Narratives of Asian women migrant teachers in Dubai: exploring the challenges of teaching in a contrasting pedagogical and cultural context

Doctorate in Education

Institute of Education

Sarah Rogers

January 2021

Acknowledgements

I would like to thank my supervisors Dr. Geoff Taggart and Dr. Maria Kambouri-Danos for their positive and supportive approach to this thesis. Their encouragement, guidance and thoughtful questioning enabled to me have the confidence in my own abilities and more importantly the usefulness of this research.

Special thanks go to the teachers in this study who trusted me enough to open their hearts to share their unique narratives with me. I am genuinely humbled and moved by their resilience and the positive thinking that characterises their professional journeys. I am proud to be able to make their voices heard.

I would like to thank my colleagues and friends in Dubai and the UAE, and the many students past and present who supported and inspired me to finish this study.

Finally my heartfelt thanks and love goes to my family and friends in the UK who put up with me talking so much about my doctorate journey and never once told me to stop talking about it or believing in me. Thank you.

Declaration of original authorship

I confirm that this is my own work and the use of all material from other sources has been properly and fully acknowledged.

Abstract

This thesis explores the professional journeys of Asian women migrant teachers when they relocate to teach in the early years sector in Dubai. It seeks to understand how these teachers renegotiate their professional identity when faced with the challenges of teaching in a different cultural and pedagogical education community. The research developed from a need to support teachers to deliver quality teaching and learning experiences and be recognised as effective educators. It is important as many of the teachers who relocate to Dubai are from this background. However, little is known about their professional journeys or the challenges they face.

This research followed an interpretive paradigm, exploring ten migrant teachers' professional journeys using in-depth one-to-one interviews to explore their professional life histories. The study was undertaken within a conceptual framework of social constructivism and this informs the worldview of the research, allowing the individual participant's voice to be heard.

The findings from this research indicate that Asian women migrant teachers face substantial challenges when they relocate to teach in Dubai. Their professional identity is bound within their historical, cultural and social backgrounds and these are situated within traditional expectations of the role of women as educators of very young children. The impact of the resulting indigenous world view on their professional identity is explored. Using Hargreaves' (2000) stages of professionalism, the research reveals that migration causes a mismatch between their current professional identity and the expected professional identity that is expected of them in Dubai. This thesis helps to understand the impact which migration has on teachers' identity and the contradictory influences of traditional and postmodern culture on shaping professional identity. The factors that impact on the marginalization are explored and the solutions the teachers develop are discussed.

This study contributes new professional knowledge as it applies the arguments of 'respectability' which characterise the historic of views of teaching as a female profession in Western culture described by Miller (1996) and Skeggs (1997) to the existing traditional nonwestern culture of these teachers. There could be a level of

transferability of knowledge to any teachers who are migrating to a different pedagogy culture than their own, especially when the cultural disparity is not apparent.

Table of Contents

1. Introduction

In the United Arab Emirates (UAE), and in Dubai in particular, there has been a shift towards adopting Western pedagogies as the most effective way to support better outcomes for all children. The UAE is a relatively new country, becoming independent in 1971, and is made up of seven co-existing states or Emirates. The uniqueness of the UAE, with its' relatively short history and the vast changes that have occurred since its' inception, has greatly influenced modern day cultural and educational practices. Within a culture that has traditionally been nonwestern (and remains so in most parts of cultural life), educational practices have been adopted that are heavily influenced by Western influenced best practice.

These changes have been necessitated by the increasingly globalized educational landscape and a neoliberal marketplace economy that currently characterises the schooling offered by mainly privately education providers in Dubai. It could be argued that one of the greatest influences on legislators and other stakeholders' beliefs about educational policies and practice is globalization. Globalization can be defined in terms of an integration of societies values through the sharing of information, technology, ideas, finances, goods and services. Globalization has made countries interdependent economically, technically, politically and ecologically and educators must understand this to be successful (Bignold & Gayton, 2009). Stromquist (2002) believes that globalization, related to material production and life success, has greatly influenced the direction in which education has gone, leading to rapid expansion in private provision. Gupta (2014) regards globalization as having a profound effect on educational policy, seeing it as the way that Western influences are bought into nonwestern countries which has led to the restructuring of what effective education looks like. She observes that the changes in education are linked to economic, demographic and ideological changes, with less state control and more individual choices. Alexander (2000) views globalization as "an unstoppable juggernaut" (Alexander, 2000, p. 19) and sees the need to comprehend the relationship between society, culture and the educational practice if the influences of a global society are to be understood. Paradoxically, Yelland and Kilderry (2005) believe that educational systems maintain their traditional existence in face of growing globalization as a turn

to neoliberal policies means education has become more structured and tested, heralding the need for greater accountability and narrowing the curriculum to a limited number of prescribed outcomes.

In the UAE, the changes in the light of global competition have seen a shift from more traditional pedagogies to a play based, active, child centred approach to education in early years classrooms. This has been implemented in the context of an influx of Western education providers and educational outcomes becoming heavily assessed and inspected in a Western pedagogical framework. Baker (2014) observes that the Abu Dhabi government has employed Western educational experts to lead the early years curriculum and therefore has explicitly agreed to an import of Western pedagogy and values. School inspections focus on child centred learning in the form of pupils taking ownership of their own learning. Ongoing formative assessment and investigative activities link the curriculum holistically and encourage pupil participation in their learning in a pedagogical approach that reflects a Western approach to learning. In recent years, to support these pedagogical changes, much emphasis has been placed on the accompanying initial training and continuing professional development of early years teachers. These changes have been promoted from a 'top down' trajectory, assuming that additional training will equip teachers to make the necessary changes to their pedagogy and that this will be translated into better outcomes for all pupils.

Due to the small percentage of indigenous Emiratis in the country (less than 10%), the large majority of teachers in the UAE are migrants who have trained and worked in a range of countries before coming to teach in the UAE private schools sector which caters for more than 90% of pupils (Thaker, 2019). The need for such a number of migrant teachers has come about because of rapid and recent economic and population growth in the UAE. While there are European and American educators in early years, the majority of those working in the private education sector are nonwestern migrants reflecting the situation that nonwestern migrants living and working in the UAE make-up the highest percentage of the UAE population by far. The report by Bennett (2009) about early years provision in Dubai noted that staff working in nurseries were overwhelmingly migrants, accounting for nearly 90% of the

workforce with less than ten percent from GCC and Arab countries and a very small minority (less one percent), being noted as Nationals (Emiratis) (Bennett, 2009). This pattern of recruitment has led to a diverse range of backgrounds and cultures within each setting, with cultural differences between teachers, the Emirati legislators and also colleagues and administrators. All early years teachers in the UAE are female; legally men are not able to get work permits to work in early years education. Due to constitutional patriarchy early years teaching is seen as culturally related to care and nurturing.

Diversity can also be seen in the demographics of a largely migrant population, resulting in a perceived need to incorporate educational practices from across the globe and compete in an increasingly global world. Legislators support a play-based approach, citing the importance of children making choices in a flexible approach to learning (KHDA, 2014). The push for Western curriculums may also be as a result of pressure from parents who understand the need for their child's education to be 'world class'. With the growth of globalization, educators are increasingly required to incorporate a global dimension in their teaching approaches (Georgeson & Payler, 2013). These changes in pedagogy have led to quality improvement in educational services, with 70% of schools achieving a good or better rating (DSIB, 2019). However, these changes have not always been easy for schools and individuals. Sowa and De La Vega (2008) saw the rapid transformation in society as having led to corresponding changes in educational practices. However, they cautioned that the change from a traditional curriculum to a more innovative pedagogy has been slow and note there are many barriers to and frustrations in implementation. Curriculums in schools vary and although they cater for a mixed ethnicity of pupils, and may operate with an unofficial blended pedagogy, official data shows the majority follow a Western based curriculum. Dubai government figures for 2018-2019 show the following breakdown of schools by curriculum followed: UK-71, Indian-32, US-32, IB-11, MOE-11, French-4, others-16 (DSIB, 2019). Schools that follow Western curriculums may be staffed by migrants from many countries regardless of the curriculum; there are a large number of schools that follow a UK curriculum that will nevertheless be staffed by migrant teachers from a nonwestern background.

Therefore, educational practices have greatly changed in most schools within these historical, social and cultural contexts. Teachers' professional identities have been in the spotlight, raising an awareness of how well some teachers are equipped to meet the changing pedagogical demands placed on them and the support that is available to them (Thaker, 2019). Mandatory changes to teachers' knowledge and skills in terms of required training and necessary qualifications are being brought in by the government in an attempt to support the challenge of increased teaching and learning quality. While research in other countries has shown that cultural values are embedded in teacher practices (Battey & Franke, 2008; Buchanan, 2015; Clandinin, Downey, & Huber, 2009; F. & R., 2017; Papatheodorou & Moyles, 2012), little research has been done on the impact of culture and pedagogy on a migrant teacher's professional identity when they relocate to teach in Dubai. For teachers with a Western cultural heritage, these challenges to their professional identity may be less problematic as the pedagogy may conform better to their current beliefs, values and experiences. However, for the large number of nonwestern teachers whose professional identities may be very different from that which seems required of them now, these changes may be more problematic.

These issues formed the impetus for this research. I would argue that if pedagogical changes are to be successfully implemented, legislators and teacher training educators must be aware of the professional identities of the teachers who are experiencing the changes. This sensitivity would allow the teachers a level of agency in their own professional development, a factor which has been recognised as supporting successful change (Buchanan, 2015; Clarke, 2009; Oolbekkink-Marchand, Hadar, Smith, Helleve, & Ulvik, 2017; Palmer, 1997; Tao & Gao, 2017). It may therefore be prudent to understand teachers' professional identities and the factors that impact on their formation and renegotiation. By doing so, legislators can create the most effective professional development that allows all teachers to gain the knowledge and skills necessary to reconstruct their professional identities to meet the needs of the current educational landscape. Only when teachers receive appropriate support will they become more fully engaged and be able to exert a level of agency that supports and promotes the changes required.

1.1 Personal and professional background

My interest in the ways in which early years teachers have to renegotiate their professional identity in order to feel comfortable with a new pedagogy stems from my own teaching background. I became a qualified early years teacher in the UK in 1988 and my career has been based in primary and early years education. Before undertaking my teaching career, I undertook a two year NNEB qualification in 1981-1983, which has long been seen as the 'gold standard' in early years education and training. For me, this initial training has underpinned all my subsequent training and professional experiences which supports my values and beliefs in the importance of good early years provision to ensure firm foundations for each child. I am very aware of the impact that good early years education makes on a child's subsequent life chances.

After teaching in early years departments in primary schools in the UK for several years, I moved to the UAE and taught in both Abu Dhabi and Dubai schools. The school experiences in Abu Dhabi opened my eyes to the power of culture and the diverse backgrounds and accompanying beliefs and values of a diverse staff, parent and child community. My teaching career in Dubai continued in early years as I set up a Foundation unit for a large 800 place British curriculum primary school and led the lower school. Part of my role as Deputy Head was to visit all the two and three-year olds due to come into the Foundation unit in their nurseries as part of each child's transition into school. My current career developed from my conviction that early years practices in the nurseries in Dubai, though led by caring women, were often damaging to a child's development and that lack of training was the root cause of the inadequate provision that I often witnessed. With no regulatory need for women to be qualified, nurseries and early years departments in schools recruited from their base of mothers who would rarely have a qualification in education. This lack of regard for appropriate knowledge was reflected in that, at that time, early years education was seen to be governed by care rather than education. This perception was reflected in the work permits which were issued, most of them with the job designation of 'nanny'. My experiences led to my recognition for the need for a trained early years workforce, even if there was no legislated need for qualifications in education to obtain a work permit at this time. This realization guided me to set up an

early years training centre, becoming the first UK awarding body Council for Awards in Care, Health and Education, (CACHE) centre in Dubai. Over the past twelve years, the centre has trained thousands of early years professionals, enabling them to gain UK qualifications, as well as providing continuous professional development training to many schools, nurseries and individuals. The centre also works with government bodies to promote the importance of good early years education.

The impetus for this research has been born from working with many early years migrant teachers with unique cultural, religious and educational backgrounds from all over the world but mainly from nonwestern cultures. The idea has grown out of working with them as they develop their professional identities to become successful teachers in Dubai. As I worked with many teachers from Indian, Pakistan, Sri Lanka and the Philippines, I came to understand that each teacher has a unique professional identity based on their own life story, and therefore a different indigenous life view of what it means to be a teacher. I have seen firsthand how these differing views can lead to challenges and tensions when they migrate to teach in Dubai in a different cultural and pedagogical environment to their original one. I wish to understand the professional journeys of Asian women migrant teachers and use this knowledge to create effective and supportive training to enable them to improve their practice in the classroom, leading to better outcomes for all children.

1.2 Summary of the context for the study

All schools in Dubai are rated by the Knowledge and Human Development Authority (KHDA) who are part of the Ministry of Education. Each school is inspected on an annual basis and is awarded a grade of outstanding, very good, good, acceptable or weak. Fee increases that a school can make are related to their grade; the higher the grade, the more they can put up their fees. I was asked to work with a school that catered for mainly Indian families and children, staffed by mainly Indian teachers. The activity based curriculum in the early years (kindergarten) was assessed as weak and I was asked to work with the teachers to deliver CPD and in-school support to strengthen their practice and support changes to enable them to gain a good rating in the next inspection. Over a period of six months, I worked part-time in the school alongside the teachers, role modeling the required teaching. I advised on environment

and planning to ensure the pedagogy was more child centric. My aim was to give the teachers the skills and knowledge to deliver an effective Western-influenced early years pedagogy.

The task to change the professional practice of the teachers, to empower and engage them, and to give them the confidence in their own teaching abilities was challenging. I came to see the challenges they faced to internalise change and develop their practice caused tensions for them. I saw how difficult it was for some teachers from nonwestern backgrounds to change their professional identity as I came to understand how little confidence they had in their professional selves. They were being told by legislators that they were failing and needed much support to gain the confidence to renegotiate their professional identity. The relief and joy of the whole school when they were re-inspected and gained a good rating was palpable.

