however, follow-up questions varied with each participant.

Initially, the breakdown of similarities and differences in cultural values were addressed. Especially the responses to items regarding plagiarism and attendance taking offered levels of contrast which were evident when viewed side by side with NVIVO. In terms of the students, faculty members and potential cultural conflicts that may occur within the classroom, an examination of the effects of these differing perspectives will be also covered.

Next, I wished to explore the perceived levels of potential and actual challenges that exist in the classroom regarding both student and faculty intercultural competence. Included in this will be a discussion of the received Cultural Orientation program that faculty members were given upon their arrival to the UAE. Again, with NVIVO, I was able to view the data of both faculty responses to question item #9 and student responses to item #8.

After this, a look at the perceptions of both faculty and students regarding language use will uncover pertinent data relating to the themes of this research. Students' perceptions and preferences of different facets of multicultural education (i.e. varieties of English) were explored through analysis of responses to student question item #5. Their experience with a variety of teaching faculty from different regions of the world will be investigated and further analyzed in later chapters. In fact, potential conflicts with all issues will be looked at in an effort to gauge consistency to findings presented in Chapter 3.

Also explored will be the effects of external and historical facets mentioned in Chapter 2 and the implications they have on the education that is happening at the U of E. Included in this will be the perceived, if any, social stratification biases and any effects of diversity of the population of the country on perceptions of the students' teachers.

4.9 Ethical Considerations

Although no approval was sought or received from the University of the Emirates, Ethical Approval was given by the University of Exeter (*See Appendix D*) via the Ethical Approval Committee of the university. Besides the ethical considerations of the University of Exeter, additional caution and protection of data was given due to the circumstances regarding the lack of U of E approval and the forthcoming nature of, at times, perilous lines of questioning.

Once participants had agreed to participate in the study, they were given Consent Forms to sign (*See Appendix C*). Strict anonymity was at the forefront of all data collection and storage practice in this research. As mentioned, all data collection and interviews were conducted at a neutral location off-campus and the data was stored at my home, having never entered the university campus.

It is here I wish to address the choice or rather necessity of having all data collection done off-campus. The truth is I did not receive nor did I seek the U of E's approval for this research. To provide a bit of background for this methodological choice, I will state that the institution, the University of the Emirates can be

characterized as a very transient place with all parties being students, teaching faculty, administration and even support staff often leaving for one reason or another in short amounts of time. Although all teaching staff have renewable 3 year contracts, it is not uncommon for teaching faculty to be terminated immediately without any reason given. Furthermore, contracts are, at times, not renewed for reasons which may or may not be communicated to the teaching faculty. Thus, there is very much a 'Culture of Fear' surrounding those who work here. Changes often come down from the Ministry of Higher Education and at times, from even higher, the royal family. Due to this, there is a perceived constant state of change about the institution. Seeing as most expatriate teaching faculty have uprooted their lives, put their children into private primary and secondary schools here, many are on edge in terms of job security and therefore might be reluctant to divulge certain sensitive information in which their teaching practice may be at odds with institutional policy and procedures. As these very things are central to the inquiry of this research, it is no wonder participants may hesitate in providing data which may, in the eyes of the institution, incriminate them as wrongdoers of the educational policy.

On top of this reluctance on the parts of the participants to incriminate themselves, is the mandate from the institution that all approved research conducted on or about the University of the Emirates must be handed over for inspection. All research must become part of the academic library of the institution and all participants must be named. This, of course, would lead to my participants withholding any responses which might raise eyebrows or even endanger their job security. It is worthy to note here that the institution could be characterized as being very concerned with its

outward image. Certain responses, presented in research may be viewed as undermining institutional policy and practice.

The aim of the research and the question items, of course, was to procure valid data which I could then analyze. Having censored, incorrect data or even misrepresented information or unanswered questions would do me little good and addressing the research questions I have laid out. Therefore, the institution itself had no bearing on the development or conducting of the data collection in any way. The interviews and focus groups were done off-campus and no institutional facilities or equipment were used. Further to the confidentiality considerations, each participant and specifically each teaching faculty member interviewed were made aware of this lack of institutional approval and the assurance that their responses to the question items would never be shown to the institution and that all efforts to protect their anonymity would be made.

Although participants, both students and faculty members signed and wrote their full names on the University of Exeter Consent Form, at no point were their names recorded on audio during the interviews. Two copies of such University of Exeter Consent Form were signed, one retained by me and the other given to the participants for future reference of their rights. Participants' rights included the right to refuse their input into this study or its subsequent publication, that all information will be treated as confidential, and that there was no compulsion to participate or to divulge any information or responses. In other words, I made it clear to each that they did not have to answer any or all of the questions posed to them. Their participation was strictly

voluntary. My own contact information was given to the participants as well as the contact information of my doctoral supervisor.

4.10 Limitations of the Study

With only 11 teaching faculty participants and the 15 student participants, this study is limited in that perceptions and responses could have varied should a wider sample have been taken. Specifically, meeting with students in focus group off-campus provided challenges. As mentioned, female students meeting up with a male outside of familial supervision is, in most families unorthodox to prohibited. This affected the number of female student participants. Moreover, time constraints among both sets of participants caused some interviews to be inhibited, at times from a lengthy and prolonged interview experience. Such sessions might have produced deeper and more extensive anecdotal data to be analyzed. Ideally, an average interview would be more than 90 minutes, however due to the aforementioned factors, this was impossible.

This study explores the effects and perceptions of an international teaching faculty on a monocultural student population and as such it should be noted that these effects and perceptions are merely a snapshot of what exists in the United Arab Emirates at the time of writing. The UAE is a young country and has been in constant change since its humble beginnings so to say that the findings and data presented here will be applicable or relevant for all times further in the future, as with most research, would be irresponsible.

What is presented here is can be characterized only as the state of things at the U of E campuses in 2014. There was no effort to explore the possible differences of responses or participants at other institutions or other regions of the UAE which might have produced quite different results.

Additionally, the times are rapidly changing in the region of the world and no more so that in the progressive United Arab Emirates. Government initiatives such as Emiratization are sure to change and perhaps lessen the effects of an international teaching faculty as more Emiratis themselves are being encouraged to join teaching faculties across the nation.

Chapter 5 Data Analysis & Discussion

5.1 Introduction

This chapter will present data received through structured interviews conducted with 11 teaching faculty members and 3 separate focus groups with a total of 15 students at the Dubai campuses of the University of the Emirates between February 2014 and June 2014. Table 5.A presents the research questions and I will later show how these research questions are further broken down into themes. The three main research questions central to this study are divided between the perceptions of the faculty and those of the student participants.

Table 5.A – Research Questions

Themes	Faculty	Students
1) Benefits & Pitfalls of multiculturalism of the U of E	1A) How do faculty members perceive the benefits and pitfalls of having an international teaching faculty?	1B) What are students' perceptions of the benefits an/or pitfalls of having an international teaching faculty at the U of E?
2) Development of Intercultural Competence and	2A) Does the institution itself, adequately prepare new	2B) What are students' perceptions of information

<p>preparedness for multiculturalism of the U of E</p>	<p>faculty for an international work environment? How does each faculty members' development, or lack thereof, of intercultural competence affect their teaching practice?</p>	<p>which is communicated during Student Orientation regarding the cultural and second language experience they are about to embark on? Do they feel they are interculturally competent? If so, what has made them so?</p>
<p>3) Differences of ontology & epistemology at the U of E</p>	<p>3A) What differences of ontology and epistemology exist between the international teaching faculty members at the U of E and their students and how are these addressed and resolved?</p>	<p>3B) What differences have students experienced in different teachers' approaches to their courses in terms of course delivery, assessment, classroom management or anything else? What expectations do students have regarding being taught by faculty members of certain nationalities?</p>

5.2 Thematic Presentation of the Data

Based on the coding of the themes which emerged throughout the data collection, I will now present the qualitative data collected through the interviews both with students and faculty members. I will present the data including opposing viewpoints from differing participants in order to construct a coherent basis for analysis and discussion. As shown in *Table 5.B*, the data are sequenced according to the research question(s) and thus these will be presented first, followed the themes which exist under them. At times the responses were directly from specific question items however other themes' responses came from multiple question items.

Denoted in each response is the home country of each participant. As each teaching faculty member interviewed in this research is expatriate, the notations of "UAE" from a participant will thus mark the participant as a student. I, as the researcher, am presented in that dialogues as "R" and the participants are marked with their pseudonym and their true country of origin, as agreed to by each participant.

5.2.1 Research Question #1

5.2.1.1 Perceived Benefits of an International Teaching Faculty at the U of E

Faculty members and students were questioned regarding their perceptions of the international teaching faculty and its perceived benefits. Faculty members were asked to comment on both the dynamic that exists amongst themselves and also in relation to the Emirati students. Before the explicit question items were addressed, a brief discussion was had about what the term "multicultural" means. Most respondents,

both faculty and student cited difference of nationality and “surface” culture or the “tip of the iceberg” that Peterson (2004) and others have cited, these being observable elements of culture such as dress, music, food, etc. Others cited the differences of culture in ways akin to how Holliday (2005) describes it as a “social force which is evident wherever it emerges to be significant” (p. 23). In other words, some participants described elements of culture, which are under the surface, are less observable such as religious or ontological positions. Perhaps there is no more significant place where social forces can be evident than an educational setting where outcomes and assessment of academic competence are most crucial.

Participants were asked their views on the multiculturalism of the U of E. This question item can be found in Appendix A (Questions #3 and 4).

Carry, Canada: *Yes it is [multicultural]. Well, where we work, the teachers are from a variety of different countries not just Western countries we have teachers on our staff from China, from India, from Syria, from Palestine, from the Netherlands and so forth. So, I believe it is a multicultural place.*

Abdulrazak, Algeria: *At the faculty level, we have so many individuals from different backgrounds, from different ethnic backgrounds, different countries, different cultures. But we teach one culture of students, the locals.*

All faculty participants agreed and acknowledged the fact that the U of E could be considered multicultural which is representative of the demographic of the UAE as a whole. Many faculty participants cited the degree of multiculturalism as a difference from institutions where they had previously taught and how it has helped and been advantageous to their teaching practice. This recognition of differences provides evidence that faculty participants had at least gone beyond the first stage of Bennett's DMIS (Bennett M. , 1993). The acknowledgment of cultural difference, according to Bennett (1993) is a facet of intercultural sensitivity that only occurs in the second stage and beyond. Reaction to this difference differentiates the later stages.

These statements were shared by students who were asked student question item #2 (*See Appendix A*). These student participants differentiated the cultures of teachers from their secondary educational institution (both public and private) and the U of E. This is exemplified by the response from Abdullah.

Abdullah, UAE: *Yeah, of course. Here my IT teacher is from India, my Ethics teacher is from Britain, I had an IELTS teacher from China, Finance is from Syria. This is a very multicultural place. My teachers have always come from abroad, since primary school but here at U of E, there are so many cultures teaching me. Every class is different.*

Abdullah states the struggle that many students face here at U of E in negotiating the differences of “large cultures” that exist from class to class (Holliday, 2002). Each class, according to Abdullah and other participants are conducted with

differing levels of adherence to institutional policy, for example regarding attendance. This is evidenced in later responses and suggests that considering the 'culture' of the institutional policy, even smaller cultures exist and can vary depending on the teacher. In other words, how closely a teacher adheres to institutional policy in effect creates a different educational culture from classes with other teachers who may have a different practice. It is not only the organizational culture of the U of E, but the multitude of smaller cultures that can differ from class to class and faculty member to faculty member. Essentially, how Holliday (2002) defines it, the path of how far culture can be broken down and separated in smaller and smaller cultures may be infinite.

After this, further inquiry was made to find out what, if any were the perceived benefits of having such an international teaching faculty, student question #3 (*Appendix A*). Here, I wish to present the data from the students first as it pertains exclusively to their classroom experiences. The faculty responses deal both their classroom experiences and their perceptions of the workplace.

Abdullah, UAE: *Well, one benefit I had was that I could learn more about other cultures from my teachers, especially from Britain, Scotland, Ireland and these cultures. I also increased my language skills more than before. At the same time, I had to get used to their language, like the way they speak. It was difficult at first. One class I had a British teacher, which was hard anyway then I turned around and had an Indian for another class with a completely different way of speaking and communicating. I mean, one teacher could say one word and another teacher would use the same word with a different meaning. I had to learn what the word "hall" meant with different teachers. I thought it meant the same as corridor but*

sometimes it means classroom. So it was difficult to get used to them. I'm always having to translate what I learn in class to understand it.

The above response is consistent with other responses from students in saying that the international teaching faculty they had been educated by presented benefits and also challenges to them in terms of language. Responses regarding these challenges reflected what was found in the literature as to the compounding of language and subject matter as elements of education that made their learning especially arduous to grasp and completely understand (DeCapua & Wintergerst, 2004). What Abdullah mentions above is an example of simple difference of varieties of English. However, when deeper conceptual instances of English interfering with their understanding of subject matter exist, DeCapua & Wintergerst's (2004) points become clear as they suggest "Nonnative speakers may be unaware of nuances and subtleties of varieties of English and thus misinterpretations in the pragmatic transfer are likely to occur particularly when learning new concepts" (p. 255).

Students also suggested the multiculturalism present in their education has also affected their sense of identity, especially in regards to language. As Yousef states,

Yousef, UAE: *I feel I'm more of a citizen of world now, not only a citizen of the UAE. I couldn't be that without the ability to speak English.*

While most responded that they felt the bicultural and bilingual skills that they will finish their education with will help them in their future lives, these are sentiments which echo what Moya (2009) has said that these “evolving products” of identity will continue to affect not only the students’ own sense of identity but also how the students are identified by outside communities (p. 45).

A general sense of gratitude and appreciation came from the student participants when posed this question. However most students, as Abdullah’s response shows, were quick to touch on the other side of this, being the pitfalls of such multiculturalism. Students often responded plainly and explicitly that studying their subject matter in English as a complement to their education was something that they only appreciated on the other side of mental labor. This indicates that some students feel that doing their higher education studies in a second language is something that linguistically they were not prepared for. Further interpretation in this chapter suggests additional cultural elements are aspects of the learning environment which pose challenges to students as well.

Interestingly, the participant Jamila had a different take on the experience of having an international teaching faculty which will be explored further in later themes.

Jamila, UAE: *From my experience, I haven’t seen or had any benefits from having teachers from other cultures. For me, it just makes my studies and my life harder. Just give us all British or all American, or all Arabic that way we know the way the class will be, the way the language will be.*

This compounding of content and language was deemed unnecessary by Jamila who seemed more concerned with the content and concepts of her major (Electrical Engineering) than with the linguistic obstacles which she noted were constantly in her way. Some students responded that this was simply too much to take in in terms of academic concepts through a second language which they had to then decipher. As Saif states,

Saif, UAE: *Sometimes, I find it hard to understand everyone. Like, you think you know but actually, you don't really get what they just said. It's hard for me to learn, always guessing.*

Faculty members had differing perceptions of the benefits of an international faculty both in terms of student outcomes and of what their lived experience is and has been in terms of working with international colleagues. Faculty question #4 (*Appendix A*) was addressed to each participant.

Here it is evidenced by the data that the differences of faculty members' perceptions are not things that are always present in the eyes of the students. Students often noted the differences in how teachers conduct their classes while faculty members often cited the differences in the day-to-day-activities in the workplace as what primarily comes to mind when questioned about the phenomena. An example is offered by Tariq,

Tariq, Egypt: *I have a problem shaking hands with female colleagues. This is a cultural issue, it's religious actually, you know. The way we all communicate in meetings can also be different, some are direct and others indirect.*

This difference of perception between the teaching faculty and the students could be due mostly to the fact that teachers are often not aware that other teachers may conduct their classes differently. When asked about multiculturalism, teachers often reflect on their working environment with different cultures whereas this is the everyday lived reality of the students multiple times a day in a classroom context.

Samira, Lebanon: *We can learn from each other different ways of doing things, conducting our classes and managing our duties. I had the pleasure of observing some of my colleagues from America last semester and found their styles of teaching completely different from mine. I took a few pages from their way of doing things. It helps us all to gain a better perspective.*

The response from Samira was especially telling that teachers can be open and willing to learn new approaches than simply the approach of 'teach as you were taught'. According to Samira, new approaches can be expected to grow and develop amongst the teachers as time and service go on in this teaching context. Considering contentions made by Glowacki-Dudka & Treff (2011) as well as Diallo (2014) that teachers in such an international context conduct their classes in ways and with

methods native to their own ways of studying, Samira might agree that to say teachers do this exclusively, might be selling us all short. These contentions leave no room for teachers to alter, add to or amend their approaches, which is what many of us do and is evidenced by Samira's response (Moore-Jones, 2014).

Participant Carry has a different point of view.

***Carry, Canada:** Uh, well, I guess it is [beneficial] but I think as the faculty are multicultural, that's who the U of E could get to do the job; it's who they could get to live and work here. To be honest, I'm not sure if they had the students' interests in mind first.*

The complexity and cultural diversity of teaching staff may, according to Carry, be a byproduct of other necessities on the parts of both the Ministry of Higher Education and the teachers themselves. He suggests it is not by design to benefit the students. In other words, the multiculturalism that the U of E and other institutions employ, according to Carry, could be the consequence of recruiting in a wide variety of regions of the world, amongst a wide variety of cultures to ensure retaining the required number of staff. While this may be perceived as a benefit and an initiative to expose Emirati students to a variety of cultures in their education, Carry seems to think faculty retention may be the actual motivation of such recruiting.

I believe the UAE and the multiculturalism is something that I personally embrace and learn from yet the same assumption cannot be made of every individual working and living here. Some find it difficult as factors such as the heat, perceived extensive bureaucracy, ever-presence of a foreign, religious ideology and general uncertainty of job status are things, which can make living and working Dubai, a struggle. Sarah states,

Sarah, Wales: *[Expatriate teachers] have given up a lot to be here.*

Thank God we have a good amount of time off; otherwise I don't think I could handle it.

Noted responses regarding the benefits of having an international teaching faculty is that the exposure the students receive to differing epistemologies, teaching practices and varieties of English is expected to produce more well-rounded graduates in terms of cultural and linguistic duality. However, as mentioned by Carry earlier, the students' best interests may not have been in mind and one could argue that failure to amend and alter one's teaching approach and to commit to and rely solely on one's own idea of how teaching and learning work is to impose an educational ideology on another culture. It also rejects what Moore-Jones (2014) states in that changing and altering one's own teaching approach based on the culture in which one teaching is beneficial to both the teacher and the student as a vehicle to promote intercultural competence. To him, one cannot rely solely on models and styles of teaching that one was educated in

and has previously taught but rather adjustment of approach is necessary to conduct effective and successful teaching (Moore-Jones, 2014).

5.2.1.2 Perceived Pitfalls of an International Teaching Faculty at the U of E

I begin this section with the responses from the teaching faculty. Faculty question #5 (See Appendix A) explored challenges present in the teachers' lived experience and were at times followed up for expansion, clarification and examples. Regarding the challenges of such an international teaching faculty, Andrew comments,

***Andrew, Canada:** Yeah, I think it's probably more likely that you'll have more misunderstandings between the students and yourself, between colleagues from a different culture and yourself. You know, it's a tough job, it's stressful and people have different ideas about how to do their jobs and how to handle things. I mean, normally in teaching you're pretty independent but when there's a push to standardize things, it can get messy. You might be working with an older colleague from a hierarchical society which expects you to blindly follow his or her way and since you're younger, it's ok for them to tell you what to do and that doesn't always go over very well.*

Here Andrew speaks directly to how the differences of worldview can and do cause conflict in the lives of the teaching faculty. Power relationships in differing

cultures which value or devalue such caste systems are often dynamics with which expatriate employees in multicultural work environments struggle and can lead to intercultural conflict (Earley, Ang, & Tan, 2006).

In the example that Andrew gives, the variable of age affects the relationship and thus the “the economy of power” between himself and his rhetorical example (Foucault, 1980). This mismatch of cultural values tends, according to Andrew, to cause problems in the difference of professional expectations and willingness to work together.

Hanna’s response seems less than optimistic about the prospect of having such diverse worldviews in a teaching faculty.

Hanna, England: *If we were a homogeneous group of educators who had all been trained, you know, in the same country, we would all be able to say that we’ve all got a good idea of what assessment is and what it should consist of, what rubrics and scales are used and be fairly confident. It’s ludicrous to think we all [at the U of E] have the same ideas about assessments.*

From her response, it seems Hanna might well agree with the previous comment by Jamila in stating that should all things be equal in epistemology or even worldview, things might run smoother where all parties involved, both students and teachers were on the same page in terms of academic expectations and accountability. This also echoes sentiments made by Byram (1997) in that general epistemological differences

among international faculty members might be the largest divergent variable which leads to potential conflict not only between the faculty and the students but between the faculty members themselves.

