



**The Impact of Multicultural Identities in Classrooms on the  
Practice of English Language Teachers: A Case Study of  
Native and Non-Native English Language Teachers**

تأثير الهويات الثقافية المتعددة داخل الصفوف الدراسية على أداء معلمي اللغة  
الإنجليزية: دراسة حالة لمعلمي لغة إنجليزية من متحدثي اللغة الأصليين ومن

غير متحدثي اللغة الأصليين

by

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## **Abstract**

Over the past years, many debates have been raised over certain variables that have great influences on teaching English to second language learners. Of these, cultural diverse identities stand distinguished in the queue. To hit the main purpose of the current study, a qualitative method is used to examine to what extent the teaching of English language teachers (ELTs) is influenced by their awareness of multicultural identities in classrooms, especially when they have limited conceptions of the issue, tackling it in terms of certain socio-cultural theories. Two methodological tools have been employed: a classroom observation and an interview with each of the participant ELT.

The present study tackles four major points: a) How do the ELTs, native and non-native, perceive multicultural identities in their classrooms? b) How ELTs' performances are affected, positively or negatively, by this situation? c) How do the ELTs make use of their potentials to handle such a situation? And d) What are the relevant and effective strategies that should be adopted to promote the ELTs' performances when teaching in such classrooms?

## نبذة مختصرة

على مدى السنوات الماضية ، تم طرح العديد من المناقشات حول بعض المتغيرات التي لها تأثير كبير على تدريس اللغة الإنجليزية لتعلمها كلغة ثانية. من بين هذه المتغيرات ، تنصدر الهويات الثقافية المتنوعة مكانها في الصف. ولتحقيق الغرض الرئيسي من الدراسة الحالية ، فقد استخدمت طريقة نوعية من منظور بعض النظريات الاجتماعية و الثقافية لمعرفة مدى تأثير إدراك معلمي اللغة الإنجليزية لمفهوم الهويات الثقافية المتعددة في الصفوف الدراسية على طريقة تدريسهم ، خاصة عندما تكون لديهم مفاهيم محدودة حول الموضوع. وقد استخدمت اثنتان من الأدوات المنهجية للبحث: حصة مشاهدة ومقابلة مع كل من المعلمين المشاركين.

إن الدراسة الحالية تناقش أربعة نقاط رئيسية : أ) مدى فهم معلمي اللغة الإنجليزية ، المتحدثين الأصليين وغير الأصليين للهويات الثقافية المتعددة في الصفوف الدراسية؟ ب) كيف يؤثر هذا الوضع على أداء معلمي اللغة الإنجليزية بشكل إيجابي أو سلبي؟ ج) كيف يستخدم معلمو اللغة الإنجليزية قدراتهم للتعامل مع مثل هذه الوضع؟ د) ما هي الاستراتيجيات المناسبة والفعالة التي ينبغي اتباعها لتعزيز أداء معلمي اللغة الإنجليزية عند التدريس في هذه الصفوف الدراسية.

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*Tariq Emara*

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## **Chapter I: Introduction**

Teaching English as a second language is one of the most challenging issues that English language teachers (ELTs) face all over the world. This challenge climbs to its climax when the teaching occurs inside multicultural classrooms where students' different and various cultural backgrounds are reflected in their interaction with each other. Here, the ELTs' roles become more and more difficult as they should be professional enough to put to use every possible effective potential they ever have to act fruitfully in order to equally teach all students in a proper powerful way that knows no kind of discrimination among them. Doing this is problematic in itself. On the one hand, it requires the ELTs to almost fully learn about each single term: culture as a main component, its role in constituting a distinct identity that is different from others and language as the medium used to interact and reflect that cultural identity. Hence, they should know how culture and identity are connected and related symbiotically to the language they teach. Sapir (1956, p. 104) argues that "every cultural pattern and every single act of social behavior involves communication in either an explicit or implicit sense". This means that the ELTs should deal with three dimensions that are closely related to each other: culture, identity and language, connecting them together to understand the various diverse ways in which students can identify themselves according to their own inherited and developed beliefs, norms, values, knowledge, experiences and all other cultural components, reflecting their preferable lifestyles that make them interact with each other individually, in pairs or in groups through the language they use as their medium to transmit, exchange, and express themselves, passing over any expected barriers or restrictions they may come across. By means of language, "individuals can communicate their values, attitudes, skills, and aspirations" (Banks, 2001). In the same way as culture, "language is learned, it is shared, and it evolves and changes over time" (Banks, 2001, p.

268). According to the Sapir-Whorf Hypothesis, language determines thought and culture (Sapir, 1929).

In this study, there is an attempt to explore to what degree ELTs are aware of the existence of multicultural identities in their classrooms and how this affects their performances, tackling different cultural perspectives of native English language teachers (NELTs) and non-native English language teachers (non-NELTs). The study aims at highlighting the significant role of culture in the teaching of English to second language learners in terms of certain socio-cultural theories. In order to do this, there is an urgent need to drive some specific research questions:

- To what extent do the ELTs with different cultural backgrounds, either NELTs or non-NELTs, recognize, perceive or even draw their attention to the multicultural identities existed in their classroom settings?
- How does their awareness of multicultural identities affect their performances?
- How can they take advantage of this situation to enhance their performances as ELTs to meet the learning needs and requirements of the existing multicultural identities inside the same classroom?
- What are the effective strategies and policies suggested to prepare new teachers and get them ready for multicultural classrooms?

To find out the answers to these research questions, is to bridge up the gap found in such a situation where students from diverse cultural backgrounds feel neglected, marginalized, abandoned or even isolated because of their teachers' lack of recognition or knowledge of their cultural identities and consequently their learning interests and requirements which are the pillars

of the teaching and learning process. Working on these answers is the practical way to create and develop the relevant inclusive learning environment that enables, encourages and empowers all students to enthusiastically, motivationally and actively learn, having no fear, worries or doubt of exclusion, discrimination or neglect.

## Chapter II: Conceptual Framework: Culture, Identity and Language

Teaching English in a multicultural classroom requires the ELTs to handle three related domains that influence their teaching inside the classroom: culture, identity and language.

### *II.1 Culture*

Starting with culture, it is a dilemmatic term that is not easy to define because it has too many meanings. Kroeber and Kluckhohn (1952, p. 15) argue 160 definitions of culture. They define it as “the total of the *inherited* shared and innate ideas, attitudes, beliefs, values and knowledge”. This has been modified into “culture is a social product, which every individual *develops* after learning”. The transition from “inherited” into “developed” changes culture from being “static” into “dynamic”, which is a very significant point in understanding culture. Podur (2002, p. 4) believes that “culture is those tools, practices, assumptions, and behavioral patterns that members of a group use to communicate with one another and to demarcate themselves from other groups”. Wardaugh (1998) considers culture as whatever a person needs to learn in order to use in an acceptable manner to the members of his or her group. Dealing with culture inside the classroom needs the ELTs to learn about its main elements. Referring it to its initial components, culture has two main categories. The first consists of “*material*”, “*tangible*” or “*concrete*” aspects, whereas, the second deals with “*non-material*”, “*non-tangible*” or “*abstract*” ones. The former includes arts, architectures, clothes, foods, tools, transports and other physical elements, whereas the latter refers to the values, principles, beliefs, symbols, languages, norms, habits, customs and other similar abstract ones. Being aware of all these aspects of culture is very important for the ELTs to be able to plant, trace and develop in their students.

## ***II.II Identity***

Identity is another difficult term to identify. Hogg and Abrams (1988, p. 2) state that identity is the way people conceive “who they are”, “of what sort of people they are, and how they relate to others”. It determines how an individual perceives what he or she actually is, expressing that in a particular way that forms a certain character that may be compared to others in terms of being similar or different. Deng (1995, p. 1) believes that it is “the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture”. It “refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins 1996, p. 4). To understand identity well, ELTs should be able to notice, recognize, identify and analyze the characteristics of their students that are reflected either in their physical outer appearances like color, look, shape and size or in their inner traits like their potentials, capabilities, abilities, skills, hobbies, interests, behaviors and moods all of which they use to identify themselves and others, deciding on how they like to deal with others in the mutual relationship they constitute. Thus, the real meaning of cultural identities is summed up in how individuals could recognize themselves in the light of their own culture, including the material and non-material aspects, referred to previously, to find themselves the best communicative ways to socially deal with others in order to make their interactive relationships. The way one perceives or evaluates his or her identity and others’ identities is closely linked to the group to which he or she belongs and thus shaping and also being shaped by that group. Therefore, the individual’s identity is the production of a communicative interaction. One important thing to notice is that one single individual can have more than one cultural identity according to the different social contexts being exposed to in which different various traits are acquired, adapted and reflected.

### ***II.III Language***

It's difficult to limit language to a specific definition as it has been defined in many ways. It's an element of human behavior used as a means of communication and self-expression, either verbally or in a written form. Wardhaugh (2002, p. 2) states that language is, "a knowledge of the rules and principles and the ways of saying and doing things with sounds, words, sentences, rather than just knowledge of specific sounds, words and sentences". Wardhaugh (1998, p.1) defines language as "what the members of a particular society speak"; but "speech in almost any society can take many very different forms".

Language changes constantly and varies from a place to another according to its speakers and audiences as well as the social class in which they are members. The purpose of language is to communicate with others, to think and create a point of view and outlook of life. Without communicating with others through language, a person can't inherit or acquire knowledge, values and ideas that are key aspects of culture. Therefore, language is a powerful and transformative tool of culture. According to Wardhaugh (2002, p.2), "the structure of the language determines the way we use language and cultural values determine language usage". So, the structure of a language can strongly influence or determine someone's worldview. Speakers of different languages think differently because of the differences in languages. In other words; different people speak in different ways because they have different ways of thinking. The difference in thinking is the result of their different languages which offer them different ways to express the world around them, in which they live and communicate together. The humans' ability to create a structured language to use in communication and forming a culture is what distinguishes them from other species. They learn their culture through language and foreign cultures are also transmitted to them through language. So, language learners grasp some

of the cultural factors of the speakers of that language. Therefore, there is a definite symbiotic relationship between language and culture as one cannot exist or do without the other. According to Thanasoulas (2001), language does not exist apart from culture. Drawing on this, the ELTs should focus on the significant role language plays as a tool for exposing cultural identities to each other for the sake of merging and emerging new developed ones by means of classroom interactions.

### **Chapter III: Literature Review**

Cultural identity is as important as existence to anyone breathing in any community. It is like a mirror through which a person's real characteristics are reflected, outlining how he or she perceives himself or herself according to his or her own grasped cultural aspects. Therefore, there is a distinct link between what the individual inherits and develops, on the one hand, and how others share the same heritage, on the other. Since culture itself is a very difficult term to define because of the so many components it consists of, cultural identity becomes more and more complicated to identify as it is so dynamic and depends upon a lot of variables that constitute it in several ways according to the different and various contexts it may come across. Drawing on a social scientific approach, Yep (2004, p. 74) identifies it as "a social categorization process" derived from both the person's choices and his or her relationships with the groups he or she belongs to. Viewing it from an interpretive cultural perspective, cultural identity is seen as a socio-cultural construction which is co-created, negotiated and reinforced when members, belonging or not belonging to the group, interact. Collier and Thomas (1988, p. 113), believe that cultural identity is a negotiated "identification with and perceived acceptance into a group that has shared systems of symbols and meanings as well as norms/rules for conduct". Jackson (1999, p. 10), perceives cultural identity as "the sense of belonging to a cultural community that reaffirms self or personhood for the individual and is created by: the people, their interactions, and the context in which they relate". Grasping it from a critical interpretive viewpoint, which tackles the ways individuals identify themselves as group members in their interactions with others in certain complex contexts, cultural identity is believed to be "socially constructed, structurally enabled or constrained, discursively constituted locations of being, speaking, and acting that are enduring as well as constantly changing, multiple yet non-summative, and

political as well as paradoxical” (Chen & Collier, 2012, p. 45; Yep, 2004, p.74). From a critical view, it is “an ideological construct and representation of power structures” (Shin & Jackson, 2003, p. 220).