This journey informed and shaped my research, clarifying my primary interest was concerned in researching how Asian migrant women teachers renegotiated their professional identity when they relocated to Dubai, and what were the factors that impacted on their journey and how successfully they were able to negotiate it.

1.3 Overview of the research

In order to understand how Asian migrant women teachers successfully renegotiated their professional identities when faced with teaching in a different cultural and educational context, this small-scale narrative study interviewed ten Asian women teachers, who had migrated to teach in Dubai. The aim was to understand their life stories and professional journeys. It analysed the ways in which personal and professional identity are intertwined and renegotiated on an ongoing basis, being multi-dimensional and constructed socially in a cultural context. It examined the different perceptions of identity formation and explored the journeys of women through the education profession and the influences of their historical cultural identity on their personal and professional identity. It sought to give a voice to a small number of Asian women migrant teachers whose stories had previously gone untold. The hope was that their stories would allow wider lessons to be learnt about the support all Asian women migrant teachers need if they are to successfully negotiate their professional identities. These teachers had taught in their home countries and had

mostly gained qualifications there too. This study aimed to find out how they identified themselves as teachers. It aimed to find out from participants how their professional identity had been constructed and reconstructed and the tensions they encountered. Seeing Asian women migrant teachers' professional identity as an organising element in their professional practice and how it shifts in response to the changing demands placed upon them in the classroom, I am interested in what this means for ongoing professional support and training. Little research has been done on listening to these teachers' voices in the UAE and this was part of the study's originality. The research was also in essence a study of women's journeys, as the impact of their gender is a leading element of their stories. Therefore, this research also contributed to studies of power and women in educational institutions, as they sought to renegotiate their professional identity.

In conclusion, the aim of this research was to find ways to support Asian women migrant teachers by enabling their professional journeys to be recognised and understanding the challenges they faced to becoming an effective teacher in Dubai.

1.4 Structure of the study

This study is organised into the following chapters. Within the ontological and epistemological conceptual framework of social constructivism that informs this research, chapter 2 reviews the literature exploring the professional identity of women teachers from a nonwestern background and how migration affects their professional journeys. The path of these teachers' journeys is impacted by the many contexts they are situated in and the multiple identities they inhabit. Firstly this chapter examines the formation of personal identity within the frameworks of historical, social and cultural contexts linking these with an exploration of the gendered role of women in society.

Teachers' professional journeys that are informed by their personal contexts are then explored with the focus on how this knowledge impacts women teachers professional identity. To recognize the issues from a deeper perspective this chapter subsequently concentrates on the historical and social contextualized professional journeys of women teachers through the lenses of gender, culture and migration.

Chapter 3 sets out the methodological approach taken to explore the research questions. It explains the underpinning epistemological and ontological assumptions which informed the methodological rationale and the framework for the study. This chapter establishes the data collection, the method of analysis and the limitations and ethical considerations of the study as well as establishing the background of the participants.

Chapter 4 discusses the findings of the research, showing the development of the key themes through data analysis, portraying the findings through the voices of the participants. It organizes the narratives of the teachers into four key themes to illustrate their journeys. The first theme focuses on origins, the second theme describes early teaching experiences and the third theme concerns their migration to Dubai. This theme charts the tensions and challenges they faced and the support they received as they renegotiated their personal and professional identities. The final theme records the realignment of their professional identity and the professional identity they now inhabit.

Chapter 5 is a discussion of the findings, linking the new knowledge to the existing literature focused on women migrant teachers from a nonwestern background. This chapter discusses the influences on their personal and professional development and the challenges and tensions they encounter when they migrate to teach in Dubai. It discusses their experiences of marginalization and the different stages of professionalism they inhabit during their journeys, from their gendered position.

Finally, chapter 6 draws together the preceding chapters to create a conclusion while also reflecting upon the methodological limitations of the research. It considers the impact on my professional practice and suggests possibilities for further research.

2. Literature Review

2.1 Introduction

This subject of this thesis is centred on understanding how Asian women migrant teachers renegotiate their professional identity when faced with the challenges of teaching in Dubai in a different cultural and pedagogical education community. It aims to develop and expand the knowledge of the women's varied professional journeys while seeking patterns and similarities that inform how we can support others on similar journeys. The literature is analyzed in the conceptual framework of the ontological and epistemological paradigms of social constructivism that inform this research.

As the central premise of this study is concerned with the narratives of Asian women migrant teachers who inhabit multiple identities; there are numerous factors which influence their stories. The trajectory of these teachers' journeys is impacted by the many contexts in which they are situated. These women should be considered as an individual before they are a teacher therefore it is pertinent to begin by exploring the historical foundations and the more recent theories on personal identity. The intertwined factors of social and culture legacy and globalization are explored in the context of gender to ensure a nuanced understanding of identity formation and appreciate the women's journeys.

The links between personal and professional identity, the impact of culture, the social context of teaching as an influencing factor and the difference that a level of agency can make are considered for all teachers. The research on the effects of postmodernity and globalization on how teachers' professional identities have developed is explored. This literature review subsequently considers how the knowledge about personal and professional identity development informs the more complex professional identity issues of women teachers. It focuses on the specific journeys of women teachers through the lenses of gender, culture and migration through exploring the historical and social contexts.

The research concerning teachers' professional identity has been used as an 'analytical lens for professional research' (Gee, 2000, p. 7), trying to understand

teachers' responses to the educational climate they find themselves in and as a way to comprehend the manner in which teachers strive to make sense of both themselves and others, with professional identity used as an organizing strategy (MacLure, 1993). Research on teachers' identity can help teachers themselves make sense of their professional lives and their place in it in relation to others and the wider community (Beauchamp & Thomas, 2009). Within this wider context on teacher's professional identities it is imperative to consider the unique challenges that women as teachers face. Researching women teachers poses interesting problems as their personal lives are integral to their professional lives and must be understood in an attempt to appreciate the factors which influence them (Evetts, 2017). Earlier women teachers were portrayed as 'spinster teachers' or working part-time while focusing on their family (Acker, 1994) and it is within these historical gendered views of women teachers that current research must be contextualized to understand the perspectives that women teachers' professional identity is still constrained by.

2.2 Conceptual framework

This literature review is framed from the perspective of an interpretivist paradigm. The accompanying ontological perspective is that there are many truths to be known, as opposed to a positivistic view that there is one truth waiting to be discovered. The associated epistemological stance is that we can only know these truths by listening to the relevant actors and giving credence to their multiple views of reality, seeking knowledge by being interpretivist in nature. Therefore, this literature review is framed in a constructivist paradigm, seeking to understand subjective viewpoints of how personal identity is formed and how this impacts on the formation of a teacher's professional identity.

2.3 Theories of personal identity formation

There are many different perspectives on the nature of identity. It is fundamental to any discussion about how a teacher's professional identity is formed to first understand the complex range of theories of personal identity formation on which current researchers into teachers' professional identity base their research. Deschamps (1982) cautions that 'the notion of social identity presents problems which are difficult and arduous' (Deschamps, 1982, p. 85). While the concept of identity has

been defined differently throughout the literature over time, what many of the theories have in common is that identity is not a fixed attribute, rather it is relational and based on social and cultural factors which themselves are a product of historical contexts (Gergen, 2000; Lawler, 2014; Wenger, 1998). Lawler (2014) suggests that at the centre of the effort to understand how identity is formed lies the correlation between the ways that people live and recognize their lives and the kind of social categories available to them. The following discussion is intended to be a brief consideration of some of the history and viewpoints involved in thinking about identity, with the aim of providing highlights of the key concepts as a basis for developing themes to inform this research.

Throughout history we can see distinct social forms changing in line with historical contexts. One of the most prominent changes seen by more recent sociologists (Giddens, 1991; Lawler, 2014) is that of the emergence of nation states with homogenous languages, common ethnicity and shared cultural majorities. Centuries ago, in an era of early modernity, when religion was seen as a source of truth, the concept of identity was not such an issue as stable societies assigned identities rather than individuals who selected their own (Howard, 2000). In the nineteenth century, the era of classic modernity, the old authorities of religion, tradition, local community and family that had determined how people thought of the self, began to change and have less influence so new models of identity became necessary. By the middle of the nineteenth century, Marx in his 1948 pamphlet the Communist Manifesto, asserted that identity was a product of the society that people lived in and was shaped by the conflict between different social classes. At the end of the nineteenth century and at the beginning of the twentieth century, in the era of later modernity, the views of Freud began to gain prominence with ideas on identity formation developing further. Freud in his 1923 publication 'The Ego and the Id' observed that the unconscious self was the causal explanation for the conscious self, explaining this in terms of the id, ego and superego being all part of the whole self that had different functions. The fundamentally different views of Marx and Freud on identity formation represent a move away from earlier theories of identity in describing the process as an unconscious act linked to biological development. This shift in the cultural paradigm

led to new models of identity being developed. These models, such as those of Mead (1934) on the development of the self and Erikson's eight stages of his psychosocial theory in his 1950 book Childhood and Society heralded a postmodern view of the world characterized by the focus on plurality, diversity and tolerance. In a postmodern world, individuals shape their own truth and realities, based on their gender, social class, religion and cultural backgrounds, all of which make up their personal narrative. Postmodernism views knowledge as a social human construct with a lack of grand narratives and concerns about the truth of history (Arthur, Waring, Coe, & Hedges, 2012; Cohen, Manion, & Morrison, 2011).

The theories described by Mead and Erikson provided important thinking which is still considered as a foundation to current researchers of identity formation. Scholars in the fields of social sciences and philosophy, who follow a postmodern view of the world, have developed the earlier research leading to much debate on the nature of identity formation across the different fields of thought, for example whether identity formation is an individual or a collective act. Firstly, if we consider Mead's contribution to the field of identity formation, we can see that Mead (1934) emphasises the social nature of self and morality. He started with the social acts to ground his social psychology theory upon social behaviouralism, believing that this gave a richer and more accurate view of behavioralism. Developing his theory, Mead notes the role of reflective thinking, describing it as thinking through future actions by using symbols of thought and language. Through what was termed a symbolic interactionism approach, Mead intended to show the mind and the self were without pre-existing social antecedents and that it was through language that the mind was socially constructed. This created the process within which appeared the conscious self. Mead's work was brought together posthumously, summarised in his papers and his students' lecture notes. Blumer (1969), one of his students, articulated the underpinning assumptions that frame symbolic interactionism which Mead saw as fundamental to the development of self-identity. He believed that individuals construct meaning via language and act towards things based on the meanings that things have for them, that the meaning of things arises from the social interactions between people and that individuals apply their own interpretation to these

meanings. Mead believed a person 'is a personality because he belongs to a community; because he takes over the institutions of that community into his own conduct' (Mead, 1934, p. 162). Mead developed his thinking, asserting that it was through the medium of language that an individual gets his personality and by taking on the roles others exhibit, he takes on their attitudes too. Mihata (2002) summarizes how Mead viewed symbolic interactionism as a multidimensional, dynamic framework that links both self and other, with a concern for both individual and society, seeing this as a useful concept in which to debate the formation of identity. Howard (2000) agreed that the basic principle of symbolic interactionism is that people confer symbolic significance to meaningful objects, actions, themselves and others and they develop these meanings through interaction with language playing a crucial role. Importantly, symbolic interactionism believes that identities establish a person in social space because of these relationships.

The theory of symbolic interactionism was developed further by Goffman (1959), who examined the way in which the roles that individuals construct in everyday life have an effect on how others see us and how we see our own identity. He believed that people construct shared meanings and choose roles within a group. While criticized for being focused on small groups with close face to face relations, Goffman's research informed later studies of the importance of language as an integral part of the routine enactments of day-to-day life which later Giddens (1991) saw as an important factor in the way we perceive life. Evolving the role of language and communication in identity formation, examining the self and society in the later modern age, Giddens believed that language mediates the process of socialization as language and memory are fundamentally linked, both in the level of individual recall and in the sharing of collective experiences, a position agreed by other researchers in this field such as Abrams and Hogg (1990).

Also emphasising the theme of the role of language in identity formation, Gergen (2000) highlights the importance of it in the changing cultural and social shifts. He believes language allows shared meanings which are important to give validity to the formation of the self; without shared definitions to support our identities, social life would be almost unrecognizable. Gergen's research suggests that we perceive the

changing view of the self as bound in the language that we use. He concludes that the language of the self should be seen as being malleable as we absorb the views, values and visons of others in a postmodern world, living out multiple plots which can lead to us no longer experiencing a secure sense of self. This pluralist postmodern standpoint aligns with the social constructivist beliefs, though how it views the factors of culture and gender to shape and define individual narratives has been criticized for the lack of universal application. As in the postmodern world, it is impossible to claim a universal truth, therefore it is hard to securely define one true self as the multiple identities we are said to inhabit are subject to the meanings and values of others.

2.3.1 Personal identity as a social process

The discussion about the nature of identity formation has debated whether it is an individual act or a collective act, being part of an ongoing social process. Mead suggested that the formation of the self is an ongoing social process, with the individual act situated within the social act, which unites psychology and sociology upon a biological basis. The role of society on identity formation was further developed by Erikson (1989). Erikson's aim was to explain how an individual shared personality traits with the members of a community stemming from mutual experiences (Deschamps, 1982). While Erikson agreed that identity was formed in a social context, he focused on how at different stages of life an individual responded to the dilemmas encountered in identity formation, seeing it as an inherent problem for individuals and individual development (Penuel & Wertsch, 1995). Erikson believed that the term identity points to an individual's links with unique values, fostered by a distinctive history of 'his people'. He saw the term of personal identity as expression, a shared relationship that was comprised of a continual sameness within oneself with a constant sharing of crucial elements of character with others. This view gives emphasis to the reaction of the individual at different stages of life, seeing the pathways chosen as a reaction to an individual's inherent values which had been formed because of the principles developed at earlier stages of life. The way these values had been developed were dependent on the reaction of society at critical life stages, in reflection of the relation with 'his people'. Therefore Erikson was principally focused on the choices individuals made, seeing that identity formation was more

concerned with the individual's choices to sociocultural and historical contexts, rather than the role of these realities on the individual (Penuel & Wertsch, 1995).