Yasmin indicates that teacher autonomy is often the key to resolving such disputes among team members which may have differing points of view.

Yasmin, Turkey: *I've found that when we do get together and discuss things like assessments, curriculum and ways of teaching, there is often debate about how to do things. I've noticed there are two results from sessions such like these. One, we often argue about what should or could be done, weighing of assessments, format of assessments, ordering of material. And two, when there is no or little debate, it is understood that we are all going to do our own thing anyway. Actually, this happens a lot so what the students find is that what I'm doing in my class may be different from what other students are doing in different sections of the same course.*

Yasmin volunteers information here regarding common practice among the international teaching faculty. As she mentions, it is often hard for all parties to agree on common guidelines, rubrics and standards for assessment. This could be due to the fact that we, as can be seen throughout the data, bring our own cultural assumptions and practices into our working environment as in our case, our classrooms. As pointed out by Glowacki-Dudka & Treff (2011), being aware of this is a crucial step to coming to a cultural consensus and becoming interculturally competent. However, when this

seems to be bring more trouble and hardship than is needed, faculty members often “do their own thing” as Yasmin states and classes are conducted differently from section to section.

Sarah also believes there is variance in teaching styles and language. On top of what Yasmin mentions about how international team dynamics and decision translate into what happens in the classroom. Sarah also points to the differing expectations and outcomes of the courses that international team members have.

Sarah, Wales: *I think the differences of [English] dialects have effects [on students] and also students have a variety of teaching styles that students have to contend with. But I also think that because of the way we've been taught, there's also an influence on our instinctive teaching style. Obviously, culture has a lot to do with teaching styles as well. And it's difficult for students, having been taught in many different ways by different teachers at the same time and also having different expectations from the teachers. Not only that, but the skills and the types of knowledge that we are hoping students will develop, I think are also different.*

Sarah cites more challenges in the diversity of cultures of academia. While Yasmin points to differences in how teachers conducted their classes, Sarah takes a step back from this in saying that our differing varieties of English as well as differing expectations of students often inform our practice and thus lead to even further divergence in what the students may experience in the classroom.

When asked if an international teaching faculty presents any challenges to the faculty or to Emirati students' education, an Algerian participant had a more optimistic view of the phenomena. While seemingly dismissing the direct question, he states,

Abdulrazak, Algeria: *Not really, no. Especially because most of us here are mature really. We understand the politics, the geopolitical situations of each other's home so I don't think we get to that area where we have a struggle, culturally. Maybe at the beginning, you'll find someone who's, you know, never been abroad, you might see some culture shock but after that, they'll pick themselves up and so on so no, I think it's mostly a positive thing.*

R: *Do you think the students have any problems because of this?*

They shouldn't see it as a problem. They should see it as an opportunity to basically know about other cultures. I mean, they see that on TV, they see it in Dubai Mall, they should see it in class as well.

Responses from other participants stated that notions such as Abdulrazak's are utopian and that the multicultural environment has its definite challenges. I know that when I first began teaching in the UAE, I thought it a wonderful place to be with rich opportunity to learn and grow both as an educator and a culturist. After living and working for several years here, I tend to agree with my more veteran participants that intercultural competence is something which may include altering or changing your approach and expectations in teaching. Although most participants tend to agree with

Glowacki-Dudka & Treff (2011) that certain cultural assumptions and practices from our own native education experience find their way in our own practice here in the UAE, remaining strict and stubborn to such epistemologies and practices could hinder one's cultural exploration and adaptation. More importantly, imposing one's native educational culture's practice without consideration of the target culture impedes one's ability to create a negotiated 3rd cultural space could be argued to be considered cultural imperialism in education. Kramsch (2005) notes that "distancing one's self from one's own cultural viewpoint" is crucial to the empathy required to explore the 3rd cultural space (p. 30). Failure to do so can lead to the imposition and even imperialism Said (1993) warns us of when he states "At some very basic level, imperialism means thinking about, settling on and controlling a culture you do not possess, without considering the culture who does possess it" (p. 7). Further, failure to consider native cultures restricts us as expatriates and educators from realizing the "sudden grasp of difference" that this space provides and thus is necessary for the later stages of Bennett's DMIS (Kramsch, 2005, p.30; Said 1993; Bennett 1993).

Throughout the various responses regarding both the benefits and challenges of the having an international teaching faculty, I found that Murphy's summation covered many aspects of the phenomena. The following excerpt demonstrates the participant's understanding of the linguistic and educational dynamics that are at play in such a multicultural environment. In such an ethnically, linguistically and ontologically diverse setting as Dubai, the struggles, challenges and obstacles can often be the best teaching tools. This participant seems to understand how this fits into Emirati students' higher education.

Murphy, England: *Well, I think the pitfalls and the advantages are the same. Language and culture are indistinguishable. So are idiolects and our culture. They are tied together so the way we use language, formulate language and emotive language is connected to our culture in a way which is inseparable. So that is the problem in trying to teach a homogenous language but it's also an advantage in terms of being able to give insights in the culture of where the people come from.*

Students had much more concrete examples of times when their education had been challenging due to the multiplicity of cultures in their classroom. When asked about the pitfalls of such a multicultural setting, responses from students covered a wide range of topics.

Ahmed, UAE: *Some teachers expect us to do something we can't do because of our culture. For example, one project we had was to interview a manager of a company and find out about the industry and the IT needs and data servers of the company. The particular company we were interested in had a woman manager and some guys in my group didn't want to talk to her. They said this is not allowed. So we couldn't do the project the way that the teachers wanted.*

Examples such as this clearly exemplify the expectations of the teachers regarding assessments. Certain steps or actions within the assessments or projects

that the teacher may feel will offer an experiential model for learning may offer tension between the accepted norms of Emirati students. An instance such as the one mentioned by Ahmed offers a look into how deep one's worldview can be. It is not only the significance of such a worldview that distinguishes these students from some of the faculty members but the entire notions of what is honorable and what is shameful. I doubt any faculty member would ask students to embark on a project or assessment which they deemed to be inappropriate or shameful. This is often the root of the issue in that there exists a great divide between definitions of these things. In this case, the teacher assigned this assessment with the mindset that talking to a female would not be a problem for the students. To Ahmed and others, speaking to a female, even in a professional manner might be considered a shameful mark on themselves or their family. Not all students feel this way but it is evident that Ahmed does and thus we can assume others do as well. An example of intercultural competence on the part of the teachers would be giving assessments and projects which do not impose their own cultural norms on students whose norms may differ.

Just as teachers profit culturally from having time to learn the intercultural competence required to function and teach effectively with Emirati students, the students also sharpen their cultural skills with time in what can be an academic, cultural and linguistic obstacle course. Yousef states,

Yousef, UAE: *Well, maybe I had some difficulty in the beginning because I had to adjust to different kinds of teaching and all the kinds of English. But then after 2 or 3 years, I've learned how to do this well.*

Mohammed suggests differences exist in terms of classroom management as well. A certain practice in particular which he has experienced before to be acceptable is no longer.

Mohammed, UAE: *Just the different rules. I mean my British teachers don't like when someone just jumps in an interrupts, which is the way many of our other classes are taught and that's what we are used to. Don't do that with a British teacher. No, no.*

Although Mohammed's response might seem humorous, this speaks to tempering and balance of cultural dimensions that he has learned. This response leads me to believe that Mohammed has achieved the stage of intercultural sensitivity on Bennett's DMIS of 'adaptation' which is a stage that overlaps most definitions of intercultural competence (Bennett, 1993). This has led him to amend his classroom and academic practices from one class to another.

Bashayer disregarded the phenomena as being a challenge citing that,

Bashayer, UAE: *I can't say I've had a lot of difficulty because the UAE is a multicultural place so I'm used to it. I had a different education though. I've studied in international schools my whole life, so this is easy. I don't know about other students.*

Bashayer is someone who has been functioning in a multicultural academic environment for some time and has developed a sense of intercultural intelligence. My contention is that this response as well as others in later data show that time can be a major contributor to the ability to achieve intercultural competence and eventually develop this into intercultural intelligence. Bashayer has spent years immersed in this multicultural learning environment and thus her comments reflect that she has experience less difficulty adapting to it.

It seems both faculty members and students alike who have spent more time in education together in the UAE have altered their expectations of each other to come to more shared understanding. As mentioned by Peterson (2004), intercultural competence can be viewed as the bare minimum needed to function in an intercultural environment while intercultural intelligence is a heightened level in which the individual can actively engage interculturally and thrive in the environment. Bashayer's response shows evidence of this. She further cites time and exposure to certain teaching styles in saying,

Bashayer, UAE: *I can relate and understand all of my teachers. Most of my primary and secondary school teachers were British so I guess I get their way of teaching. They understand Emirati students too so they know where I'm coming from. Sometimes it's different from my Arab teachers but my home life is of course Emirati so because of that I think I can relate to them too. I had to know how strict they are to the U of E rules, but once I got that, everything has been fine.*

As Bashayer states, this level of comfort with an international teaching faculty has come from years of experience learning with such diversity. She mentions, the “British teachers” and the collaboration that they employ. This has surely come from the years and experience they have had with Emirati students. From the data, we can see that teachers with a longer record of experience teaching and dealing with Emirati students seem to have done this as well whereas data from newer faculty members showed that there are still levels ranging from apprehension to discomfort to frustration in understanding and working with Emirati students. These data are consistent with the notions presented earlier of Straffon (2003) that, generally speaking, students tend to attain higher levels of intercultural competence easier and faster than their teachers due to age and length of immersion within the new culture. However, as Byram (1997) notes, this is not to say that teachers cannot attain such high levels. Through experience and time, according to Byram (1997) there is no limit to how any individual can achieve such competence.

Exemplifying the earlier stages of this process is Hanna, with only 2 years’ experience. She remarks,

Hanna, England: *I’ve given up on trying to understand these guys. I have to accept their way of life because I live here but I’ll never agree.*

According to Bennett's DMIS, Hanna seems to be at the stage of 'acceptance' recognizing the validity of Emirati culture but reluctant to completely view it as equal to her own (Bennett M. , 1993). Howell (1982) might see Hanna's comments as evidence of her 'conscious incompetence' being her awareness of possible misinterpretations on her part, about Emirati culture, yet her saying that she has "given up" shows her reluctance to do anything about it. Likewise, we can look at her relatively short length experience in the region (see *Table 4.A*) and understand why Medina-Lopez-Portillo (2004) links duration of immersion to development of intercultural sensitivity.

The negotiated 3rd cultural space between international teaching faculty and Emirati students is something that takes time and mutual understanding. Students like Bashayer and as we will see later, teaching faculty like Murphy have extensive experience with "the other" and the shared understanding of their expectations. In my experience and from the data collected from both students and faculty members with differing levels of experience with each other, it seems this time is critical in creating this space which results in a harmonious learning environment.

When questioned about the multitude of challenges that Emirati students face in a learning environment with an international teaching faculty, Bashayer responses show her levels of ease and lack of difficulty while Hanna, who has only been in the country for 2 years has already "given up" and reveals a sense of frustration. The fact that she mentions that "I have to accept" certain aspects of Emirati culture because she lives here evidences the fact that the 3rd cultural space which is necessary for intercultural intelligence may be an aspect of her teaching approach which has not yet been fully realized. In fact, according to Bennett's DMIS, she only seems to be at the 4th stage of

this which I believe overlaps into definitions of intercultural competence though not completely (Bennett, 1993).

5.2.1.3 Research Question #1 Conclusion

I am reminded of Goodenough (1982) who stated “A society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members” (p. 54). The unique situation in the U of E, is that the faculty ‘members’ are not of the native culture in which they live and operate. In some ways, we all ‘operate’ according to Emirati culture (i.e. observance and respect for a religion that for many of us is foreign, Islam). However, as opposed to what is often the case in living in other parts of the world, certain forms of assimilation are not required here (i.e. speaking the language of Arabic). Therefore, it seems many expatriates living and working in the UAE, in this case the teachers, often ‘operate’ under guises of both local Emirati culture and their own native ontology. Complicating this expatriate experience further are the multitude of cultures that exist in the participants’ daily lives. As Byram (1989) states, we all may display differing levels of intercultural competence with different cultures so our competence in dealing with one culture may be higher than dealing with another. Thus, discrepancies of how we operate in terms of teaching, learning and operating amongst an international teaching faculty are likely to occur.

We can see from responses presented here that both faculty members and the students alike acknowledge the fact that the U of E is an educational environment which is considered multicultural. This has presented many perceived benefits for both the students and faculty. Data presented here make this explicitly clear that things are learned linguistically, culturally, epistemologically both among the international teaching

faculty and between the faculty and the students. Regardless of the perceived motivations of the Ministry of Higher Education in the UAE to bring about such a multicultural environment, it seems all parties involved benefit from such a gathering of peoples.

However, it also presents challenges in the eyes of the students in terms of the intercultural competence required for them to function and thrive academically from class to class. Considering the numerous cultures that students are taught by on a daily basis, I see their levels of intercultural competence as a more difficult challenge. Referring back to Byram & Zarate's (1997) definition of intercultural competence as having double points of view and the ability to adapt one's behavior's in relation to the duality of beliefs, it seems the students are having to do this multiple times a day. Perhaps another benefit to the students is the intercultural competence they develop throughout their academic journey. It is here that Murphy's idea that the benefits and pitfalls being the same rings most true. What students are forced to negotiate is a "set of cultural behaviors". This negotiation is what Peterson (2004) cites as the ability to engage with different cultures effectively and thus as having intercultural intelligence. I have seen that this honed skill set while making the journey more challenging, bears social, ontological and cultural fruit by the program's end.

Less clearly beneficial, from the data, are the professional relationships and agreement on academic issues which can, at times be characterized as strained. As Earley et.al (2006) and Byram (1997) have noted, potential power struggles and relationships are the largest divergent variable among an international teaching faculty

which may lead to conflict. We have seen from the data that this can be, although is not always, an issue among the participants.

What is clear is that heightened levels of intercultural competence are crucial in successful academic and professional practices at the U of E. While some participants seem to have a firm grasp of this, it is evident that this was developed through experiential learning about the working and teaching dynamic of the institution. For participants like Samira, there is much that can be learned and therefore the multiculturalism can be a beneficial. Yet as can be seen from the data, many participants were quick to refer back to the other side of this research question and give examples and ideas about the pitfalls of multiculturalism at the U of E rather than elaborate on the benefits.

5.2.2 Research Question #2

5.2.2.1 Perceptions of Preparedness to Teach and Study in a Multicultural Environment

Teaching faculty and students were questioned regarding the orientation programs and support they received upon starting at the U of E. Considering the multicultural nature and environment of the U of E, many participants cited intercultural competence as a skill that is needed to make it work. Pope & Mueller (2005) note the need for “multicultural awareness knowledge and skills” as prerequisites for successful multicultural campuses. Many of the aspects of the phenomena regarding this multicultural environment are simply a matter of awareness. While all facets of the

phenomena could not have been explored, I found most had been learned through experience. Many participants echo sentiments made by Ziegler (2006) that the institution is responsible for the education of both faculty and students to the differences and challenges they may face in their academic careers at the U of E. This resonates with Diallo's (2014) view that faculty members not native to the UAE "need to be explicitly prepared for a successful encounter with their Emirati students...to be aware what is not appropriate and take a specific approach to certain topics" (p. 12). Diallo's (2014) ideas are consistent with conclusions made by Chapman et al. (2014) calling for more specific preparation and ongoing professional development in relation to cultural aspects of their Emirati students.

As mentioned, newly-arrived faculty members come from many different cultures and countries. In Chapter 1, I discussed the need for the acknowledgement that teaching faculty often come into new arenas of education with their native cultural assumptions that may or may not be met. Some of the new teaching faculty members are seasoned travelers and in the case of the English-teaching faculty, many have lived abroad in other cultures for a large part if not most of their professional careers. However, a similar percentage of teachers are abroad for the first time, teaching in a culture they know little to nothing about. Explored here are the perceptions of some of faculty participants on the induction they had at the beginning of their professional journey in the UAE.

The response from Samira shows that some of the information she received was useful to her and helped inform her practice in teaching Emirati students.

Samira, Lebanon: *I learned about [Emiratis'] faith and their Islamic practices during the orientation. Although the basis of the religion is the same in my country, we follow in a very different way. I was very happy to have some guidance in this aspect.*

Some participants were quite critical of the Cultural Orientation they received. Most of these faculty participants agree with Pope & Mueller (2005) in that “Many multicultural scholars do not believe that preparation programs are doing an adequate job” and mention that they were not prepared for the realities of teaching Emiratis students (p. 681). Although some cited lack of knowledge about the Arabic language as troublesome, the majority of the responses touched on the incompatibility of epistemologies and divergence of academic values and power structures as struggles of day-to-day teaching that caused a great number of conflicts.

Andrew’s succinct yet poignant statement regarding the Cultural Orientation program here was consistent with many of the attitudes of veteran faculty members.

Andrew, Canada: *It was mostly background stuff and it didn’t really prepare me for the real situation.*

Many participants stated that their levels of intercultural competence were achieved through trial, error, consultation with other faculty members, and observation and not through the Cultural Orientation program about which they were questioned. Consider Sarah's statement about what was learned through her Cultural Orientation,

Sarah, Wales: *I think they probably thought they helped us but I don't remember what was covered. I did not find anything of practical use. I would have been nice to know that I was going to be bombarded with excuses and pleading for higher marks.*

Hanna argues that the institution could have more thoroughly explored the issues that she would be facing and certainly needed guidance on. Such a response is an example of issues that many teachers find to be a struggle in living and teaching in the UAE.

Hanna, England: *Well, again, they kind went for the obvious. You know, they went for the Dress Code. A little bit inadequate. It was about, you know, "Don't do this, Do this, behave like this, wear this". As opposed to really getting into the key concept of status of women, assumptions of women, what women's roles are. Obviously, [the male students are] coming out of high schools where there are only male teachers and they come here and it's a big culture shock for them I guess to come across females, to come across Western females in their classes. So, it's a culture shock both ways I guess.*

Carry concurs with Hanna that certain epistemological notions could have been clearer. Issues such as dress code and what Hanna calls “obvious” aspects of living and working at the U of E took the forefront of the Cultural Orientation while facets of the institution’s and students’ worldview did not seem to have been addressed thoroughly enough.

Carry, Canada: *Nothing [was learned through the Cultural Orientation], through experience I learned that everything is fake it was all about image and not about substance. That’s when I started to think about “Oh, wait a second, are you really interested in this or is it just for the cameras?”. I spent 15 years teaching at the University of Toronto and we were all about substance. And I came here with the best of intentions and I still have those intentions but at the orientation I realized here it’s not about education, it’s more about image.*

Carry has an understanding of the nature of the U of E which is not inconsistent with what many people who have previously taught in Western institutions of higher learning have stated. To point out the strength and boldness of Carry’s response, I see this as an appropriate example of the divergence of academic values that often cause conflict and disagreement between the faculty members who value precepts of “substance” as Carry puts it and the institutions and students who tend to place a higher value on “image” than what some are used to.

These participants had expectations of being educated on the real academic practices of their students in their Cultural Orientation and how to approach them to be effective teachers. What they were met with was more theoretical information about the how the culture operates and were left to figure out for themselves how it relates to them in terms of their own native cultures. As Hanna states, the roles of women or what she could expect from her students was not really addressed as well as she expected. Carry concurs stating that the overarching importance of image is something which the Cultural Orientation might have prepared him for but was surprising to him. As a point of cultural or worldview difference, Carry does not hold image in such a high regard. Tony agrees, stating,

Tony, USA: *Yeah, this is a Kingdom so you need to paint the flowers red when they're white and white when they're red or back again. The point is when you're trying to be honest or real, here you're not allowed to do that because you'll be punished for doing so.*

It is clear here that Tony views the institution as having different sets of value on image and honesty from his own. This practice by the U of E is something that many participants have noted. Tony cites being “honest or real” as qualities which he views with greater significance. Chapman et al. (2014) present findings similar to these notions of Tony’s in saying that faculty members often remain silent when there is disagreement with academic directives in fear of losing their employment. Let us also

remember that participants characterized their institutions as being “superficial systems” (Chapman et al., 2014, p.147).

This was followed up with the inquiry regarding how well the faculty members felt they were prepared for their new posts in the UAE. Generally, the teaching faculty from European and North American cultures felt that while the education about Islam was mildly useful, there were many other more relevant factors regarding Emirati culture that they were not prepared for and, at times, shocked them.

Carry vehemently points to the educational history of the country, or as he see a lack thereof as information that would have been useful to know in trying to understand his students.