Cultural identities have been given a meaning by a large number of significant theories that explore deeply into them. Cultural Identity Theory (CIT), first founded by Mary Jane Collier and Milt Thomas (1988), has been widened by Collier (2005) “to include cultural identifications as a move to locate oneself and one’s identity positioning and alignments in complex cultural structures and dynamic relations with others”. It is one of many several theories developed to study the communicative way individuals use to establish their cultural group identities and interactions within certain contexts. It explains why they act or behave the way they do. There are various factors upon which cultural identity depends like race, gender, sex, age, religion, nationality, norms, beliefs, policy, residency, social status, health status, language, ethnicity, customs, and traditions. The theory suggests that culture could be considered as one of the number of identities formulated and reflected through communications and interactions. Therefore, cultural identity has a close relationship with inter-cultural competence. From a social comparison perspective, the concept of cultural identities becomes distinct when groups compare themselves to the others they interact with. Through this interaction, the messages, delivered by an individual, indicate various cultural identities that are reflected in such aspects as nationality, race, sex, gender, ethnicity, class, religion and others. Hence, with these multiple identities enacted by a person in a group, it is very difficult to recognize all identities formed by all members in the same group who don’t interact in the same way and consequently express themselves and reflect their identities differently. In its early versions, the main theoretical focus of the theory has been an interpretative one, describing how cultural identity is being formed

through social construction processes side by side with the individual's discursive accounts of experience. Recent years have witnessed an increasing shift to the theory critical perspective, emphasizing more the ideologies, contextual structure, and status hierarchy.

Other theories like the communication theory of identity (CTI) and the co-cultural theory (CCT) share the same emphasis on the significant role of cultural identity in establishing the relationships among individuals. CTI mainly stresses and explains how identities are created by individuals through their communication with each other. Thus, it uncovers the way an identity, is negotiated within the same group, and within the different groups as well through the interaction of different identities. Modifying and developing identities by individuals to interact with others is the main concern of another theory termed as the Identity Management Theory (IMT).

With the interaction of different cultures caused by the new demographics, resulting in the transference of migrants from different countries who move to live together, trying to adapt themselves to the new circumstances to find themselves a place in their new world, a lot of things have come to the surface, leaving their effects on people's lifestyles, changing and developing their identities. "Cultural identity is adapted and changed throughout life in response to political, economic, educational, and social experiences" (Gollnick and Chinn 2002, p.21). Investigating the impact of cultural identities on the teaching and learning process has been manipulated by many researchers. According to Eleuterio (1997) and Hoelscher (1999) when "teachers and students share their cultural identities", they trust each other to establish a motivating and exciting learning environment where students could transmit and exchange their cultural aspects through learning together, and therefore they could develop their identities to perceive their surrounding world. In other words, the development of learners' cultural identities

happens as a result of education. Jones (2005), points out that teachers must know how their students' cultural identities influence their learning. Kramsch (in Hinkel 1999, pp. 5-6) argues that teaching language apart from culture results in many problems second language learners meet. Therefore, multicultural identities and teaching must be linked through implementing relevant methodological strategies (Witsel, 2003). Just as "students may not learn in the same way", (Campbell, Campbell & Dickinson, 2004, p. 168), these strategies must be designed and modified by the ELTs in different and various ways to get students actively involved while they are learning. The more the ELTs are knowledgeable of students' cultural identities, the easier for them to teach relevantly. Gay (2000, p.1) believes that "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them." Therefore, it is beneficial for the ELTs to take advantage of students' schemata, building on it to set up renewable learning styles that help motivate them to excitedly and enthusiastically get engaged in their learning process. Moreover, the ELTs could make their students keener to learn through adapting the curriculum to their interests, bearing in mind their cultural backgrounds. Zaldana (2010, p.64) believes that "integrating multicultural content into the curriculum would ... give students the opportunity to form their own interpretations." Recognizing the students' learning requirements gives the ELTs a clear idea about the best way they like to act and interact with each other and helps students themselves perceive how they treat others and like others to treat them, (Campbell 2004). Coming across a multicultural identities classroom is a privilege for the ELTs to exploit as it is a golden opportunity to support the learning environment with the different ways of learning students of different cultural identities impose in the same situation. Additionally, it is a chance to take advantage of the most common cultural factors reflected in the classroom interaction and

relate them to learning the language itself. According to Whorf (1956), the structure of the language affects the way we think and perceive the world around us. Relying on this Sapir-Whorf hypothesis, ELTs should focus on the relationship between language and culture to get their students enthusiastic to bring their identities to the public, transmit their skills, exchange and develop their experiences, enrich and polish their knowledge and learn actively. Bennett (1993, p. 16, in Tuna, O. K. & Razi, S. 2016) believes that “a fool is someone who speaks a foreign language well, but doesn’t understand the social or philosophical content of the language”. Therefore, the culture of the language is a main target to be learnt side by side with the language itself in order to understand its content because, as Onalan (2005, p.2, in Tuna, O. K. & Razi, S. 2016) states, “culture is a vital part of the communication process”. Drawing on this, addressing culture as an essential component in language teaching methods is a main concern that should be adopted by the ELTs in order to get their students familiar with the language they learn.

It’s important to notice that it is very difficult or even impossible for ELTs to recognize and judge the students’ identities without mainly generating the classroom communication, exchange, transmission, comment and reflection that all are parts of the classroom interaction from which identities are derived and constructed. Individuals can practice such interactions inside and outside the classroom by means of language which is their medium. From a sociocultural perspective, language learners’ identities emerge from the varied sociocultural activities of their everyday life. Such identities are not fixed as they may be constituted and reconstituted every time these activities change. They are “relatively stable, role-specific understandings and expectations about self” (Wendt 1992, p. 397). When individuals don’t share the same culture or language, they can’t communicate effectively and subsequently can’t form new identities because of the difficulty in interactions. The more they resemble each other and

share the same language and culture, the more and better they could identify themselves, (Hains, Lynch, & Winton, 2000).

Research on language, culture and identity are interested in the way individuals use language to constitute their identities. According to Lustig (2013), the individual's self-concept is significantly formed by culture. With time and experience, this self-concept develops to be a distinct lifestyle. Recognizing these two factors well (culture and identity), relating them together to understand how they impact each other and how they are connected to language is the golden opportunity and the first step on the right track for the ELTs to convey the English language in the proper method that enables their students to use motivationally and communicatively to express their cultural identities, which they feel proud of, encouraging others to do the same and thus creating a dynamic learning environment in which no one feels marginalized or isolated. Professional talented teachers are those who can take advantage of such a situation to arouse students' interests to create that rich learning setting which satisfies their learning requirements. Furthermore, the ELTs should be aware and knowledgeable of the various circumstances that leave their impact on language learners and form their newly developed identities that lead them to learn differently, creating their desired learning environment which satisfies their diverse learning requirements.

In brief, Language, culture and identity are closely interchangeably connected and affected. Kramsch (1998, p. 3) argues that, "language is the principal means whereby we conduct our social lives". It is the means through which a person's identity is reflected to others, carrying and delivering culture. Cummins (1986) explains the need to the link between language, culture and identity, and how dangerous it is to neglect the students' cultural identity as it may result in academic underachievement or even failure in schools.

## **Chapter IV: Methodology**

### ***IV.I Instrument and Participants***

A qualitative case study instrument has been employed. Two classroom observations and an interview have been conducted with each single ELT as the research tools. Thirty ELTs, ten NELTs and twenty non-NELTs, have been selected as samples to participate in the empirical procedures. They all work in one private and four government schools which follow the Ministry of Education in the UAE. The schools have purposefully been selected as having the suitable conditions for data collection (NELTs & non-NELTs teaching in multicultural classrooms). They are located in nearby places which help to work on the procedures without much difficulty or limitations expected in other schools. Both classroom observations and interviews with the participant ELTs have been assigned as the methodological tools. Since one of the main aims of the study is to compare the ELTs' performances before and after being aware of the main term "multicultural identities", and it also includes an investigation on whether the close relationship of cultures between the ELTs and the students leaves positive or negative impact on the teaching and learning process inside such classrooms, categorizing the ELTs has been important to make it easier to investigate to what extent each category has been impacted or even interested to learn about it. It has been difficult to put the NELTs on a fair comparison with the non-NELTs who double their number in the classroom observations conducted in this study (twenty non-NELTs to ten NELTs), so the ELTs are categorized into five main groups each of which has almost the same work circumstances so that they have been observed and judged according to the same perspectives:

- 1- NELTs teaching in Arab schools so that their cultures are completely different from their Arab students'. In this study they are referred to as (G1).
- 2- NELTs teaching in multicultural schools, including some Arab students so that their cultures are completely different from their multicultural students'. They are referred to as (G2).
- 3- Arab non-NELTs teaching in Arab schools so that their cultures are the same or close to their students'. They are referred to as (G3)
- 4- Arab non-NELTs teaching in multicultural schools, including some Arab students, so that their cultures are partially the same as their students'. They are referred to as (G4).
- 5- Non-Arab non-NELTs (African and far east Asian) teaching in multicultural schools, mostly far east Asian students, including some Arabs, so that their cultures are partially the same as their students'. They are referred to as (G5).

All the ELTs participants almost have the same circumstances like educational degrees, professional skills, years of work experiences, and they are all almost under the same work conditions so that the collected data is reliable as basically aimed at.

#### ***IV.II Data Collection***

Two classroom observations have been conducted for each ELT. An observation checklist has been used for all participants addressing certain indicators mostly related to the main topic as rapport, organization and management. To be more specific, the focus has been on the most common distinct cultural aspects that take place inside the classroom like symbols, (identifying signs, sounds, images and gestures), values (focusing on customs, habits, traditions, rules, attitudes, beliefs, tools, technologies, products, styles, and fashions) and language (the medium

through which all these are expressed and conveyed using different accents). They have been used to rate the ELTs' performances before and after recognizing the main idea to check to what extent their teaching has been influenced by their awareness of the diverse cultural identities in the classrooms, which is the main focus of the study.

A consent form has been sent by the researcher to some school principals via email to get his or her approval to carry out the empirical steps in their schools. Other principals have accepted it just by telephone. Then a short meeting has been held with each group of the ELTs in their schools to inform them of what would be going to be done during the two classroom observations and in the arranged interviews.

During the classroom observations, the main focus has been on the ELTs as they move among students, how they get their students seated, what they mostly stress on, what learning styles, strategies and activities have been used to deliver their lessons, the way they interact with their students and their students' responses and interactions and how they react to the students' engagements. Detailed notes of any activity, even not related, occurring in the classroom have been recorded in case they would be needed later when analyzing the collected data. The ratings in the two classroom observations have been compared to check consistency and accuracy.

Just because the study aims at comparing the ELTs' performance before and after recognizing the topic, and due to the very short-sighted and inadequate idea, most of the ELTs have had about it, a semi-interview with each ELT, after the first classroom observation, has been conducted to give an idea about what is going on and to check the ideas and conceptions they already have had about "multicultural identities". Later, after being done with the second classroom observation, there has been an interview with each ELT again, covering three

categories of questions, designed basically to check how their conceptions have been developed or changed or even still the same after the two observations. The first group of questions deals with their conceptions of multicultural identities and the way they recognize that in classrooms. The second aims at probing how their recognition or awareness has its impact on them as ELTs. The third explores the new learning strategies and approaches they could use, adapt and develop to teach more effectively in such classrooms, successfully saving better chances for all students to learn actively and enthusiastically. The questions are repeated in different styles in such a way as to check consistency and accuracy in their answers in the interviews. Some of the questions aim at eliciting the ELTs' answers in such a way as to investigate and make sure about things that are not observable or clear in the classrooms as ignoring, integrating or involving students' cultures in the activities. All interviews have the same questions initially prepared to elicit as much information as possible from the participants. The researcher has tried to keep the flow of natural conversation in case the participants ask for any additional interpretation on a specific question. In the end, each ELT has been provided with a feedback about the classroom observations conducted in his or her classroom.