In contrast Abrams and Hogg (1990), following the general sociocultural turn in the human sciences, developed the postmodern interpretation of identity formation from the perspective of group influences. This theory, known as social identity theory, sees the self as reflexive, in that it can name itself in particular ways in relation to others. Abrams and Hogg (1990) see social identity as the way in which an individual's knowledge of belonging to a social group influences their self-identity. They believe that groups have a profound impact on an individual's identity; their research focused on how people identify with a group and what the consequences of that were to an individual's identity. They asked the questions concerning how society bestows self-perception and sought to understand how individuals modify themselves to fit the group, seeing that the complex relationships with individuals is at the heart of social psychology, therefore putting more emphasis on the individual rather than on the group. They see the self-categorization of an individual as an inherent part of the process of self-identity formation. With the social identity approach traditionally emphasising the influence of the group on the individual, Abrams and Hogg believe that belonging to a group was largely a psychological state distinct from being a unique and separate person which in turn conferred social identity in a shared and collective nature. This shared representation of whom one is and how one should behave produces group behaviour. They believe that society influences the process through which people affect each other's opinions and behaviours, with the major vehicle of social influence being communication. This theory contends that shared language is inherent to our concept of our self. However, it is hard to separate the impact of the group behaviour on the individual or the impact of the individuals on the group's behaviour. The criticism is the nature of research in this area, social constructivism, makes it impossible to test or generalise from an individual's behaviour exactly whether one joins a group because they identify with the group or the group's identity is influenced by the individuals within it.

Continuing the focus on both dilemmas and the group influences on identity development, Wenger (1998) concerns the dilemmas in identity formation and found

that practice and identity are very closely connected; developing a practice requires the establishment of a community where participants can connect with one another and thus recognize each other as members. He defines identity in terms of the way in which practice entails the negotiation of ways of being a person in the context and calls this the unfolding of histories of practice. According to Wenger(1998), identity is socially defined, a lived experience of a learning process that involves participation in practice that is specific to each community. In his view identity is seen as a layering of events that informs our experiences, as social interactions that enlighten and include each of the participants. While this theory has its' strengths in the way that is sees identity as something being constantly renegotiated between members of the community, it does not address who has the power within the community to control the dominant discourse.

Reiterating the idea that identity is very much a two way social experience, Holland, Lachicotte, Skinner, and Cain (1998) sum it up in a different way. They look at the relationship that people have with others as they try to convince all parties of the role they are taking on. Another view that agrees is that of Holland, Lachicotte, et al. (1998) who state that 'people tell others they are, but even more important, they tell themselves and then try to act as though they are who they say they are.' (Holland, Lachicotte, et al., 1998, p. 3). Lawler (2014) continues the theme of identity being constructed through social relations rather than within the person. Her sociological approach develops the thinking about multiple perspectives to identity information in contrast to the individual psychological perspective of Mead's earlier work. She believes that there were inherent problems with seeing identity as an individual attribute as this does not reflect the social fluidity of modern society highlighted by Gergen. Lawler (2014) states that the development of nation states and the effect of globalization have highlighted the instability of the family form. She believes that it is impossible to provide a singular overarching definition about what identity means as it depends on how it is thought about. While this concept is useful, highlighting the social fluidity characteristic of a global world, it neglects the consideration of power and the dominant discourse. It is not clear what is replacing the family as a major influence on personal identity. While this research reinforces the social nature of

identity formation being greatly influenced by the social groups and communities, it lacks a clear explanation of why an individual aligns with some social groups and not others.

2.3.2 Personal identity as a cultural process

The impact of the social context on identify formation and the role of culture are closely interwoven with many overlapping facets. Within this everchanging globalized world the role of culture and its' influence on identity formation has been well documented, though different theoretical standpoints show marked contrasts in the position of using culture as the foundations of our fundamental meaning system. Crotty (1995) compares two approaches noting that symbolic interactionists, such as Mead, believed that culture is the template that guides our lives. In contrast Crotty observes that phenomenologists believe that while culture may be enabling as it allows for shared meanings it may also, paradoxically, be limiting as it may narrow our view of the world and make us unaware or overlook issues of significance. Crotty explains that phenomenologists suggest that the blend of cultures and subcultures we are born into provide us with meanings, which we learn through a delicate process called enculturation. This process then has a tight grip on us and shapes all the meanings in our lives, our behavior and thinking. To clarify the different viewpoint on how culture impacts on identity formation, Crotty explains that phenomenologists see that we are born into our culture which provides us with a view on which we interpret meanings as we directly engage with the world, while symbolic interactionists see meaning for an individual as being derived from the social interactions with others.

Within the different approaches to cultural influences these theoretical standpoints agree that culture is constantly evolving, supporting a dynamic relationship between new and old multilayered ideas (Papatheodorou & Moyles, 2012). However, according to Lawler (2014) it would be a mistake if we think of culture as flexible, as she cautions that culture is embedded in practices and people become attached to them, making change difficult, even at an individual level. While culture may be embedded paradoxically it is also changing constantly and we need to take this into consideration for what it means for both individuals and society over time. This viewpoint echoes earlier research when Alexander (2000) suggests that culture and history have to be

the basic constructions through which we attempt to comprehend and value what we see, as we seek to understand the inherited habits, customs and ideas that make one country different to another.

While these views may differ, many researchers agree that the importance of culture on identity formation cannot be underestimated. Abrams and Hogg (1990) believed that humans were social creatures, socially constructed products of history, culture and society, with shared opinions and values and means of communication learnt from each other. In agreement Goodson (2012), in his work on narrative stories, believed there is no human nature that is independent of culture. Gergen (2000) situated his research of the saturated self in the globalized world view of reconstructing selves within cultural and historical contexts. He believes that a person's beliefs and practices are fragile. Gergen suggests that one should be beware of the solid truths of ones' own culture as seemingly reliable knowledge is actually folklore. Within this globalized world view Gergen observes that individuality varies from one culture to another and so do the assumptions about the constitution of a person. He concludes that the notion of the self is firmly situated in the society's cultural norms and expectation of the time. He observes cultural differences in different societies. In Western society today, rights are given to the individual, not to families or societies, as individuals are held morally responsible for their actions, while in non-western societies the role of the family is still influential, while still stating the importance of cultural influences on the self.

2.3.3 Personal identity as an ongoing process

If it is agreed that identity is constructed in a social context, with meanings shared through language, how identity is reconstructed as the social context changes should be considered. Researchers who follow a social constructivism framework agree that the development of identity formation is an ongoing process that changes over an individual's lifetime. Holland, Lachicotte, et al. (1998) see the construction of identity as very much unfinished and in process. Edwards (2015) sees identity as adaptive to the context a person exists within. Erikson developed the theme of identity construction and reconstruction as something that develops during ones' whole life, from early childhood through to adulthood and into old age, a theme taken up by later

researchers (Giddens, 1991; Lawler, 2014), though in contrast to these later researchers, he thought of it as a social process more focused on the individual rather than being concerned with any group dynamics. In common with other postmodern researchers (Gergen, 2000; Giddens, 1991; Lawler, 2014), Wenger (1998) suggests identity formation should be seen as being constantly renegotiated during one's lifetime. He believes that being temporal and constructed in social contexts, this renegotiation should be considered as a trajectory characterized by continuous movement with no fixed path, rather than as a linear one timewise, with a momentum of its' own. This nonlinear pathway allows identity, Wenger suggests, to be composed of both past and future as the present is being negotiated. In this way, as identity is formed and reformed, our past and future give our present the context in which to decide what is important. This interesting idea was situated by Wenger in terms that the formation of identity is multi-membership; we can belong to many communities and hold different identities as we participate in different social communities, though each of these is only part of our entire identity. He suggests that different communities place different demands on our identity, and we need to reconcile these demands into one relationship which goes deeper than just discrete choices or beliefs. According to Wenger this reconciliation is the most significant challenge as individuals move from one community to the next. As this develops over time it is not necessarily a harmonious relationship. Wenger concludes that the effort taken to carry out this reconciliation is a conscious effort, as one must find ways of making various identities co-exist. To characterize further how identity is constructed and reconstructed, Wenger suggests that both participation and non-participation in a community helps to define and establish our identity as it is defined by not only what is familiar and what we know, but also by what is not familiar and what we do not know. In this way we define our behaviour in different communities, understanding our identity as levels of participation and non-participation interact. Wenger's research is useful in that it distinguishes two kinds of participation and non-participation, those of peripherality and marginality being concerned with the level and direction of participation or non-participation. Developing the concept of how identity is constructed and reconstructed within a community of practice, the way in which Wenger describes three ways of belonging that the individual may have in a

community help our understanding of the complexities for both individuals and others. He suggests that engagement could be an active involvement in a mutual process of negotiated meanings but also through imagination where one is creating images of the world, seeing connections through time and space. He advises the third way of becoming aligned with a new group occurs when energy and activities are coordinated to fit within new broad structures and contribute to a broader enterprise. Through these three ways of belonging, Wenger supports our understanding of the individual's level of power and control of their ways of belonging.

2.3.4 The effect of postmodernity and globalization on personal identity

Situating his research of self-identity in modernity, Giddens (1991) suggests the question of the impact of modernity was one that was still pertinent. He cautions that the nature of day to day social life and the most personal aspects of our experiences are radically altered by modernity. Giddens views modernity as effecting globalization on one hand and personal dispositions on the other. He observes the self as shaped by and shaping the institutions of modernity. Giddens views the modern world as both more risky and reliant on trust due to uncertainty and multiple choice of a globalized world. It is important to note the role of trust as Giddens sees it:

'trust is a medium of interaction with the abstract systems which both empty day-to-day life of its traditional context and set up globalizing influences. Trust here demands that 'leap into faith' which practical engagement demands' (Giddens, 1991, p. 3).

According to Giddens, trust is therefore central to the reflective nature of our identity formation, an important element if individuals are going be able to survive in the globalized world. As part of a modern world, risk too features prominently in Gidden's opinion as a factor in determining self-identity, being a fundamental feature in the way individuals organise their social world as they assess the levels of uncertainty. Giddens observes that the influence of faraway events on nearby proceedings and therefore on the self, are becoming more routine, which adds to the level of uncertainly and therefore risk and demands a level of trust from the individuals as self-identity becomes an instinctively organised enterprise.

Although similar to Wenger's idea that an individual identity is formed within a multi -membership context, holding the position that an individual will belong to more than one community, Giddens develops this theme by noting that the traditions of life are losing their daily hold and that daily life is reconstructed within the interplay of global and local influences. Within a society that is open and has pluralistic contexts of action, leading to diverse definitions of one's identity, Giddens suggests that individuals needed to reskill themselves, reacquiring knowledge and skills as a reaction to the changing systems. 'Individuals are likely to reskill themselves in greater depth where consequential transitions in their lives are concerned or fateful decisions are to be made.' (Giddens, 1991, p. 7). According to Giddens this reskilling is partially dependent on the acceptance of the change or the level of skepticism leading to possible rejection and withdrawal which is all bound up in the level of trust in the relationship with the expert systems. Giddens believes that the effects of modernity on the formation of the self as a reflective project must be considered; changes in identity in a person's life used to be clearly mapped out, viewed as generational rites-of-passage. However, the effects of modernity are such that the formation of the self can now been seen as something to be explored and constructed as part of a reflective process connecting personal and social change.

Continuing the theme of identity formation being inextricably linked with the debates about the changing nature of the world, the research carried out by Gergen (2000) describes how, in the context of current times, societies organise themselves and the challenges that our identities face in an ever-changing world. Gergen's research furthered our understanding of the influential concept of how technological advances in modern society have changed the formation of identity. The formation of the self as private and independent is the core of Gergen's postmodern challenge. His persuasive arguments described what he sees as a huge expansion of human connectivity, resulting in the shattering of long-standing traditions of how identity is formed and viewed. Gergen theorizes that the fast-changing social factors characterized by vast technological advances have led to unrecognizable changes in the way we live, form and define the relationships that underpinned identity formation. These advances have led to humans developing an increasing number of relationships, all of which

need negotiation and maintenance. Gergen views the self as being under siege as the changes in society reverberate through cultural practices. He terms this 'social saturation', which impacts on our ways of conceptualising the human self. Gergen believes that our previous assumptions about the self are jeopardized as traditional patterns of relationships are changed; being a new culture in the making, as he concluded that the basis of an individual's beliefs are being threatened as social arrangements are eroding due to social saturation, leading to an incoherent language of the self. According to Gergen, in this postmodern era, all preceding beliefs about the self are placed in peril. 'Selves as possessors of real and identifiable characteristics – such as ration, emotion, inspiration and will are dismantled.' (Gergen, 2000, p. 7).

These notions of self-identity in the current globalized world help shape our understanding of the contradictory factors which now feature in the formation of the self-identity. When faced with uncertainty and multiple choices, risks and trust become necessary features of self-identity formation as individuals reflect on who they are. Giddens talks about a 'leap of faith' as individuals continually revise their biographical narratives. As traditions loses its' hold, the globalized world leads to more relationships leading Gergen to define the individual as the 'saturated self' as jeopardizing traditional patterns of relationships changing how we view ourselves as fundamental beliefs are threatened. Both theories lead to an important understanding of the chaotic and changeable nature of identity formation.