Carry, Canada: *They should have told us that the students you are going to teach are first generation out of the desert. That their families are illiterate and there's no sin that. They don't read and write, [the families] have not been exposed to education like students you are going to teach. That would have helped me to understand how and why they act the way they act, why they can't concentrate and why they can't focus.*

These previous responses have shown how the mismatch of academic values between the teaching faculty, students and administration can cause conflict. This is not to say, however, that a harmonious relationship was unattainable. On the contrary, many faculty members stated that they have found ways to effectively deliver course

content and establish rapport with their students which has led to a better learning environment. Regarding this, Yasmin states,

Yasmin, Turkey: *I know what I'm doing now. The classes go smoothly because I've realized more realistic expectations than I had at the Cultural Orientation. I know when I'm asking too much and when I'm not. We have good fun in class and I feel the course outcomes are met.*

Responses to the same question from the Arab/Muslim participants touched on different issues. It can be seen that some of the topics communicated through the Cultural Orientation were already known to these faculty members yet some other cultural issues needed addressing. Mentioning of over preparedness and exaggeration can be seen throughout.

Abdulrazak, Algeria: *Actually, it was all covered, it was good enough for me. There was a bit of exaggeration though, in the workshops. Mostly about the level of care and concern about the ladies and what is appropriate to talk about, discuss.*

Samira, Lebanon: *We were told [at the Cultural Orientation] that the guys here are strict Muslims who always stick to Islamic practices which is a different kind of Islam than in Lebanon. The guys are sometimes reluctant to shake hands or touch a female. Other guys will openly offer their hands to shake when appropriate. I still have a hard time knowing*

what to expect or what to do. Therefore, I just assume the standard of not shaking hands and don't offer.

Throughout one's career at the U of E, Professional Development sessions are offered both within the semesters as well as during Professional Development Weeks during which there are no students on campus and no classes. Often these sessions are optional for the faculty and can be chosen based on relevance to the individual, namely the academic department in which they work and teach. Teaching faculty participants were asked in Faculty Question #9 (See *Appendix A*) about their levels of intercultural training during these Professional Development weeks and Cultural Orientation. These question items address specifically the levels of preparation that the institution provides both the teaching faculty and the students. To begin, we can see two differing perspectives on what the sessions provided and the significance of the areas covered.

It should be noted here that 9 of the faculty participants answered that they had not received any training on multiculturalism or intercultural competence. Yet, we can see from the responses by these participants that they perceive the information given during the Cultural Orientation and Professional Development sessions was either inadequate or inaccurate. Hanna would agree with Glowacki-Dudka & Treff (2011) when they state that "exploring that diversity [is to] everyone's benefit" (p. 219).

Hanna, England: Well, we had one session which touched on multiculturalism, but it was a voluntary PD session. It was interesting but wasn't given particular relevance or prominence. But I think there wasn't really enough time to really explore it. We didn't go anywhere with it.

Hanna argues that there could have been more direction given by the institution in the Cultural Orientation and that issues that affect her life and teaching practiced were not fully developed or explored. Conversely, Tariq found the information presented almost too thorough to the point that he began his teaching position with some anxiety which he has since learned to have been unwarranted.

Tariq, Egypt: Yeah, they covered cultural issues. They talked about the shaking of the hands, touching, they talked about inappropriate speech, prayer times, they talked about Ramadan. They talked so much about it but it was so general and actually put some people on edge thinking "Oh God, what have I gotten myself into" you know?

R: So, you're aware of the fact that a lot of us don't know these things.

Yeah, absolutely! That's why I try to help.

Tariq, coming from a fellow Islamic country believes that the warnings and social parameters given to teachers were exaggerated and made him apprehensive about

starting his post in the UAE. We know that proponents of differing worldviews exist in all of us at varying degrees depending on the individual. From this we can assume that those differences would also exist between “large cultures”, for example between Emirati national culture and Egyptian national culture where Tariq is from (Holliday, 2002). From his response and his admittedly knowing very little about Emirati culture beforehand, Tariq has learned that the extreme values regarding women and the lengths to which honor is to be protected to be exaggerated based on his 19 years’ experience.

When asked if they were taught anything of use during their Cultural Orientation, Abdulrazak and Yasmin downplayed its effects. Their responses support the majority of the responses as well as Pope & Muller (2005) that the institution’s preparation was not effective.

Abdulrazak, Algeria: *Not really, no. Maybe with some of the technicalities but with the big things, I already knew most of it.*

Yasmin, Turkey: *No, but I feel that I am at a bit of an advantage over the other native English speakers because I’m Turkish and although my culture is not exactly the same, we share some similarities with Arab culture. So, I am more familiar with their point of view and therefore have developed strategies to deal with it better. But no, the institution itself, does not prepare you for that.*

Though there were many negative responses to this line of questioning from the teaching faculty participants, the overwhelming majority of participants felt that although they were able to now through years of experience work and teach effectively with Emirati students yet the institution had no bearing on the procurement of this in terms of Cultural Orientation, support or training.

5.2.2.1.1 Perceptions and Development of Intercultural Competence

I remind the reader of a sample of definition of intercultural competence mentioned in Chapter 3. Guilherme (2004) cites this skill quite basically as the ability to interact, work, study, teach and live with cultures that we consider different from our own. I also remind the reader of a stance made by Ziegler (2006) that educators in a multicultural context are bound to have differing levels of intercultural competence and “should be aware of their levels” (p. 201). Faculty participants were then asked about intercultural competence and their perceived levels of it. This began with a discussion on the importance of intercultural competence in their workplace. It was found that while many agree with Brown-Glaude (2009) that intercultural competence is an important quality to have in their context yet little of it is a product of institutional preparation or professional development training.

Generally, participants noted that, similar to the finding of Chapman et al. (2014), their working relationships with their colleagues was favorable and that the faculty’s development of intercultural competence was the main contributing factor of such content.

Yasmin, Turkey: *I think [intercultural competence] is a must. It helps you in terms of changing your teaching style in order to get some learning happening and going on in the classroom.*

Two viewpoints were given by participants Murphy and Samira from differing cultures. While Murphy sees intercultural competence as something that must be developed through experience and not expected from the beginning of a contract, Samira cites time and experience as necessary.

Murphy, England: *If intercultural competence was a prerequisite for this job, you wouldn't have any new people coming in. Taking on someone who is willing to learn these things is more important than anything.*

According to Samira, intercultural competence must be developed on a more personal level. She rejects the idea that this can be attained through a model of transmission such as a Cultural Orientation.

Samira, Lebanon: *You can't work here without it. But it is something that must grow within you for a great deal of time.*

Sarah agrees with Samira in stating the absolute importance of such a skill to work at the U of E, not only in relationships with the Emirati students, but also to function and contribute to a multicultural work environment.

Sarah, Wales: *Cultural flexibility yes [is important], intercultural competence, I think can be attained. So, I would say yes because it can make or break your teaching relationship with students and your professional relationship with your co-workers.*

Earley et al. (2006) also comment on the cultural flexibility that Sarah deems as important in saying that such flexibility cannot be achieved through awareness alone but rather through experience of intercultural conflict.

Carry cites this skill as most critical to not only have effective academic relationships with students but to sustain employment at the U of E.

Carry, Canada: *I've seen some new teachers here burn out quickly and go home or go crazy or just get the wrong idea. Let me say it to you another way, I've seen teachers here grow to hate the students. It's too bad because honestly, despite everything, I actually really like them, they're really good people. One of the easiest and best parts of my day is actually teaching my classes.*

Carry's response evidences an occurrence that we as faculty members have all seen. New faculty members fail to achieve even mid-levels of Bennett's DMIS in that they see difference and are incapable of reacting anyway but negatively to it (Bennett, 1993). Byram (1997) poses the question as to whether there is a 'threshold' below which individuals cannot function interculturally at all.

Considering the above quotation by Carry, there needs to be an exploration as to why this happens and if such a 'threshold' does in fact exist. My belief based on my own experience and the data of the current study is that if teachers were given better direction by the institution from the beginning in terms of intercultural competence, how to approach potential conflict and understand differences in ontologies between themselves, their colleagues and the students, "burning out" as Carry puts it, might be avoided. What should also be considered is Paige's (1993) 7th variable of his model of intercultural competence which warns that a newly-arrived expatriate's high expectations of the new culture could and often does lead to a "psychological meltdown" when these expectations fall short (p. 17).

I, also was not given enough direction and support in how to develop intercultural competence, yet persevered. The same attitude cannot be expected from all newly-arrived faculty members and thus what Carry mentions in teachers vacating their positions is not uncommon and I believe should be expected.

Hanna is quick to compare the need of intercultural competence here in the UAE with that of her home country.

Hanna, England: *Of course [intercultural competence is important] here and these days anywhere it is. In the UK, there are so many procedures*

and training available to ensure that certain minorities are not being disadvantaged whereas here, I am teaching students which are a homogeneous group and they all have, broadly the same experience, issues and perspectives and I'm the one who's in the minority. But when it comes to the faculty, you know, it's a different dynamic. So, it's about moving between different environments and knowing what the power dynamic is and who are the minorities, who is disadvantaged in what situations, who isn't. So, I think your ability to do that is something that is important.

Hanna speaks rhetorically about such a work environment where similar worldviews exist. The fact that these “homogenous groups” of professional teams are becoming fewer and fewer in education speaks to the aforementioned importance of intercultural competence as a skill in modern education systems.

Schlosser & Foley (2008) state “Ethically speaking, faculty members should only provide services within the boundaries of their own [intercultural] competence” (p. 69). What those boundaries are and the perceptions of those boundaries obviously will differ from faculty member to faculty member. It also assumes that they know what their levels of intercultural competence are which is something Ziegler (2006) questions.

Considering this idea as well as knowing the fact that many of the participants have lived and worked in the UAE for over a decade, I asked them to take stock of their level of intercultural competence and if favorable, what has led to this. Considering the varied yet often overlapping definitions of intercultural competence, a working definition of the term was not given to the participants. Rather than providing parameters with

which they could assess their level of this, I preferred to leave this up to the participant to respond in terms of what their own perception of the concept was.

Murphy, England: *I've lived and worked in 10 different countries. But I'm constantly having to check myself. I certainly think I am qualified to do it, I can deal with most situations culturally, professionally, socially and all sorts of things but daily, I still have to check what I say and what I do because I can easily cross the line or rather cross their lines which can be different from my own.*

Tariq, Egypt: *Competent? Yes. But do I still make mistakes? Yes.*

Sarah, Wales: *I would say I'm interculturally competent to work within Arab culture but that's because I've been working here since 1989. My experience has made me so now.*

As noted before in Chapter 4, participants were chosen based on criteria such as culture of origin/previous education, assumption of worldview and also length of experience. What has been found in these responses and data is that those teaching faculty members with longer time served and more robust teaching experience in the UAE seem to have found more workable parameters within which they conduct their classes and manage their relationships with students. Evidence of this can be found in the 3 responses above.

In contrast, one can look at the series of responses from participant Hanna for example how she has “given up on trying to understand” the students and how the Cultural Orientation program was “a bit inadequate” to see that initial reactions to these cultural differences were those of frustration in faculty members with shorter time served.

The above responses from Murphy and Sarah cite their length of experience which developed their sense of intercultural competence. Many other participants’ point to their time either at the U of E or the Gulf region as what has led them to their honed skill set of intercultural competence here in Dubai.

Further evidence of this can be seen in responses to the follow up questioning which focused on what the participants believe has made them interculturally competent.

Murphy, England: *My experience in working with different cultures has made me so. I’ve learnt what to expect, I’ve learnt to anticipate problems and I’ve learnt to resolve conflict in many different ways. Most importantly, I’ve learnt through experience which battles are worth fighting and which are not.*

Hanna, England: *Through interaction, through observation, discussion but not through structured, professional development.*

Students alike have noted that the length of time a faculty member has been in the country has led to greater “understanding” of them as a culture. Consider Rashed’s ideas on how different teachers approach teaching,

***Rashed, UAE:** It depends on how long they’ve been here. Like, I know this place is not like a university in Europe, for example, we get away with more here but our lives are different, our family is different so some teachers know this and can understand and help us in balancing this. Some other teachers just do what the university wants them to do. It’s funny because that way doesn’t really help us at all!*

Without offering specifics, Rashed details the differences that he has seen in how some teachers “help” while others do not. Mentioning first, “how long they’ve been here” suggests that he regards experience as an important factor in how much “help” is given by the certain faculty members.

In contrast to the teaching faculty who are given a Cultural Orientation at the beginning of their contract as well as professional development sessions which may or may not have beneficial effects on their time here, student participants noted that little to no information was given to them regarding the multicultural faculty that they would encounter.

Jamila, UAE: *What I recall is that we were going to have a lot of different kinds of teachers but nothing really about what that means. I've learned a lot along the way. Dealing with one teacher is not like dealing with another. None of that was told to us at the Student Orientation.*

Table 5.B shows a collection of similar negative responses from student participants regarding what information they received in their Orientation regarding their multicultural teachers.

Table 5.B – Student responses to Student Question item #9

Student Participant	Response
Ahmed, UAE	<i>All I remember is time management, that's what they talked about most. Nothing about the teachers really.</i>
Suhail, UAE	<i>I saw the different teachers and knew learning from them will be different but they didn't really say much about them.</i>
Bashayer, UAE	<i>Nothing. I just assumed it would be the same as my [private] high school.</i>
Abdullah, UAE	<i>They didn't tell us anything about them.</i>
Essa, UAE	<i>It was all in English and I didn't really know what they were talking about.</i>

5.2.2.2 Research Question #2 Conclusion

Cultural Orientation for faculty and Student Orientation as conducted now at the U of E were and are missed opportunities by the U of E to prepare students and faculty for the multiculturalism that will drive their educational experience. However, as stated by Deardorff (2009) no one, single workshop or session can achieve this goal of intercultural competence. This highly specialized skill is “dependent on one’s ability to stand outside one’s self and have double points of view” and thus must be honed throughout one’s multicultural experience (Byram & Zarate, 1997 p. 17; Deardorff, 2009). Participants remarked that they expected the cultural orientation to help them understand the divergence of ontologies and worldviews that are evident between themselves and their Emirati students. Hanna’s mentioning of the status of women and how that is different, as well as Carry and Tony’s notions that the importance of image superseding “substance” were cited as significant to them while seemingly not significant enough to the institution to be included in such an orientation.

Depending on many factors such as exposure to different cultures or, as with the case of Bashayer, the previous educational experience, students may or may not have a chance to learn about what the dynamic cultural environment the U of E is. Responses suggest the Student Orientation provided by the institution does little to educate the students about this.

Also not addressed in either the Cultural Orientation for the faculty members or the Student Orientation was the idea of multiculturalism in this environment of education. Here, the students are enmeshed in a learning environment which may be

culturally foreign to them, having to interact and learn from peoples whom they may not have had any experience dealing with.

Participants also displayed their perceived varying levels of intercultural competence and often stated that the institution had no bearing on their development of this. Repeated acknowledgement of exposure, immersion, and experience—for those who had it—were given as central factors which had led to the participants' sense of intercultural competence. This variable has also been noted by student participant Rashed in regards a teacher's ability to "understand" and "help" the students.

While the Cultural Orientation for new faculty members at the U of E does provide, as stated by many participants the "cultural awareness" which Monthienvichienchai et al. (2002) cite as a crucial first step to intercultural competence, it is simply that – 'one step' which is seen by the participants as not followed through or built upon sufficiently. Similar to findings by Chapman et al (2014)., faculty participants noted that the support they were provided at the beginning of their post in the UAE was limited and not considered helpful. Again, the Cultural Orientation for the faculty and the Student orientation were perceived by participants to be "inadequate". Fresher faculty members have shown signs of more frustration. Some responses from the participants are consistent with Bennett's earlier stage of 'defence' or 'minimalisation' (Bennett, 1993). These participants seem to have yet to attain higher levels of intercultural competence.

5.2.3 Research Question #3

5.2.3.1 Perceptions of Social Stratification

As mentioned earlier in this chapter, the UAE could be said to have differing standards and practices in terms of social stratification that may or may not be expected in many of the countries that these international teaching faculty members come from. Noted in Chapter 2, the UAE has a long history of such stratification due to factors such as British colonization and the long history and more recent explosion of the both professional and working class importation of foreign labor. Ghasoub has lived in the UAE and worked for U of E for several years. He is one of the first people that newly-arrived faculty meet when they come to the university. A short session of the orientation program involves Ghasoub giving a lecture on what one can expect from their students based on the students' home lives and religion.

***Ghasoub, Palestine:** I've tried to help many teachers and not just from the West but other Arabs as well that may not know how things work here. You'd be surprised the number of issues that come up between Lebanese, for example or Egyptians and these students. [The students] can be very racist and reject what some teacher says or does or rather what they want to say or want to do in class simply because they don't agree with the teacher. A Syrian may have a very different relationship with Allah or their religion. They may have a family life which was different or an education which required them to do their work in a much different way. To expect these students to fall line with these notions right away is not going to happen and that's what I try to prepare the teachers for.*

Ghasoub offers a clear acknowledgement of not only the necessity of a Cultural Orientation program but the social stratification that has the potential to hinder some newly-arrived teaching faculty members. Through experience and, no doubt trial and error, Ghasoub seems to have developed an understanding of his students which many teachers, including myself have benefitted from. The U of E utilizes veterans like Ghasoub to impart knowledge and wisdom from their years of experience in teaching Emirati students. Consistent from responses from participants, it is this interaction with colleagues which helps guide incoming faculty members to the realities of teaching in the UAE. Those co-workers who have the cultural duality or intercultural competence which allows them to engage and thrive in a multicultural teaching and learning environment serve as an invaluable resource to me to this day. A part of this cultural duality is not the acceptance but the acknowledgement of social stratification and how it can affect the professional lives and teaching practices of us all in very different ways.

Next, I wish to present the qualitative data collected regarding issues of social stratification to give a glimpse of the states of perception at the time of research. The faculty and student participants were not questioned about these issues directly, yet as seen in the coding of this data (*See Appendix G*), these issues seem to have derived from multiple question items. I begin with the questioning of faculty question item #14 (*Appendix A*).

Carry, Canada: *I do not face any inequality because I am a white male from North America. I'm sorry, I need to say it. This country places value*

on or devalues people based on your race and I do not face the inequalities that others of a different race face. But I'm not so callous to think that I deserve it because I don't deserve it more than any human being here. I believe it is different for other people.

But I absolutely see [social stratification] every day; I see people being treated a certain way because of where they're from or what their racial background is. You know, if you're Indian or if you're Filipino. These people are very competent but they're not taken seriously, they're laughed at. Indians are being made fun of because of the way they speak yet these people are very, very competent, very intelligent and a lot can be learned from them and the people making fun of them or indirectly smacking them in the head are idiots compared to these people. I see it all the time and it disgusts me and that's the truth.

Again, Carry takes a blunt stance on the issue however, as someone who has lived and worked in this environment for some time, I cannot say that this response is unusual. Hanna supports Carry's attitude and continues to compare social stratification in the UAE to her home country in saying,

Hanna, England: *I think there's overt racism here in the workplace in a way that we're not culturally accustomed to the West because it's so locked down in terms of equalities. You know, there you have to be really careful of how you refer to someone from a minority ethnic background [in the UK]. I mean, we used to call them 'ethnic minority students' and now we have to call them 'minority ethnic students'. With that there's also it's 'students with a disability' as opposed to 'disabled students'. And people might refer to that as 'PC Gone Mad', you know, that's it's just too much. Vygotsky's theory is that language informs thought and which*

informs behavior. So, it's actually quite crucial that you get the language right.

So here, students are so open about calling people 'niggers' or slurs for Indians. I think the students will call each other these things and it's just so open, whereas in the UK we're so scared to use anything that denotes one's race. It's the first thing they'll label you with here. It's still a quite primitive level here.

Carry and Hanna see certain practices as wrong. They see what their worldview deems as injustice. The societal norms of language is something that Hanna sees as driving a huge wedge between her students and herself and she notes her native culture as being what informs her perspective of this. She cites what she sees as the “correct” or “right” use of language in order to avoid the cultural “wrong” of disempowerment of individuals.

So why does this divide exist? Can we point to difference of worldview as justification or perceived “overt racism” that Hanna speaks of? The UAE being a primarily honor-driven culture, one could assume that shaming someone via language or insult would be frowned upon. In fact, publicly insulting someone or cursing is an actual criminal offense in the UAE (Emirates, 2014). Yet Hanna and Carry cite racial slurs as commonplace and fundamentally, to them, wrong. There exist differing definitions of what shame consists of. Due to the social stratification in the UAE and specifically, Dubai, students tend use these terms as markers of status.

In this way, perhaps using racial slurs is a vehicle to 'shame' the other and to promote one's own honor as an Emirati. Yet according to Hanna and Carry, doing this is not only wrong but shocking in its injustice.

An aside from one of the focus groups was made by one of the students. At the time of its utterance, it didn't mean much to me as the researcher but upon further thought, it seemed to be a playful example of this. Between question items, this participant denoted another's heritage in jokingly saying,

Rashed, UAE: Don't listen to Essa, his mother's Egyptian, Haha!