#### ***IV.III Data Analysis***

The purpose of the classroom observations and interviews is to provide the suitable answers to the research questions. The data has been analyzed and sorted in terms of its three main themes: concept, impact and adopted strategies. The ELTs' answers in the interviews have been compared to their practices and attitudes in the classrooms to check to what extent they are practical and effective. For instance, some ELTs talk about the required techniques to be used in classrooms in similar situations of multicultural identities which they never use or resort to in their real classes and which make the gap between theory and practice wider. The collected data

from both observations and interviews has been analyzed by using the content analysis technique, conforming each other to figure out the findings and check whether they have answered the research questions or not.

### ***Limitations of the Study***

Just as usual, there have been some limitations that have encountered the implementation of the empirical procedures in the study. Maybe the greatest of them has been the lack of the culture of researching and that kind of indifference a lot of people working in the field of education have showed. Despite the fact that a lot of attempts by the researcher have been shot to convince the targeted participants of the idea of the study, confirming their confidentiality and optional rights to share, a lot of them have refrained from taking that part and it has gone to the extent that some of them, with no logical reasons, have refused to go on even after accepting to join, leaving a vacant place to be problematically replaced by another and consequently forcing the researcher to start over again to look for other participants.

Another limitation is clear in some ELTs' indifference to adapt their strategies after recognizing the topic. When being asked about the reason, they attribute it to the continual observations and evaluations that become a part of their daily work and cause them some kind of pressure and workload that affect them negatively, especially when the visitors or evaluators are used to the culture of intentionally catching them red-handed, criticizing them all the time, not mentioning or referring to any of their good practices with their students inside or outside the classrooms and not giving them any positive feedbacks to encourage or support them. Of course, that makes it all the same for the ELTs, so that they pay no attention to or care about newcomers

to their classrooms. “I don’t care”, “it doesn’t matter” and “it makes no difference to me” are some of their responses when they have been asked to prepare themselves for new visitors.

One more thing to be mentioned here is the formalities followed by certain principals to give access to their schools which are, in fact, their pretexts to skip taking part in the study. While some principals have heartily welcomed to be in, others have asked for more formal papers, showing reluctance to answer, giving excuses such as “it needs time to get prepared”, “the ELTs are occupied with so many duties”, and “I can’t give you my word now as I have to meet with the ELTs first to take their approval”, giving false promises that they would discuss it later and call in case there is an agreement, which they actually intend not to reach. All these have to be managed by asking for more accesses to more schools and more ELTs to compensate the loss of data that might have been confronted.

## Chapter V: Conceptions

### *How do the ELTs perceive multicultural identities in their classrooms?*

Based on the first classroom observations, there is a common thing among all the ELTs, either NELTs or non-NELTs; they seem not to recognize or care about the multicultural backgrounds existed in their classrooms, paying no attention to the students' different learning interests or requirements that empower them to get involved in the learning process. Their classes have all been traditional in which their concerns have been on how to deliver the lessons' content, using almost the same common classic strategies that usually add passivity to the students' attitudes towards learning, keeping them bored and almost inactive at all times except when they are invited by their ELTs to answer, respond or carry out a task either individually, in pairs or in groups. The spirit of enthusiasm seems to be missing and there have been no creative attempts by the ELTs to call for it in order to change the dull mode of the classroom environment, leaving themselves to the circumstances they might come across in the classroom. They haven't tried to take serious actions to generate relevant situations they could put to good use to get their students actively engaged in the process of learning, giving them no real chances to initiate any kind of motivational classroom interaction in which they could develop their skills and extend their learning to the outer world outside the classroom. According to Faltis (2014), one of the most important things for teachers to do is to focus on establishing a learning environment in which they could learn, recognize and identify multiculturalism.

Perhaps, the ELTs' limited narrow conception of multicultural identities is behind their concern which has been mainly on delivering the lesson as it is, always thinking of the Emirati

culture as the only one to be addressed, without adjusting it to suit or be flexible with the other cultural backgrounds, not knocking their doors to integrate and excite students to participate.

Classifying schools into mostly Arab and equally multicultural ones has been helpful to check to what degree the ELTs' perceptions of cultures would help them distinguish students' identities. However, it is clear that all ELTs' categories suffer the same thing; an insufficient and inadequate conception of multicultural identities that confine them to think of it in terms of separated cultural aspects like nationality or language. There is no distinct difference between the NELTs and the non-NELTs in their reactions to the existence of the multicultural identities. For example, in one of the Arab schools, a NELT has been detected to believe that, since all students have been Arabs, they have just one culture represented in the Emirati one, which almost all the NELTs think to be a must to give priority to, neglecting or not recognizing all the others. The NELT hasn't even tried to probe the differences reflected in certain cultural factors among students like the way they like to get dressed, be seated, talk, listen to each other, perform activities and get engaged in discussions. For example; they haven't noticed the difference in the way the students put on their kanduras which shows many preferable designs or styles related to the cultures where they come from. They haven't even paid attention to the different methods students adopt to sit together when having discussions like the Emirati circling on the ground, the North African on chairs around tables and the Omani quiet states that indicate their politeness and respect when not interrupting; (they consider interruption as a kind of disrespect and insult according to their culture). The most remarkable thing is that the NELTs perceive culture as restricted to nationality, which is only one of its aspects, using color as another cultural aspect to identify that nationality. This is clear when the NELT has mistaken an Emirati student for a Sudanese because of his skin color. When being asked, after that class, about the reason behind

that mistake, the answer has been because that is familiar in European countries to use colors to distinguish students' nationalities or origins. This is supposed to be an individual case, but it seems to be repeated with other NELTs in other Arab schools who repeat the same mistake. Despite the fact that the Arab non-NELTs haven't followed the same track to distinguish students from each other, perhaps, because of their close culture to their students' which has enabled them to be more accurate to detect students' nationalities, recognizing them by means of accents or certain habits, they have the same shortage in conception of cultural identity, restricting it again just to such cultural aspects as nationality and ethnicity. They have been dealing with students just as coming from different Arab countries, not emphasizing the multiple cultural entities in the same space. This causes both the NELTs and the non-NELTs to implement insufficient activities and learning techniques mostly, if not totally, concerned with the major nationality in classrooms which is the Emirati one in this case. Of course, this hasn't satisfied the different learning interests students have had and consequently kept them uninterested, losing the power to get engaged in most activities unless the teacher practices some pressure on them to do.

Table1 reflects how the eight NELTs in G1, whose cultures are completely different from their Arab students' and who have been observed and interviewed in the three mostly Arab schools, perceive the term.

Table1: G1's conception of multicultural identities: Author's self-referenced

Questions	Answers		
	Yes	No	Neutral /Blank
1) Does the term "multicultural identities" look familiar to you?	8	-	-
2) What do you think "multicultural identities" means?	Nationality 8	Language -	dressings/accents -
3) Where do you think you could meet multicultural identities?	Schools 2	Other public places 8	
4) How do you know that there are multicultural identities?	Interactions -	General observations 8	
5) What aspects do you use in judging that you meet with multicultural identities?	Nationality 8	Language 2	dressings/accents 2
6) How could you recognize that your classroom has multicultural identities?	Nationality 8	Language 2	dressings/accents 2
7) Do you think that all ELTs know about multicultural identities in their classrooms?	Yes 5	No 2	Neutral /Blank 1
8) Do you think it's important for ELTs to know about the term "multicultural identities"?	Yes 8	No -	Neutral /Blank -
9) How could you explain to other ELTs the term "multicultural identities"?	Nationality 8	Language 2	dressings/accents 2

Drawing on the data from the interviews with this group, it is clear that each of them is proud enough to declare himself or herself knowledgeable of the term "multicultural identities", giving the positive answer, "yes", to the first question which checks their understanding of the issue. When the questions probe deeper to elicit more information to affirm their recognition of the term, there is a wide gap between what they have claimed to understand and what they really perceive. Their answers indicate that they actually have a very poor and deficient idea which directs them to only two or three cultural aspects reflected in just nationality, language and shapes. The questions are repeated in different styles to check consistency in their answers. That is confirmed by the data collected from their classroom observations which sums up the same restricted concept they mostly link only to the countries where students come from. Even after the semi-interview when they have been informed of the research topic, only very few of them seem to be interested to read about the term, starting to gain a little bit more information than they have had the first time. This is clear in the way they respond to the questions related to cultural aspects where they add just dressing. However, they have difficulties in identifying students' identities according to dressing as all students wear the same uniform and this contradicts their answers in the interviews (they haven't noticed the dressing fashion styles).

Furthermore, some of their answers are not practical and they only answer as if they are filling in the gaps in a paper-based exam. For example, one NELT in G1 says that she could recognize the student's cultural identity, which she basically relates to nationality, depending on the students' "accents" which is a very difficult aspect to distinguish or rely on in identifying nationalities even for the Arab non-NELTs who speak the same Arabic language. Of course, the NELT seems to read a little about it but she couldn't make use of what she has got to apply in the right way. Hence, she creates a greater problem in her misconception which misleads her to take the right path in her practices.

One remarkable thing to notice that becomes more distinct when the ELTs in G1 have been asked about the places where they could meet with people of multicultural identities and they all refer to public places like cafes, gardens, malls and restaurants where they could use just their observations as their tools in judging such identities without mentioning anything related to interactions or communications to use in identifying or recognizing them. Only a very few number of them, two out of eight, have mentioned schools as places for meeting with such cultural identities which indicates that, unlike what they all claim in their conversations, the multicultural identity affair doesn't mean a lot to them in classrooms so they don't pay the required attention.

The similarity between G2 and G4 is very big as all their ELTs members have almost the same concept. One of the most common features among them is that their cultures are not completely close to their students'. This makes it equal in the way they handle the situation. They have similar chances with their students, so the comparison between them as native and non-native ELTs would be fair. As shown in table 2, there are four ELTs in the two groups. G2 includes two NELTs whereas there are two Arab non-NELTs in G4 who are all working in the same school where there are more students from diverse cultural backgrounds.

Table2: G2 &G4's conceptions of multicultural identities: Author's self-referenced

Questions	Answers		
1) Does the term "multicultural identities" look familiar to you?	<i>Yes</i> 4	<i>No</i> -	<i>Neutral / Blank</i> -
2) What do you think "multicultural identities" means?	<i>Nationality</i> 4	<i>Language</i> 4	<i>Other cultural aspects</i> 4
3) Where do you think you could meet multicultural identities?	<i>Schools</i> 4	<i>Other public places</i> 4	
4) How do you know that there are multicultural identities?	<i>Interactions</i> 4	<i>General observations</i> 4	
5) What aspects do you use in judging that you meet with multicultural identities?	<i>Nationality</i> 4	<i>Language</i> 4	<i>Other cultural aspects</i> 4
6) How could you recognize that your classroom has multicultural identities?	<i>Nationality</i> 4	<i>Language</i> 4	<i>Other cultural aspects</i> 4
7) Do you think that all ELTs know about multicultural identities in their classrooms?	<i>Yes</i> 4	<i>No</i> -	<i>Neutral / Blank</i> -
8) Do you think it's important for ELTs to know about the term "multicultural identities"?	<i>Yes</i> 4	<i>No</i> -	<i>Neutral / Blank</i> -
9) How could you explain to other ELTs the term "multicultural identities"?	<i>Nationality</i> 4	<i>Language</i> 4	<i>Other cultural aspects</i> 4

Similar to all other ELTs, the members in these two groups first seem to have the same narrow perception of the term. However, after the semi-interview, they recognize the shortage they have had which makes them not that proud to get satisfied with what they narrowly perceive. Their flexible characters have helped them to modify their attitudes towards the whole matter and they have quickly planned for gaining more information through reading and discussions to widen their horizon. The adapted strategies they have utilized in their second classes and the clarity in their responses in the interviews are all obvious proofs of the information they have acquired. Their attitudes and reactions are so impressive that give them superiority over all other ELTs in the other groups when dealing with the situation as a whole; they are keen to learn, discuss, expand and put to practice.