2.3.5 Personal identity within a gendered view

While the earlier theories identity offered by Erikson (1989); (Mead, 1934) and the later theories of Abrams and Hogg (1990); Gergen (2000); Giddens (1991); Goffman (1959); Wenger (1998) amongst others are informative and show the complex social, multiple and ongoing nature of the factors that influence personal identity, they do not acknowledge the nuanced impact of gender. It must be acknowledged that gender impacts greatly on the social construct of identity (Edwards, 2015). Gergen (2000) asserts that with postmodern consciousness begins the erasure of the category of the self. No one can securely determine what it is like to be a specific kind of person, but we increasingly realise who we are and what we are is not the result of our personal essence but of how we are constructed in various social groups. The organising

contexts of social life play a central role in the creation of gender relations and representations (Stromquist, 2002). Edwards (2015) states that 'gender as a social construct permeates societies and cannot be separated into distinct social spheres' (Edwards, 2015, p.23). Within the formation of identity, Stromquist (2002) stresses that there are multiple forms of discrimination and disadvantage which include patriarchal gender relations, racial heritage and class inequalities often with inherent associated inequalities. When these are combined within the context of gender 'their combined power makes the situation of women one of the most deprived in the world regardless of class, ethnic or race affiliation.' (Stromquist, 2002, p. 134). Edwards (2015) deems that women faced a problem as a homogenous group as entrenched inequalities in social, political, and economic institutions evident across all nations both rich and poor. She states that 'the greatest inequality that currently exists is the inequality between men and women' (Edwards, 2015, p.106). There are struggles and tensions to forge identities, tension inherent in us all having multiple identities but women face more intrenched and discriminatory views that restrict how they view themselves (Lawler, 2014). Lawler believes that the formation of Identity is always political in context as it rests on the paradoxical combination of sameness and difference and needs to be considered relationally. Giddens (1991) sees that gender is a matter of learning and continuous work rather than a simple matter of biology. The theory of gender socialisation states that parents socialize their children into gendered roles as individuals observe and imitate and then internalise the specific gender attitudes and behaviours that their culture defines as appropriate (Wells, 2015).

Giddens (1991) asserts that women's identities are so stereotyped within the roles associated with the home and the family, that when women do seek to establish an identity outside the home, the only identities available are those offered by male stereotypes. Lawler (2014) believes that inequality in power levels in relations leads to the social divisions of gender rather than being inherent in the differences between gender. The power element of identity is acknowledged by Stromquist (2002) who notes that in no country do women have equal rights to the economic, social or political power of men.

A gendered approach to identity sees culture intertwined with social influences as the issues that impact on the social aspect of what it means to be a woman are inherent in any cultural views. M. Edwards (2015) agrees that culture is a major factor in the formation of identity and cannot be seen in isolation from being a woman. Edwards (2015) believes that gender permeates family roles, care, education and labour, it is affected by and affects race and culture, class and sexuality. Within this contexts and constraints individuals learn and create their gender identity. In her discussion of how gender identity impacts on childhood, Edwards (2015) agrees with the earlier theories of Abrams and Hogg (1990); Gergen (2000); Wenger (1998) who see identity as multiple and not fixed but adapting to the circumstances a person exists within but believes that gender is a major factor in the multiplicity of identity. Lawler (2014) agrees that people's perceptions of their identity is viewed through the lens of how others perceive them and that this changes over time. Lawler (2014) sees identity as not static, but rather based on socially constructed understandings that are changed by people's perceptions and awareness of them. This is evidence historically for women; what it meant to be a women two hundred years ago, is different to what it means to be a women in current times (Lawler, 2014). She describes the changing attitudes to women; in the nineteenth century working class women were regarded as 'rough' and not respectful. Lawler (2014) describes how respectability was coded as an inherent feature of femininity at this time, so working class women needed to be on constant guard against being disrespectful as they were always at risk of being judged by middle class and being found wanting. Giddens (1991) acknowledges that the social values system has been created by men which is indicative of their power. Gergen (2000) highlights the women's movement of the 1970s that sought to emancipate women in an attempt to giving them equal right and access within the context that male voices have traditionally been the ones of authority. He notes that feminists would argue that all institutes are patriarchal, and the truth of 'male' voices alone directs cultural life, seeing that the desires of men have been served to the detriment of women. Gergen (2000) explains that for many feminists thinkers gender is a category born out of culture and used for a wide range of questionable purposes and gender differences are not inherent. They believe the current practices of gender assignment have political and ideological biases inherent within them. Feminists

believe that biological differences have come to signify a natural basis for an enormous range of behavioral and societal practices. As men happen to occupy the majority of the positions of power in society it is believed that the biological differences and characteristics make them inherently more suitable to power. However, Gergen (2000) believes that the category of gender as a way of self-identification is now deteriorating as boundaries of definitions change. While Wolf (2013) agrees that there have been many changes in how women are viewed, due to an acceleration of the labour market in the 1960s and 1970s, this has led to only a small percentage of well educated women being viewed differently, and that for this small 'elite' group, their identity has more in common with men than other women. Society's attitudes to women have changes over time. However, they are still often subject to the views of others to define them. Lawler (2014) asserts that identity constitution cannot be considered without attention to power and politics.

When considering how gender issues are impacted by globalization, it is necessary to be aware of the ways that different countries and cultures respond to global trends, Stromquist (2002) believes that globalization has had both positive and negative effects on women. She sees that the possible positive impacts include a more widespread culture of human rights and the notion of democracy and these could be beneficial when used by disadvantaged groups such as women. However, Stromquist (2002) contends that there is still a gendered nature of market forces and public policy and that women continued to be disadvantaged. There may be more opportunities for women to work outside the home that ever before but at the same time there are serious constraints for emancipatory action as the there is a weakening of welfare responsibilities of the state and the politicisation of culture. Stromquist (2002) notes that many women, especially those with lower levels of education, are being exploited into export industries that are labour intensive. No country in Asian has been able to expand its' manufacturing capacity without pulling an increasing number of women into industrial wage employment which is often low paid. Wolf (2013) describes how with a rise in 'elite' educated women working, the world has acquired a 'global care chain', where poorer and less educated women often from nonwestern cultures are moving to countries where their work is centered around caring or emotional labour.

Wells (2015) describes how this work is low paid and reliant on women who migrate to work both in other countries and within their country. This has led to many women being regarded as low status and as having little power or control. Globalization has had an impact on women's identities though it has not been the emancipatory force that it might have been hoped for. Instead in many instances the lack of power and the reinforcement of the nurturing view of the role of women had become further entrenched.

This research on the complexity of defining how personal identity is formed shows how much of it still open to debate. Nevertheless, it enables researchers to situate the formation of a teacher's professional identity, and specifically those of women teachers, firmly within the intricacy of the formation of their personal identity.

2.4 Theories of professional identity formation

There has been much debate over what it means to be a teacher and the status of the profession with the idea that it is challenging to understand teacher identities and the related issues (Beauchamp & Thomas, 2009). However, what is clear is that link between personal and professional identities 'Who one is as a person is strongly interwoven with how one works as a professional' (Beijaard. & Meijer., 2017, p. 178). To situate and understand the formation of teachers' professional identity, researchers in this area have drawn on the earlier work framed in a sociocultural perspective by the likes of Mead and Erikson, as they seek to find a definitive definition of personal identity on which to base their theories about professional development. A conclusive definition of professional identity is not easy, with the blurry division between personal and professional identities and the problematic nature of the connection between self and identity (Beijaard, Meijer, & Verloop, 2004). However, it is accepted that 'teachers' perceptions of their roles are likely to be shaped by their core beliefs and images of teaching' (George, Mohammed, & Quamina-Aiyejina, 2003). Furthermore, the research by Clarke (2009), states 'that our work as teachers shapes and is shaped by the very mode of our being' (Clarke, 2009, p. 186), again situating the development of a teacher's professional identity firmly within their personal identity.

Research into teachers' professional identity repeatedly suggests that from the earliest start of a teacher's training, their background and underlying beliefs act to shape their interpretations of the kind of teacher they will become, strongly influencing their practice and their developing teacher identity (Edwards & Edwards, 2017). An essential part of learning to become a teacher is the development of a professional identity. 'Learning to be a teacher is as important as learning how to teach' (Friesen & Besley, 2013, p. 23) and this complex process can be viewed as very personal (Olsen, 2008). Emphasising the importance of enabling teachers to reflect on how their personal and professional identities are intertwined is important if teachers are going to be effective since 'we teach who we are.' (Palmer, 1997, p. 15). Agreeing that teachers invest their personal sense of self into their work as they act out or live their values, Edwards and Edwards (2017) observe that a teacher's underlying background beliefs about teaching help to shape their idea of what it means to be a teacher. Each teacher is unique, bringing with them a multi-faceted mix of personal and professional experiences (Buchanan, 2015). With the viewpoint that the two are inextricably linked, it is not surprising to find the same dilemmas and influences in teachers' professional identity formation as those that influence and impact on an individual's personal identity. 'This is because professional identity is shaped by individual teachers' past experiences and functions as a motivating agent for their current choice of action and beliefs and provides orientation to their future' (Hong, Greene, & Lowery, 2017, p. 86). Learning to be a teacher is considered to be a lengthy and complicated process (Flores & Day, 2006) and teachers, more than other professionals, can be seen to weave their personal and professional identities, with identity including personal histories as part of their professional construct (Akkerman & Meijer, 2011). Teachers have shifting landscapes shaped by their knowledge and their identity that influence how they live and work 'the stories they live by'. From a teacher's vantage point, Clandinin, Connelly, and Bradley (1999) believe that knowledge is entwined with identity. This position is much agreed with by other researchers, Flores and Day (2006) and Rus, Tomşa, Rebega, and Apostol (2013) all conclude that both the personal experiences of the teacher and the context of the school are important variables on how a teacher builds their professional identity. As it is intertwined with ongoing nature of personal identity formation, the formation of

teacher identity has been described as complex, dynamic and a contradictory matter (Scotland, 2014). Agreeing with this, MacLure (1993) notes that the formation of a teacher's professional identity is always in process, stating that 'Identity is always deferred and in the process of becoming - never really, never yet, never absolutely "there" (MacLure, 1993, p. 131).

Drawing another parallel with the development of personal identity, it is agreed that professional identity formation is far from linear (Akkerman & Meijer, 2011). The formation builds on the concepts put forward by Wenger (1998) who believed it to be composed of both past and future as the present is being negotiated. Olsen (2008) agrees with this view, seeing identity formation as encompassing a range of influences from past constructions of self, social positioning and the immediate context that are interwoven as oneself reacts to and negotiates within the human relationships encountered at any given moment. The weaving theme is continued in later research by Olsen and Buchanan (2017) who observe that teacher identity is located in a unique space of past, present and future selves. In line with this theme, Billot (2010) suggests identity as not so much ascribed as representing an on-going effort to make sense of who we are, situated by our past, present and future experiences. All of these researchers are in consensus that the formation of a teacher's professional identity is an ongoing journey as they adapt to the demands placed upon them and draw on their past and present experiences, though it is hard to see how one can use the future to situate ourselves, as Billot (2010) summarises, as it is impossible to know the unknown.

2.4.1 Professional identity as a social process

Corresponding with research findings of the role that social context plays on the formation of personal identity, the role it plays on the formation of professional identity is also complex. Teaching does not occur in isolation; teachers work alongside others every day and the journey of their professional development has been heavily situated in the social context of the profession. Not surprisingly researchers using a post-structural approach, where language is the key to explaining the social world, believe that a person's professional identity comes from their position in society, their interactions with each other and their interpretation of these experiences

(Sutherland, Howard, & Markauskaite, 2010). The same conclusions are reached by Sanya Pelini (2017) research on teachers who contends that 'identity is socially legitimated' (Sanya Pelini, 2017, p. 62) and furthermore that 'identity is a situated and dynamic process influenced by the social interaction with one's environment' (Sanya Pelini, 2017, p. 63). The social nature of the teachers' professional identity formation is stressed both in the communication and discourses that are constructed with others, such as colleagues, and in the ongoing social and cultural changes in the wider society which teachers have to situate themselves in as they adapt to changing institutional norms, practices and dominant discourses. Marsh (2002) states that the ongoing construction of teacher identity weaves the social and the individual, while Scotland (2014) views achieving a complete understanding as challenging due to this multi-faceted nature of identity formation Zembylas (2003) views that there are both negative and positive emotions that are a force in a teacher's personal and professional development that are situated in a particular socio-cultural, historical, and institutional context.

Other researchers have emphasized the social nature of teachers' professional identities, Varghese, Morgan, Johnston, and Johnson (2005) viewing identity not as context free as they examined the relationship between 'assigned identity' that is imposed on one by others and 'claimed identity', the identity or identities that one claims for oneself. These forces influence the teachers' search for understanding as they conclude that identity is constructed within the views of others. A teacher's view of their professional identity must be connected with self-knowledge of their standing with others, rather than being situated only in an understanding of their practice (Varghese et al., 2005). Beauchamp and Thomas (2009) agree that it is important to consider the influence of context on shaping identity. For teachers, Beauchamp and Thomas (2009) believe that this must be situated within their practice of the school environment, the nature of the pupils, the influence of colleagues and school administrators. Consideration of others is a major influence on how teachers view themselves and that 'teachers' professional identities depend not only on how one sees self but also on others' vision of the teacher' (Coldron & Smith, 1999, p. 712). Hargreaves (2000) believes that teachers will talk about how they are viewed by

others, leading to a sense of being professional which is linked to a desire for a professionalization, as an improvement of status and standing. Hargreaves concludes that a person's self-perception begins the process of professional identity formation and then is socially legitimated by others' perceptions of what it means to be a teacher. This view of others comes not only from collegues but from pupils too. Clarke (2009) explores these paradoxes that need to be acknowledged when discussing professional identity. Interestingly, Clarke believes that, as we cannot know how we are viewed by others, we cannot separate ourselves from the social norms and rituals that have social currency and are interpreted by others in this light. In other words, 'the processes of identity formation are intimately related to the discourses and the communities that we work within' (Clarke, 2009, p. 187). Clarke's research shows that the teacher is not neutral in the classroom, their positionality has to be understood in regard of their relationship to their students and the interaction that takes place between them. Considering the relationships and interactions between teachers and pupils allows researchers to ask how others' representations of what it means to be a teacher affect the development of the individual teacher's identity (van Lankveld, Schoonenboom, Volman, Croiset, & Beishuizen, 2017) and gain a fuller understanding of the complex nature of how professional identity is formed.