Again, while this may seem innocent enough as a joke, the connotation is that Essa is not pure Emirati which Rashed promotes by putting Essa down.

Samira and Tariq also from the Middle East, see injustice as well but in different forms. Noted here is reference to my original rationale for this study. The U of E and all public institutions of higher learning in the UAE are comprised of diverse demographics of faculty and staff. Many faculty members expect standard pay scales as would exist in their home country but as with many aspects of education mentioned in this study, salary variance is allowed to be subjective.

Samira, Lebanon: Yes in salary. I have a Ph.D and have been here a long while. I know some white English teachers with only a Master's degree started at a higher salary than I am making now. This is so commonplace here and I don't understand why it's done or why there's not more of a fuss about it. Maybe it's because I'm not used to it. In Lebanon, we're all Lebanese so you can't really see the disparity there. But here when conversations about salary happen, you see there's a gap between different nationalities.

Samira's response speaks directly to why this research is so pertinent in the unique yet growing context of multicultural education. A level playing field where most parameters of one's working environment are agreed upon and expected does not always exist here. This environment has the tendency to be more arbitrary in certain facets of employment, in Samira's case, salary. These are discrepancies in salary that most likely would not exist, as Samira points out in a homogenous working environment.

Tariq also comments on this citing how salary and hiring practices here are met with different views than in other regions of the world.

Tariq, Egypt: Any discrimination based on nationality is unjust. We see that here in terms of salary I think. To say to somebody, you should earn this much because your passport is different even though they have the same qualifications or better even, that's just ridiculous to me. And that happens, it happens with hiring practices as well. I mean all things being equal, qualifications and experience, they discriminate with salaries. I mean if you did that in the West, you'd be run over the hot coals, you'd be ruined!

Most poignant, in my view was the response from the participant Murphy who put the idea of injustice in a subjective light. Here, he takes a step back from what others might perceive at social stratification taken at face value and rather looks at what that perception also includes. Murphy might well agree with Peterson (2004) in his stating that these dynamics of culture and the opposing sides of them “may be completely different, but both groups have it perfectly right within the context of their own culture” (p. 22).

Murphy, England: *I think it depends on your definition of what is injustice. On the basis of the culture in which I work, I see fairness but again that definition may be different in other cultures, certainly in the UK. If I want to apply a different set of work standards to this place, then I see injustice. However, I think this is a fair place to work, given the social parameters that have been created here over the years.*

Murphy openly acknowledges that there are different sets of values in different cultures and notes how because of this, injustice can be seen as specific to that culture. Having 12 years’ experience at the U of E, it seems he is well aware of the sets of values that exist here and therefore, sees them as “fair”. Conversely, he agrees with Samira and Tariq in their saying that were these discrepancies occur in a different context, it would be injustice.

The responses here from faculty participants were also interspersed throughout the interviews and are from different question items. They serve as evidence of the context of working within the social stratification systems of the UAE, which was an ongoing theme. Faculty responses on their multicultural work environment also include their teaching practice with Emirati students and therefore require exploration. The following are responses regarding the lived experience of the participants in the workplace as well as their experiences with social stratification and their Emirati students.

Yasmin comments on what she sees as students' selective "prejudice" toward certain teachers and the statuses that exist. Although she does not state whether she agrees or not with what she sees as students' perceptions, she notes there are distinctions in class.

***Yasmin, Turkey:** I think there are a lot of people being defensive, people being in different camps, I don't think we mix as much as we should. There's [sic] a lot of unstated assumptions about certain types of teachers. So, I think there's a bit of a hierarchy. I think if you're not from a high-status, let's say native English-speaking country you've got a bit of a battle on your hands. Because I think if you are an Indian teacher, you've got to get over the students' prejudice and your own sense of, you know, proving your worth.*

I've been here long enough to know the students perceive this in that native English speakers are of a higher status, have better education. [The students] have generally negative things to say about

Indians and Iranians. They talk about their accents. They don't think their English is as good. And I think part of that goes along with the teaching style.

Murphy draws a deep divide between 2 large yet, in his mind, distinct groups of teachers at the U of E. Those who he refers to as “Arab teachers” and native English speakers have a mismatch of priority when it comes to functioning in their workplace and their general approach to teaching.

Murphy, England: *Our [native English teachers] reaction to [a multicultural workplace] is positive, altruistic and educational. [Arab teachers] response to the workplace is to cover their back, to look after their job and from our perspective to undermine anyone to sustain their employment. You know, when it comes down to it, they teach most of their content in Arabic when it gets too hard or too challenging for them to teach it in English. They pass all their students when we don't and we're the bad guys in the eyes of the students. The Arabs see it as a way to protect their job. They don't challenge the students; they pass the students as a matter of course. But this is the same cultural difference that we have with our students, [Arab teachers] are more culturally in-tune with our students and the idea is to progress and to stay in the game. Learning is not the objective from their perspective.*

Interestingly, here we see Murphy noting his own perceptions based on experience regarding that stratification of social classes within the U of E. I have noted previously that I believe this participant Murphy to display a noble level of intercultural intelligence. However, we can see from his response that this does not prevent one's own notions of social stratification to be exposed. In this way, we can see it is not only the students who possess such notions of difference and even hierarchy but also the faculty members themselves.

Students' responses regarding social stratification do not explicitly comment on the historical causes this as Chapter 2 suggests. They also do not include economic factors, such as salary variance that faculty members have mentioned. As expected, their lived experiences do not involve the working context of an international faculty but rather exclusively educational experiences. Their responses reflect notions of social stratification which often revolve around the in-class policies and practices of the international teaching faculty. The following are responses given by students among multiple question items in focus groups.

Suhail, UAE: *In my opinion when it comes to teaching, the teachers from the Western countries, they are more fun with us and they do things in a way that will make the class more fun. But when it comes to Arab teachers, they don't take an interest in the students personally. They just teach, make us do the work and that's it.*

Ahmed, UAE: *We had this one teacher from England, he made the class very clear by doing an activity with us where one of us was the detective*

and the other was the thief and we had to do a play and figure out why something happened the way that it did. I talked to some other students in another section who were taught the same thing with a lecture. I felt lucky I had my British teacher do it this way because I think it was more real to me after that.

As some student participants cited a preference for “Western” teachers, Mohammed is quick to point out that other teachers offer educational advantages as well, though the methods in which they teach may be undesirable.

Mohammed, UAE: *Well, when we have an Indian teacher, he won't leave the class until every single person understands the concept of the lesson. But it's usually in a boring way, the way he explains. Sometimes, you get tired and bored with the class but you learn a lot.*

As before, Jamila offers a contrast to the majority of the responses. To her the linguistic, cultural and religious conflicts could be easily resolved.

Jamila, UAE: *Why can't we just have local teachers? Like, I just want to learn this stuff in Arabic, is that so bad? Having Indian, Malaysian, Irish, American, it just makes me have to explain myself, my religion and my way of doing this over and over...and in a language that I don't speak well at!*

We can see that individuality, previous exposure to different cultures, English proficiency and general attitude toward national, ethnic, religious or cultural difference may be factors which lead these participants to have such views in which they seem to stereotype or judge. Is it too unfair to assume that perhaps these students are being held to a higher standard of intercultural competence which many faculty members also struggle with? Let us remember the lack of preparation they received to begin this academic journey at U of E.

5.2.3.2 Difference of Academic Accountability & Practice

At the heart of the discrepancies between an international teaching faculty and the monocultural student population are ideas and practices about education as a whole. Teachers come into the work and education environment with cultural assumptions mainly tied to the ethics and practices of that which they were educated through in their home countries. These assumptions may be at odds with not only the students' previous experience but also with fellow colleagues with whom they work and also share students with. As participant Abdulrazak states,

Abdulrazak, Algeria: *I think we all try to use our own educational experience as a standard to what is the right way to teach and learn. You know, copy that model and use as our teaching model. But we need to*

adapt ourselves as well. But we use our background, I mean, none of us can run away from our background, the thing is how to adapt that background to the realities of the place where you work and today's education.

Another example of this would be statements made by teaching faculty participants Hanna and Murphy, both from England. Here we see that certain teaching and social devices used, at times caused undesirable effects with their Emirati students. These are devices that are accepted and commonplace in their home England, even in an educational setting but as a result of their experience, they have found that these practices are best avoided to create an agreeable, learning environment for all.

Hanna, England: *[Conflicts exists] because I'm a female and I'm coming from a Western country and also around the whole idea of critical thinking. Like, I know now not to embarrass anybody in class and you know, how far to take a joke. There are issues all the time dealing with that because you know, I'm dealing with Emirati males and I'm a Western female.*

R: *So, these issues would not be problems in the UK, the way you've been doing them?*

Oh, I think they'd be better understood. For example, I might use sarcasm which totally is lost here.

Murphy, England: *Yeah, the issues happen daily. Yes, of course. We rub up on each other the wrong way very easily. I can give you a good*

example, I'm teaching a class last week and I'm having a good relationship with the class. We're trying to break each other in, if you like, trying to feel comfortable with each other and a student is talking, is turning around and talking and I asked him to be quiet on 2 or 3 occasions and I actually have to go and stand in his eye line to make him turn around. And I made this slapping gesture in front of his face as a joke. I thought in the context of the class it was perfectly OK. And then he wants to come at my and kill me, at least with his eyes and his body language. And we have a standoff and I realise it's my mistake to have done this. He has personally taken this as an insult. And so I have to put myself on his plane and it takes another half an hour to establish a working relationship which has been very positive in the time since.

Here the terminology that Murphy uses in this anecdote is especially telling. Words and expressions used reflect his native culture such as “perfectly OK” and “wrongly”. However, in mentioning the conflict with the student, Murphy’s language changes to reflect how he believes the student perceived the conflict in terms of an “insult” or a matter of shaming. Murphy then reverts back to language which reflects his own worldview, stating that it was his “mistake”.

Specific questions were asked of the teaching faculty regarding a variety of academic issues such as views and teaching practices on the institution’s attendance policy, submission policy and negotiation of marks with students. The first item, faculty question #15 (See Appendix A) was specifically designed to procure varied answers on any number of topics. I thought it interesting to posit a vague question to learn what the participants would comment on first. What was given in most cases, were responses

regarding differences of views on academic accountability, epistemology and general academic practices between themselves, the students and the institutional policy.

Tony, USA: *I was surprised at what the institution claimed we, as teachers, should be accountable for and what our students should be accountable for. Exam invigilation is a big thing here. There's the assumption that if they can, the student will cheat, however they can. So, because of that we need an invigilator for every 10 students in the room. We watch them like hawks so they can't cheat. That's unbelievable for alleged higher education!*

Exam invigilation was a topic that arose on multiple occasions during these interviews. The general perception by the institution as reflected in its exam invigilation policies is that students will try to cheat due to the idea that if they are not caught, it is not shameful. Therefore, it is mandated by U of E policy that during exam invigilation, as Tony notes, there must be one faculty member present for each 10 students in the room in an effort to catch potential instances of cheating.

After this, I posed another general question regarding perceived differences in academic accountability expectations of the teachers and the practice of the students in faculty question #16 (See Appendix A). This was followed by more exact questions regarding precise practices on both the teachers' and the students' parts.

Andrew and Sarah comment on their experience with students “bending the rules” and how that affects their workload. They also seem to have differing ideas of what responsibilities the students should be accountable for, what they as teaching faculty end up having to do when these differences occur and how institutional policy regarding these responsibilities fails to support neither the teachers’ expectations nor the students’ lived cultural reality.

Andrew, Canada: *[The students] are always pressuring you to accept late work. They always try to haggle with their grades you give them. They try to bend the rules basically. They might be “sick” when there’s an exam or assignment due which forces us to create a second exam because we can’t trust them not to seek out any information about the one they missed. I mean, what are you going to do? Are you going to let them fail the course if you don’t let them do it? The students know this, they know we’ll bend and they’ll get what they want. I mean, there are policies about these things but no one really seems to know exactly what they are because there’s so much gray area and teachers pretty much do what they want anyway. Otherwise, this place will stress you out. Teaching is hard enough as it is.*

Sarah, Wales: *Certainly the idea of responsibility. Certainly coming from a Western education background, we bang on about encouraging students to take responsibility for their own learning. Whereas, teaching Emirati students and again, this is coming from my Western background, it seems to me the students have the ability to exercise very little responsibility in many if not most areas of their lives. You know, with the ladies, their little brother has to come and sign them out to go to the dentist. Yet, we expect them to take responsibility for their own learning*

and make choices about how they learn and when they learn and what they learn or whatever they're working on, which I think is too great a jump to assume that they can and should be doing this.

Andrew and Sarah, as with most participants, make reference to their home countries and tend to see the mismatch of academic values and practices due to the fact that they are applying the values and practices they have grown to embrace in their home country to the U of E. An observation in conducting these interviews was that when asked directly about these specific issues which addressed 'difference', participants often took the opportunity to vent frustrations yet when asked about their general rapport with students, participants were often able to speak of a congruent relationship.

From this, it seems the humanistic element that exists in the classroom is one which transcends the institutional policies and academic mismatches that exist as frustrations among the teaching faculty members. As my participants mentioned and to which I agree, the human relationships that develop between the students and the teachers make this phenomenon a fruitful one and one which both sides can benefit from on a personal level. However, the more operational elements of the classroom experience cause some difficulty mainly due to the difference of priority in terms of institutional policy and academic accountability of the students.

Institutional policy is generally seen as strict by all parties involved. Practices at the U of E regarding taking attendance differ from what many faculty members are used

to. Faculty participants were asked to comment on this difference of institutional culture.

A recurring notion from the participants is the difference in priority of time, particularly in attendance and punctuality of classes. As mentioned by Kemp (2015), this idea is subjective and can vary from culture to culture and thus should be expected to be a point of intercultural conflict. She writes,

Time is a social construct, and the meaning attached to the construct cannot be overlooked as values ascribed to time do, and will have effects interculturally (Kemp, 2015, p. 175).

Andrew, Canada: *I mean, the fact that I am responsible for [taking] attendance is sort of an indicator of the difference between this place and how I was educated back in Canada. Here we take much more of a parental role almost. I mean, we are responsible for things I think the students should be responsible for and we sort of cater to them in a way. We have to be responsible for their success or failure to a greater degree than would exist where I'm from, in a Western context.*

Carry, Canada: *Let me say it to you a different way, they have a different set of priorities than we do. Family obligation is far and away number one so if a student is late because he had to pray or had to drive his mother or sister somewhere, in his mind, he's not being disingenuous when he says "Oh well, I'm not really late". He's saying it as a statement of fact, he's saying it like I'm here now because I had something that's far more*

important than my education to attend to. And that's alien to me. To me as a North American, you're supposed to be here at 8 o'clock and anything else is irrelevant. That is not, absolutely not as they see things.

This example is also noted in the literature by Simidi & Kamali (2004) who state that education is less of a priority in the lives of their Emirati participants offering, “religion, followed by family obligations and expectations are the most important factors influencing behavior of Emiratis” (p. 20). Where Carry believes that time and rules are of the utmost importance and “anything else is irrelevant”, Abdulrazak sees this from a different point of view. To him, reasons for late submissions or absences are relevant and deserve to be heard. Perhaps this cultural dimension is better understood by Adulrazak as he has a more acute knowledge of the responsibilities of especially the male students in regards to their families. Carry and many other faculty members would disagree with such consideration of excuses.

Abdulrazak, Algeria: *Again, I need to talk to the students to know why [they are late], you know what was the reason. I'm fair, you know I'll deduct some marks but I will also accept [late submissions].*

Here an example can be taken from the variety of faculty members' adherence to institutional policies which the students have to contend with. Faculty members with differing worldviews place differing considerations and value on certain practices, in this case, punctuality. This is another instance in which we can see the institution's desire

for an international teaching faculty has created rifts and obstacles for students which require them to have a level of intercultural competence.

Participants from Western regions had similar responses regarding the negotiations of marks and attendance were things that were new to them and things they had not seen or practiced in their Western education. Perhaps the fact that the students have been previously taught by those who do listen and accept excuses regarding these issues is a reason why they continue to ask and even demand to be heard and thus why faculty members from outside the region such as myself, continue to be surprised by this as an academic practice.

It is a facet of working here that those from educational cultures which do not employ this practice must be aware of. Those faculty members should be informed that this potential occurrence and that it is common practice in their students' previous educational experience. This information could be communicated through the teachers' Cultural Orientation program would thus better prepare them for this so that they may have an idea about how to approach such requests. Conversely, the students may also not be taken so aback by rejections and may give up the practice entirely if they are also made aware of the infrequency of this practice in other educational cultures. These things, of course, are learned through experience by both parties yet certain preparations would aid teaching faculty when these instances occur and in their own consideration of marks given.

Bold measures are taken by the institution to prevent plagiarism and cheating. Plagiarism and "copy/pasting" is often rife when students do projects which involve any

semblance of research. Institutional measures translate into enforcement placed on the teaching faculty to ensure academic integrity and originality of student submissions. Cheating is not so due to the institutional polices of invigilation mentioned earlier. What are seen as major mismatches in academic practice are the steps of citation, quotation and reference which is necessary for academic work.

Central to this issue between the faculty expectations of true and original academic work and perceived tendency of some Emirati students to plagiarize is a mismatch of semantics. These university students are just at the beginning of their academic journey and often do not have a clear definition of what plagiarism is. An example of this would be the necessity to paraphrase and quote with proper APA referencing and bibliographies.

These practices are clear to the teaching faculty and with that, the assumption that they are clear to the students as well is present. Participants were asked to comment on these policies and their role in their enforcement.

Tony, USA: *Although [the students] display characteristics of being naïve and thinking “How could you dock me points or get me in trouble for plagiarizing because I’ve tried and I’ve taken so much time to do what you asked of me”. The other half says, “I’m aware that I’ve tried to pull the wool over your eyes but in my culture, it’s not necessarily bad if you can get away with something”, whereas for me, it’s bad a priori.*

Tariq, Egypt: *Our students think if they got it from the Internet, it’s theirs. They need to understand that somebody else made that, wrote*

that, thought that so it's theirs, you have to give them credit. This is a concept that's totally foreign to them.

My own experience with confronting students who I suspect to have plagiarized is met with their notion that there is little shame in plagiarizing academic work as long as the faculty member is not aware of it. Unsurprisingly, the fact that I received no clear data regarding students' perceptions or practices of cheating perhaps supports this claim in itself.

Teachers from outside cultures see this differently and perhaps with differing terminology as you are guilty of doing something "wrong", and as Tony states "bad a priori". Here is a definite mismatch of cultural values which is a product of having differing worldviews and levels of intercultural competence between and among the student population and the teaching faculty.

I would like to insert some students' responses regarding this issue here. Students were asked, in focus groups, about their ideas about cheating. Seeing as how the faculty members mentioned this on multiple occasions, I felt obliged to pose the question to the students to give them a chance to address the generalization made about them that they are prone to cheat or plagiarize academic work. Table 5.C below shows responses from some of the participants. The omitted participants opted to not answer this item.

Table 5.C – Student responses to Question item # 15

“Have you ever cheated or plagiarized on any of your academic work?”

Student	Response
Essa, UAE	<i>Absolutely not. You can't do that here anyway.</i>
Bashayer, UAE	<i>No, I don't need to.</i>
Abdullah, UAE	<i>No, it's haram (forbidden).</i>
Mohammed, UAE	<i>No.</i>
Rehab, UAE	<i>I will say no.</i>
Jamila, UAE	<i>Even if I did, I wouldn't tell you Sir.</i>
Suhail, UAE	<i>Not at all.</i>

Unsurprisingly, I received no affirmative responses to this practice. Especially telling are the responses from Rehab and Jamila. Posed with this question, their responses suggest that they would be committing another sin in an admission to it. As mentioned, these responses were expected from these students. Yet I wonder if we were to pose this question to students with a different worldview, would responses differ?

A further issue addressed by faculty participants the practice of student negotiation of marks given by the faculty members. Once again, this is a practice most faculty members state does not exist in their home culture and were not prepared for when coming to the U of E.

Carry, Canada: *They try to negotiate all the time. I don't see it as shameful but at the same time, it wouldn't happen in Canada. These people come from a souk-culture, they spend their time negotiating and bartering. I say to students "Don't negotiate with me. I didn't give you this mark, you gave yourself this mark".... But being genuinely indignant about the marks they receive, it happens all of time.... I say "Your mark is your mark because of your own actions, get used it and grow up". And of course they can't.*

Hanna, England: *This is linked with the concept of assessment. What would be good, to be getting an A? And that might be different from teacher to teacher depending on what they've been taught, depending on what they've been through as students in their own country. Some countries are not as test-driven; there may not be Formative assignments, only Summative, different rubrics. It's totally subjective. Here it's a completely under-developed concept. So the worrying thing is my concept of assessment is different from other teacher's ideas, let alone to the students' idea of assessment. So how we end up with a unified plan or policy of assessment here, I don't know.*

R: ***But don't you have team meetings where these things are discussed?***

Of assessments? Well no, our team meetings consist of whoever is in charge giving us the rules and rubrics of the assessment.