According to table 3, as other ELTs, G3, which includes twelve Arab non-NELTs teaching in three Arab schools whose cultures are the same or close to their students', doesn't bring to light a distinct difference that gives its members a significant position as having more information or keeping a richer conception of the topic.

Table3: G3's conception of multicultural identities: Author's self-referenced

Questions	Answers		
	<i>Yes</i>	<i>No</i>	<i>Neutral /Blank</i>
1) Does the term "multicultural identities" look familiar to you?	12	-	-
2) What do you think "multicultural identities" means?	<i>Nationality</i> 12	<i>Language</i> 4	<i>Other cultural aspects</i> 2
3) Where do you think you could meet multicultural identities?	<i>Schools</i> 4	<i>Other public places</i> 12	
4) How do you know that there are multicultural identities?	<i>Interactions</i> 4	<i>General observations</i> 12	
5) What aspects do you use in judging that you meet with multicultural identities?	<i>Nationality</i> 12	<i>Language</i> 4	<i>Other cultural aspects</i> 2
6) How could you recognize that your classroom has multicultural identities?	<i>Nationality</i> 12	<i>Language</i> 4	<i>Other cultural aspects</i> 2
7) Do you think that all ELTs know about multicultural identities in their classrooms?	<i>Yes</i> 12	<i>No</i> -	<i>Neutral /Blank</i> -
8) Do you think it's important for ELTs to know about the term "multicultural identities"?	<i>Yes</i> 12	<i>No</i> -	<i>Neutral /Blank</i> -
9) How could you explain to other ELTs the term "multicultural identities"?	<i>Nationality</i> 12	<i>Language</i> 4	<i>Other cultural aspects</i> 2

As clear from the table above, especially in their answers to the first question, all G3 members think of themselves as digesting the term, whereas their answers to the following questions that check their mastery of the conception announces their very narrow perception. Only two teachers have more slight information than others when they add more cultural aspects to be discussed like values and beliefs.

G5 includes six non-Arab non-NELTs (Asian) teaching in multicultural schools, mostly Asian, including some Arab students, so that their cultures are partially the same as their students'. Table 4 outlines their conception according to the interviews conducted with them.

Table4: G5's conception of multicultural identities: Author's self-referenced

Questions	Answers		
	Yes	No	Neutral /Blank
1) Does the term "multicultural identities" look familiar to you?	6	-	-
2) What do you think "multicultural identities" means?	<i>Nationality</i> 6	<i>Language</i> 4	<i>Other cultural aspects</i> 2
3) Where do you think you could meet multicultural identities?	<i>Schools</i> 6	<i>Other public places</i> 6	
4) How do you know that there are multicultural identities?	<i>Interactions</i> 4	<i>General observations</i> 6	
5) What aspects do you use in judging that you meet with multicultural identities?	<i>Nationality</i> 6	<i>Language</i> 4	<i>Other cultural aspects</i> 2
6) How could you recognize that your classroom has multicultural identities?	<i>Nationality</i> 6	<i>Language</i> 4	<i>Other cultural aspects</i> 2
7) Do you think that all ELTs know about multicultural identities in their classrooms?	<i>Yes</i> 6	<i>No</i> -	<i>Neutral /Blank</i> -
8) Do you think it's important for ELTs to know about the term "multicultural identities"?	<i>Yes</i> 6	<i>No</i> -	<i>Neutral /Blank</i> -
9) How could you explain to other ELTs the term "multicultural identities"?	<i>Nationality</i> 6	<i>Language</i> 4	<i>Other cultural aspects</i> 2

Like G3, the ELTs in G5 have almost the same amount of information. Their partial relationship with students' cultures has helped them to have more privileges than other ELTs when identifying the various cultural aspects. Still, they have a clear shortage in their knowledge.

Overall, after conducting the semi-interview with the ELTs, they start to pay some attention to multicultural identities existence. This is obvious in the next class that has witnessed a change, even not big, with most ELTs whose recognition allows them to concentrate more on other cultures when teaching in the same classroom. For example; in order for them to extend open discussions through which students could start to take part to talk about themselves, expressing and reflecting their identities and learn motivationally, some ELTs have used some references to different cultural aspects like artifacts that have been effective incentives to arouse their enthusiasm in learning. However, there has been a kind of worry when some NELTs have referred to certain things which they consider to be sensitive like religious issues. For example, when they talk about mosques' architectures, they try to pass it quickly, fearing to hit something that may cause them troubles later with their students or their parents, bearing in mind the

difference in religions they belong to. They are very cautious to check first, before proceeding, whether it is accepted in the Emirati culture, which is the most dominant and detected one, or not. On the contrary, such worries are not there with the Arab non-NELTs when arousing similar religious issues. So, in the same lesson about the architectures of mosques all over the world, they talk comfortably.

Based on the data from the interviews, it is distinct that some ELTs have started to care about the target theme, reading about it to adjust their conceptions, learning about some of the various teaching strategies that could be used in such a case as adapting the curriculum to the real classroom situations, connecting and integrating cultures and implementing relevant tasks for students to get involved in like expanding exciting talking points for discussions which trigger students' curiosity, and encourage them to initiate exchanges among themselves without having any kind of tension. Unfortunately, all that they read about hasn't been translated into real actions in their classrooms. There is no remarkable change in the way they deliver their teaching.

With the exception of few ELTs, NELTs and non-ELTs in a multicultural school, all the other ELTs have stayed the same, dealing with their conception of culture as being reflected only in nationalities, language and dressing. They don't even think of appealing to any of the other cultural aspects to address students' cultural identities.

## Chapter VI: Impact

### *How the ELTs' performances are affected, positively or negatively, by this situation?*

Teaching languages as a whole is a very difficult process which requires the ELTs to have certain special characteristics that distinguish them from any other career. Such characteristics include being well-learned, well-trained, patient, innovative, creative, critical thinker, self-confident, and wise professional controller and monitoring. Having some of or all these features is what distinguishes a teacher from another as they help constitute the way an ELT performs. In a multicultural classroom, the complexity increases as it may impact the ELTs' performance either positively or negatively. This becomes obvious in everything they practice inside the classroom, including their potentials of management, their implementation of pedagogical strategies, the whole interactions with classroom participants (teacher-students and students-students), their success criteria and the students' academic attainment. Caring about all these in order to satisfy the students' learning interests through implementing the relevant pedagogical techniques helps the ELTs avoid the negative elements they may come across. Neglecting is the generator of all barriers that stop them to teach influentially. Since culture has a profound impact on how a person sees the world and deals with others, students from different cultural settings may have different approaches in the ways they learn. It is important for the ELTs to be aware of these differences to incorporate the proper teaching methods that accommodate various cultural notions students bring with them from their cultures. The great tragedy is that teachers often expect students of certain cultural backgrounds to perform poorly, so they adopt teaching approaches to align with their expected low levels. Consequently, students tend to perform at the teachers' same expected low levels. This requires them to work on developing their apprehension of their students' culture to acknowledge who their students are, groups and individuals. They

are also required to make sure that they treat all their students in the same way and that they have high expectations for each single student so that he or she will strive, exert more effort, and capitalize on the possible potentials to the full to reach those levels.

An important and, to some extent, strange thing in both the classroom observations and the interviews in one of the schools for G1, is the indifference or, sometimes, the careless reaction they have had when visiting them, though they have got an idea about the appointed times planned for each of them. The NELTs are very classic controller in their classes, causing the students to feel bored, begging their watches to go fast, calling for the bell to put an end to the tedious classes. In both visits, the NELTs have conducted quizzes, or questions about the projects the students are supposed to prepare for the term, using the traditional initiative-response-feedback (IRF) interactional pattern in a very boring way in which certain repeated students are nominated by their ELTs to answer, giving them very brief feedbacks reflected in markers like “well” and “right”. In spite of the fact that they have had the proper and enough time to plan and make use of the rich practices they could implement in their lessons to manipulate better classes in the second time when they have been visited, they haven’t given a shot to change the attitudes they have already adopted. Perhaps their defensive reason behind that is the frequent numberless visits they are subject to by formal observers who have created them a state of frustration because of their continual bitter way of criticism about their performances. Thus, they don’t like to bother themselves or get more loads by preparing or getting ready to the appointed classroom observations, even after being informed of the purpose of the research.

Table5: How ELTs in G1 are influenced by multicultural identities: Author's self-referenced

Questions	Answers		
	Short answer	Detailed answer	Not related
1) What is your impression when you have a classroom with multicultural identities in it?	4	2	2
2) What is your reaction when you have a classroom with multicultural identities in it?	4	2	2
3) Does multicultural identities classroom leave the same impact on you as other classrooms with just one culture?	Yes	No	Blank
	6	2	-
4) What is the first idea coming to your head when you enter such multicultural classrooms?	Short answer	Detailed answer	Not related
	6	2	-
5) Do you think multicultural identities in classrooms have a good impact on teaching?	Yes	No	Blank
	8	-	-
6) Do you think multicultural identities in classrooms have a bad impact on teaching?	Yes	No	Blank
	2	8	-
7) Do you build relationships with your students outside classrooms?	Yes	No	Blank
	2	6	-
8) Do you think you may have problems when you enter classrooms with multicultural identities?	Yes	No	Blank
	2	8	-
9) Do you think you may have some privileges when you enter classrooms with multicultural identities?	Yes	No	Blank
	2	6	-

There is a clear contradiction between the data collected from the interviews and classroom observations for G1 members which makes the wide gap between theory and practice very obvious. As perceived from table 5, with the exception of only two NELTs in this group, who seem to read about the topic after the first observation and semi-interview, the rest of the group members have tried to persuade the researcher in their interviews that they have been really impacted by the idea which urges them to differentiate their teaching styles to suit the classroom setting with the so-called multicultural identities. On the real ground, they have been pretending as noticed from both the way they have answered in the interviews and that they performed in the classrooms. Their responses are very poor, uncovering their shallowness of the whole matter. For instance, they contradict themselves when they describe their wonderful impressions when entering such classes because of the rich experiences they would meet, while answering another question about whether such classrooms have privileges or not in a negative form, saying “No”, claiming that all classes are the same to them. Furthermore, when they are asked whether such classrooms have a bad impact they respond negatively just with the brief “no”, not mentioning

how or why. Most of their answers include feeling words like “I love, enjoy and appreciate” that all don’t indicate actions.

Only the two NELTs, mentioned above, are able to extend the discussion even behind the proposed questions, giving more details and logic reasons. For example, in response to the question of the probability of the bad impact of such a situation on classroom teaching which might occur, they explain the possibility for that to happen in case there is a misunderstanding on the side of the ELTs which might create a cultural gap between them and their students. They extend that to give examples that support their opinions and display the gained knowledge they have gained after reading about the topic.

However, comparing the two classroom observations for each one of them, the classes have witnessed no distinct advance in the way they process their teaching, giving a clear evidence that their awareness of the notion of multicultural identities in classrooms isn’t sufficient enough to let those NELTs address new teaching strategies that might change the classroom scenarios and work efficiently in the situation. Thus, the impact on the two NELTs is reflected only in their reading which has empowered them to talk as well-learned, but as a whole, it has been very poorly translated into real performances with all of them in the classrooms, which is more important to care about.

“Sensitivity” is a keyword to be used by most NELTs in G1 as their logical reason for not establishing relationships with their students outside the classrooms. They have got some fears that the cultural difference between them and their students would cause some misunderstandings in such affairs as those related to religion or customs and traditions and consequently would drive them to areas they don’t like to visit. This actually pulls a fact out of

its hiding place: the difference in culture may have a bad impact on the ELTs' performances. G1 is a significant example of this.