The views of how others see a teachers identity is also central to the research on migrant teachers. Examining how migrant teachers may be viewed in a different culture, Johnston (1999) developed his research with migrant teachers in Poland who were working in EFL departments. In his opinion they held marginalized positions due to their status and he found that there was a widely held view that native speakers were, by definition, better teachers. Johnston (1999) observes that migrant teachers were in a unique position as they have sought to exist in a marginal space between two cultures. Lazaraton (2003), in her work with non-native speaking teachers in the United States, further comments that questions arose about their language competence, pedagogical knowledge and cultural orientation based on them being non-native speakers. The research by Scotland (2014), in his study on migrant English teachers in Qatar, is enlightening as he found that there was a relationship between identity and pedagogy. He concludes that 'a significant change in a teacher's pedagogy

may trigger a substantive change in their professional identity.' (Scotland, 2014, p. 41). He determines that this may be down to the teacher's beliefs.

Clarke (2009) believes that another paradox is that a teacher's professional identity is defined both by what it is as what it is not. While he saw it important to consider the ambiguity of professional identity formation, as to define anything, there is also the need to define what it is not. Clarke believes that by being aware of these challenges, an individual could take responsibility for their identity formation. He therefore asserts that, while our identities are partially given, they are something that must 'be done', an inevitable social process of becoming. It is useful to compare this viewpoint with the research conducted on teacher identity by Beijaard et al. (2004). The first feature they note was that the person plays an active part in their identity formation driven by the goal of what they want to become. Beijaard et al. (2004) describe the second important feature as the border between the person and the context. Their negotiated experiences have to be contextualized within a unique environment. Lastly, Beijaard et al. (2004) see professional identity as a set of sub identities that later form a whole, which may or may not be in conflict with each other. They state that an individual's own prior, unique past filters experiences and therefore determine how these sub identities are related or how coherent they are together. Consequently each set of sub identities will be unique to the individual. While Clarke and Beijaard et al. seem to differ, they both contribute to our understanding of how complex it is to define how a teacher's professional identity is shaped. All agree that identity is formed by both the individual and the social context they operate in. While the theories differ on the individual's level of active participation through either reflection or goal setting, it is important to consider that teachers do possess a degree of autonomy and are active not passive actors in their stories as other researchers have also found (Davies & HarrÉ, 1990; MacLure, 1993). So if we are to conclude that the formation of a teacher's professional identity is complex and influenced by social context and the views of others, it is important to consider the teachers as enlightened and rational individuals in order to gain a fuller understanding of the uniqueness of the journey.

2.4.2 Professional Identity as a cultural process

Recognizing that the social and cultural aspects of professional identity formation are closely intertwined, it is pertinent to consider in more depth the impact of culture on a teachers' professional identity in general. According to Edwards and Edwards (2017) a teacher's identity is a complex one, bound in the cultural identity to which an original world view is central. They consider that for those teachers whose cultural identity is strong, the issue of professional identity becomes even more complex, highlighting the uniqueness of each set of experiences and interactions that contributes to a teacher's responses to new ideas and experiences aligning with the research findings from Clandinin et al. (2009). While Edwards and Edwards (2017) research can be criticised for only following one teacher over a two year period, they conclude that there is a need for teachers to be helped to recognise their own social-cultural heritage if they are to successfully develop their professional identities. They note that 'there are clearly challenges for any teacher integrating contrasting cultural perspectives' (Edwards & Edwards, 2017, p.19) and overcoming these challenges could be helped by a teacher reflecting on who they are based on their cultural and social heritage. Battey and Franke (2008) explain that the personal history of an individual's cultural heritage allows the teacher to make sense of who they are as a teacher, for example what it means to be a 'white' or an African- American teacher. They believe that the space created by ever developing personal history can both open and constrain how their identities develop. Space can be seen as the difference between the perceptions of the individual and others. Over time this space can have an impact on how individuals view themselves and are viewed by others as it leads to a divergence of views.

The culture of an early years setting has an impact on the formation of a teacher's identity as it is contextualized within the classroom. Alongside the theme that a teacher's professional identity is ongoing and consisting of the past as well as the present, Buchanan (2015) considers the context of previous teaching experiences. He believes that where a teacher taught before strongly influences their professional identity, 'the contours of those prior work locations' strongly influences how a teacher goes about the task of (re)constructing their professional selves in their current workplaces' (Buchanan, 2015, p. 701). According to Edwards and Edwards (2017) the

teacher brings their own culture to the classroom. Culture has an impact on pedagogy and this in turn on the formation of a teacher's professional identity. Bignold and Gayton (2009) believe that pedagogy is preceded by socially inducted perceptions and that the transporting of an entire education system onto another is not an option. Therefore classroom culture will differ significantly within countries by being bound up with the cultural identities of the teachers. Similarly Papatheodorou and Moyles (2012) see classroom practice as culturally determined and specific and not transferable to another culture. The culture of the classroom will have an impact on the teacher's professional identity. A different classroom culture to the teacher's original cultural heritage will cause tensions as realignment of the values and beliefs that underpin their professional identity will be necessary.

2.4.3 The impact of the evolving pace of educational reform on professional identity

Globally, the speed of educational reform has increased substantially and while teachers have a role to play in the reform (George et al., 2003) the reconstruction of their professional identity is part of the reform. Hargreaves (2000) observes that teaching in many parts of the world is undergoing great change which is leading to teachers being forced to work in ways that they have not before. The current view of professional learning and teacher identity has moved on from the concept that to be a teacher is to learn a set of predefined skills, knowledge and competencies, fulfilling roles defined by institutes and other people (Arvaja, 2016; Friesen & Besley, 2013). With the ever-changing face of the profession, teachers' professional identities have been subject to more scrutiny, both from others and from teachers themselves. With ongoing changes in the workplace due to the globalization of education and neoliberal practices being adopted worldwide and the spread of IT and more accountability, teaching is undergoing changes at a fast pace. Teachers are questioning their roles and their professional status (Arvaja, 2016). Changes at school can lead to renegotiation of the relationship between the self and work and are exhibited in changes in the teacher's self-narrative according to Akkerman and Meijer (2011). The changes in schools reflect the changes in society. MacLure (1993) suggests that this repositioning and struggle is pertinent for all teachers: 'identity is a site of permanent struggle for everyone, teachers may be undergoing a particularly acute crisis of identity, as the old models and exemplars of teacherhood disintegrate under contemporary social and

economic pressures.' (MacLure, 1993, p. 311). There are many factors which impact on a teacher's professional identity and it is inevitable that teachers' professional identities will change as the teaching profession responds to the needs of society over time. 'Since academic identity is tied strongly to the past, it is also related then to perception of what comprised the professional role in the academy through history.' (Billot, 2010, p. 712).

There is a wealth of research highlighting the need to understand how teachers develop their careers and professional skills as they adapt to the changing demands placed on them, especially in educational environments with shifting pedagogies and the resulting tensions and ambiguities of the classroom (Olsen, 2008; Sachs, 2001; Sutherland et al., 2010; van Lankveld, Schoonenboom, Volman, et al., 2017; Varghese et al., 2005). The need for teachers to renegotiate their identities in the face of a changing pedagogical environment can be an ongoing challenge. Beauchamp and Thomas (2009) see the shaping of teachers' identities as complex and ongoing, through all stages of their career. A teacher's professional identity continues to change and grow (Buchanan, 2015), shifting from subject matter to pedagogical considerations. This growth can be characterized as a continuum rather than in discrete linear parts (Olsen, 2008). 'Teacher development is circular even as it is also forward-moving: a teacher is always collapsing the past, present, and future into a complex mélange of professional beliefs, goals, memories, and predictions while enacting practice.' (Olsen, 2008, p. 24). The research by Mockler (2011) concurs that any teacher's professional identity is 'formed and re-formed constantly over the course of a career and mediated by a complex interplay of personal, professional and political dimensions of teachers' lives' (Mockler, 2011, p. 518). It is inevitable that teachers' professional identities will change as the teaching profession responds to the needs of society over time. 'Since academic identity is tied strongly to the past, it is also related then to perception of what comprised the professional role in the academy through history.' (Billot, 2010, p. 712) highlighting the social and historical framework that needs to be considered to understand the range of influences which are concerned with professional identity.

A useful perspective in which to frame research on this continuum of a journey is by using the ecological model of agency as described by Oolbekkink-Marchand et al. (2017), consisting of three dimensions which take into account the past, present and future and see the formation of professional identity as interactive, with individuals analyzing their life experiences and repeating actions and interactions in different or similar contexts in a continuous desire to get the required result. The past dimension highlights the past achievements, helping to achieve an understanding of actions and reasons, a place where personal values are linked to capacity, beliefs rooted in the past and in the day to day interactions with colleagues allowing for reflections and understanding. The present dimension allows for evaluation, being a practical space which is concerned with the present, where agency is acted out, being influenced by both the past and the future. This dimension is seen to have structural, cultural and material conditions. The third dimension, one of a projective element, details teachers' intentions to bring about a future that is different from the past. These models are a useful way of considering the change that teachers go through but may not be relevant if the teacher does not have a level of agency that allow them to reflect as cultural and structural conditions are not conducive to reflection.

Another more useful perspective, looking at the levels of professionalism and professionalization defined respectively as improving quality and standards and improving status and education, is provided by Hargreaves (2000) when he describes the development of teacher professionalism through four historical phases in many countries. Hargreaves acknowledges that teaching in many parts of the world is in the middle of a period of great change. This research is relevant to the current study as Hargreaves recognized that these educational reforms have placed pressures and demands on teachers, and that the call for new styles of teaching have resulted in many teachers having to teach in ways that were not themselves taught in. His research recognizes four broad historical phases in the changing landscape of teacher professionalism. Based on Anglophone cultures with the acknowledgement that these phases are not universal as the images and ideas about teaching are historically and culturally influenced by all stakeholders, Hargreaves research is nevertheless relevant to support an understanding of teachers' developing professional identities in a wider

context. The four ages of professionalism that Hargreaves identifies are the pre-professional age, the age of the autonomous professional, the age of the collegial professional and the age of the post professional situated in a postmodern educational landscape.

A brief examination of each age notes that the pre-professional age is characterized by the habits of teaching rooted in the traditions and needs of the past. According to Hargreaves (2000) schooling is a highly specific socio-historical invention that has led to a set of practices that for decades has characterized the fundamental nature of teaching. Teaching in the pre-professional age consisted of managing large numbers of pupils, with few resources, in a formal note-taking or question and answer way. Pre-professional teachers encouraged 'hands up' participation of pupils, teaching was orchestrated to keep pupil's attention and teachers treated the whole class as a collective, rather than trying to meet individual needs. Hargreaves identifies the fundamental problems of order and control as characterizing levels of teachers' professionalism, a technically simple view. While societies have changed over recent decades, Hargreaves sees that 'so tenacious was the grip of traditional teaching' (Hargreaves, 2000, p. 156) in this age of pre-professionalism, it was hard to introduce new ways of teaching to match the changes demanded by society. Hargreaves notes that due to class sizes and cultural beliefs pre-professional images of teaching persist in many East Asian countries at the time of his research.

Hargreaves (2000) explains the next age, that of autonomous professional, from the 1960s onwards, as one that was characterized by pay rises and improved status. Teacher education was increasingly being carried out in universities with teaching becoming a more graduate profession. During this age, Hargreaves sees teachers as having more autonomy and experimenting with new approaches to pupil-centred learning. Autonomy of the teachers both gave them more freedom in the classroom while slowing down the adoption of changes as individual judgements on classroom best practice prevailed. This was a time of trust in the teachers, of child centred approaches to pedagogy though Hargreaves believes the reality of changing classroom practice was hampered by the strong traditions of teaching the basics still inherent in many classrooms. Teachers taught in isolation, with often little or no collaboration

amongst colleagues and were therefore less likely to take on board new ideas possibly due to a lack of confidence and limited feedback on performance amongst other factors.

According to Hargreaves the age of the collegial professional developed in the mid to late 1980s as the increased complexities of schooling called for teachers to work in ways that had not experienced themselves. While teachers were expected to teach in consultation with others, planning collaboratively and working alongside their colleagues, for many teachers, Hargreaves observes, this was demanding due to their previous experience of working individually and many could not keep pace with the demands placed upon them. At the time he notes the importance of the culture of collaboration and how it contributed to teachers' ability to make improvements and how this influenced teachers willingness to take risks.

In the final age he discussed the post professional age, a period that Hargreaves describes as rooted in the 1970s but coming to the fore in this century. Education became contextualized within both the globalized and neoliberal economies while at the same time becoming more concerned about their cultural identities being eroded. Hargreaves (2000) observes that the other major influence on modernity, that of increased digital revolution, has contributed greatly to the increased migration and contact between cultural systems and beliefs. The effects of these developments can been seen in the shift of teacher education from universities to schools, with what Hargreaves describes as an assault on professionalism and a return to an amateur model of teaching where skills are passed on practically from expert to novice as teachers are subjected to the micro-management of greater control and regulations.

These models of professionalism are useful as they help situate where a teacher may be in their stage of professional identity recognition, being related to the wider context in which they teach. As mentioned, Hargreaves' research was carried out in Anglophone cultures though he acknowledged that pre-professional images of teaching persist in dominating in many Asian countries. He suggests that this may be due to larger class sizes, fewer resources and behavioural control issues but also is owed to the cultural images of teaching and concepts of authority within schools and families.

2.4.4 The impact of agency on professional identity

The level of agency a teacher has also impacts of the development of their professional identities. The relationship between professional identity and agency is well documented. 'An individual's professional agency is reciprocally related to his or her professional identity.' (Buchanan, 2015, p. 704). The notion of professional agency is described by Oolbekkink-Marchand et al. (2017) as the awareness that people do not just repeat practices without any reflection, rather they exhibit autonomy over their actions, a process in which they intentionally consider and transform their worlds, refining actions and taking control of their lives. The level of agency is part of a personally constructed dynamic process, when one is acting within the constraints of the given context, on many levels of interactions. As Buchanan (2015) explains 'Agency and identity are intertwined. Both are shaped by the macro level discourses and historical forces, but teachers have the opportunity to actively construct themselves in particular ways' (Buchanan, 2015, p. 705).