Noted here by Hanna is the top-down model of assessment which other participants have stated to be a frustration. These responses are consistent with what

Chapman et. al. (2014) note in that their participants generally felt the lack of influence or input by the faculty regarding assessments and curriculum was not only different from the administration practices of their home country but an ever-present frustration in their academic work.

Samira, Lebanon: *I can proudly say that I have gained the reputation in his university of being someone who never listens to excuses or negotiates. I believe the students know this so they don't even try.*

Samira, from a Middle Eastern culture, does mention her “reputation” which coincided with the idea of “image” discussed earlier. However, she takes an approach to excuses divergent from that which Abdulrazak, also from an Arab country, takes. The fact that she does not listen to excuses or negotiates marks, speaks to her decision to approach the 3rd cultural space in a manner which is not lenient and does not, in this context, even attempt to “understand” her students’ reasons. This response evidences a fundamental difference of approach between Samira, a veteran faculty member of 12 years and Abdulrazak, of only 2 years.

Faculty Question #17 asked the participants to generalize about the mismatches that occur in their lived experience teaching Emirati students as a whole, the direction or lack thereof in institutional policy and working in a multicultural environment.

Andrew, Canada: Yeah I think the longer I stay in education and certainly after doing a lot of graduate studies, I see education as something that can really develop you as a person, develop your intellect and broaden your horizons and awareness of things, whereas I see my students thinking it is just something to tolerate, you know to put up with until they get their “paper” and get a job. So I think they have a very extrinsic motivation to do well and learn in our university. They see it as a means to an end, not necessarily something to enjoy the process of. And I think this idea makes it harder for them to derive much enjoyment out of it and put much of themselves into it. They also try to cheat all the time.

This section can best be summarized by the response given by Samira. What she sees as a disconnect between 3 positions, that of the teacher, the student and the administration who legislates policies which she, and others, see as unrealistic. This could absolutely be described as uninformed policy due to cultural difference between the students and faculty and lack of awareness of this on the part of the administration.

Samira, Lebanon: The administration here has very unrealistic goals and protocols for us to follow. I know what they are trying to do, make these students what they are not. They expect us to take attendance to the minute, follow strict policies about marking and do a whole slew of things that would result in having no students left. I understand they are trying to do the right thing and promote an environment of learning which makes these guys more professional but the fact is you put a 19 year old Emirati male in a situation, you’re going to be disappointed if you demand that

they bow to your will. It's just not in their nature and will drive you nuts if you bang their heads against the wall in trying get them to conform.

The following are the students' responses to the difference of academic practice they've experienced throughout their academic careers at U of E and with the various international teachers they have encountered. As seen in the data, there are a variety of practices the students are required to negotiate in their studies and they are well aware of this. What struck me while collecting this data was the ease with which the students would name regions and nationalities in regarding who does what. Responses are taken from multiple student question items in Appendix A.

Rashed, UAE: *Some of European teachers always take attendance and even mark if we are late but the Arab teachers will not. Even if I'm just late because I had to pray. Some teachers say that I should rush but you can't rush a prayer. It's about their culture, you know, if it's strict or not.*

Mohammed, UAE: *Yes, in some cases. Some teachers don't accept your excuses. For example, I might miss class because I had to drive my sister to school but the teachers don't understand that we have to do this. Sometimes, we are the one who are responsible for our family so it's kind of hard for [the teachers] to understand.*

About attendance, it all depends on the teacher, some are more understanding and some are more with the rules. It depends on where they are from and also how long they're been teaching Emiratis, that's a

big thing. I respect both ways but it means we have to change the way we study in all the classes.

What students might perceive as teachers “understanding” them and their responsibilities and excuses would be another teacher’s definition of not following the university’s policy. Realities that exist in relationships between students and teachers here are different from how many of the participants were educated in the U.S. For example, I feel, as well as has been stated by some of my participants, that I have had to come to terms with the fact that not all of my students will be present when important material regarding assessments is covered in class. In the U.S., it would be the responsibility of the student to gather such important information. However here, as stated by the participant Andrew earlier, it is often the teacher who is tasked with finding the absent students and informing them of the material they missed in class. Considering the necessity mentioned in the literature and the data here of intercultural competence, I question if the 3rd cultural space that we as teaching faculty and they as Emiratis students have created is always altruistic and effective for both learning and the professional development the institution expects faculty members to instill in the students.

Huda states yet another inconsistency of her teachers’ practice.

Huda, UAE: *Every teacher has a different way to see attendance. My American teachers don’t really take attendance; I know that in the States, from what they told me is it not done. Maybe they’re just doing in their way here.*

If one were to follow the university's attendance-taking policies and act on them regardless of the causes of the absences, I tend to agree with Samira that there would be few students left to teach. As mentioned before, the clear guidelines between right and wrong, between guilt and innocence are constructed in ways as to leave no gray area for interpretation or "understanding" as a student might state. The policies and consequences are clear. Why then, do some teachers such as myself disregard these? Is this an effective 3rd cultural space we have negotiated? Cultural norms both nationally and organizationally have, at times, been abandoned which has led to lowering of standards and even blatant disregard for institutional policies. Perhaps this is what Geertz (1973) meant by saying that the disorganization of cultural norms exist "with the only result being chaos" (p. 44).

5.2.3.3 Research Question #3 Conclusion

The data show there are sizable disparities of worldview in terms of social stratification amongst both the faculty members and the students. Participants note that their own ontologies and worldviews seem to also be divergent from those of the institution. These disparities cause a sense of shock at times amongst the faculty members in terms of how they view institutional hiring and salary policies as well as more social attitudes from students and their perceptions of certain cultures among the international teaching faculty.

Yet, while we have seen multiple examples of how faculty members and students perceive social stratification, we have also seen how it is accepted. Participant Murphy sees “fairness” within the context of the U of E however he admits a different context would lead to what could be viewed as “injustice”. We have seen students casually using nationality as a marker of status. Student participants have offered advantages of having certain Western teachers and different advantages to having Arab teachers who can teach their own native language. I have also raised the important question of, regardless of how superior Straffon (2003) and others believe students to be at developing intercultural competence, whether we are holding students to a higher standard than faculty members by asking them to pivot culturally between a multitude of cultures teaching them daily.

Additionally, we can see a variety of academic practices and adherence to institutional policies, positions toward those policies and difference between those at the U of E and those of the faculty members’ culture of origin. Evidenced in the data is clear acknowledgement from several participants that not only are there differences in academic practices but comparing those practices with that of their own country is a common first step. This has led to changing and at times, completely disregarding institutional policy. Moreover, student academic expectations, practices and perceptions of academic accountability regarding their classes seem, at times, to be in stark contrast to the faculty members’ academic expectations, practices and what they believe students should be accountable for.

Stated by both participants Tony and Carry is the idea that these differences in academic practices and expectations, though learned through experience, could well

have been communicated in a Cultural Orientation. Further to this, an exploration of Emiratis' worldview and how this affects their academic practice would also have been helpful to newly-arrived faculty who might be considered lesser-equipped in terms of intercultural competence or even basic knowledge of Emiratis' ways of life.

As a final note on the use of Bennett's DMIS for analysis in this chapter, I'd like to reiterate that it is difficult to pinpoint where these participants are on Bennett's scale. This is due to the fact that the question items were very pointed to elicit reactions to difference therefore, when a strong reaction from a participant may show them in a light which looks down on other cultures (i.e. Samira's mentioning the Emirati administration sets goals which are 'unrealistic'), this does not mean their internal intercultural sensitivity is expressed through their behavior. Herein lies another distinction between intercultural sensitivity and intercultural competence and another reason that the DMIS is a scale with needs to be used carefully. As Perry & Southwell (2011) noted in their analysis of the scale, the linear progression through these six stages is not always the route taken by all individuals.

Chapter 6 - Implications & Conclusion

6.1 Introduction

In this final chapter, I would like to restate the rationale for the study being that there may not be any other field in which the globalization of the world and people's interaction with differing worldviews is more evident and crucial to future success than in modern higher education systems. The phenomena of intercultural education and thus the need for levels of intercultural competence in education will remain at the forefront in the skills expected to be developed in higher education. The ever-increasing international flow of human capital makes this an area of study that will only grow in multicultural campuses of tomorrow. This study has shown that teaching faculty and students alike have procured through their lived experience, inconsistent levels of this skill set yet I contend the U of E is a place where such competencies can very aptly be developed.

Also in this chapter, I wish to acknowledge areas where I believe that new knowledge could be added. The limitations of the study are evident as I believe this line of inquiry is one which will be explored more and in different contexts in the future. As mentioned, the demand for international teaching faculty is rising all over the world and today's university students cannot and should not expect instruction from a homogenous group of faculty regardless of where they choose to study. Similarly, teaching faculty can expect only more and more diversity in student populations and vice versa which have may have cultural assumptions which differ from their own.

I will conclude with some final thoughts from culturists cited in this study which I feel bring this area of research to an appropriate end.

6.2 A Brief Review

This study has employed an interpretive approach and is a presentation and my own analysis of the participants' perceptions. It has focused on the many aspects, effects and tribulations of an international teaching faculty and a monocultural student population at the U of E, Dubai Campuses in 2014. The data, borne out of qualitative methods, present faculty and student perceptions of their lived experiences and approaches to their intercultural educational environment. The significance of this paper can be seen in the unfinished and ever-evolving cultural phenomena that exist among the working relations of the international teaching faculty as well as the academic relationships that exist between that same faculty and the Emirati students which they teach.

I would suggest the central advantage to this interpretive approach is that it allowed me as the researcher to probe, investigate and develop participants' responses which produced rich and tangible data from which I could extract themes and subthemes. The qualitative approach also afforded me and my participants the space needed to explore the phenomena fully which provided new knowledge.

This study has shown the selected responses which present differing perspectives on the themes and subthemes gathered through structured interviews and focus groups of both teaching faculty and students at the University of Emirates in 2014.

Responses to questions regarding the rationale for and perceived benefits and pitfalls of having an international teaching faculty have been shown. In addition to this, both students and teaching faculty perceptions of institutional preparedness for the phenomenon reported both instances ranging from over preparedness to lack of information communicated to both faculty members and students. Additionally, data have been presented regarding both faculty members' and students' perceptions of the development of their intercultural competence and what has led them to these stages of it. Teachers' and students' perceptions of social stratification have been noted, as well as the effects it has had on the lived experiences of all involved. All of these themes directly result in differing perceptions of academic practice and accountability which serves as the final theme of the data.

These structured interviews and focus groups have brought out a myriad of differing opinions and evidence of varying practices in the classrooms of the U of E. This wide variety of responses was expected and it could be said was by design in the selection of my participants. Each respondent was carefully chosen based on their culture of origin and their length of service at the U of E. It is no surprise to me that certain responses contradicted each other, ran against institutional policy and lacked any coherent uniformity. Even amongst the students which are of one nationality, broad age group, and culture, we can see that certain factors, namely exposure to multiculturalism in education have had effects on the responses given. Byram's (1997) idea that multiculturalism and the differing epistemologies that exist from multiculturalism are the most significant causes of intercultural conflict has been

supported repeatedly in the data, most notably when differences of academic practices were questioned and responded to.

Differing ideas about the benefits and pitfalls of having an international teaching faculty with Emirati students, what appropriate definitions of social stratification are, how they exist and attitudes regarding those differing ideas are clear. Also clear are the levels of dissatisfaction of and preparedness that some participants have regarding the Cultural Orientation they received.

The data also show the various academic practices each faculty member employs, how strictly they adhere to institutional policy and how those practices have changed during their time at the U of E. These differences are tempered by the students who not only may have different points of view of each policy or practice, may have had different experience with each but also may have a variety of interpretations of those policies and practices from teacher to teacher and semester to semester.

At the heart of these conflicts between the teachers and the students and even among the faculty participants themselves seems to be a difference of priority, a misalliance of values and incompatibility of academic ethics. It would be easy to say that these are simply “cultural differences” yet as stated in the literature review, what that actually means remains unclear. Individual differences can be seen throughout and to simply point to where the participant is from and state that this is the reason why they responded the way that they did would be unjust.

I rather prefer to point to these discrepancies of values in terms of worldview. As Muller (2001) tells us, when considering worldviews, one cannot simply point to one

worldview as the answer or the end-all of why a person behaves the way they do or believes what they do.

What we have in the classrooms of the U of E are students with strong devotions and strong adherences to the tenets of an honor-driven culture. The faculty members teaching them may or may not have the same sets of principles and may inherently value different things and practices. We can see from the data that these are daily occurrences and greatly affect the learning dynamic of the students and the working dynamic of the teaching faculty.

When one teacher values punctuality over everything else, there is a conflict when a student who values time for prayer or familial responsibility. When a teacher values classroom order, there is a conflict when a student interrupts with a question because they have been taught in a different way previously. When an institution devalues proper Cultural Orientation for its newly-arrived teaching faculty, there is a conflict when that teacher is faced with academic and social practices which are foreign to them. When an institution places a high premium on image over substance, there is a conflict when its faculty members come from places where the opposite is the norm.

Throughout the data, there are fundamental distinctions of value. Much of what the U of E instills in its faculty members is to follow tenets of promoting honor and avoiding shame. Much of how the students go about their academic journey is promoting their and their family's honor and avoiding shame. This translates into divergent academic practices when the faculty member leading the class follows a different set of values, one which possesses clear guidelines of right and wrong and

gives lesser prominence to what is honorable or shameful in the classroom. Conflicts are bound to arise. Management of these conflicts is something that is learned over time and experience yet, as previously mentioned, is something that the institution itself needs to prepare faculty members for.

Participants in this study have shown varying degrees of intercultural competence which, to some, draw a direct correlation to the time they have served in the UAE, as well as their exposure to expatriate life experience. This can be seen through responses from newly-arrived teaching faculty members in contrast to those of more veteran faculty members which seem to have created a 3rd cultural space between themselves and their Emirati students.

We have also seen that raising cultural awareness through an orientation program is an important step to begin one's process of being aware of one's environment and in these cases, the lives, culture and worldview of Emirati students. Divergent attitudes and distinctions of practices have caused a sizable number of conflicts between and the international teaching faculty and Emirati students. I attribute this to varying levels of prominence of each worldview among each individual. The general consensus of the participants of this study is that the U of E has failed in properly preparing both faculty members and students for the cultural rigors and challenges which they may face in an academic environment with such phenomena engrossing every aspect of their higher education in constantly changing and evolving manners. While, I and many of participants can agree that an experiential model is necessary to develop intercultural competence, a better transmission model (i.e. Cultural Orientation) would be an effective beginning step to their experience in the

UAE. I believe many of these conflicts may have been better understood by all parties involved with the proper guidance by the institution from the onset, an idea shared by Chapman et al. (2014).

As the data show, this is not something which can be expected to be developed in the same way over the same amount of time in each individual, whether they be the expatriate teacher in a foreign land or a the local student in a new and diverse learning environment. A great deal of time is needed, yet direction and guidance by the institutions who employ such an environment could advantage this process considerably.

Specifically, we have seen the varying attitudes and practices that exist not only between the faculty members and their Emirati students, but among the international teaching faculty members themselves. How all of these relationships develop interculturally within the framework of the institution's policies is greatly affected by the intercultural competence that is or is not developed among them. The "sudden grasp of difference" that Kramsch (2005) speaks of not only has given faculty members and students alike an important tool to use and understand in their academic practice but also furthers their own development—especially in early stages—of their sense of intercultural competence (p. 30).

6.3 Implications & Recommendations

These findings can be used to guide the implementation of a more effective orientation and support program for newly-arrived teaching faculty. Attaining levels of

intercultural sensitivity, intercultural competence or intercultural intelligence could be aided from the beginning with a Cultural Orientation program which presents clear constructs and examples of cultural divides that international teaching faculty and students face as well as clear direction on how to effectively deal with them.

The culture these new faculty members are now enmeshed in is most likely the most difficult challenge they will face in moving to Dubai. The “cultural” information provided should be at the forefront of any training, professional development or orientation these faculty members receive and should be entwined in every session as the cultural dynamics and notably the different practices in cultural dynamics will surely permeate every aspect of their teaching practice. Arab colleagues must be instrumental in mentoring these new faculty members from Western or non-Muslim cultures to better understandings of the religious and cultural differences that exist. Likewise, veteran teachers who have achieved later stages of Bennett’s DMIS and are interculturally intelligent need to offer more support and guidance at the beginning stages of faculty members’ new post in Dubai.

Contentions have been made regarding the necessity of intercultural competence as a skill set for the 21st century of education. With this and as my data has suggested, it is not a skill or a practice which can be taught through a model of transmission but rather one which is best developed and sharpened experientially. However, as the literature has suggested ‘cultural awareness’ is a necessary first step to eventual intercultural competence and thus the Cultural Orientation program at the U of E needs to continue a nuanced version of this with greater attention to the daily lived realities of the Emirati students and followed up upon with further Professional Development

sessions and/or immersion activities such as Arabic language education for faculty members and activities which can educate faculty members on the lived realities of their Emirati students. An example of this might be inviting guest speakers to the orientation to inform the faculty on the daily lives, religious and familial responsibilities of their students and possibly a forum discussion with current Emirati students regarding the academic histories and expectations of both themselves and the expatriate faculty members.

Teaching faculty may be in a multicultural working environment for the first time in their lives. If we consider how D'Andrea & Daniels (1995) define multiculturalism as "the process of increasing awareness of, and knowledge about, human diversity in ways that are translated into respectful human interactions and effective interconnectedness", then the U of E begins the process, once again, by leaving the participants of this multiculturalism to their own devices and offering little to no support (p. 25). The U of E would do well in providing a more directed Cultural Orientation which informs newly-arrived teaching faculty about certain cultural theories, practices and precepts. A good first step would be a discussion and reflection on each individual's perception and experience in education which could be had with a team of veteran teachers who could discuss and explore potential differences that may exist at the U of E.

Having "double-points of view" as Byram & Zarate (1997) mention is crucial for one's intercultural competence and can take years to learn and nurture as we have seen from the data. Proper guidance by these veterans and education provided by the institution at the beginning of the process, however, could only help both faculty members and students at the U of E. As suggested by Menard-Warwick (2009) in her

study the development of intercultural competence, new and veteran faculty members alike might keep self-reflective journals on their own ideas about their development through experience of intercultural competence. Additionally, and consistent with Deardorff's (2009) notions of "integration...addressed throughout" one's experience, both new and veteran expatriate could exercise practices such as the cultural and linguistics immersion practices of Wake Forest 's School of Medicine, provided by the U of E to promote the learning of Arabic, further lectures on Emirati culture and interactive workshops during Professional Development Weeks to provide further tangible, cultural experiences with the culture of students they teach (Crandall et al., 2003). This might help in lessening the shock factor that exists in participants like Carry and others who would be better prepared for the interworkings of educational practice and policy in the UAE.

My own, as well as Ziegler's (2006) contention that the institution is responsible for such intercultural competence and multiculturalism training have not been heard or considered by the U of E. Other practices outside the UAE, namely Wake Forest University, School of Medicine's extensive intercultural competence training programs should be seen as a catalyst for how such training can and should be approached in these very multicultural education environments (Crandall et al., 2003). While mere cultural awareness training as the U of E provides (under the guise of Cultural Orientation) might be deemed as a positive first step to begin the development of such a skills as found by Monthienvichienchai et al. (2002), it is only that - a step - and needs to be further developed into a true orientation with "integration...addressed throughout" as Deardorff (2009) states (p. xiii).

In addition, students themselves would do well in having some or any direction as to what to expect from the international teaching faculty they are soon to encounter in their orientation. The university must present this information with the assumption that incoming students know little to nothing about what it is be like to learn from someone from a different national and educational culture and how that might differ from their previous educational experiences.

Having a Student Orientation with interactive discussion forums with senior students, bringing in faculty members to speak and discuss issues, having administrators address rationales for such diversity and policies; these are avenues which would better prepare the student population for studying at the U of E. As stated by the students in the multiple responses in Table 5.C, information about the teachers was not communicated to them by the institution in the Student Orientation. A discussion and exploration of this multiculturalism could have given the students a head start in the development of their intercultural competence it would certainly give greater probability for the teaching faculty alike to avoid cultural misunderstandings and difference of expectations.

Similarly, newly-arrived faculty need to be given more concrete instruction on the background, worldview, motivation and academic practices of their students to raise their own awareness of and adequately prepare them for a student population which often have been taught in and are used to a different model of education.

Responses from the teaching faculty cited the information given to them at their Cultural Orientation as either insufficient or inaccurate. As Hanna states the insufficient addressing of the dress code could be replaced by more vital information such as what

Carry suggests relating to newness of formal education in the country and the lack therefore of in previous generations. As he states, this would have helped him understand his students better and why certain academic practices may be a challenge for such a fresh generation of educated people.