Digesting the concept of multicultural identities in the classrooms, all the ELTs in G2 and G4 have modified and developed their attitudes to be more practical and applicable, fitting, to some extent, the new situation they have become aware of. They all have been influenced by the introduced term as appeared in certain procedures they have gone through.

Table 6: How ELTs in G2 & G4 are influenced by multicultural identities: Author's self-referenced

Questions	Answers		
	Short answer	Detailed answer	Not related
1) What is your impression when you have a classroom with multicultural identities in it?	Short answer	Detailed answer	Not related
	-	4	-
2) What is your reaction when you have a classroom with multicultural identities in it?	Short answer	Detailed answer	Not related
	-	4	-
3) Does multicultural identities classroom leave the same impact on you as other classrooms with just one culture?	Yes	No	Blank
	-	4	-
4) What is the first idea coming to your head when you enter such multicultural classrooms?	Short answer	Detailed answer	Not related
	-	4	-
5) Do you think multicultural identities in classrooms have a good impact on teaching?	Yes	No	Blank
	4	-	-
6) Do you think multicultural identities in classrooms have a bad impact on teaching?	Yes	No	Blank
	-	4	-
7) Do you build relationships with your students outside classrooms?	Yes	No	Blank
	4	-	-
8) Do you think you may have problems when you enter classrooms with multicultural identities?	Yes	No	Blank
	-	4	-
9) Do you think you may have some privileges when you enter classrooms with multicultural identities?	Yes	No	Blank
	4	-	-

Most remarkably about both the NELTs and the Arab non-NELTs in G2 and G4 is their inclination to learn more about the term after the semi-interviews conducted with them. They have arranged some professional development sessions among themselves in their school about the targeted area to enrich their knowledge and acquire the most they could. Not only that, they have also invited the researcher to lecture them in order to ensure and promote the right conceptions they have gained. Later, in the second classroom observations for each, all of them

has unveiled a richer comprehension than the one they have cognized at first through changing and modifying their teaching to include related incentive strategies. This has been confirmed in the interviews held for each of them where they all have presented a wider range of information, as outlined in table 6, discussing the keynotes deeply and expanding the talk to tackle various cultural aspects they might face in such classrooms.

They haven't stopped at this point; they have proceeded to collaboratively arrange sessions with their students, making a survey to get information and to elicit their suggestions about specific points as: the most preferable learning styles they like their ELTs to implement in the classrooms to motivate them to learn and actively get engaged, how they like their English language classes to look like, what they like to change in the classroom settings, what is attention catching for them, how they like their colleagues to behave, what their lessons to be about and even their hopes to come true and their innovative ideas to excite them to participate motivationally in classroom tasks. Based on the data they have collected from the surveys, they have learned certain things about their students from different cultural backgrounds. For example; the Emirati student is usually aroused most by competitions, even if he is not competent enough to take part, the Omani likes to stay quiet all the time unless he is nominated by the teacher to carry out a task, and the Palestinian is easily driven mad by certain gestures and words that means a lot to him and at the same time nothing to others from other cultural backgrounds. Their ideas are varied and their information becomes richer. That may be attributed to their reading and the data they have collected from their survey with their students.

Table 7: How ELTs in G3 are influenced by multicultural identities: Author's self-referenced

Questions	Answers		
	Short answer	Detailed answer	Not related
1) What is your impression when you have a classroom with multicultural identities in it?	8	4	-
2) What is your reaction when you have a classroom with multicultural identities in it?	8	4	-
3) Does multicultural identities classroom leave the same impact on you as other classrooms with just one culture?	Yes 10	No 2	Blank -
4) What is the first idea coming to your head when you enter such multicultural classrooms?	Short answer 10	Detailed answer 2	Not related -
5) Do you think multicultural identities in classrooms have a good impact on teaching?	Yes 12	No -	Blank -
6) Do you think multicultural identities in classrooms have a bad impact on teaching?	Yes -	No 12	Blank -
7) Do you build relationships with your students outside classrooms?	Yes 12	No -	Blank -
8) Do you think you may have problems when you enter classrooms with multicultural identities?	Yes -	No 12	Blank -
9) Do you think you may have some privileges when you enter classrooms with multicultural identities?	Yes 12	No -	Blank -

In table 7, the contradiction in G3 answers is clear again when they pretend to be impacted by the situation whereas most of them don't have the ability to explain in detail how or why. Only their willingness to build relationships with students is their tool to identify them better than others. The same or close cultural background between the Arab non-NELTs and the students is their assistant to better identify, get impacted and use more strategies than others.

Table 8: How ELTs in G5 are influenced by multicultural identities: Author's self-referenced

Questions	Answers		
	Short answer	Detailed answer	Not related
1) What is your impression when you have a classroom with multicultural identities in it?	2	4	-
2) What is your reaction when you have a classroom with multicultural identities in it?	2	4	-
3) Does multicultural identities classroom leave the same impact on you as other classrooms with just one culture?	Yes 2	No 4	Blank -
4) What is the first idea coming to your head when you enter such multicultural classrooms?	Short answer 2	Detailed answer 4	Not related -
5) Do you think multicultural identities in classrooms have a good impact on teaching?	Yes 6	No -	Blank -
6) Do you think multicultural identities in classrooms have a bad impact on teaching?	Yes -	No 6	Blank -
7) Do you build relationships with your students outside classrooms?	Yes 6	No -	Blank -
8) Do you think you may have problems when you enter classrooms with multicultural identities?	Yes -	No 6	Blank -
9) Do you think you may have some privileges when you enter classrooms with multicultural identities?	Yes 6	No -	Blank -

Table 8 summarizes how the ELTs in G5 exceed others in the way most of them give detailed answers to describe the impact on their performances by the term. Actually, they seem to read and gather information about it. Perhaps the close relationship between them and their students as all belonging to East Asian cultural backgrounds has helped them much to better define their identities and understand what impact them most. However, like most other ELTs, their performances inside the classrooms are not the perfect mirror of their words as there have been gaps again between the theory they talk about and their practices in the classrooms.

In most schools, the majority of students are Emirati while the minorities are from other cultural backgrounds. Unfortunately, this has left its negative impact on most ELTs who have paid most of their attention to the Emirati culture, relating all the lessons and themes to it only. Actually, this is a big reason behind creating a kind of jealousy among students who have had the feeling of the neglected strangers who haven't had a welcoming learning environment to embrace them all to learn equally. As a result, the healthy classroom interaction has been deteriorating on the sociocultural and academic levels. Instead, such students have compensated themselves through taking their own actions to indirectly tell other classroom participants that they have been still there and they should take part in what has been going on. Moreover, they have extended that outside the classroom, making their reactions more problematic to other school members, hindering the process of teaching and learning in their classroom and other classrooms as well. For example; some of them have started to skip classes, make tricks, make noise, fight with others, and cause distractions just to interrupt and force others to notice their existence. Such problematic reactions have been escalating to the extent that they become the daily routines they have been practicing every time they have such classes as if they have been reflecting the new forms of their created and developed identities. As professional ELTs, they

should find their ways to face the negative attitudes adopted by such students instead of allowing it to prevail to others. This could be achieved through resorting to the convenient teaching techniques used to link the cultural interests among all identities found in the classroom. Thus, the differences in these cultural identities could be turned to be a privilege that activates all roles of students to create the required inclusive classroom that merges all of them together into one whole learning environment. In this way a bridge can be established between all classroom participants to cross over to each other, building the necessary trust that enables them to integrate their identities, exchange their experiences, set up challenges, enrich their knowledge and motivate all to act as presenters and ambassadors of their cultures. Therefore, the ELTs' right interpretation of the cultural identities concept, supported by the suitable implementation of sufficient methodologies, is the first positive step to start with to keep close to all various students.

Some ELTs may adopt passive attitudes when they don't offer the proper interest to all cultural identities on an even scale, even if they are divided into majority and minority. Throughout the classroom observations, most ELTs give the same blind eye to students in their classrooms who represent the minority groups of other cultures just because of their irresponsiveness, focusing on the students representing the majority culture and giving the lesson's priority to them. Those minorities force themselves to take part in the classroom interactions through their active role and dynamic engagement that attract their ELTs' attention. Unfortunately, the motivational role they practice occurs only when the ELTs implement the interesting learning materials that address their learning needs. The irresponsiveness of most students might be their reason for doing this.

In the second class of a NELT in an Arab school, a slight change comes to light when he manages to integrate students' cultures to his in a lesson about food in an attempt to arouse their interests and curiosity. The teacher uses the traditional classroom IRF pattern of interaction, which gives students no real chance to lead the discussion or initiate the exchanges to express themselves or reflect their identities and displays him as dominating the most part of the scene in the class. Thus, the theme is confined just to the ELT's knowledge, who doesn't have much information about the different types of food in the Arab countries the students preferred, directing the classroom interaction to one dominant culture represented by him and also to minor controlled ones reflected by the students who wait for their teacher to give them their instructions.

In the same school in the second classroom observation, the case is different with the Arab non-NELT who shows himself more influencing in teaching a similar lesson with the same heading. The strategies he uses distinguishes him from the other NELT especially when he makes use of certain posters, introducing different kinds of foods from all over the world to generate students' enthusiasm and jealousy to talk about theirs, opening and expanding different points for discussions including the recipes, the ways they are cooked, their tastes and other related issues. Of course, this gives students from different cultural backgrounds the power to participate in the classroom interaction, having the required self-confidence they may lack in most classes, having the feeling of interest and respect by others, believing themselves to be of the same importance as others, and obtaining equal chances to learn efficiently. Maybe the students' active role and responsiveness are the main factors that have impacted the Arab non-NELT's performance and guided him to notice the difference in students' reflections which indicate their identities. One distinguishable thing during that class is the struggle of an Egyptian

student to take part in the discussion, though he doesn't have the language competence to help him speak comfortably or fluently. Moreover, perhaps because of that responsiveness, the teacher has paid him more attention, being patient enough to give him many opportunities to repair himself and talk more. Surprisingly, there has been another quiet Omani student who has been neglected by the same teacher in the same situation because of his irresponsiveness which has been a main reason for the teacher to not give attention to him, though his level has been upper-intermediate and higher than the Egyptian student. That is clear when the teacher accidentally has asked him about his opinion and he has responded in a smart way, giving hints about the way food is prepared and served according to his culture and how he prefers to have it. Thus, the teacher's performance is influenced by another classroom factor identified in the students' responsiveness. In spite of the idea the teacher has had about his students' academic level that the Omani is more fluent than the Egyptian, he has focused more on the Egyptian just because he has attracted his attention through his attempts to participate in the talk, not delivering the same interest to the Omani whose cultural identity has kept him speechless as a kind of respect to the classroom rules.

## Chapter VII: ELTs' Potentials

### *How do the ELTs make the most of their potentials to handle such a situation?*

Getting close to students is helpful to the ELTs as it brings to light the students' cultural aspects that influence their identities, including skills, knowledge, experiences, norms, values and concepts of the world. Teachers need to be aware of their students' concept of the world, (Irvine 1990). Thus, creating close relationships with students inside and outside the classroom is one more powerful strategy that helps the ELTs better manage their classrooms. Professional ELTs are those who rely on all their possible potentials in order to recognize and identify their students' cultural identities. Moreover, having a clear idea about the prevalent culture compared to other cultures in the same classroom effectively helps the ELTs plan how to deal with the situation, meeting all learning needs in the best way, and adapting the relevant teaching techniques that work in an integrated inclusive learning community that offers equal learning opportunities to all students without neglecting or marginalizing anyone.

Tackling the strategy theme with G1, as distinct in table 9, is a repetition of their conception section where two of the NELTs are the only to discuss more strategies to be adopted in the classroom context. While all the others in the group repeat the same traditional ways of teaching as competitions and using pictures, giving general words, or leaving it open through giving such answers like "it depends", the two NELTs refer to specific strategies which implement cultural aspects that might arouse students' learning interests like symbols, signals and artifacts, giving students the chance to express themselves through their cultures.