Tao and Gao (2017) believe that the importance of interaction between agency and identity cannot be underestimated, with teachers being actively engaged in the process, practicing agency in line with who they are. Accordingly, teacher identity mediates and shapes teacher agency, especially in times of changing educational landscape. Teachers' agency has become important as it affects the implementation of educational policies according to Tao and Gao (2017). Earlier research on agency supposed that agency and change were synonymous and positive, projecting teachers as technicians activating directives for change, now there has been more research done on how teachers practice agency in response to change in educational practices. Emphasising the importance of agency, Clarke (2009) argues that teachers need to engage in identity work if they are to exercise professional agency, maximizing their potential for development and growth. Resonating with these findings, Palmer (1997) believes that teaching emerges from ones' own inwardness. 'Here is a secret hidden in plain sight: good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.' (Palmer, 1997, p. 16). Palmer believes it is essential for teachers to reflect on their own professional identity if they are to be able to move forward through professional development and develop a sense of agency and therefore support the growth of quality educational experiences.

Understanding how important a sense of agency is to a teacher's ability to successfully renegotiate their professional identity enables us to seek indications of agency in action within the life stories that teachers tell us.

2.5 Women teachers - the historical perspective

The importance of gender to personal identity has been established; for women teachers, the gendered context of their personal identity must be considered to be a fundamental component of their professional identity. The historical views of the teaching of young children and women's role in society need to be explored to understand the impact on women teachers' professional identity currently and how the past makes their professional journey more complex. It is important to their level of agency and how they and others perceive them. Researching women teachers poses interesting problems as their personal lives are integral to their professional lives and must be understood in an attempt to appreciate the factors which influence them (Evetts, 2017).

Sutherland et al. (2010) believe that a person's professional identity comes from their position in society and their interpretation of these experiences. The research on women teachers highlights both their gendered position in society and the way in which the women have internalized these views. Sanya Pelini (2017) asserts that teachers' identity is that 'socially legitimated' has implications as researchers seek to understand the extent to which this impacts on women teachers' professional identities and any resulting barriers or limitations it imposes. In an attempt to clarify the gendered view of women teachers. Britzman (2003) describes professional identity comprises both past constructions of self and social positioning and that this has led to stereotypes of what it means to be a teacher. The sexist stereotypes of women as nurturing and selfless and therefore being more suitable than males as teachers of young children reveals a distain for teaching professions female roots (Britzman, 2003). This view has also influenced women's own view of teaching as Wolf (2013) asserts that women have internalized constructions of femininity which make the early years, when viewed as a nurturing profession, a supposedly natural and obvious calling or vocation. By examining the historical context of women teachers we

are able to better understand the micro factors which have impacted the values and attitudes to women teachers.

A gendered view of education has been researched by many in conjunction with an examination of the links between women and society, morality and power. Examining the perceptions of how women teachers were regarded, Skeggs (1997) sought to understand and analyse the link between the view of women in society, class and respectability. Becoming a teacher was seen as a way for women to become more respectable, notes Skeggs (1997) as she examined how women lived and identified themselves through their cultural and social experiences and relationships. Looking at the role of women in society in England in the nineteenth century, Skeggs (1997) observes that respectability was linked to class and at this time, the working-class were not considered respectable. However, a teaching career for working class women was a way to adopt middle class values and therefore become more respectable and accepted in society. The research by Miller (1996) found a similar pattern that since the 1930s most teachers of young children came from working-class or lower middle-class backgrounds, with only a minority of middle-class girls choosing to become a teacher, as those who entered primary teaching saw it as a way to a respected career. When Wolf (2013) describes the progress of education for women in the nineteenth century, she observes how education for women was transformed as this time, though options for women they were still limited. ' To be a professional woman was, in effect, to teach' (Wolf, 2013, p. 149). Wolf attributes this situation to women being allowed in the labour market only in order to undertake jobs which were traditional female pursuits, as affluent mothers had taught their children at home, women were thought suitable to teach young children in schools.

This journey to professionalism for women has been well documented in both the United States and the United Kingdom, as teaching became open to women teachers in the eighteenth and nineteenth centuries. Teaching was by far the most accessible and therefore most popular career for women at this time. Wolf (2013) described how among American born women in 1900, over ninety percent of college educated women who entered the labour force got jobs as teachers. Paradoxically, this was at a time when girls were not well educated and viewed as a moral drain on society. The

growth of the acceptance of women as teachers was as a result of the increase in public education in the nineteenth century which necessitated the need for more teachers, predominantly for younger children, so provision for all levels of education for women needed to be raised to meet the demand for teachers. Miller (1996) also refers to the cultural anomalies that arose in Britain and the US at this time, noting that:

'where most societies have held back from educating girls, they have relied on women in a variety of ways to educate their children, and that this in turn has unsettled the notion of what a teacher is, making it simultaneously honoured and despised as a social role. Women have always been the first teachers of children and this may explain their invisibility' (Miller, 1996, p. 1).

This cultural paradox can be seen in many countries; being seen as mainly female, teaching is not seen as a profession but at the same time the teaching profession is completely reliant on females. Miller (1996) raises the question whether societies even value women as equal actors in cultural life. This view of teaching as a female career has become even more emphasised in the early years sector. Miller sees that the widely held views about teaching as a female career conceal more nuanced assumptions about early years teachers. The level of education needed to teach these younger children is seen as less demanding and therefore necessarily less well rewarded and in need of the less intelligent teachers (Miller, 1996). Teaching early years is regarded as a care role with an inclination to mothering necessary and an interest in people and a nurturing disposition a necessary requisite to be an early years or primary school teacher (Miller, 1996). Miller (1996) attempts to explain what she terms as contempt directed at women teachers, suggesting there is also a belief that the intelligence of teachers increases with their pupil's age and in relation to the money that parents pay. The low status of the role of women educators has meant that women themselves can come to view teaching as an occupation that is not highly valued and is one that becomes desirable when no other options are open to them, as an easier way into the workforce and to earn a living. Wolf (2013) asserts that women have internalized constructions of femininity which make the early years a natural and obvious calling or vocation and were eager to take this career path rather than seeing

it as one onto which they were forced by lack of other opportunities. The world view of the moral seriousness of women teachers must be understood, believes Wolf, if the journey of women in the teaching profession is to be fully understood.

While in the nineteenth century teaching became recognized as a distinct career for women (Miller, 1996; Wolf, 2013), it was still seen as temporary before a woman got married. Miller terms teaching as a 'kind of bridge or break between childhood and marriage' (Miller, 1996, p. 41). Researchers note the influence of the marital status on women, with unmarried teachers being expected to give up work once they were married. The issue of women working and the tensions with having a family and a career was discussed further by Acker (1994) in her research into women and education. In her study situated in British sociology of education the 1960s to 1979, Acker (1994) documents the research on women's teaching careers and how it contrasted with the research on the far smaller number of men in teaching. She observed that a relatively small number of the few men primary school teachers considered teaching a career. They were recorded as having low interest and low commitment in teaching. However, they still all hoped to be Principals within five years. Women were less likely to be seeking promotion in the same way and at the same speed in their teaching careers. Interestingly in the research that Aker looked at, while reporting on the marital status of women and the effect it has on their commitment to and level of satisfaction of their teaching, it did not attempt to document male teachers in the same way.

In Britain, as attitudes to women in the workforce changed in the second half of the twentieth century, more careers became accessible to women. Wolf (2013) notes that while teaching in school remained the dominant occupation for women graduates at Somerville College Oxford in the 1920s, accounting for eighty percent of women who went into employment, by 1980 this percentage had fallen to just over ten percent. Wolf attributes these changes to two factors, those of opportunity and pay, citing that clever girls could have a much wider choice of careers while the relative pay of teachers to other graduate careers has fallen. Nevertheless, Wolf acknowledges that teaching was still seen as a career that is more 'family friendly' and at the primary levels dominated in numbers by women. The possibility of promotion for women

teachers is regarded in the context of family situations and the wider social constraints, with women teachers accepting the impact on their career of taking a career break for their family. Researching the tensions between having a family and a career in the US education system of the 1990s, Ward and Wolf-Wendel (2012) show that these concerns were still relevant to women teachers at this time, and that while women had careers in academia, they were nevertheless underrepresented in most senior posts in all areas of faculty.

While experiences of women teachers have been documented in Western countries and must be seen in the historical context, parallels can be drawn with the experiences of women teachers all over the world. Wolf (2013) notes that widespread education for women in Asian societies has been more recent in its development, possibly due to poverty levels. The research by Kurokawa (2005) on gender issues in Japanese high school teachers sought to understand the culture of the workplace in reproducing power and inequality. While this was only a small-scale research and conducted in high school, being more concerned with power, he concludes that a gender code was very much part of the teachers' occupational code, with women teachers seen to be soft and caring, encouraged to take a mother's role. He also notes that teaching was seen as a good career for women, allowing them job security and time off for maternity leave. The gendered role of women in Western societies can be clearly shown to have parallels in nonwestern cultures too, though it is an area of research that would benefit from further exploration.

2.5.1 The effects of migration on women teachers' professional identity

The interplay of gender expectations within cultural traditions on the professional identity of migrant teachers has been explored by researchers, though often the research has been focused on Western women or Asian women who are now living or studying in the West. There is scant empirical research on the experience of migrant teachers in the UAE. Specific research related to education in the UAE has focused on changing pedagogical approaches and the impact on play based teaching (Baker, 2014) and on teachers drawn from the local population rather than on the role of migrant teachers within the UAE community. While the UAE is not a Western country, many Western cultural aspects are now impacting on life in Dubai, not least in the

field of education. It is therefore pertinent to consider the possible parallels from the research based in Western countries of teachers from nonwestern origins.

Park's (2015) research concerned two women teachers from nonwestern backgrounds renegotiating their identity when teaching and studying in another country. She researched the effects of moving to teach in another culture with the need to become fluent in English in order to do so. Park (2015) suggests that the teacher's previously privileged experiences of being recognised as an effective teacher in their home country had to coexist with issues of marginalization once they moved into English-speaking situations. Park uses Bourdieu's concepts of capital and concluded that the two women in her research had accrued a level of cultural and social capital through education and parental support in their home countries. Bourdieu (1990) describes three sorts of capital: social related to networks, cultural related to the resources one has and economic related to wealth. He sees that social capital was related to class and defined cultural capital as being symbolic, those elements such as mannerisms, tastes and postures that are acquired as part of one's class. For Bourdieu, these are conveyed through a person's 'habitus', the deeply ingrained ways of being that denote the person's place in society and are used to denote the power that a person possesses within society. These forms of power are passed on by families and therefore lead to divisions and inequalities. Parks uses Bourdieu's concepts to show that once the teachers moved to another cultural context, in this case overseas to English speaking countries, their experiences were negative as their linguistic and racial identities contributed to their experiences of marginalization and feelings of disempowerment. They were unable to utilise to the same extent their social and cultural capital in another cultural environment. Park (2015) comments that 'the East Asian women positioned themselves or were positioned as individuals living on the margin despite possessing various assets tied to their educational, social, and cultural privilege.' (Park, 2015, p. 109). Park acknowledges that issues of marginalization are many throughout the world for different reasons such as gender, language, race or ethnicity because of how the dominant culture in societies constructs and privileges certain identities.

Widening her research, Park (2015) examines the differences between perceptions of two sets of teachers. The first she labels as non-Native English Speaking Teachers, (NNESTs) and the second Native English Speaking Teachers (NESTs). Park observes that the perception by other educators and stakeholders was that NESTS were more desirable due to their first language skills and their 'whiteness'. Park believes that it is important to understand the power of different groups as it allows the marginalization of other groups to be better understood, as different forms of capital impact on individual's identities. In this research, Park finds that the women's forms of capital were devalued when they moved to the US and Turkey. She concludes that the value of capital is not constant but changes from one context to another. Using Bourdieu's theory of habitus to explain the disconnection the women feel, Park acknowledges that the women's cultural capital may continue to influence the way in which they reconstruct their identities, nevertheless their habitus had to be reconstructed and that this reconstructing was problematic as the associated forms of capital are not valued. The ways in which the women teachers measure their success against others whom they deem more successful as they align with the dominant discourses is also explored. Park observes this dimension as an important part of the renegotiation of identity.

Aligning with Park's findings, in her research concerning Asian women academics relocating to the US, Shrake (2005) explores the problematic nature of an Asian woman's renegotiation of her professional identity as she attempted to teach in a different context. Shrake details the different coping strategies that the teacher developed to deal with different situations that she believed were imposed on her largely due to her race and gender. She uses the metaphor of teachers being 'masked' within their professional role as a way of defending against racism and/or sexism, often related to their racial and gender minority status. Shrake considers that in the context of being a women of colour and a migrant teacher that individuals lose power and become defined by others. She maintains that for women of colour this is a situation of subordination, seeing masking as being a way to fit into the dominant group's specified ideals of them. From personal experience, Shrake believes that women academics of colour have their power and authority as a teacher challenged

by racial and gender stereotypes. The need to hide behind a mask had an impact on her confidence and the competence she felt as a teacher, as she felt the need to move between her divided selves and worlds. The struggle to reconcile these dual identities, her self-perception and the identity assigned by others, lead to inner conflict and a feeling of contraction which took her seven years to resolve before she felt able to reclaim her individuality. Although this was a highly personalized account, it nevertheless provides us with knowledge of the disorientation and struggle that migrant women teachers encounter.