Regarding institutional policies, this also holds true. Some faculty members reported to have not adhered to such policies. While they were informed of such policies during their orientation, they were not given any information as to the rationale for such measures and thus disregarded them. Failing to understand the cultural environment of the students triggers a growing misfit between the faculty members tasked with enforcing policy and the administrators who design it.

Further guidance could be given by the administration as well as veteran teachers who have the intercultural competence and wherewithal to help not only the faculty members who are abroad for the first time but also the ones who may have international experience but are new to this particular region and culture.

As mentioned, it is my belief and that teaching faculty members are left to their own devices in how to negotiate the cultural rigors and epistemological differences that they encounter with their Emirati students, their multicultural working environment and administration. I believe that even some guidance and direction or at least acknowledgment of potential differences would go a very long way in these teachers' negotiations. Working at the U of E is as much of cultural endeavor as a professional one for expatriate teachers. Some can cope, persevere and thrive while others "burn out" as Carry stated. The difference between these two polarities is often the teacher's

individual approach and attitude toward “the other”, diversity, multiculturalism as well as their own sense of self and identity. Although some do, it is impractical to assume that all teaching faculty members and students alike can temper such polarities and engage in development of intercultural competence alone. The institution itself must provide greater and more practical support on aiding this process.

6.4 Contributions to Knowledge

Further significance of the study exists in the very fact that with globalized, transiting, international and ever-widening circles of academia, international and multicultural teaching faculties will become and are becoming the norms rather than the exception in campuses all over the world. The issues discussed here are certainly not exclusive to the Dubai Campuses of the U of E. Many aspects confined to the perceived dimensions of Emirati culture no doubt exist in all public institutions of higher learning in the United Arab Emirates and overarching themes of intercultural competence can be seen on any campus which opens its doors to diversity.

Intercultural competence is a new standard in the skill sets of fresh graduates, not only in the UAE but anywhere multiculturalism exists. With the spread and acceptance of English as an international language, the pronounced increase of a globalized work environment and especially diversity on both sides of the modern classroom experience, this standard seems to be here to stay. The perceptions found here and elsewhere are that an international teaching faculty is beneficial to the education of future students. The intercultural sensitivity, intercultural competence,

intercultural intelligence and ability to interact, work and function in a harmonious and fruitful way interculturally will surely be significant criteria by which educators, students and institutions will soon be judged academically and professionally. It is my hope that this thesis has contributed to the reader's understanding of the how this misalliance of ontology, epistemology and cultural values between the international teaching faculty and Emirati student population can serve as a resource and offer possible solutions for such challenges in education around the world.

Specific findings of the study that add to the field of knowledge are: the unique role that the historical importation of labor has on the social stratification and attitudes that exist between the expatriate and Emirati population as well as among the expatriate population themselves and how that affects the development or lack thereof of intercultural competence; the role that experience and length of service play on the development of intercultural competence and how both of these things affect the perceived benefits and pitfalls of having an international teaching faculty with a monocultural student population.

In addition, the experiences of the participants and the perceptions in the specific context of this study offer significant insights into the state of preparedness not only provided but also required to develop faculty members' and Emirati students' skill sets of intercultural competence which has repeatedly been cited both in the literature and in the data as necessary for effective and successful interaction and education in such a multicultural environment such as the U of E. For example, the participants' self-proclaimed lack of education of and resistance to the learning of Arabic presents evidence of a crucial gap in understanding and development of intercultural competence

which results in a one-way street in which students are mandated to negotiate their educational journey in a linguistically imposed manner through English as a medium of instruction which little to no concession of their native language being offered by their faculty counterparts.

It is my hope that this research can not only present the existing literature in an understandable way for those looking at the context of education in the United Arab Emirates, but can also offer insights into how these phenomena, notably the development of intercultural competence, are approached elsewhere and can be better approached at the U of E. This research has been conducted on a large part of the public higher education system of the UAE. I see the data presented here as accurate as to how many expatriate faculty members and Emirati students in this context might react to such an inquiry. The system has its issues and it is my hope that those in influential positions can take these findings and use them as agents for positive educational, intercultural, and social change for future student and faculty populations in the region. The findings here suggest there has been a dearth of efforts thus far to address these cultural gaps of understandings.

6.5 Limitations of the Study

As mentioned in previous chapters, this study is but a snapshot into the state of things as they stand in 2014. The United Arab Emirates in many aspects of their appearance and culture is an ever-changing place. With this, the perceptions here both on the parts of the students and the faculty members in term of social stratification, I

believe, will surely change over time. It is my hope that the effects such as mismatch of academic expectations, confusion regarding variance of language, and even overt and covert racism are effects which will diminish or at least lessen in future generations. A more realistic and immediate goal is that this study brings to light these issues with the prospect of social stratification in all forms being addressed and acknowledged by all parties so that salary variance, hiring practices and student perceptions of faculty members and in general all people from different cultures might be viewed more equally.

I feel the need to acknowledge three areas of weakness in this interpretivist study. Firstly, this study is limited in that the number of participants is relatively few. Having only 11 faculty members and 15 students participants means that but a fraction of the perceptions are presented. It was my desire to have many more participants to grasp a wider range of understandings of these phenomena. As stated in previous chapters the perilous subject matter may have deterred many of my colleagues from stating on record, albeit confidential, their practices and attitudes toward students and an administration to which we all ultimately answer to.

Secondly, other research methods would have been advantageous to better understand the phenomena, for example observations. Classroom observations would have given us another medium to understand these issues and might have led to further interpretation of how the dynamic of an international teaching faculty and Emirati students plays out on an everyday basis. An example of this would be to observe my participants, or others to see and compare their adherence or lack thereof to institutional policy regarding attendance and assignment submission as well as what measures are

taken in classroom management from which I could learn more about how social stratification can be seen or not seen in different classes. This was not done due to scheduling conflicts with my participants as well as the need for an entire class' unanimous ethical approval for such observation which would have been a major obstacle if sought.

Lastly, there was no data collected from the policy makers or representatives from the university itself. Much has been mentioned by myself and my participants regarding institutional policy on a variety of academic matters. While disagreement and inconsistencies between the administration and the teaching faculty exist, the rationales for why such policies exist can only be speculated upon.

6.6 Recommendations for Further Research

As stated, it is unlikely that future education models will ebb from the growing trend of multiculturalism back to a level of homogeneity. What has been addressed, dissected and questioned here are the interrelationships between an obtuse demographic of teaching faculty and a very acute demographic of students. I have laid out the consistencies and inconsistencies of differing theories of culture with a limited scope of but one institution. What is happening in institutions of higher learning in other parts of the world present a mosaic of cultures that may lead to further complexities in culture in education. The student participants of this study, as a whole are honor-driven which leads to certain and specific issues to arise, both positively and negatively. Were one to explore the same research questions in an arena which would have participants

from heavily Guilt / Innocence or Power / Fear cultures, or even a mixture of all, I am certain a myriad of variances would emerge from what was been stated here.

The general guiding principles of this study has been that the intricacies of culture cannot be quantified and have thus led me to adopt a framework which does not do so. Different contentions and findings could be made if one were to attempt to utilize Hofstede's cultural dimensions or other scales which may lead one to further insights one why some or all of these conflicts exist (Hofstede, Hofstede, & Minkov, 2010).

A longitudinal or ethnographic study in the UAE or specifically the U of E could be conducted to explore how my findings could differ from those in future years. An example of this could be to apply the same question items from Appendix A to a future set of both faculty and student participants and to compare the results. The UAE is not bound to become any less multicultural and one might argue, neither is the U of E. However directives such as Emiratization of the teaching faculty are sure to have massive impacts on how much the U of E recruits internationally. My prediction would be there would be a substantial variance in a relatively short time though others might disagree. Further research would be to compare the findings here to that which could be found once this transition occurs. Furthermore, a longitudinal study could be performed to compare to the current study as societal conditions and newer generations of students, further removed from their colonized histories begin to populate higher education classrooms.

The possibility of different issues or conflicts is constant. As the teaching faculty demographics shift, it would be interesting to use a separate set of question items to

reflect that shift and perhaps shed light on possible other phenomena, especially a possible decline in English usage by the institution or proficiency in the student population.

6.7 Final Words

I am grateful for the openness and honesty shown by my participants. Their willingness to share, divulge, rant and explore their own ontologies, epistemologies, worldviews, approaches, standards and principles made this research possible and added to my own perceptions of the context in which we work. Unsurprisingly, those who did choose to participate provided me and now the reader with curious information, intriguing anecdotes and a greater sense of understanding the educational and cultural terrain which exists in this context. Many of the participants were also grateful for the opportunity to be heard and to be asked about their own experiences in working with an international teaching faculty and teaching Emirati students. The sheer length of some of the interviews suggests many participants welcomed such an arena to be heard.

I have seen progress in this country. I have seen cultural and social problems addressed and even eradicated through social and public policy. Cracking the problem of differing perceptions of culture is one that will take time and is not something that can easily be handled with policy but rather education and exposure to more uniform and accepted practices of institutions which have a longer history of such diversity.

I have seen, I have noticed and I have felt at different stages in this research that this study of culture has been perilous from the beginning. As presented in previous

chapters, the definition itself of culture is something that has, is and will be debated for some time. Some definitions merely touch on surface culture and are thus seen as reductionist. Others are simply so robust that one does not get a clear sense of what culture does not include. Some are internal as expressed as “mental programming” by Hofstede (2011). Some are external as expressed as purely a “symbolic system” by Geertz (1973). Some are infinite as expressed as “large” or “small” thus potentially being smaller and ever smaller by Holliday (2002).

While there is not likely to be a clear, clean and agreed upon definition of culture, I see this as an area of study which I believe to be largely unexplored in modern education. This study offers no clear contention of what or who causes intercultural conflict, which ontologies approach their craft better or worse with their Emirati students. My study of culture has shown a never-ending struggle to define this between the proprieties of the individual and how those relate to that of their tribe, group, nation or any larger community to which they belong. I would like to end this thesis with some ideas from those cited here. Hofstede states,

What I tell my students who are sufficiently advanced is that culture does not exist. Culture is a constructivist tactical word, a concept which we have imagined because it's so useful if you want to understand how people behave in the world (Hofstede, 2011).

Perhaps this exemplifies the unknowingness of the concept of culture. Fallen out of vogue in the world of anthropology and cultural studies due to his reductionist notions

in his writing, Hofstede offers insight into why and how this concept of culture cannot be nailed down yet requires further study.

Terrence McKenna (1999) provides us with a darker yet poignant view on the idea stating that the parameters we put on groups of individuals have detrimental effects on the individuals themselves in stating,

Culture is not your friend. Culture is for other people's convenience and for various institutions. It is not your friend. It insults you. It disempowers you. It uses and abuses you. None of us are well-treated by culture. Yet we glorify the creative potential of the individual, the rights of the individual, we understand the felt-presence of experience which is most important. But culture is a perversion. It fetishizes objects...it invites people to diminish themselves by behaving like machines (McKenna, 1999).

Perhaps we are all guilty of attempting to characterize individuals and their behavior. Perhaps this study is guilty in that to attempts to use previous scholarly work of culturists which themselves have not clearly defined the indefinable. Perhaps the various dynamics that occur in every single, special and unique classroom at the U of E are products of a collection of individuals which have or have not created the 3rd cultural space and collaboration needed to engage effectively in education which enriches the experiences of everyone in the classroom.

Geertz reminds us that we as students of culture, social scientists, analysts of ethnic and cultural diversity often may not be aware of or least, tend to forget,

...although culture exists in the trading post, the hill fort or the sheep run, anthropology exists in the book, the article, the lecture, the museum display, or, sometimes nowadays, the film. To become aware of it is to realize that the line between the mode of representation and substantive content is as undrawable in cultural analysis as it is in painting; and that fact in turn seems to threaten the objective status of anthropological knowledge by suggesting that its source is not social reality but scholarly artifice (Geertz, 1973).

This research may not have a significant impact on higher education in a multicultural environment, it may not even change the educational fabric of the U of E but to the participants, to myself and now to the reader, the issues have been raised and addressed. For myself, I have analyzed and unpacked what I see to be the contributing factors and pieces in relation to the literature on the subject matter. However, as Geertz points out, at the end of it all, teachers and students of the U of E have a social and cultural reality that jettison any contentions made here and their collective and individual realities will continue to shape and mold their own academic experiences, and their ever-evolving cultural realities.

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Appendix A – Interview Questions

Faculty Question Items	Rationale
1) How long have you taught in the United Arab Emirates? a. In what other countries?	This question was asked for further comparison amongst the faculty members. Also, its closed nature was to establish a sense of comfort and ease between the participants and myself. It was often followed up with questions by myself regarding the various regions the participants' had taught in.
2) What degrees do you hold (Bachelor's, Master's, Doctorate)?	Again, this was posed to be comparative and also establish reliability of the participants' and their education.
3) Do you feel your institution is a place which could be categorized as multicultural?	This question was to both faculty members and students to establish the phenomena as true.
4) What would say are the benefits of your institution having a multicultural faculty?	This item was left open-ended to allow participants space to give as many examples as possible.
5) What are the pitfalls of such?	This item was left open-ended to allow participants space to rant, give anecdotes, vent or give any examples they felt needed to be stated.
6) Have any issues arisen in your classes which could be attributed to you being of a different culture than Emirati?	Here I specifically was looking for examples of cross-cultural differences and/or differences of worldview between the faculty members and the students.
7) Have any issues arisen in your workplace that may be due to the fact that it is a multicultural environment?	Similar things were explored here, yet amongst the teaching faculty members.
8) Have you participated in any Professional Development provided by your institution to a. Work in a multicultural environment? b. Teach Emirati students? c. Become more interculturally competent?	This item was posed to learn if these sessions had been offered to faculty, if faculty members remembered such session (which was not always the case) and also what general attitudes were had toward these sessions.

<p>9) Did you receive a Cultural Orientation upon your starting your post in the UAE?</p> <p>a. If so, what was covered?</p> <p>b. What did you find was useful to you?</p> <p>c. What was not covered that you learned through experience?</p>	<p>This item was posed to learn if these sessions had been offered to faculty, if faculty members remembered such session (which was not always the case) and also what general attitudes were had toward these sessions.</p>
<p>10) Do you feel it prepared you to work at your institution?</p>	<p>This item was posed to give the participants space to comments any further preparation that they had received by the institution which was not Professional Development as addressed in item #8 or their Cultural Orientation as addressed in item #9</p>
<p>11) Would you say intercultural competence is an important quality to have in your job?</p>	<p>No working definition of IC was given. Given the multiculturalism at the U of E, I wanted to learn if the participants thought this was a significant skill to have here.</p>
<p>12) Would you call yourself interculturally competent now?</p>	<p>Again, this was posed without giving the participants a working definition of this but rather I wanted to let them assess themselves based on what they believed the concept to entail.</p>
<p>13) What would you say has made you so?</p>	<p>Considering the myriad of ideas that have come from Bennett and others, I wanted to give the participants an opportunity to reflect on what has brought them to their perceived level of IC</p>
<p>14) What surprised you when you started working here?</p>	<p>This item was left intentionally vague to get an idea of what came to my participants' minds first and allow them to comment on any particulars that they faced at the beginning of their post.</p>
<p>15) Do you feel you and your students have different ideas about academic accountability?</p> <p>a. Regarding punctuality (both in attendance and assignment submission)?</p> <p>b. Regarding plagiarism?</p> <p>c. Regarding marks?</p>	<p>This item was asked generally at first to get a sense of what came to my participants' mind first. I then probed with the specific a, b, and c items.</p>

<p>16) Are there areas of education which you feel you and your students have different points of view?</p>	<p>This item was intentionally left open-ended to the participants space to comment on any facet of the phenomena they wished. Responses were noted multiple themes</p>
<p>17) How do you take attendance?</p>	<p>Faculty members were asked this open-ended question in hopes to learn about their actual procedure, frequency and attitude toward it.</p>
<p>18)How do you deal with student submitting work late?</p>	<p>Faculty members were asked this open-ended question in hopes to learn about their actual procedure, frequency and attitude toward it.</p>
<p>19) How do you approach classroom management?</p>	<p>This item was asked in hope to produce anecdotes of how issues of classroom management are handled in this higher education setting.</p>
<p>20) How do you see your students' motivation?</p>	<p>I posed this open-ended question to each faculty member to see what their reactions would be notably regarding Emiratization but wished to see what came to mind in faculty participants.</p>
<p>21) Do you speak Arabic? If so, do you ever use it in class?</p>	<p>Institutional policy dictates that all classes must be conducted completely in English. I wished to learn of each faculty member's adherence to this policy.</p>
<p>22)Has the institution ever amended your marks given to any student?</p>	<p>I wished to learn if this instance had ever occurred with the faculty members.</p>

Student Question Items	Rationale
<p>1) How long have you been in higher education?</p>	<p>This item was addressed to produce a definitive answer which serves to establish a level of comfort between myself and the participants. It also served to establish validity in stating for the record that the participants have had extensive experience with the phenomena.</p>
<p>2) Have you been taught by teachers from other cultures? How many?</p>	<p>This item serves to produce responses which state that the phenomena exist. It also serves to produce responses which give examples of the cultures which the students have had experience learning from.</p>
<p>3) Do you think this helps you in your education? If so, how?</p>	<p>Explored here are the perceived benefits of such multiculturalism in the teaching faculty by the students.</p>
<p>4) Have you had any difficulty because of this?</p>	<p>Conversely, the disadvantages or pitfalls of such multiculturalism are evidenced here.</p>
<p>5) Because of international teaching faculty, you have been exposed to many varieties of English, how has this affected your education? a. Do you have a preference for one variety of English over another? Why?</p>	<p>This item offers students a chance to comment on the different varieties of English they've encountered and give examples of effects that they have had on their learning. Responses allowed included perception of social stratification.</p>
<p>6) What do you think about all of your subjects being taught in English? a. Do you think any of your courses would better-taught in Arabic?</p>	<p>This item asked the students to think critically about a given medium of instruction which they have been forced to employ.</p>
<p>7) Why do you think your institution has such an international teaching faculty?</p>	<p>This question items forced the students to think and respond to the 'bigger picture' and the end results of their education and the international teaching faculty</p>
<p>8) Do you have</p>	<p>Reponses from this item were heavily influenced by</p>

certain expectations when you see your course is being taught by someone from a certain culture? What are they?	the students' ideas of social stratification and their attitudes toward 'the other'.
9) During your Student Orientation, what was communicated to you regarding the teachers you would have?	While I, as the researcher have never been present during Student Orientation, this item was addressed to learn what kind of information was communicated to the students regarding their teachers and thus, what preparation or lack thereof the students came to Day One of classes with.
10) How does Emiratization affect how you approach your education?	This item was used to explore students' motivation toward their academic careers and how federal policy affects their perception of their eventual employability.
11) Do you feel you will find a job easily after you graduate?	This item was used to explore students' motivation toward their academic careers and how federal policy affects their perception of their eventual employability.
12) Are you in the classroom when the class begins?	This item was addressed to establish the frequency of the practice and the attitude toward it. This was justified by the further evidence of differing teachers' practices.
13) Do you submit assignments by the due date?	This item was addressed to establish the frequency of the practice and the attitude toward it. This was justified by the further evidence of differing teachers' practices.
14) Do you use your mobile phone in class? a. What do your teachers do when this happens?	This item was addressed to establish the frequency of the practice and the attitude toward it. This was justified by the further evidence of differing teachers' practices.
15) Have you ever cheated or plagiarized on any of your academic work?	Considering the faculty members mentioning of this occurrence, I wished to give the students a chance to address this.
16) If you have to choose only one, how would you identify yourself? a. As an Arab? b. As a Muslim? c. As an Emirati?	This item wished to explore the Emirati's student sense of identity and which of the three identities they considered themselves.

Appendix B – Statement of Purpose

Statement of Purpose – Spring 2014

This document is to inform all participants of the objectives and aims of the current research as well as their rights as a participant of the research.

Research Working Title: **Student & Faculty Perceptions and Effects of Multicultural Faculty on a Monocultural Student Population in the United Arab Emirates**

Thesis in fulfillment of a Doctorate of Education (Ed.D)

Institution: University of Exeter, Exeter, UK

This research looks to explore and understand the effects that a multicultural faculty such as ours has on a monocultural student population such the one we teach, 100% Emirati students. I wish to conduct qualitative data collection through interviews that seek to understand the varying approaches different teachers have in conducting their courses as well as students' varying perceptions and practices in relations to their teachers.

The inquiry will center around how participants' working relationship with a multicultural faculty present benefits and challenges as well as those which exist in teaching Emirati students. Also questioned will be the preparation each participant received upon starting work in the UAE.

Below is the list of rights as a participant in this study. A pseudonym will be used and all of participants' responses will be stored in a secure location away from the institution.