Table 9: G1's strategies in multicultural identities classrooms: Author's self-referenced

Questions	Answers		
1) After defining and identifying the cultural aspects what could you address in classroom?	Limited	Intermediate	Rich
	6	2	-
2) How could you use multicultural identities to create an inclusive classroom?	Limited	Intermediate	Rich
	6	2	-
3) How could you adopt some pedagogical strategies to build an inclusive classroom?	Limited	Intermediate	Rich
	6	2	-
4) How could multicultural identities be beneficial to you in the classroom?	Limited	Intermediate	Rich
	6	2	-
5) How do you integrate students' cultures into your lessons?	Limited	Intermediate	Rich
	6	2	-
6) What are the best learning styles you think could help students learn effectively in such classrooms?	Limited	Intermediate	Rich
	6	2	-
7) How could you cooperate with other ELTs to find out new strategies to help you in such classrooms?	Limited	Intermediate	Rich
	6	2	-
8) How could you use certain cultural aspects like values and symbols beside language to help you create an auspicious learning environment?	Limited	Intermediate	Rich
	6	2	-

Unfortunately, such proposed strategies are not actually exploited in the classrooms as all performances are classic, even with the two NELTs who haven't transferred their knowledge into real practices in the classrooms. Though the lessons have attractive topics that might have prompted students' curiosity if they have been exploited properly, all members of G1 haven't taken the most of this chance to arouse their potentials and acted as the dominant controller of the whole scene, teaching classically through giving instructions and nominating students, not giving the students their freedom to perform comfortably. For example, some NELTs have their lessons about voluntary projects, which are very exciting materials to inspire students to open discussions based on their cultural perspectives, transmitting and exchanging their experiences and reflecting how they perceive them; instead, they impose their own knowledge to be the only source for their students to rely on in their talks, killing the opportunity to enhance this learning experience.

Like all other ELTs, the first class observation with G2 and G4 don't indicate much of the ELTs' attention to or care about multicultural identities in the classrooms. The same traditional strategies are followed to declare themselves as the only usual and possible methods the ELTs are familiar to use in order to control the students' performance and achievement. As a result, students have remained the same, reflecting the boredom of the situation in their careless behavior, distracted actions or even killing silence, unless there is a call from their teachers to accomplish a particular task. In a like manner, though the lessons contain captivating subject matters, they haven't been utilized to take the merit of getting students occupied in their learning. This situation is the normal fruit of the restricted and narrow concept they have already been holding about the whole affair.

*Table 10: G2 & G4's strategies in multicultural identities classrooms: Author's self-referenced*

Questions	Answers		
1) After defining and identifying the cultural aspects what could you address in classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
2) How could you use multicultural identities to create an inclusive classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
3) How could you adopt some pedagogical strategies to build an inclusive classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
4) How could multicultural identities be beneficial to you in the classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
5) How do you integrate students' cultures into your lessons?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
6) What are the best learning styles you think could help students learn effectively in such classrooms?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
7) How could you cooperate with other ELTs to find out new strategies to help you in such classrooms?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4
8) How could you use certain cultural aspects like values and symbols beside language to help you create an auspicious learning environment?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	-	4

Surprisingly, as inferred from table 10, their information becomes rich. The second classroom observation for each changes upside down as their classrooms turn out to be like beehives where almost all students look so dynamic, carrying out the classroom learning tasks energetically and enthusiastically. The lessons for all the NELTs and non-NELTs seem to be

agreed on as they are all about poetic devices. Actually, that drives a message of doubt and suspect to be pretending, but the classes have witnessed certain individual differences on the part of the ELTs who have had different capabilities, making them perform differently. In a NELT classroom, in which the main concern of the lesson is to give examples of the various poetic devices like simile, metaphor and onomatopoeia, students work in groups to draw posters of the device they choose to give examples for. Each group of students present their work to the whole class. The posters reflect different cultural backgrounds where, for instance, students from Thailand think of the jungle components in their similes to use in comparing, in a reference to their community and their way of thinking, the Chinese resort to cartoon characters to express some heroic similes, the Nepali are romantic to make use of the moon as a symbol of love, whereas students from India use astronomy in their metaphor, referring to their strong beliefs in stars and magic. Ideas are varied from a group to another, displaying different identities which are seemingly affected by the contexts in the classroom interactions. The same situation repeats itself with the other three ELTs. However, the most obvious thing is the ability of one of the NELTs to change the grouping of the students the way they like, giving them more chances to work more enthusiastically and exchange more experiences during their interactions. This has opened the door to students for a lot of opportunities that have enabled them to develop their identities, introducing theirs and welcoming others'. Such a degree of the skill hasn't been reached by the other ELTs in this group, though they have strived harder than all other ELTs in the other groups. Though the gap between theory and practice is still there, they manage to overcome it.

Table 11: G3's strategies in multicultural identities classrooms: Author's self-referenced

Questions	Answers		
1) After defining and identifying the cultural aspects what could you address in classroom?	Limited	Intermediate	Rich
	-	10	2
2) How could you use multicultural identities to create an inclusive classroom?	Limited	Intermediate	Rich
	-	10	2
3) How could you adopt some pedagogical strategies to build an inclusive classroom?	Limited	Intermediate	Rich
	-	10	2
4) How could multicultural identities be beneficial to you in the classroom?	Limited	Intermediate	Rich
	-	10	2
5) How do you integrate students' cultures into your lessons?	Limited	Intermediate	Rich
	-	10	2
6) What are the best learning styles you think could help students learn effectively in such classrooms?	Limited	Intermediate	Rich
	-	10	2
7) How could you cooperate with other ELTs to find out new strategies to help you in such classrooms?	Limited	Intermediate	Rich
	-	10	2
8) How could you use certain cultural aspects like values and symbols beside language to help you create an auspicious learning environment?	Limited	Intermediate	Rich
	-	10	2

The knowledge of adapting and fitting strategies the ELTs in G3 have gained, as inferred from table 11, is, to some degree, more than that of other ELTs in G1 and G5; still not that much. Only two prove to be like those in G2 and G4 when they refer to richer strategies to deal with the situation outlining how they make use of their abilities and skills to meet the classroom setting.

Compared to an Arab non-NELT's classroom which is well organized and clean where students behave politely and almost respond to the teacher's instructions, a NELT's is almost the opposite, as students have been moving around aimlessly, seats are not organized, and discussions are almost dead. Perhaps one of the most outstanding reasons behind that is the Arab non-NELT's skillful use of his potentials to constitute his relationships with students to help him a lot in saving effort and time to manage the classroom. Being close to or diving deeper into the students' cultures, tackling their related aspects, makes it easier to the ELTs to comfortably manipulate more sensitive issues with them like those related to religion or family bonds. For example, when it is about mosques, the talk exceeds the borders of shapes, including minarets,

domes, yards and “mihrabs” (niche) to more related issues like ablution and prayers rituals. On the contrary, the other NELT has been reluctant enough to go through such relationships simply because this is not common in his culture which differs totally from the students’, on the one hand, and he doesn’t like to get into unexpected troubles, on the other. The cultural gap the teacher creates in his mind between himself and his students has cuffed his potentials and influenced his performance negatively, limiting any chance for expanding talking points or arousing interesting discussions. So, instead of giving the students the opportunity to express how they see mosques according to their cultures and expand the discussions to other related issues that might get them more interested, he describes them as he sees in his own place, limiting the learning process to a very narrow one that doesn’t add much to the students’ knowledge. Maybe the created distance between cultures causes the NELT’s worries that lead him to avoid any possible conflict and prevent any further advance on the area, whereas the close relationship in the case of the Arab non-NELT enables him to perform at ease, giving the students the chance to speak freely and introduce their cultures with no fear to touch any sensitive issue.

Table 12: G5's strategies in multicultural identities classrooms: Author's self-referenced

Questions	Answers		
1) After defining and identifying the cultural aspects what could you address in classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
2) How could you use multicultural identities to create an inclusive classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
3) How could you adopt some pedagogical strategies to build an inclusive classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
4) How could multicultural identities be beneficial to you in the classroom?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
5) How do you integrate students' cultures into your lessons?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
6) What are the best learning styles you think could help students learn effectively in such classrooms?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
7) How could you cooperate with other ELTs to find out new strategies to help you in such classrooms?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-
8) How could you use certain cultural aspects like values and symbols beside language to help you create an auspicious learning environment?	<i>Limited</i>	<i>Intermediate</i>	<i>Rich</i>
	-	6	-

All the G5 members give almost the same amount of information about the issue. They seem to sit together to discuss it and agree on the most proper strategies. However, their application is still different. Though it is slightly more varied than the others, it doesn't reflect the same quantity of information they have had in the interviews as indicated in table 12.

## Chapter VIII: Strategies

*What are the relevant effective strategies that should be adopted to promote the ELTs' performances when teaching in these classrooms?*

Relying on the data from the classroom observations and interviews, it is distinct that most of the ELTs, even after realizing and recognizing the idea of multicultural identities in their classrooms, don't use this awareness to good advantage to adapt their strategies to suit the new situation they come across in order to change the static tedious classroom atmosphere in which students most of the time, if not all, feel bored and inactive, into the desired energetic one where all work enthusiastically to learn. In all categories of the ELTs' classrooms, with the exception of the very few mentioned above, students almost stay the same with nothing new to pull them from their dull and boring modes, just waiting for any new instructions from their ELTs to move to the next step and looking at their watches to calculate the remaining time of the class. Only the same few students act as usual, carrying out what they are told without even trying to reflect any kind of critical thinking of what they are practicing. This is a common feature that characterizes such classes as familiar to the students to always have the minor instructed and guided roles imposed on them by their teachers in general and the ELTs in particular.

Thinking appropriately of new relevant ways to overcome such a negative situation requires the ELTs to start with identifying their students' developed identities in order to encourage them to change the passive attitudes they are used to have. The most important step may be in growing that feeling of self-confidence into them so that they could think of themselves as important as the other groups they are interacting with. Thus, they could start realizing their way to communicate, express themselves and learn actively. Selecting the suitable learning tasks which

give the students the chance to work collaboratively in mixed groups is an effective method. Engaging students from multicultural backgrounds in open discussions and cultural-based activities is another effective way to merge all these students together, integrating the way they perceive themselves and others and the world in which they all live. Additionally, learning about other cultures through chosen reading passages is a powerful activity which enhances the students' knowledge and skills to learn how to evaluate and respect others and get others to react similarly with them when they interact with each other. Moreover, using various teaching techniques and aids like related cultural displays, posters, maps and pictures, all of which offer opportunities for students to learn about the world's various areas, events, festivals, traditions and habits, is efficient enough to stimulate students and empower them to introduce themselves and engage their own cultures in the process they are involved in. Furthermore, symbols, signs, gestures and any paralinguistic patterns indicating cultural aspects and concepts could be exploited to generate exciting debates and discussions that refresh and revive auspicious learning interaction.

Competitions, challenges, collaboration, and hard work are some of the cultural values that stimulate students' potentials to introduce their cultural identities. Moreover, inviting parents to play their roles in classrooms as representatives of various cultures (Morris & Mims 1999) is one more impacting strategy that makes students keen to surf and explore more identities. The more such tasks include, tackling various cultural aspects that appeal to the students' learning interests, the more they become powerful.

Students learn differently because they differ in their ways to identify their identities. Bearing that in mind is very important for the ELTs who should consider and be knowledgeable about the different cultural based perspectives students realize others and need others to realize

them through. Giving the students the chance to play roles in selecting the learning materials they are dealing with, critically exploring and investigating them, giving their opinions and points of view, arguing according to their own perspectives and linking to their preferable lifestyles makes it more influencing and successful. Connecting and merging all these together into one whole inclusive cultural entity is a challenge for the ELTs to achieve. Evaluation through self-reflection is perhaps the most significant strategy as it is the truthful mirror which reflects the real image of the quality of what and how all this is being done.

Ramirez (1991) discusses that there are specific learning preferences for diverse cultural settings like learning cooperatively, studying in groups, minimizing distances when communicating, expressing emotions freely, considering time as flexible and subjective, linking tasks to individual interests, and varying learning styles.