While it is useful to compare Asian women migrant teacher's experiences of identity formation and renegotiation in different contexts, it is important to remember that each journey is different, and it is incorrect to label their experiences collectively. The research by Li, Beckett, and Lim (2005) into the experiences of Asian women scholars as they resettle in the US suggests that it would be unwise to label all the narrated experiences as homogeneous under a label of 'Asian' or 'female' for example as they are all unique. Their research suggests that for Asian women teachers the resettlement into a different society is challenging due to the different Western based notions of self and community. Li et al. (2005) explore the women's professional journeys through examining the professional identity they inhabit and the passage of their professional journeys leading to what they called 'shifting relations and splits and reintegrated identities' (Li et al., 2005, p. xiv). The essays detailing their research suggest that the migration of Asian women teachers to the US was a transformational journey of giving up one society for another, what they call a metamorphosis with no defined timeline. Their research helps us to understand the cultural influences on professional identity journeys as bound in class, gender and language, rendering them multiple and complex. Li et al. (2005) research concludes that the renegotiation of identity is stressful, as it is an 'ambitious attempt to encompass multiple, various, diverse, ever-changeful, vigilant, self-reflexive subjectivities and situations'. (Li et al., 2005, p. xiv) and even more so when migration to another culture is a factor.

Looking at how migration effects women teachers, it is useful to consider the research from Acker (1994) on one teacher's journey from the US to England. Even though the cultures should have been similar, Aker describes how the teacher encountered a

different culture to her own and felt herself 'culturally stunned rather than culturally shocked, marginalized by not knowing local customs or politics, not grasping the sense of humour and unexpectedly barely speaking the language' (Acker, 1994, p. 14). Acker recognizes the teacher's needs for groups that provided moral and intellectual support at this time of transition, when the academic discourse marginalized the contributions of some teachers.

This research shows how marginalization has a major effect on the experiences of women teachers when they migrate to different culture and have a long reaching impact on their professional practice.

2.6 Conclusion

The research that will emanate from this literature review will be focused on Asian women migrant teachers and their response to the changing cultural and social environment and accompanying pedagogies they find themselves in when they migrate to Dubai. It is interested in how the teachers and others define themselves in different contexts and the impact these have on their professional identity. By examining the concepts that underpin and frame this research, it is hoped to situate the following research in a framework that develops current knowledge in a useful manner. Individual theories of how personal and professional identities are formed must consider gender as a major factor on how women view themselves and are viewed by others. The research reveals notions that stand in the way of clarifying identity in a definitive way (Beauchamp & Thomas, 2009) but in an attempt to frame my research in a sociocultural perspective, the research will be framed in the historical cultural and social factors that impact on women teachers. The use of narrative stories to explore the professional journeys of the Asian women migrant teachers would allow for the ongoing and flexible construction of their professional identities to be researched. With the understanding that their culture and the gendered role of teachers within their nonwestern cultural heritage is an issue to investigate, the research on women migrant teachers illuminates some challenges that the migrant teachers in this research may have experienced. Situating this research in the cultural and historical and gendered views of women teachers will help to contextualize the

teachers professional journeys drawing on the research by Acker (1994), Miller (1996), Skeggs (1997) and Wolf (2013). The research by Li et al. (2005), Park (2015) and Shrake (2005) of the marginalization and challenges that migrant teachers face would seem to be particularly pertinent research to help understand the professional journey of the teachers in this research. More specifically the framework used by Hargreaves (2000), that of seeing four stages or ages of teachers' professionalism will be useful to understand which stage the teachers in this research are in their professional journeys and whether this s informed by their indigenous interwoven social, cultural and gendered histories.

Through using this earlier research I hope to be able to situate my research looking for parallels and similarities but also draw new conclusions from the findings and therefore contribute new knowledge to this research area.

2.7 Research Questions

In this research, I wish to document migrant teachers' journeys as they negotiated their professional identity to work successfully in Dubai and examine the factors that influenced this journey. The teachers in this study are all Asian women to reflect the cultural mix of early years teachers in Dubai. This research will also focus on gender and culture issues as possible factors which influence the teachers' professional stories as they migrate to teach in a different cultural pedagogy. The research aims to develop and expand the knowledge of the women's varied professional journeys while seeking patterns and similarities that inform how we can support these journeys. Taking a socio-cultural perspective that reflects the diversity of early years educators in Dubai, I am interested in what we might learn about the relationship between their original and current professional identities to provide a new frame of reference when acknowledging the possible barriers to effective changes to early years practices.

This study seeks clarification about the underpinning beliefs and values that inform the professional identities of these women teachers. It aims to understand how their personal identity based on their unique family, cultural and linguistic backgrounds, informed their professional identity and their indigenous worldview of what it means to be a teacher and how they were viewed by others as a result of their origins.

By listening to their voices and taking the perspective of the individual women migrant teachers within the scope of this research, I hope to understand more about how we can make continuing professional development useful to support the changing educational landscape. I wish to acknowledge the importance of the individual in the bigger picture and recognize their active involvement in the understanding that changes cannot just be done to teachers but must start from where they are at and involve them if there is to be a greater degree of success. Ultimately this support is seen as a way to deliver high quality teaching and learning for young children and therefore improve outcomes.

The aim of the study was to illuminate these issues through exploring the following principal research questions arising from the literature review:

- To what extent do Asian women migrant teachers' cultural and social origins create the values and beliefs that inform their original professional identity?
- To what degree does their original professional identity cause challenges and tensions when they transition to teach in Dubai and how do they negotiate these challenges?
- What stage of professional identity do they inhabit currently in order to be considered a successfully teacher in Dubai?

3. Methodology

3.1 Introduction

The aim of this research was to understand the experiences of Asian women teachers when they migrated to teach in Dubai in a different pedagogical and cultural environment. This study seeks clarification about the underpinning beliefs and values that inform the professional identities of these migrant teachers. It aims to understand how their personal identity, based on their unique gendered, cultural and social backgrounds, informed their professional identity and their indigenous worldview of what it means to be a teacher. The purpose of the research is to understand their professional journey when they migrate to Dubai through the experiences they have. The aim is to use this information to provide more targeted, supportive and therefore effective continuing professional development to assist their professional journeys. Ultimately this support is seen as a way to deliver high quality teaching and learning for young children and therefore improve outcomes.

The aim is to illuminate these issues through exploring the following overarching research questions arising from the literature review:

- To what extent do migrant teachers' cultural and social origins create the values and beliefs that inform their original professional identity?
- To what degree does their original professional identity cause challenges and tensions when they transition to teach in Dubai and how do they negotiate these challenges?
- What stage of professional identity do they inhabit currently in order to be considered a successful teacher in Dubai?

These questions were compatible with an open-ended, exploratory and inductive approach to the research set within a social-constructivist, interpretive paradigm. Through the preceding literature review, identity has been shown to be developed in a social context, fragmented and multiple in nature, and contextualised in the cultural background of the individual. The literature also highlighted that the place of women in teaching for many years has been socially and culturally influenced and plays an important role in how women teachers are viewed. Given this conceptual framework,

the research data was gathered using a qualitative approach and an interpretive paradigm. Certain ontological and epistemological assumptions are assumed within an interpretive paradigm and these informed the methods of data collection and the analysis. This chapter illuminates these assumptions, providing a rationale for the research decisions that were made. Additionally it clarifies the challenges that were associated with this approach and how they were managed.

3.2 Research paradigm

When commencing any social research, it is important to determine the philosophical viewpoint, guiding principles and underlying rationale. This research is framed within a constructivist approach, seeing the world as subjective, situated in an ontological standpoint that is neither objective nor singular, and views the nature of the social world as one of multiple truths believing that the nature of truth is seen from an individual's perspective. The associated paradigm is that social phenomena influences how truth is perceived, with individual socially contextualised perceptions formed by active human participants based on their own experiences, values and beliefs. Only by listening to individual voices can we discover what we assume to exist, according to our epistemological stance.

3.2.1 Interpretive approach

This interpretivism position sees that it is impossible to get precise and thorough knowledge that is fixed and objective (Arthur et al., 2012). This positionality asserts that we can only know about the world through individual standpoints as humans interact with the environment and construct situations. Interpretivism is concerned with getting a thorough insight into an issue rather than being concerned with making generalizations about the world (Mukerji & Albon, 2012). It is concerned with the individual and to retain the integrity of the phenomena being investigated, efforts need to be made to understand the person's actions and interactions from their standpoint (Cohen et al., 2011). As all research ultimately concerns people there is not one fixed objective truth, but rather that truth is flexible and situated in the actions and understanding of the social interactions of those concerned. One fixed truth is not possible, instead multiple truths exist (Arthur et al., 2012). This perspective is pertinent to this research as the researcher seeks to understand the

world from individual migrant teachers' viewpoints as they react to the changing cultural and social conditions of a changing pedagogical environment. Individual teachers contributed to this research by sharing their narratives, offering an interpretation of their self-conscious retrospective through an account of what they considered the important influences and factors on their developing professional identity.

3.2.2 Limitations of the interpretive approach

An interpretive paradigm follows a set of interrelated assumptions about the social world and provides us with a philosophical and conceptual framework on which to organise a study (Arthur et al., 2012). One must, however, be aware that by following this approach the researcher may be open to the criticism that they are not able to be detached from their research, but rather they are interactively linked to their findings. In contrast, a researcher following a positivist approach does not influence the findings by their own positionality, rather they seek to remain objective and the verification of their findings can be replicated over time, enabling for phenomena to be predicted.

This research used an interpretive paradigm to seek answers to the research questions. This viewpoint is concerned with meaning, experience and the social construction of reality. The contrasting paradigm, that of positivism, sees truth as objective and singular (Merriam, 2009) and maintains that knowledge about the world can be obtained in an objective way. This perspective is not appropriate for this research as it would not allow for the truth to be socially constructed through individual stories and allow for the researcher to understand the world from the participant's viewpoint. Cohen et al. (2011) state that the aim of the interpretivist researcher is to recognize how the 'glossing of reality goes on at one time and in one place and compare it with what goes on in different times and places' (Cohen et al., 2011, p. 18). Therefore, using a positivist approach would not allow for this interpretation of realities, nor allow for the complexity of human nature to be explored.

To be truly considered to be following an interpretivist approach, Cohen et al. (2011) argue that researchers should let theory emerge out of certain situations and see it as

needing to be grounded in the data generated by the research. In this study, the research was informed initially by the literature review into personal and professional identity, which saw these as linked and inter-reliant. However, as the data emerged from the interviews, cultural and gendered perceptions of teaching became more prominent, in particular how it was viewed as a respectable and acceptable career for women within patriarchal societies, and subsequently this part of the literature was investigated further to inform the analysis. The resulting method of synthesising some of the different ideas that were informed by the literature review, to discuss the findings, are considered to be interpretive in nature by the Cohen at al. definition as it allowed for the interpretation of realities to be explored. Being clear on the advantages and limitations of using an interpretivist paradigm allows the researcher to have ownership of the process and to be clear on the key components of the research and their interrelationship, enhancing the ability to see the limitations and be able to critique their own research position (Arthur et al., 2012).

3.2.3 A social constructivist framework

The nature of knowledge and its' significance in shaping individual actors' life histories is of central importance to me as a narrative researcher. Staying true to an interpretivist paradigm, using the theoretical framework of social constructivism allows for research to be carried out that aligns with the epistemological beliefs. By using a social constructivist framework, I aimed to achieve my objective of describing the participants' evolving perceptions and beliefs and explore how these formed their views on their personal and professional identities. A social constructivist viewpoint emphasises the multiple truths of actors (Merriam, 2009), constructing truths within a context rather than the positivist view that there is one reality that is waiting to be discovered. This approach allows the focus to be on the complex nature of multiple views of truth rather than a narrow view of the world and allows the participants' views to remain central to the data collection and analysis (Khwaja & Mahoney, 2018). Multiple realities can be elicited and narrative threads sought within this framework (Cohen et al., 2011; Kumar, 2011). It is important to the researcher in social sciences to allow the authentic voice of the participants to be heard. In this research, it was important to me to allow the teachers' voices to be heard and to listen to their experiences and interpretations of reality as their story unfolded. This allowed me

access to the participant's truth and to gain an understanding of their multiple and complex views of the world.

3.2.4 A qualitative framework

This research was situated in a qualitative framework. Taking a narrative approach, it was concerned to understand how Asian women migrant teachers interpret their personal and professional experiences, how they create their worlds, and what meaning they attribute to their experiences (Arthur et al., 2012). Theoretically, it is important to situate qualitative research among other forms of research and be clear about the ontological position that multiple realities are constructed by individuals. By taking the position that this is the nature of reality and the nature of knowledge, the related epistemological stance of knowledge is developed by a process of interpretation through accounts and observations of multiple actors (Cohen et al., 2011). Clandinin (2013) states that operating within this ontology of experience influences narrative inquiry in a particular way, emphasising the temporal nature of knowledge generation. He sees it as important to acknowledge that experience is always greater than what can be known or represented by a single expression at one time and should be seen as a selective recollection of the individual's experiences (Clandinin (2013). Qualitative research has the advantage that it captures the voice of the participant and provides a detailed perspective of a few people though it has the disadvantage of being highly subjective (Cresswell, 2015).

3.2.5 Insider research

In this research I felt I could be considered as a researcher to have the privileged position of being partially viewed as an insider. I have worked with some of the participants in the past, either in their school or as a training provider. However, I cannot in any way say that I was able to walk in their shoes, being very aware that my experiences of their professional world were formed from a quite different position. I was in a unique position, being known to the participants in my professional capacity as a part of the changing educational landscape of early years teaching in Dubai. Consequently, I had an awareness of some of the changes and challenges that they may had encountered, though I was mindful that my experiences should be seen from my own positionality. The level of exposure and the impact on my experiences to the

changes and challenges would be very different. However, my relationship with the participants, whether directly with most of them through having worked in their school or through my reputation in the UAE education field, allowed me to be trusted and to feel like I had a level of insider knowledge that they appreciated. I had a level of social information and an understanding of the complex issues that were current in the educational community in Dubai and I believed that this made the participants more confident when talking to me and more comfortable with reflecting on how they felt about their personal and professional journeys. The dilemmas, advantages and disadvantages of the researcher considered as either an insider or outsider are debated by Mullings (1999) who see this binary position applied in debates about the research position as arbitrary as the position is not fixed as the boundaries change as insiders cannot remain an insider as they have to look at the wider implications and an outsider becomes more accepted and therefore loose the outsider label. Throughout my research, I consider myself to be an insider in the understanding of the wider educational world that these teachers operated in, yet I never felt anything but an outsider in their personal world.