- There is no compulsion for participants to participate in this research project and, if they do choose to participate, they may at any stage withdraw their participation and may also request that their data be destroyed
- Participants have the right to refuse permission for the publication of any information about them
- Any information which participants give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations
- The information, which participants give, may be shared between any of the other researcher(s) participating in this project in an anonymized form
- all information participants give will be treated as confidential
- the researcher(s) will make every effort to preserve participants' anonymity

Appendix C – Consent Form



GRADUATE SCHOOL OF EDUCATION

Title of Research Project: Student & Faculty Perceptions and Effects of Multicultural Faculty on a Monocultural Student Population in the United Arab Emirates

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

I have the right to refuse permission for the publication of any information about me

any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

all information I give will be treated as confidential

the researcher(s) will make every effort to preserve my anonymity

.....
(Signature of participant)

.....
(Date)

.....
(Printed name of participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s):050.246.8477.....

If you have any concerns about the project that you would like to discuss, please contact:

Patrick J. Moore (pj.moore54@yahoo.com).....Supervisor: Dr. Philip Durrant (P.L.Durrant@exeter.ac.uk).....

* when research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

Revised March 2013

Appendix D – Certificate of Ethical Approval

MSc, PhD, EdD & DEdPsych theses.



Graduate School of Education

Certificate of ethical research approval

MSc, PhD, EdD & DEdPsych theses

To activate this certificate you need to first sign it yourself, and then have it signed by your supervisor and finally by the Chair of the School's Ethics Committee.

For further information on ethical educational research access the guidelines on the BERA web site: <http://www.bera.ac.uk/publications> and view the School's Policy online.

READ THIS FORM CAREFULLY AND THEN COMPLETE IT ON YOUR COMPUTER (the form will expand to contain the text you enter). **DO NOT COMPLETE BY HAND**

Your name: Patrick Joseph Moore

Your student no: 600035685

Return address for this certificate: Patrick J. Moore
28454 Buena Vista
Mission Viejo, CA 92692
United States of America

Degree/Programme of Study: Ed. D.

Project Supervisor(s): Dr. Philip Durrant & Dr. Hania Salter-Dvorak

Your email address: pmoore@hct.ac.ae

Tel: +971.50.246.8477

I hereby certify that I will abide by the details given overleaf and that I undertake in my thesis to respect the dignity and privacy of those participating in this research.

I confirm that if my research should change radically, I will complete a further form.

Signed:  date: 7/26/14

Chair of the School's Ethics Committee
updated: March 2013

Certificate of ethical research approval

TITLE OF YOUR PROJECT:

The Effects of a Multicultural Teaching Faculty on a Monocultural Student Population: A Study of the Higher Colleges of Technology in the United Arab Emirates

1. Brief description of your research project:

I am looking at how a multicultural faculty, delivering course content through the medium of a second language affects students' perceptions of identity. In addition, I wish to explore the institution's practices of Cultural Orientation of the teaching faculty the faculty's perception of whether or not they feel it adequately prepares them for teaching Emirati students.

2. Give details of the participants in this research (giving ages of any children and/or young people involved):

Teaching Faculty – 7 – 10 teaching faculty members of varying nationalities
Students – 10 – 20 Emirati students (over 18 years of age)

Give details (with special reference to any children or those with special needs) regarding the ethical issues of:

3. informed consent: Where children in schools are involved this includes both headteachers and parents). Copy(ies) of your consent form(s) you will be using must accompany this document. a blank consent form can be downloaded from the GSE student access on-line documents: Each consent form **MUST** be personalised with your contact details.

Consent forms (attached) include the name of the research project as well as my own contact details (mobile number & email address). The consent forms describe the mandate of anonymity, the volunteer nature of the participation, refusal rights of distribution of identifiable information about each participant and explicit intent to share the responses only with the University of Exeter.

4. anonymity and confidentiality

Pseudonyms will be used in all written research. University of Exeter consent forms with the research project's and researcher's information will be given and signed by each participant. It will be made clear to each participant that no part of the participation will be shared with the institution or colleagues of the institution for which they work and the institution itself will not be named explicitly. All stored audio files of any quantitative data shall be stored on my personal hard drive and not the shared drive of the institution. No personal or identifiable information will be reported or sought by the researcher to ensure that each participants' contribution will remain protected.

5. Give details of the methods to be used for data collection and analysis and how you would ensure they do not cause any harm, detriment or unreasonable stress:

Chair of the School's Ethics Committee
updated: March 2013

I plan to conduct semi-structured interviews with both faculty and students in both one-on-one format and as well as focus groups. I also plan to distribute anonymous Likert scale questionnaires via email to a larger number of faculty members. Participation will be completely voluntary and anonymous.

Items of inquiry to faculty members may produce responses which are in contrast to official college policy therefore I plan to stress to each participant that the confidentiality and protection of the data is of the utmost important to me as a researcher. The interviews being conducted off-site and the data stored at my home ensures the data itself will be within reach of the institution neither in hard or soft copy.

6. Give details of any other ethical issues which may arise from this project - e.g. secure storage of videos/recorded interviews/photos/completed questionnaires, or

I will not be seeking institutional approval for this research. All interviews and focus groups will be conducted off-site. The reason for this is that I wish to obtain truthful and honest data from the faculty. The institution has a history of frowning upon critical research to the point that some responses/data collected from the participants may be skewed if they were to be reported to the institution itself.

Furthermore, any approval from the institution would mandate that I submit any all responses to them. This, of course would produce crafted responses from the participants which I wish to avoid. Another step which will be taken is to instruct each participant to not name the institution at all during their responses but only in more generic terms such "this institution of higher learning" or the like.

7. special arrangements made for participants with special needs etc.

None

8. Give details of any exceptional factors, which may raise ethical issues (e.g. potential political or ideological conflicts which may pose danger or harm to participants):

As mentioned earlier in order to procure accurate and honest data, I am not seeking institutional approval from the Higher Colleges of Technology. Therefore, the interviews will be done off-site and the identity of the participants will be protected via use of pseudonyms.

This form should now be printed out, signed by you on the first page and sent to your supervisor to sign. Your supervisor will forward this document to the School's Research Support Office for the Chair of the School's Ethics Committee to countersign. A unique approval reference will be added and this certificate will be returned to you to be included at the back of your dissertation/thesis.

N.B. You should not start the fieldwork part of the project until you have the signature of your supervisor

Chair of the School's Ethics Committee
updated: March 2013

This project has been approved for the period: 3/2/14 until: 31/9/15

By (above mentioned supervisor's signature): P.L.D. [Signature] date: 3/2/14

N.B. To Supervisor: Please ensure that ethical issues are addressed annually in your report and if any changes in the research occur a further form is completed.

GSE unique approval reference: D|13|14|16

Signed: J. Keate [Signature] date: 18/2/14
Chair of the School's Ethics Committee
Jor

Appendix E – Intercultural Studies Cover Sheet (Revised Jan. 27th, 2015)

University of the Emirates

Course Cover Sheet 2015-15-02

Course Name: Intercultural Studies

Course Code: LSS 2113—15-15-02

Faculty: General Education

Periods/week: 4

Consultation: By appointment

Revised Date: 27. January 2015

Course Description

This course will equip students with knowledge of the role of worldviews and cultural mapping in today's globalized and diverse working environment. In particular, the course will allow students to explore and analyze sources of intercultural conflict as well as different cultural and individual approaches to conflict in local, regional and global contexts. It will also provide students with perspectives on intra and inter cultural dynamics including self-reflection and research of students' native culture. It is cross disciplinary and applicable to all students.

Central to the study of culture will be readings and discussions on differing approaches to conflict using works and cultural philosophies of Gert Hofstede, Edward T. Hall, Roland Muller and others as vehicles for cultural analysis. Also taken into account will be ideas of intercultural intelligence and how those are developed and procured in one's journey and work in a globalized working and learning environment.

Learning outcomes

On successful completion of this course, students will be able to:

1. Demonstrate understanding of worldview theory (guilt-innocence, shame-honor, power-fear) and its influence on behavior in individual, social and corporate contexts.
2. Demonstrate comprehension of key terms related to customs, beliefs and values in different cultural groups.
3. Identify examples of intercultural conflict and analyze them according to worldview theory, identifying their sources as well as ways to achieve conflict resolution.
4. Apply intercultural theories of Geertz, Hofstede, Muller, Holliday and others to communication, motivation and leadership.

How you will learn in this course

This course provides you with important opportunities for learning through:

- group and individual projects
- enhancing understanding through case studies, classroom discussions and homework assignments
- improving analytical skills by using case studies
- developing presentation skills through group presentations
- participating in role play exercises
- participating in individual and group exercises, class discussions and activities
- developing research skills using library resources, the internet and local publications.
- reflective analysis through Field Trips, DVDs and Guest Speakers

1. Learning Outcomes

Week	Learning Outcome/s	Learning Topic/s	Relevant Resources
1 – 7	1 - 5	<p>What is culture? Seen/unseen culture</p> <p>Cultural Critics and Learners, Perspective and Bias, 3 Colors</p> <p>Worldview theory and Cultural Approaches to Conflict</p>	<p>PPT “Culture Quiz, Parts 1 & 2”</p> <p>PPT “What is Culture?”</p> <p>PPT “Perceptions and Patterns”</p> <p>PPT “Perspective and Bias”</p>

8 - 15	1 - 5	<p>12 Dimensions of cultural mapping</p> <p>Managing the Polarities</p>	<p>PPT "Understanding Worldviews"</p> <p>PPT "Cultural Approaches to Conflict"</p> <p>DIE Activity</p> <p>Various worksheets</p> <p>PPT "12 Dimensions"</p> <p>PPT "Managing the Intercultural Polarities"</p> <p>Various worksheets</p> <p>CMi Mapping Questionnaire (KW)</p>
<p>Recommended films/clips (Millionaire Boy Racers, A Separation, Outsourced, The Best Exotic Marigold Hotel etc)</p> <p>DVD by Ahlam al Bannai "Arabic"</p>			

2A. Assessment Matrix **Course-Work**

Assessment Number	Learning Outcome	Form of Assessment (presentation/quiz/online discussion/report/project)	Type of assessment	Total allocated Percentage	Due Date
1	1, 2 and 3	Cultural Object	CW	5	Week 2

2	1 and 3	Worldview Presentations	CW	20	Week 8
3	All	Film project	CW	15	Week 13
4	1, 2 and 3	12 Dimensions Quiz	CW	10	Week 14
5	All	Critical Reflection		20	Week 15

2B. Assessment Matrix Exam

Learning Outcome	Form of Assessment	Type of assessment	Total Percentage	Due Date
All	Online Quiz	FA	100	Week 16

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Description of Assessment Items

1. Cultural Object: the Cultural Object is an activity where each student will present an item which represents their culture and explain why they chose it and what unseen values it represents
2. Worldview Presentations: this is a group presentation on either inter or intra cultural conflict based on personal/anecdotal experience and using worldviews to analyze the behavior and reactions described.
3. Film Project
4. 12 Dimensions Quiz: the quiz is based on identifying examples of the 12 Dimensions of Cultural Mapping.
5. Critical Reflection: this is a personal reflection on the results of your 12 Dimensions online assessment.
6. Final Exam - Online Quiz. This is a multiple choice BB Vista quiz covering the theories of intercultural intelligence and its application.

Resources:

Various materials will be provided to students on this course including written articles and multimedia files. Resources will be available on the BB Learn site.

The following titles are recommended references:

Class notes and power-point presentations

Author [Williams, Jeremi.](#)
Title **Don't They Know It's Friday? : cross-cultural considerations for business and life in the Gulf**
Pub info Dubai: Motivate Pub., 1998.

Author [Morrison, Terri.](#)
Title **Kiss, Bow or Shake Hands: how to do business in sixty countries**
Pub info Holbrook, Massachussets: B. Adams, c1994.

Culture Grams (Library Resource)

<http://0-online.culturegrams.com.library.hct.ac.ae/world/index.php>

In this course you must demonstrate excellent research skills, critical thinking and written expression.

IMPORTANT INFORMATION

ACADEMIC HONESTY:

All acts of dishonesty in any work constitute academic misconduct. Any violation of academic ethics will be unacceptable in this class. Students must always submit work that represents his or her original ideas and words. If any of the ideas or statements are not the student's original ones, all relevant sources

must be cited. Ideas and statements that require citation are not only all hardcopy or electronic publications, copyrighted or not, but also all verbal and visual communication when the source of the cited information/content is clearly identifiable. In this course academic dishonesty may result in rejecting the student's work and giving no credit for that assignment, or giving a failing grade for the entire course.

To avoid plagiarism, students are required to submit all their assignments to Safe Assign on BB Vista before final submission. Please remember that U of E has ZERO tolerance policy towards cheating. If you have any questions related to Safe Assign, please consult with your instructor for clarification.

Deadlines for Assessments and exams

All assessments must be submitted on the deadline at the set time in the appropriate format. Late submissions will have 5% deducted for each calendar day that they are late. After 5 days, the assignment will not be accepted and the student will receive zero for that assessment. It is the student's responsibility to solve any technical issues before the due date.

If a student is ill and misses a deadline, a medical note must be provided within 3 days. The student will be given a maximum extension equal to the number of days of documented illness based on teacher discretion. (for example, if a student is sick for 3 days, she will have a maximum of 3 days extra to submit her assignment).

For group assessments, each situation will be considered on its own merits and the teacher will use their discretion.

If a student misses an exam or a presentation, she will receive zero. If a medical note is provided within 3 days of the exam date, an alternative assessment will be arranged between the student and the teacher.

Blackboard Vista and Safe Assign

You need to keep a close eye on Blackboard. Your instructor will regularly upload the discussion topics/information material on various issues related to your course. You must complete the discussions/assignments/projects before the allocated date/time. All written assessments must be submitted by the assigned deadline using Safe Assign.

To avoid, plagiarism it is important for you to apply the Modern Language Association (MLA) standard of in-text referencing for any written work. If you need to know more about this referencing technique, please refer to:

<http://nmasse.com/courses/common/mla/mla.php>

Application of Big 6

Students are required to apply Big6 information literacy concepts in completing their projects. For more information, refer to the Big6 template on your Black Board Vista Course Site or visit <http://www.nmasse.com/courses/ref/big6/big6.htm>

Attendance and Participation Policy:

Participation is vital. Participation does **not** mean just **being physically present in class**. The lesson can only be dynamic and interesting if each student is there and takes an active part in class activities. When you are absent, it is your responsibility to find out about the work assigned at the class you missed by contacting your classmates. It is polite to let your teacher know why you have missed a class but you will still be marked absent.

Arriving to class within five minutes after class has begun is being late. Arriving after 5 minutes is considered absent for that period. This is also true if you are late returning from a break.

Marking Guidelines

Before reading the assignment criteria, please read and understand the marking guidelines

A/A-	A grade of " A " means that the work is judged to be of exceptionally high quality , going well beyond what is needed to be acceptable. It is an excellent work with NO errors. " A- " level work shows originality, depth of thought, factual accuracy, and good logic, shows that student has met the entire requirement of the project in an excellent manner.
B/B+	A grade of " B+ " means that the work is judged to be of high quality , going well beyond what is needed to be minimally acceptable. " B " level work shows some of the same good qualities as "A-" level work, but not as consistently. (Maybe lacks originality, and is less deep and student has missed out on SOME important issues or work contains SOME errors)
C/C+	A grade of " C+ " means that the work is acceptable --that is, it meets the basic standard of college level work in terms of relevance, factual accuracy, and logic. " C " work is at the minimum acceptable level.
D	A grade of " D " means that the work does NOT meet the standards for acceptable college level work, but it does exhibit some positive qualities that indicate that it deserves some credit for having been done.
F	A grade of " F " means that the work is so weak that it does NOT earn college level credit or the work was not completed at all.

Every student is required to read and understand the following sections of the Student Handbook

Graduate Outcomes

Attendance policy

Cheating

Plagiarism

Breaches of academic honesty

Late submission of assessment items

IT IS YOUR RESPONSIBILITY TO FOLLOW THESE POLICIES – STATING THAT YOU DID NOT KNOW ABOUT THEM IS NOT AN ACCEPTABLE EXCUSE

IF YOU ARE UNSURE ABOUT ANY OF THESE POLICIES THEN ASK YOUR TEACHER

Appendix F – Sample Interview Transcript (Participant Carry)

Omission of question items found in Appendix A denote the participant did not respond to the item.

1. Where are you from?

I'm from Toronto, Canada

2. How long have you taught in the United Arab Emirates?

I've been here 9 1/2 years.

a. In what countries?

Just Canada and the UAE

3. What degrees do you hold (Bachelor's, Master's, Doctorate)

I have a Bachelor's degree in International Relations from the University of Toronto, a TESOL Certificate and a Master's in Second Language Education

4. Do you feel your institution is a place which could be categorized as multicultural?

Yes it is. Well, where we work, the teachers are from a variety of different countries not just Western countries we have teachers on our staff from Iran, from India, from Syria, from Palestine, from Egypt and so forth. So, I believe it is a multicultural place.

5. What would say are the benefits of your institution having a multicultural faculty?

Uh, well, I guess it is, but I think as the faculty are multicultural, that's who the HCT could get to do the job, it's who they could get to live and work here. To be honest.

6. What are the pitfalls of such?

Yes, I do. Let me explain. I've often thought that because when we are planning

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [1]: Length of exposure to Emirati culture

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [2]: Rationale for Multicultural Teaching Faculty

courses, planning curriculum, planning assessments, the British have a way of doing things, the North Americans have a way of doing things, the Arabs have a way of doing things and the Indians have yet another way of doing things, and that's just a handful of examples, I could go on. We all seem to have different goals or different desired outcomes that they wish to reach, things that are important to them. You might think that British and North American ways are similar, they are not. In the end, that negatively affects the students because we all seems to be reinventing the wheel each semester. **And I think a lot of that has to do with simply misunderstanding each other.**

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [3]: Pitfalls

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [4]: Development of Intercultural Competence

7. Have any issues arisen in your classes which could be attributed to you being of a different culture than Emirati?

Honestly, no.

8. Have any issues arisen in your workplace that may be due to the fact that it is a multicultural environment?

I just feel that the British are very picky, very serious. You know everything has to have a formula, everything has to be a set of steps that have to be followed and they have to be followed in a certain order. As a North American, I'm a little more laissez faire. I make adjustments as necessary, I act according to what I think is in the best interests of my students not what on what is on some preordained plan that they may have come up with in a meeting.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [5]: Development of Intercultural Competence

9. Have you participated in any Professional Development provided by your institution to
- a. Work in a multicultural environment?

When I was hired, I went through an Orientation, it went on for about 10 days. They tried to explain to us what this culture was all about, who our students were, do's and don'ts, that sort of thing. And looking back if you ask me was it useful or relevant, I would have to tell you it was a joke. They focused on things that were irrelevant. Looking back it seems as though it was more of a showcasing thing. They were more focused on presenting an image than in helping my acclimatize with the environment.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [6]: Preparation / Orientation

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [7]: Missed Opportunity with the Preparation / Orientation

- b. Teach Emirati students?

No.

- c. Become more interculturally competent?

The answer is no.

10. Did you receive a Cultural Orientation upon your starting your post in the UAE?
a. If so, what was covered?

I remember watching a video made by Omar Sharif called "It's not a sin to be rich" and the purpose of this video and it went on for about 20 minutes was to say, "Hey, oil's been discovered here and you're going to see a lot of us people who drive Ferraris and are rich and live in big villas and marble floors and don't resent us and don't envy us and don't hate us. It's ok, it's all because of the oil so it's not a sin to be rich." Also, we were told this. "You've been hired to teach these students English so teach them and do your best. Do not social with them, do not meet with them outside of class, do not become their friends. You're not here to put your values and your way of thinking on these students. Teach them English and that's the end of the story." And that was hard for me because those are not the demands I'm use to hearing from my employers but I thought about it and I thought "You know, that's fine, I'm here for my family, I'm not here for the students so ok". But I can say now, that after 9 1/2 years I have been to countless weddings, I have been many desert excursions with my students and I have had my students help me on many occasions with many issues. I have violated what I was told by socializing with my students asking my students for help and they have been more than willing to help me and it's improved the rapport in class my class as a result.

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [8]: Cultural Imposition

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [9]: Development of Intercultural Competence

- b. What did you find was useful to you?

Nothing through experience I learned that everything is fake it was all about image and not about substance. That's when I started to think about "Oh, wait a second, are you really interested in this or is it just for the cameras. Because I'm not from Toronto, Canada. I spent 15 teaching at the University of Toronto, we were all about substance". And I cam here with the best of intentions and I still have those best intention but at the orientation I realized here it's not about education, it's more about image. That's when I started to clue into that.

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [10]: Preparation / Orientat

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [11]: Development of Intercultural Competence

c. What was not covered that you learned through experience?..