## Chapter IX: Findings

There are wide gaps between what the ELTs pretend to know, what they already know and what they actually apply in their classrooms. Such gaps are reflected in their narrow conception which cuffs their capabilities to limited classroom practices that leave its negative impacts on the students' language acquisition.

Conforming the data collected from the conducted classroom observations and carried out interviews with all the ELTs, there have been some noticeable findings. First, almost all the ELTs, either the NELTs or the non-NELTs, don't have the necessary adequate or required information about multicultural identities, limiting the term just to certain aspects of culture, especially those concerned with national or ethnic issues. Taking it that way, the Arab non-NELTs perceive themselves to have more privileges than the NELTs when teaching Arab students, thinking that they are closer to them and could satisfy their learning interests in a better way than the NELTs through recognizing more cultural aspects. This is clear when the Arab non-NELTs could identify many cultures within the Arabic one, even with the slight difference they have, distinguishing many nationalities from each other according to their limited conception of the issue, while the NELTs deal with all students as having one culture, the Arabic one, reflected and represented in the dominant UAE. Remarkably, this has its influence on the ELTs' performance inside their classrooms. At the time the Arab non-NELTs in the Arab schools try to use more diverse activities that might satisfy more students' interests according to their cultural backgrounds, the NELTs don't have the ability to use the same number of activities because of their limited ideas about the other cultural backgrounds in their classrooms. As a matter of fact, this could prove that being closer to the students' cultures may have a better effect on how to deal with them, understand much of their identities, behave more comfortably, and avoid

expected clashes inside the classroom. However, it couldn't be taken to have the whole impact on the teaching and learning process. It is not enough for each category of the Arab non-NELTs to identify the true cultural identity through these limited conceptions simply because they should have relied on certain action verbs like behave, communicate, interact, react, reflect, express, describe and others that could be used practically to realize, recognize, and understand both culture and identity. Furthermore, the other apparent cultural elements should have been addressed to judge such identities appropriately and find out the relevant strategies that may work well in this situation. In brief, though the Arab non-NELTs have a better chance than the NELTs in the Arab schools to identify some more of the cultural aspects of their students, they haven't used this to the most to face the challenges found in the classroom which embraces various cultural identities imported from all over different parts of the world, most of which are Arabs. Dealing with them on a fair comparison, the difference is not that much which gives the Arab non-NELTs a distinct superiority over the NELTs in such Arab schools. Still, the merit of being of a close cultural background could have been put to good use in the classrooms to create a diverse learning atmosphere that has an open heart to all learning expectations.

Second, the ELTs' recognition of the existence of students' multicultural identities may have a great impact on their teaching inside the classroom according to the concept they form about them. The performance is relatively and comparatively influenced due to certain reasons, including the awareness and knowledge of the issue, implementation of relevant strategies, and above all, the manner the ELTs follow to apply their teaching approaches. Therefore, they could design various activities to get such students engaged actively, creating an enthusiast learning environment. However, this impact on their performance isn't enough to let them adapt and

develop their teaching; they need more training to be able to exploit what they already know as a means of promoting their strategies and methodologies.

Third, the ELTs' performances seem to be most impacted by the way their students respond or interact inside the classrooms. That is why most ELTs focus only on those students who participate in activities or respond to their initiations even if they are not competent enough. Of course, this is a big mistake committed by most ELTs as it keeps them refrained from knocking the doors of other students who don't show the same responsiveness because of their shyness or respect which are elements of their cultural identities.

Fourth, despite the exerted efforts by some ELTs to face the challenge, there are still certain work conditions that stand as barriers in their way. Such obstacles include the overload of duties imposed on the ELTs, causing distraction and diverting their attention from the real mission to secondary ones and resulting in a state of frustration that leads them to a kind of neglect or carelessness which is not preferable to come across in the whole educational process. The repeated pressures by observers who are not qualified enough to give their feedbacks to the ELTs in such a way as to push them forward and fix their methods as well is another burden put on the shoulders of the ELTs and prevent them from focusing on necessary matters as the one in hand. Moreover, the continual change of syllabi increases the difficulty for the ELTs to prepare the adequate proper materials and tasks which arouse students' learning interests. Furthermore, bad treatment by unfair administrations, increasing number of students, improper places where students are piled, irrelevant equipment and the shortage of resources are all other examples of the problems which lead the ELTs to be more indifferent.

However, the most shocking thing is the unexpected reaction and behavior by some close colleagues who refuse to take part, giving such replies as: “I can’t help”, “you won’t reach any useful results with me”, “I’m sorry, I have no time for this”. This is clear in their attempts to put obstacles in front of the researcher like talking doubtfully about the research theme in front of other ELTs like: “this is difficult to tackle in my classrooms”, “the topic is not a convincing one”, and “no way to collect relevant data in my classrooms”. Other examples are also shown in their shots to belittle and underestimate the importance of the research question, saying “the research question needs more refinement”, “they are not the correct ones to manipulate in this study” and “the topic is not that important to have a research on”. Actually, this is a good lesson for any coming study to bear in mind as there may be some more unexpected shocking things that might be never thought of and that would need more preparation and workable solutions.

Fifth, some ELTs strictly stick to the rules that are often enacted by traditional administrations that don’t have real cognizance of education, leading them to have fears to violate or cause themselves troubles and thus act in the same classical way imposed on them.

Sixth, the lack of knowledge of some ELTs, who think that they are well-learned, insisting on what they know but actually not having the enough knowledge, makes them blindly proud of the defensive and protective attitude they always adopt in discussions, not even trying to make a change or adjustment. This reflects a difficult stubborn part in their rigid identities which prevents them from developing their way of thinking and keeps them away from other identities, including their students themselves.

Seventh, the ELTs' dealing with culture as a whole unit, restricting it to only one or two of its aspects, imprisons them in an area where they use traditional ways that don't address all diverse cultural identities.

Eighth, the most common classroom interaction managed the ELTs is the traditional IRF which makes the teacher's talk dominate the whole session, limiting and confining the students' roles to the minimum.

As a whole, the ELTs need time to know their students well so that they could build positive relationships with them that are important for effective learning. Sadly, with the heavy load of the curriculum-content, teachers spend most of their time focusing on teaching subjects rather than teaching students. Most of the ELTs' work in the classroom is to give importance to certain aspects which they believe to be essential parts of the students' main culture like focusing on such classroom rules as taking turns when having the teachers' permission, not moving or walking aimlessly, staying attentive and other similar rules.

## **Chapter X: Discussion**

A point of interest is that culture and learning are interconnected, so it is important for the ELTs to collect all possible information they can to help language learners develop and promote inside schools and outside them. Their knowledge of cultural aspects is very essential in grasping their identities, respecting their viewpoints, expecting their preferable learning interests, planning for well and relevant created learning environments and promoting their intercultural learning interactions, (Martins, 2008). Cultural tendencies influence the way students prefer to participate in learning. To stir students to learn effectively, the ELTs should know their students and their individual academic abilities, rather than drawing on racial or ethnic stereotypes which create wide gaps between them in classrooms.

Meeting all students' learning expectations at once is very difficult or even impossible simply because their identities are dynamic and they change and develop with time according to the accidental circumstances they come across, types of interaction, ways of assimilating the world, and gained thoughts and fashions. However, it could be compromised by addressing the most common ones and unifying the rules. The ELTs play an essential role in bridging all students' diverse cultural identities to get linked to each other in order to get assembled together to find and get prepared for the starting point towards sociocultural and academic success. So, they should take advantage of this situation to establish the required inclusive integrated classroom environment.

The main story is not in having awareness about the term "multicultural identities" or recognizing its existence inside certain classrooms or even collecting information about the fitting pedagogical methods to be used in that scenario. It is rather putting all that knowledge to

function, practically, efficiently and sufficiently, implementing the best practices in this situation to address and meet students' learning expectations in such a way as to give them a positive push forward to go ahead, not just in learning inside the classroom, but in extending that learning outside to the outer world, benefitting from and promoting every possible gained skills to meet everyday life's needs.

The ELTs should give more focus to some cultural classroom practices like the way students prefer to get seated, initiate discussions, collaborate and work together and learn about topics, events, festivals, holidays and celebrations. They should also concentrate on their cultural values such as collaboration, hard work, timing, challenge and punctuality. Giving priority to all these in classrooms helps the students trigger successful interactions which develop and promote their learning skills and academic level as well.

“Willingness, readiness, keenness, eagerness and enthusiasm” are keywords that have the magic power to change the ELTs' attitudes towards the issue from negative or neutral into active. These are triggered only when fitting educational planning and policies are systematically enacted, properly implemented and practically evaluated and redesigned on a continual basis to ensure that they are working for the benefit of the teaching and learning process, bearing in mind all its elements, including the ELTs and the students.

The ELTs are recommended to use self-reflection as their tool to develop their digestion of the whole issue, struggling to find answers to some possible questions:

- As ELTs, are we aware of the existence of multicultural identities in our classrooms?
- Do we draw the necessary required attention?
- Do we really have the adequate comprehension of the issue?

- Is this awareness enough to urge us to adopt new methodologies or modify our practices?
- What impact does this have on our performances inside and outside the classrooms?
- Are we qualified enough to use the situation to good advantage?
- To what extent?
- What are the fitting strategies that could be best used to work well in the situation?
- How could we avoid the disadvantages of the scene or put them to the minimum?
- How could we develop the merits of the situation to the maximum?

Finding the answers to such questions is helpful in adopting new strategies that cope with the continual dynamic changes occurring in the field of education. Practicing this self-reflection is helpful in forming self-concept that is essential in judging others'. When the ELTs have a good perception of themselves, they could understand others well. Therefore, before the ELTs come to judge their students' identities, they should start with themselves to develop answers to some other questions about each of them:

- Is my identity now the same five or ten years ago?
- What changes has my identity come across?
- Why have these changes taken place?
- Have these changes occurred on a continual basis?
- Have these changes developed my identity to the best?
- To what extent?
- How?
- As a whole, how do I perceive my identity, dynamic or static?

Honestly answering such questions, helps the ELTs draw a real picture of their own identities which, in its turn, helps them recognize their students’.

The start should be with the ELTs’ education and instructors. When they prepare them well, training them on how to identify their own cultural identities, they already teach them how to recognize their students’ as well.

Job satisfaction is an essential factor that has a significant role in encouraging the ELTs to have positive attitudes towards their work that is initially concerned with students’ learning. Hoy and Miskel (1991, p. 392) argue that "in educational settings, job satisfaction is a present-and past-oriented affective state of like or dislike that results when an educator evaluates his or her work role". Therefore, it is the job of administrators and superintendents to save a work-life balance and improve work conditions and cultivate, encourage and promote job satisfaction in the ELTs who, in their turn, manage the requirements of their professions, adopt and develop a positive commitment to their schools (Reyes & Shin, 1995). This could be achieved by planting the teamwork spirit, treating all with respect and equality and providing them with motivating feedbacks for their professional efforts.

The ELTs should bear in mind that creating positive teacher-student relationships is very crucial for more effective learning. Such relationships need enough time to be built on trust and confidence. The more these relationships are close, the more the ELTs are able to bring and overcome their students’ cultural differences into the classroom. Gay (1994) believes that “teachers who are aware of the impacts of cultural differences are more likely to bring children’s different cultures into the classroom”.

There is an urgent need to create a language policy in order for language learners to be socially competent, apprehending their own language and culture and their target language and its culture. It also makes the relationship between language and culture distinct to language teachers who in their turn encourage their students to express to others what they believe to be important according to their own cultural viewpoints.

## **Chapter XI: Conclusion**

Cultural identity is an outstanding factor that has its significant impact on the teaching and learning process as it has the upper hand in determining the method the ELTs should follow to establish their attractive learning environment that meets students' expectations, adopting and developing a various wide range of pedagogical techniques to meet the learning requirements.