They should have told us that the students you are going to teach are first generation out of the desert. That their families are illiterate and there's no sin that. They don't read and write, they have not been exposed to education and the students you are going to teach, this is their family's first exposure to that. That would have helped me to understand how and why they act the way they act, why they can't concentrate and why they can't focus. Also, they should have said that the education these students have received in primary and secondary school has been absolutely wanting. That it was given to them by teacher who are more concerned with their jobs than they are with educating their students they are more concerned with giving good marks and more concerned with all the politics around education and not concerned with educating these students. Because what I couldn't believe that these students were in college but it was like teaching 12 year olds and I became very angry. My first 2 years here, I was angry and I did yell at them and I don't do this anymore. I didn't understand them. We were not told who these people were and why they acted the way they do.

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [12]: Lack of preparation / Orientation

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [13]: Development of Intercultural Competence

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [14]: Development of Intercultural Competence & Guilt / Innocence vs. Honor Shame

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [15]: Difference of Academic Accountability resulting in a pitfall of ...ism

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [16]: Development of Intercultural Competence

No 11. Do you feel it prepared you to work at your institution?

12. Would you call yourself culturally competent now?

Well, I feel I am now. I've been here in the Gulf for almost 10 years. I don't understand these people, I never get angry anymore. Not because I don't care but now I understand who they are and where they come from.

Perceived levels of ... in ... cc

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [17]: Development of Intercultural Competence

13. Would you say this is an important quality to have in your job?

Absolutely. I've seen teachers here burn out quickly and go home or go crazy or just get the wrong idea. Let me say it to you another way, I've seen teachers here grow to hate the students. It's too bad because honestly, despite everything, I actually really like them, they're really good people. One of the easiest and best parts of my day is actually teaching my classes.

Pitfalls of a Faculty

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [18]: Attrition of new faculty

14. Do you see or face inequality or injustice in your workplace?

I do not face any inequality because I am a white male from North America. I'm sorry, I need to say it. I have very little difficulty here. This country places value or devalue on your race and I do not face the inequalities that others of a different race face. I am say things and do things a never be called on it. But I'm not so callous to think that I deserve it because I don't deserve it more than any human being here. I believe it is different for other people and I've been told from them "You don't know and you'll never know how it is and what it's like because you'll never face discrimination like the rest of us do"

But I absolutely see it every day, I see people being treated a certain way because of where they're from or what their racial background is. You know, if you're Indian or if you're Filipino. These people are very competent but they're not taken seriously, they're laughed at. Indians who being made fun of because of the way they speak yet these people are very, very competent, very intelligent and a lot can be learned from them and the people making fun of them or indirectly smacking them in the head are idiot compared to these people. I see it all the time and it disgusts me and that's the truth.

15. What surprised you when you started working here?

The students' inability to focus, especially in the area of reading

and writing. Actually, that's #2. #1, sorry, nice students but it's their inability to learn. I couldn't believe it. I would teach them, I would passionately do my best and do, I felt, a good job of putting the knowledge out there and they'd go for a break or a prayer break and they honestly would not remember a thing we had just talked about or thought the wrong thing. Initially I thought "What? How can you be so stupid" what I soon came to realize and that a colleague of mine said was "What do you expect, you're just a talking head speaking a foreign language and there's no connection there". And I had to adapt myself, and adjust but that really did floor me when I came here.

16. Do you feel you and your students have different ideas about academic accountability?

a. Regarding punctuality (both in attendance and assignment submission)?

The answer is yes. I mean, my idea is that if the class starts at 8 o'clock, you should be there around 5 to 8 and be there, ready to learn when class is scheduled to begin and as a teacher I need to be

Social

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [19]: Social Stratification in modern UAE

Accountability

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [20]: Previous education experience

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [21]: Comparison to previous institution in Canada

there at 5 to 8 to set up my computer and anything else I have to do to start on time. The students? I don't blame for it but in their culture, you know, as long as you're there somewhere in that first hour, that's enough. Let me say it to you a different way, they have a different set of priorities than we do. Family obligations is far and away number one so if a student is late because he had to pray or had to drive his mother or sister or somewhere, in his mind, he's not being disingenuous when he says "Oh well, I'm not really late". He's saying it as a statement of fact, he's saying it like I'm here now because I had something that's far more important than my education to attend to. And that's alien to me. To me as a North American, you're supposed to be here at 8 o'clock and anything else is irrelevant. That is not, absolutely not as they see things.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [22]: Evidence of difference o Academic Accountability

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [23]: Development of Intercultural Competence

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [24]: Language / Culture / Academic Accountability

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [25]: Guilt / Innocence vs. Honor Shame

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [26]: Development of Intercultural Competence

b. Regarding plagiarism?

Alright so, the students or a lot of students have the idea that I made the effort to do research, I found information that relates to the topic, it took me time, I struggled and I labored and I worked at it and I finally found information that absolutely, in my view, addressed the topic, so they Copy & Paste and they say, you know "I read it, I understand it, this is answer to the given task. I didn't write it but I researched it so it's absolutely reasonable so no problem". But my view is you've got to look at information, you've got to read it, you've got to understand it, you've got to synthesize it, you've got come up with your own view, you can quote from it but in the end you've got

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [27]: Academic Accountability differences

to explain this is what I think it means, this is how it furthers the topic and how it furthers my understanding of it. And that is totally alien to these students.

c. Regarding marks?

They try to negotiate all the time. But I don't see it as shameful but that the same time, it wouldn't happen in Canada. These people come from a souk-culture, they spend their time negotiating and bartering. I say to students "Don't negotiate with me" look Chief, I didn't give you this mark, you gave yourself this mark. Maybe in the past, maybe you were smarter or maybe the teachers gave you a mark that you didn't deserve. Have you ever considered that? But being genuinely indignant about the marks they receive, it happens

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [28]: Differences of Academic Practices

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [29]: Guilt / Innocence vs. Honor Shame, differences of Academic

all of time and I genuinely become upset and I say "Your mark is your mark because of your own actions "Get used it and grow up". And of course they can't.

P.J. Moor..., 4/11/2016 12:44 PM

Comment [30]: Lack of intercultural competence

17. Are there areas of education which you feel you and your students have different points of view?

Like what?

18. How do you take attendance?

If the student is present and in front of me I mark the student present. I don't call out the names, in the first week of class, I learn every single student's name and at the beginning of class, I look around and take attendance. It's in my best interest. I never mark late. If you show up any time during the class, you're present. If you are consistently late or show up for only the last half hour, I would talk to them first and then if it continues, I mark them absent or late. Also, if you sent my a text message or call me beforehand and say that you are going to be late or absent for this or that reason, I accept that I mark them present. I never mark students late, it's their responsibility to let me know where you are and if you do, and they usually do, I mark them present. Simple as that. They really take to that well. Some would say "Of course, they would take to that well because that's their culture". Perhaps I'm playing their game but it's the best way for me to teach and survive here mentally.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [31]: Adaptation of Intercultural Issues

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [32]: Preservation of self through intercultural competence

I mean, from Day One, I thought it was a joke that we are taking attendance in college. Are you serious? You want us to sit down and mark if each student is in

class? On time? Coming in at how many minutes after? Really?" I'm not playing the HCT's game. I'm making my life reasonably manageable before I don't have to hear a thousand excuses from students about why or how I marked them incorrectly. I am taking the path of least resistance because this is college and the responsibility should be on the students to learn, not me to babysit.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [33]: Intercultural adaptation yet not in Organizational culture

19. How do you deal with student submitting work late?

I don't.

20. How do you approach classroom management?

I go with the flow. I come into class if the students are talking in Arabic or watching something on YouTube, and I ask to see what's happening, I want to know. I'll delay the start of class if something else cool is happening and I laugh along with them. Or conversely, if I come in and the class is quiet, I think, ok everything is here and ready to learn, let's begin.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [34]: Development of Intercultural Competence

When a student is not doing what I ask them to do, I call them out. I direct everyone's attention to them and I drive them into the ground, I humiliate them until they get working. I usually only have to do this once and it's never a problem again. After the class, I'll approach them and tell them in private, "Hey man, don't do that again and I won't either". Never an issue again. Done. They respond pretty well to that.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [35]: Guilt / Innocence vs. Honor Shame in conflict resolution

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [36]: Development of Intercultural Competence

21. How do you see your students' motivation?

Well, that's the problem you see. Let me paint a picture for you, a kid rolls up in a Porsche Cayenne, comes into the class 15 minutes late, he's got thousands of excuses. But at the end of the day, he knows that anything I try to put on him about being late or irresponsible, he'll get it reversed and he's going to graduate and he's going to get his degree and he's going to go on to get a job. He'll get a job at 21 years old and he know he's going to make more at 21 than I do now at 54. The problem is how do you motivate someone in that situation with those givens known to both sides of the equation?

I've tried for years to teach them to be professional. I tell them "Steak tastes best, when you're hungry, when you've worked hard all day". I've tried my best to get them to understand that and I've failed, I've largely failed. So, procuring students motivation? It eludes me because the government and the society has messed it up for all of us before we can eve get going because there is so much entitlement

here and lack of accountability.

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [37]: Lack of intercultural competence

22. Do you speak Arabic? If so, do you ever use it in class?

No. I don't really speak Arabic but the times in class where I do use what I know is when it relates to religious things. "Masalah, Isha'llah" and the like. Only stuff that relates to Allah. That's what I use with the students and it goes over very well.

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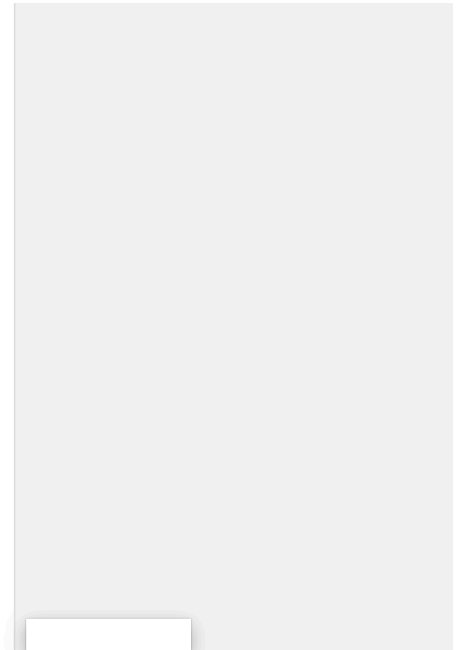
Comment [38]: Lack of intercultural competence

23. Has the institution ever amended your marks given to any student?

Yes, they have. I failed a couple of Maktoums and I was told to have a second look a the marks. I asked very pointedly, "What the hell are you talking

about? What is this?" The guy got a 57% and was told that he needs to pass. I really risked my job when I said "Ok, I understand what mark do you want him to have?" They came back telling me that's not like that, but in fact it was like that. I said "What do you want him to have 80%? 90%?"

The other times, so many times when I gave students failing marks of say 48 to roughly 53%, only to see them appear the next semester is the next level, passed through as if my academic, professional assessment of them meant nothing.



Appendix G - Sample Transcript of Focus Group (Participants Rashed, Ahmed, Abdullah, Nasser & Mohammed)

Omissions of question items from Appendix A denote either the items were not responded to or responses were adequately covered in other question items.

Additionally, one follow-up question is included in this transcript.

1. How long have you been in higher education?

Mohammed: We have all been together here at U of E for the last 3 years.

2. Have you been taught by teachers from other cultures? How many?

Nasser: Oh, so many. I'll just guess from 15 different countries.

Abdullah: No, more than that [laughs]

3. Do you think this helps you in your education? If so, how?

[No responses]

4. Have you had any difficulty because of this?

Rashed: Actually, they're treatments are different. Some of European teachers didn't accept the work that we did or the way that we did it but the

Arab teachers will accept it. It's about their culture, you know, if it's strict or not. I mean, I can't say the culture is strict but sometimes, the European teachers take some things more seriously than Arab teachers but at the same time, I personally feel more relaxed with my European or American teachers to talk to or spend time with so like that they're not so strict.

Ahmed: The teachers coming from different places, they had different gestures. Also, maybe if we do something, maybe they find it weird or strange. Like when we come to class late, or leave early, we know by now which teachers will allow this and which won't. On the other hand, there might be some things which we will think are offensive but they think it's ok, for example, shaking hands with our female teachers.

Abdullah: Honestly, I had a big problem with a German teacher we had last semester. The guy was absolutely obsessed with time. Not just with attendance too.

I mean, many of our teachers are strict with that but this teacher wouldn't let us go to pray. Even during our break time, he would teacher through and say we needed this time to finish the class. I complained to the Chair, who was American, but he just took the side of the teacher as usual. So, we knew, all semester that when we had his class, we had to miss a prayer or be marked absent and some students were. Toward the end of the semester, many of us had poor attendance percentages because of this and that goes on our transcript. It was simply not fair. Also, he would not accept any jokes in class he would just take personally, like we were making fun of him. But really, we were just

trying to show him and that we can have fun too and not everything is about class. But to him, he just wanted to teach us and not be our friend. There were other teachers that could accept our jokes and be cool with us.

Like there were no boundaries between the teacher and the students. Of course, some that is because of the personality of our teachers but I can generally say time was an issue that was different in every class. Based on the course I was taking and who was teaching me, I had to change many things. Even like, we had one teacher who was from an Arabic country, uh, his English was not so good and he often just spoke in Arabic. When I talked to him, I had to bring my English down to his level so he could understand me.

Nasser: The major difficulty was understanding the teacher as a person. Some were accepting to our way of communicating and some were not. Some gave us a lot of responsibility and some didn't. But you can

adapt through these situations and every one but not everyone does. I think that's what separates the good graduates from the bad ones.

Moh'd Abd: Just the different rules. I mean my British teachers don't like when someone just jumps in an interrupts, which is the way many of our classes are taught and that's what we are used to. Don't do that with a British teacher. No, no.

3. [Repeated] Do you think this helps you in your education? If so, how?

Rashed: At the beginning I had some difficulties because I couldn't understand some of them. At the end, it has improved my listening skills in English.

Ahmed: It helped my to improve my English. Coming from a government high school, most of my teachers were Arabic-speaking, either Egypt Syria or Lebanon, all from the Arab region. Even our English teachers used to speak only Arabic in class. So moving to college, having teachers from Europe or America, it was different to not have the Arabic to fall back on, you know. I had to get used to it, to be introduced to a new culture and a new way of doing things. It took 3 years.

R: Do you think your grades suffered or your education was affected by this?

P.J. Moore-J..., 4/1/2016 6:57 PM

[9]: Adaptation of culture, differences of academic accountability

Academic Accountability

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [40]: Explicit mentioning of nationalities in difference

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [41]: Development of Intercultural Competence

Pitfalls of a Multicultural Teaching Faculty

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [42]: Benefit

Social Stratification

P.J. Moore-J..., 4/1/2016 6:57 PM

Comment [43]: Development of Intercultural Competence

Yeah, of course because I could understand what the class was about even basic things like my teachers explaining projects and things like **this**. I mean, here in the Bachelor's program, teachers don't speak to you like it's your second language, they speak to you at their normal speed and way so it was hard.

Abdullah: Well, one benefit I had was that I could learn more about other cultures from my teachers, especially from Britain, Scotland, Ireland and these cultures. I also increased my languages, more than before. At the same time, I had to get used to their language, like the way they speak. It was difficult at first. One class I had a British teacher, which was hard anyway then I turned around and had an Indian for another class with a completely different way of speaking and communicating. I mean, one teacher could say one word and another teachers would use the same word with a different meaning. So it was difficult to get used to catch up with them. It took my about 2 1/2 years to fully understand what they were saying and make that transition from class to class.

Benefits of a Multicultural Teaching Faculty

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [44]: Pitfalls of language use

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [45]: Development of Intercultural Competence

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [46]: Social Stratification

P.J. Moore-J..., 4/1/2016 6:57 PM
Comment [47]: Development of Intercultural Competence

Nasser: At first it was a culture shock for us being exposed to such

- 1) 6. What do you think about all of your subjects being taught in English? factors, like different ways of speaking, different ways of interacting with us, different ways of dealing with situations but this stuff you get used to over time, some of us a long time and you eventually learn many compounds of cultures from all around the world and it is a learning experience in itself so I think it's a very beneficial thing.

Moh'd Abd: Well, I think it increases the language skills and the learning skills.

5. Because of multicultural teaching faculty, you have been exposed to many varieties of English, how has this affected your education?
a. Do you have a preference for one variety of English over another? Why?

Rashed: I prefer British English. **Ahmed**: I think I prefer the simplest which to me is American English. British sounds too formal and sometimes I can't understand everything, they speak too fast.

Abdullah: I have been raised up to speak American. Like, that's what I've heard most of my life in movies and TV. Also, my friends at school were mostly speaking American English. I find it easier to understand American English than any other kind of English.

Nasser: Well, now I find it easy to adapt to any kind of English but before it wasn't always so easy.

Abdullah: Indian English is the worst, by far. It's the most difficult to understand. I hate, even now, I hate having Indian teachers not because of them or their culture or the way they teach but because of our they speak. It's always a struggle. I mean you read a word as something and he says it as something else. So it can be really hard.

Rashed: Egyptian English was really hard for me to understand. They have the "Z" letter in every word.

Ahmed: Scottish English is difficult pronunciation. I can't understand it.

Nasser: The Irish is really weird. I can't even give an example. It's just weird.

Moh'd Abd: Well, Egyptian Arabic is very different from Emirati Arabic and so it's their English. I wish we could just speak with them in Arabic but with that at least I'll understand them better.



6. What do you think about all of your subjects being taught in English? Do you think any of your courses would be better-taught in Arabic?

[No responses]

7. Why do you think your institution has such a multicultural teaching faculty?

Ahmed: I think it's one of the best ways to prepare students so when we graduate and move into the real world, we will have experience in working with many different kinds of people.

Abdullah: Well, here we learn from many different kinds of people so when we get jobs, we know how to. In future, this place will be even more international than it already is I think. For example, we maybe will have a British manager or an Indian manager so we will have the ability to cooperate and deal with them better than if we just had Emirati teachers. We've already worked with these people in college.

Nasser: Having so many kinds of teachers gives us a sense of understanding and communicate with people in any situation, in the workplace in any situation, social or professional.

Moh'd Abd: It's nice to have a mixture of cultures at HCT because it will make life easier in the future for us.

8. Do you have certain expectations when you see your course is being taught by someone from a certain culture? What are they?

Ahmed: Maybe with non-Muslim teachers who just came here. But usually not.

Nasser: In UAE culture we have more responsibility for our family than some other cultures. I remember once I had to pick up one of my sisters. I'm the oldest son and those kinds of things fall on me. I told me teacher but she wouldn't let me go saying that someone else could pick her up but that certain day's class was really important. Teachers here need to adapt to the culture they are working in, just as we do.

Abdullah: I think the Muslim teachers should explain some important things to the new teachers who just came. And I'm not just talking about the Hindus or Christians. There are Muslims that follow

different ways than we Emiratis do and everyone needs to know what our obligations are. I have had some Muslims teachers were not very understanding about these things too. Like we had a Muslim teacher from Bosnia, she did things very different than we do. She told us to rush our prayer and you can't rush a prayer.

9. During your Student Orientation, what was communicated to you regarding the teachers you would have?

[No responses]

10. How does Emiratization affect how you approach your education?

Ahmed: To be honest, it motivates us for our lives after college. We know that we will have a job as long as we graduate. But we just have to graduate, good enough in class is good enough.

Abdullah: Well, I think it's a good thing. A position will be there for me in 2015. So, maybe I will just work half of what I should in the classes that don't matter and work hard in the classes that give me hard skills which I will really need for the position.

11. Do you feel you will find a job easily after you graduate?
[Participants chose not to respond to this item]

12. Are you in the classroom when the class begins?

Ahmed: I had a teacher once who didn't take attendance all semester.

Rashed: Some teachers will mark you late, some won't. Once I had a teacher who wouldn't even mark us Absent Late, just Absent even if we were one minute late.

Abdullah: With some teachers everything is black and white. Like the German teacher I told you about, he always say that Germans are the most efficient with him. He was always telling us that Germans are better than you guys. We got a little bit offended by it. We didn't get why he was doing this in this way.

Nasser: It all depends on the teacher, some are more understanding and some are more with the rules. It depends on where they are from and how they were trained and also how long they're been teaching Emiratis, that's a

big thing. I respect both ways but it means we have to change the way we study in their class.

13) Do you submit assignments by the due date?

Mohammed: I think we already answered that.

R: Ok, we can move on then.

14) Do you use your mobile phone in class?

a) What do your teachers do when this happens?

Rashed: No comment [laughter from the group]

15) Have you ever cheated or plagiarized on any of your academic work?

[Responses included in Table 5.C]

16) If you have to choose only one, how would you identify yourself?

a. As an Arab?

b. As a Muslim? **X 6 responses**

c. As an Emirati?