Being aware of the multicultural identities in the classrooms is not the answer to the dilemma. It is just the first step in a very long and complicated process that requires the ELTs to be knowledgeable of the term, analyzing and anatomizing it in order to grasp it, to be expert enough to be professional selectors of the suitable fitting learning strategies and activities, varying them to satisfy the various cultural interests, to be skillful enough to implement these strategies appropriately in such a way as to empower all the students to effectively get involved in the learning process , to be professional to evaluate and judge with no bias whether they work or not and to be powerful, energetic and dynamic to redesign new ones in accordance with the new learning requirements and needs of the scene. Passing through all these steps in a convenient way needs the ELTs to make sure that they already link all or most aspects of cultural identities, on the one hand, and language, on the other, to the convenient workable learning styles and techniques they use for the sake of delivering the best kind of teaching in such classrooms. Additionally, students could acquire the experiences and knowledge they aspire to in order to create, design, form, formulate, develop and polish their identities which they eagerly and importantly need to help walk through the real world.

Though there are certain aspects that dominate the scene while forming these identities like nationalities, religions and other ethnic issues, it is very dangerous to imprison the conception in

just these rooms of thinking as it results in negative influences that misdirect the ELTs, driving them to the incorrect destination where they don't meet with their students. Coming close to students' cultures is very helpful for the ELTs to recognize and realize essential factors that help constitute and develop their perceptions of the world around them which is a part of their self-perception and cultural identity. Moreover, the ELTs should have the necessary talents to exploit the situation for the sake of creating ideal classrooms ready to embrace and welcome all types of personalities and thoughts, merging them together to have new up-to-date ones that enable their owners to be critical thinkers and modern contemporary learners who could conquer the cultural barriers and interact smoothly to gain, exchange, transmit and develop experiences necessary to face the outside world. Reaching that point requires a kind of policy planning and making to prepare such ELTs for the situation through taking serious actions regarding their education and training. Educators should focus more on their future ELTs students, teaching and enabling them how to perceive, constitute and develop their identities first to be able to identify their future students'. Ghosh (1996) believes that focusing on teachers' educators themselves is the way to help them have the multicultural education. Graham & Young (1998) argues that educators could form their students' identities (future teachers') through linking a part of their multicultural education with their education, which would help them, in turn, to be able to form their students' identities as well.

Overall, it is very important to pay attention to the cultural identities existing in the classrooms and it is more important to translate this awareness into specific plans that help recognize the real meaning of the term in order to learn how to identify them, know about the way they act and expect others to react, understand how they interact to get to what motivates or frustrates them, dive deep into their interests and needs to look for their satisfaction as much as

possible, to find out how to relate all these to language, emphasizing the mutual relationship that has its impact on the whole process. Despite the fact that addressing or utilizing all cultural aspects all the time seems to be a kind of dilemma, it is still possible for the ELTs to make use of all potentials they have to appeal to the most common ones to arouse their students' incentives to get them learn through their interactions with others the way they like. It is also essential for the ELTs to teach language as symbiotically impacted by culture that builds up the students' necessary beliefs, norms, rules, values, experiences, skills and attitudes (Michael Byram, 2009). Achieving this in classrooms is a good start for students to perceive themselves positively, accepting themselves and paving the way for others to accept them in an inclusive auspicious learning environment that is open for all to participate actively, learning how to learn.

## **Chapter XII: Recommendations**

One of the most fatal mistakes committed by most teachers in general, and the ELTs in particular, is their false belief that their learning stops at the point when they graduate from universities and get their certificates that introduce them to the practical world as teachers. This misconception misleads them and drives them to an isolated island where they imprison themselves, causing their supplies to get exhausted very fast with no chance to be renewed again so that they run out of the store that might keep them alive. Practical deep sighted teachers are those who know like a book that learning never comes to a dead end and that as long as they breathe, they should benefit from what they meet to gain more knowledgeability. Here are some recommendations suggested for the ELTs to keep in mind:

First of all the ELTs should always remember the old saying that “practice makes perfect” so they need to apply most, if not all, of what they have already learned to gain the necessary experience that enables them to be skillful teachers. However, experience alone won’t work well unless it is accompanied by the continuous professional development through which the ELTs collaborate with their colleagues to exchange their teaching experiences and consult upon new updates. They shouldn’t always think of themselves as the know-it-all. Instead, they should keep learning and developing their experiences to enrich their knowledge and widen their horizon so that they could overcome the barriers they may face. Moreover, they should create an open account in their teaching and learning strategies bank to profit from in any classroom settings they may have at any time. In order to do that, the ELTs should grow the culture of research to keep themselves informed of any new updates in the educational field so that they have the know-how to manage the teaching situations they may come across.

Furthermore, the ELTs should bear in mind that their students aspire to learn in different ways and that what works for some must not necessarily work for others, so they should prepare various fitting and meaningful materials for the tasks they get them involved in to arouse their curiosity and meet their learning interests. They should know about their students well, identifying their goals in order to accurately address what they prefer and expect in the educational process. To do that they need to create the proper motivational learning community where all students from culturally diverse origins can find equal chances to express and prove themselves, providing them with clear guidance for success inside and outside the classrooms. This means that cultural aspects and language should be integrated into one holistic body or unit that embraces all cultural identities.

The ELTs are recommended to keep the learning atmosphere energetic all the time, managing to change and modify it to cope with what is coming up. Thus, they should always build close rapport with their students inside the classrooms and extend them to be outside them, not just keep themselves as rigid role models to follow or imitate. They should cultivate certain values inside the hearts of their students like self-esteem, self-confidence, hard work, teamwork, challenge, competitions, goal setting, collaboration, loyalty, responsibility, time managing and others that are essential in building up healthy prosperous identities. They should implant in their students how to accept and respect others in order to be treated in the same manner so that they could have positive and creative interactions.

It is crucial for the ELTs to give their students the opportunities to be the initiators in the educational settings to help develop their innovative and critical thinking skills, not always dominating the whole scene, keeping them all the time as followers of their instructions. This could happen by allowing them to participate in selecting their learning materials. They should

provide their students with frequent encouraging feedbacks to keep them on the right track and maintain their active involvement in the learning process. They should also get parents involved in the educational process to make the best use of their experiences and encourage students to take them as role models who could facilitate what looks ambiguous to them.

Finally, the ELTs should have more training on self-evaluation to deeply understand the whole issue and determine where they are and what should be taken to go ahead.

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**Appendices:**

**A-Classroom Observation Checklist:**

No	Indicator	What is observed	Notes
1	Subject matter & Organization	Holds command and knowledge of the content he delivers.	
		Adapts the content to classroom cultural situations.	
		Improvises to deliver the content to all diverse cultures effectively.	
		Prepares his lesson to meet all students' cultural interests.	
3	Rapport	Shows interest of all students' cultural backgrounds.	
		Shows respect to all.	
		Provides students with equal opportunities to take part in all activities.	
		Encourages students to take part and participate expressing their cultures.	
		Shows interaction with students from different cultural backgrounds.	
		Shows motivation and enthusiasm during interactions.	
4	Teaching methods	Pays attentions to values and symbols including their diverse cultural aspects.	
		Uses appropriate learning styles, strategies, teaching aids, relevant materials, and technology that meet all.	
		Uses clear examples that are simple and relevant to all cultures	
		Creates and modifies tasks and learning experiences to meet all students' needs.	
		Engages all students in conversations about people, places, and things that are meaningful to them.	
5	Presentation	Uses various materials suitable for the diversity of the students in the classroom.	
		Uses suitable classroom environment conducive to cultural learning.	
		Gives chance to open discussions.	
		Links language to culture (signs, symbols, gestures...)	
		Develops and engages in ways of regularly recognizing the culture and traditions of students and their families.	
		Models and encourages positive interactions.	
		Pays attention to course interaction.	
		Engages all students in discussions.	
Creates situations for all students to cooperate, take turns, and help one another toward achieving a positive outcome.			
6	SENSITIVITY	Shows sensitivity to students' personal culture and individual differences.	
		Responds appropriately to all students with different cultures.	
		Shows respect for the thoughts and judgments of each student.	
		Provides opportunities for all students to share their ideas with other students.	

## B- Interview Questions

No	Category	Questions
1	Conceptions	1) Does the term “multicultural identities” look familiar to you?
		2) What do you think “multicultural identities” means?
		3) Where do you think you could meet multicultural identities?
		4) How do you know that there are multicultural identities?
		5) What aspects do you use in judging that you meet with multicultural identities?
		6) How could you recognize that your classroom has multicultural identities?
		7) Do you think that all ELTs know about multicultural identities in their classrooms?
		8) Do you think it’s important for ELTs to know about the term “multicultural identities”?
		9) How could you explain to other ELTs the term “multicultural identities”?
2	Impact	1) What is your impression when you have a classroom with multicultural identities in it?
		2) What is your reaction when you have a classroom with multicultural identities in it? Explain.
		3) Does multicultural identities classroom leave the same impact on you as other classrooms with just one culture?
		4) What is the first idea coming to your head when you enter such multicultural classrooms?
		5) Do you think multicultural identities in classrooms have a good impact on teaching?
		6) Do you think multicultural identities in classrooms have a bad impact on teaching?
		7) Do you build relationships with your students outside classrooms?
		8) Do you think you may have problems when you enter classrooms with multicultural identities? Explain.
		9) Do you think you may have some privileges when you enter classrooms with multicultural identities? Explain.
3	Strategies	1) After defining and identifying the cultural aspects what could you address in classroom?
		2) How could you use multicultural identities to create an inclusive classroom?
		3) How could you adopt some pedagogical strategies to build an inclusive classroom?
		4) How could multicultural identities be beneficial to you in the classroom?
		5) Do you integrate students’ cultures into your lessons?
		6) What are the best learning styles you think could help students learn effectively in such classrooms?
		7) How could you cooperate with other ELTs to find out new strategies to help you in such classrooms?
		8) How could you use certain cultural aspects like values and symbols beside language to help you create an auspicious learning environment?



Date: April 30th 2018

Dear Principal,

My name is Dr Christopher Hill and I am writing this letter in my capacity as an Associate Professor in the Faculty of Education. The British University in Dubai offers a Master of Education (MEd) degree in different fields for interested students, teachers, and professionals in the United Arab Emirates. The master's programme is designed and developed in collaboration with the School of Education of the University of Glasgow, one of the United Kingdom's leading schools of education. Our MEd programmes are approved and accredited by the Ministry of Higher Education and Scientific Research in the UAE.

The purpose of this letter is to kindly ask your permission to allow our Master of Education student, who presents this letter to you, to conduct an in-school activity by observing teaching and learning in selected classrooms in your school for the purposes of developing a research dissertation.

Classroom observations are intended to be non-intrusive. The BUiD student will coordinate with your teachers, to arrange a convenient visit schedule where the observation can take place. The student will provide clear discussion and outline as to the purpose of the visit and the intended outcomes, as they relate to the development of a research dissertation. All activity of this nature, will fully adhere to BUiD's ethics policy and protect confidentiality and anonymity of all involved.

Your support and understanding in this regard is highly appreciated. If you require any additional information or would like to discuss this, please don't hesitate to contact me at [Christopher.hill@buid.ac.ae](mailto:Christopher.hill@buid.ac.ae)

Yours Sincerely

Dr Christopher Hill

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5/8/2018

### To whom it may concern

This is to certify that Mr. Tariq Mahmoud Emara with Student ID number 2017017 is a registered part-time student in the Master of Education offered by The British University in Dubai since April 2017.

Mr. Emara is currently collecting data for his research (The impact of culture on the performance of ELTs).

He is required to gather data through conducting surveys that will help him in writing the final research. Your permission to conduct his research in your organisation is hereby requested. Further support provided to his in this regard will be highly appreciated.

Any information given will be used solely for academic purposes.

This letter is issued on Mr. Emara's request.

Yours sincerely,

  


**Dr. Amer Alaya**  
**Head of Academic and Student Administration**