There are different methods of research which consider the role of the researcher as an insider. One of these, action research, has a long history in educational research. Arthur et al. (2012) see action research as a model where researchers act as facilitators in the research process, working alongside people who have lived experience of the situation being explored. The research is often led by an 'insider' as opposed to an external 'outside' research expert. However, action research is focused on working towards practice change through the research process from within and this was not the situation of this research, as I was an 'outsider looking in'. Ethnology is another method of gathering data, relying heavily on the researchers' interactions and commitment to the field of enquiry, so that researchers become part of the world they study (Arthur et al., 2012). Ethnographic research starts with open-ended questions, seeking to incorporate different views and perceptions of everyday life. I was heavily committed to this field of enquiry, having worked in the relatively small education field that is Dubai for twenty-five years and had seen many changes, some of which I have been greatly involved in. Therefore, I could be seen as having a commitment to the changing educational practices on several fronts, through my

work with individuals, settings and legislators. I was aware of the power of my position in the field. The awareness of this position and related power and the possible criticism of researcher bias will be addressed more fully in the ethics section of this research and through a thorough description of how the data were collected and analysed, further in this section of the research. At this point it is useful to acknowledge the honoured position I had in the research being both an insider and an outsider. In one way I was a wider member of the group, admittedly from another position than the teachers held. However, I was familiar with the members and they were familiar with me and therefore I was able to gain 'insider knowledge' (Cohen et al., 2011).

It is also noted that this study had the unpredictability of an ethnological study as I started with one set of questions that concerned themselves with the reason for differing quality in teaching and learning and improving outcomes for children and then became more concerned with individual teachers' journeys. I believe that my position and previous knowledge of the participants allowed me to gather rich data as they assumed I held a certain level of knowledge and empathy with their journeys. This allowed us to draw on shared understandings of the current early years education sector in Dubai.

3.3 Methodological rationale and research approach

The position taken above regarding the ontology and epistemology perspective of this research informed the decisions made that underpinned the chosen methodology. This section addresses how the research was designed in order to hear the voices of each participant and allow the unique life story of each migrant teacher to be told. In their own words, the teachers described the journey that informed their personal and professional identity formation and realignment to become recognised as an effective teacher in the differing cultural environment and the related education pedagogy.

3.3.1 Biographical research and narrative enquiry
Within interpretivist research there is a belief that knowledge is positioned in connections between people and that these connections can best be understood by talking to people (Kvale & Brinkmann, 2009). In particular, with narrative enquiry the

researcher is very much part of the research and brings with them the biases and experiences of their own narrative. Clandinin (2013) cautions the new narrative researcher to first look within themselves to understand the part that their own narrative plays within the research, seeking the understanding that the researcher's positionality shapes not only the key concepts and terms of the research but also the personal, practical and social justification that underpins the rationale for the research. Only in this way does Clandinin (2013) believe we can comprehend the complex nature of narrative enquiry and make visible our ontological and epistemological obligations. The inherent subjectivity of biographical research means that researchers consider the impossibility of them being objective about the data they are acquiring and what constitutes truth in this instance (Arthur et al., 2012). Once this positionality has been acknowledged, the reasons for choosing to use a biographical narrative method are laid clear as it is a way into people's personal worlds, a way to seek to understand how they construct their worlds and the relationships inherent within them. Goodson (2012) considers that rich data in the form of stories can give to researchers insights into the socially constructed nature of experiences. Arthur et al. (2012) see the distinctive feature of biographical research as the way it seeks to understand the methods that people use to make sense of their lives. The main interest of the research is with meaning, the ways that people depict and comprehend themselves and their actions. Arthur et al. (2012) describe the most common data collection method of biographical research as the personal interview, being an inducement for someone to recount stories about their life. The interviewer needs to understand the strengths, possibilities and limitations of interviewing. Life histories are a form of biographical research and Cohen et al. (2011) state that life histories are a good way of charting transitions over time, with the sensitivity and rapport between researcher and participant as an important factor in the successful gathering of rich data. Cohen et al. (2011) identify three central issues that underpin the quality of data generated by the life history methodology: representativeness, validity and reliability, and that these have to be considered by the researcher. Gordon and Lahelma (2003) identify that within biographical research there is an obligation on the researcher's side to demonstrate reciprocity, having an ethical obligation to ensure the research has something positive to offer the participants,

such as a chance to reflect on their own situation and to learn more about themselves. This reflexivity is then not confined to the researcher but is extended to the participants.

3.3.2 Research design – life histories

The methodological approach and the design of this research were informed by the theoretical framework and the nature of the research question. Braun and Clarke (2006) believe the researcher's theoretical framework and the methods should be aligned to what the researcher is seeking to know, and that these decisions are recognised and acknowledged in order to make the researchers' values and position more clear. As I was interested in how Asian women migrant teachers' professional identity is shaped in the light of changing pedagogies and cultural environments, I wanted to be able to understand, explain and analyse each teacher's responses. I needed 'thick' data to do this, delving deeply into their individual life stories to seek to understand the dominant discourses that shaped their professional identity. Positing that teachers' personal and professional identities are deeply intertwined, it was important to listen to the teachers' personal journeys and then to discover the influences and factors that impacted on their personal identities before considering the journey of their professional identity.

In order to generate insights and concepts and to fully understand their personal and professional development, a life history narrative was adopted as a starting point as this was a method that interested me. It would allow me to disseminate the findings of my research in a way that illuminated others, extending their understanding of the situation in a meaningful and accessible manner. 'Narrative research entails collecting stories from people and making meaning from these stories through collaboration between the researcher and participant.'(Khwaja & Mahoney, 2018, p. 1). I intended this research to be a collaboration between myself and the teachers that would allow their voices to be heard across the wider educational community. I wished to be able to appreciate any commonalities in their identity formation and how far their changing personal experiences impacted on their professional identity. 'We live in an age of narrative; life stories are a crucial ingredient in what makes us human and in addition, in determining what kind of human we become.' (Goodson, 2012, p. ii). Through the research I hoped to appreciate the origins of their personal stories and

the factors that influenced their beliefs and values. I wished to give a voice to these teachers' journeys and understand how their cultural circumstances affected their origins and their journey. Goodson (2012) believes that the study of personal storylines are one way to examine people's ongoing efforts; by examining storylines the researcher can seek to comprehend how humans respond to historical changes and the cultural context they find themselves in.

Believing that personal identity is fluid and informed by the social groups that a person identifies with, I was interested to know more about the teachers' families and lifestyles. I wanted to understand their personal identity journeys and how this impacted on their professional identities. I wished to understand if the decision to become a teacher was influenced in any way by cultural or family considerations, and whether the subsequent journey to become a teacher had been smooth and harmonious or had been the subject of ongoing struggles within conflicting discourses.

I noted that in most research the difference between the terminology of life stories and life histories seemed interchangeable in the literature on narrative methods. However, Goodison and Goodson (1992) defined life stories as a personal reconstruction of their experiences by the individual, where the researcher is a passive participant rather than actively interrogating, and life histories as being an account by the individual that may then be built on by evidence from documents or from other people. I wanted the research to be solely an account voiced by the individual teacher and due to the nature and size of the research, I listened to the individual and unique sharing of their accounts as the teachers reflected on their experiences to inform a timeline of life stories. By setting up a situation and environment where participants felt they had the time and the space to describe their background, their families, the cultural and linguistic context of their life, I sought to understand their early lives from their perspective by enriching my understanding of their early teaching experiences in their home country and any pedagogical and cultural changes they had experienced in their teaching career that might have been factors in their developing professional identities. With the understanding that the findings are not generalizable to all Asian women migrant teachers, and that generatability may be limited in qualitative research (Cohen et al., 2011) I believe the

research has value and completeness in itself and that while being mindful of the context that limits this study, it will inform and expand our knowledge about Asian women migrant teachers in similar contexts.

The method of recording these life histories was a semi structured interview that started with a small number of questions to establish each teacher's background and then became an open interview where I asked questions that responded to the narratives unfolding. The aim was for the experience to be seen as a genuine conversation rather than an interview. In this way, rich contextual data was able to be gathered in a subjective way (Arthur et al., 2012), allowing the teachers to be the authority on their own subjective experiences; it was their interpretations of their life histories that were important.

3.4 Gathering data

3.4.1 Participants

Taking the position that generalisability is more problematic in qualitative research and that this research has its own values and completeness in itself, nevertheless I sought to produce research that would inform how Asian women migrant teachers are supported when they transition to teach in Dubai, in a different cultural and pedagogical environment. To do this I needed to consider the sampling methods that I would apply to this research and how I would choose the participants.

While there are different ways of sampling, to ensure validity and the ability to elicit some level of generalisability from the data, Cresswell (2015) sees that qualitative research sampling should seek the purposeful selection of a sample of participants that help the researcher comprehend the phenomenon that is being explored. Robinson (2014) defines purposeful sampling as a non-random way of sampling that assumes the participants selected will have a unique perspective on the phenomenon being researched. It was important to ensure a sampling strategy that showed the trustworthiness of the study through a careful consideration of the group to be sampled and the coherence, transparency and a consideration of impact according to Robinson (2014). This involves defining the sample by inclusion and exclusion criteria, choosing a sampling size and method that is congruent with the epistemology and the

practical concerns of the research and ensuring that the sample sourcing is ethically justifiable. Taking into consideration these points, considering what was ideal and what was practical, I decided on a sample universe then a sampling size, before devising a sampling strategy and considering sampling sources, all points of which were judged together to ensure a trustworthy approach.

To ensure a good sample which defined clearly what the research was about, I considered both the inclusion and exclusion criteria for the sample. This purposeful sampling strategy involved ensuring that the group of participants were selected from within the research criteria. Therefore, the participants were migrant teachers living and working in Dubai, from a nonwestern cultural and pedagogical background, of Indian, Filipino, Sri Lankan or Pakistani origin. The participants were early years teachers who were currently working or had worked mainly in a primary school or nursery that followed a mainly western curriculum. They had all developed their early educational practice in nonwestern schools, mostly in their home countries but two had experienced nonwestern pedagogies within the UAE. As all early years teachers in Dubai are female, my participants were all female. The additional criteria used was that I recruited teachers who had taught for a minimum of five years overall which allowed them to reflect on the pedagogies and context of teaching in Dubai in comparison with their home country. All participants spoke fluent English and were able to read and write fluently in English. In this way the group was highly homogenous, as I considered this was coherent with my research aims (Robinson, 2014).

The sampling size was carefully considered; Moser and Korstjens (2018) believe that data sampling size differs for each study and is dependent on saturation. Cresswell (2015) believes that saturation can be reached in qualitative research when the data from new participants does not add substantially to the codes or themes being developed. Sampling by saturation is an adaptive approach and one that may not be available realistically to many researchers as they have to make practical considerations before the study starts. Robinson (2014) states that the sampling size has to consider both theoretical and practical consideration, with the size informing both the duration and the allocation of resources. However, there is disagreement as

to whether deciding on sampling size before the research is carried out is beneficial. Sim, Saunders, Waterfield, and Kingstone (2018) believe that restricting the number of participants in this way is an inherently problematic approach, noting that there are so many practical and theoretical factors that seek to impact on the sampling size that every study can be seen as unique. They conclude that saturation cannot be known before the research takes place, only when the data is analysed and therefore sampling size can only be determined a posteriori. To inform this research I analysed a number of published studies in this field and used the sample sizes as reported in these studies as a potential guide, Sim et al. (2018) call this 'rules of thumb' selection and see that although it is a method that clearly lacks clear and detailed rationale, every study is unique. Therefore, they believe that many researchers make diverse recommendations to support each different theoretical perspective. Marshall, Cardon, Poddar, and Fontenot (2013) research of qualitative research methods shows little or no rigour when justifying sampling size. The recommendations that they make of between fifteen and thirty participants depends on the theoretical perspective followed, and therefore also seems based on a lack of hard evidence.

Taking all these considerations into account, both of theoretical perspective and practical considerations, my sample size of ten migrant teachers was decided prior to the start of the study. This sample size appeared practical while allowing me to access the number of unique in-depth opinions I needed to validate the research. However, I retained the ability to be flexible by either adding or limiting numbers within a small variance. During the research and ongoing initial data analysis based on the initial interviews, I decided to keep to this number as it allowed me to gather a good depth of rich data that I felt allowed me to explore and understand themes, while being practically manageable.

Selecting participants was done by convenience sampling. I posted a general invitation and information about my research and the need for participants on my training company's website. I asked any interested teachers to email me and then made my selection from those who answered and met the criteria. While convenience sampling can be criticised as being too broad to allow generalisations, Robinson (2014) sees a way to answer this criticism is to keep the sample universe as geographically and

demographically local, criteria which were obtained in this selection. Most teachers responded to me directly though some participants were gathered by their head teacher asking for any volunteers. If this was the case I made it clear to all participants that they were being gathered as individuals and not related to their school in any way and the findings would not be shared with anyone one else, neither within the school or more generally, except on an anonymous basis in line with the ethics of the research.

3.4.2 The pilot study

Pilot studies are more concerned with the practical elements of the research process rather than as a necessity to add to the wealth of data collected. Arthur et al. (2012) see a pilot study as the chance to help refine the techniques and tools that are used, allowing the researcher to fine tune the research plans. Cohen et al. (2011) agree that a pilot study is a time to clarify any technical issues, the validity of the questions and remove any ambiguity. My concern about using a semi-structured interview was to ensure that I obtained enough details about the participants' early life, family, culture and educational background in context to enable me to have an understanding of a world that I was not familiar with. I also wanted to be able to move their narrative through their teaching career in a way that would enable me to gain an insight into their journey while not imposing my views and positionality in any way, especially on the Dubai part of their journey. I wanted to enable their individual voices to be heard, while still gathering rich data that would enable themes to emerge.

Through the initial literature review that had focused on the formation of personal identity and the way in which teachers' professional identities develop and the factors that impact on it, I had some early notions for areas of discussions. However, my overriding aim was to let each teacher's voice be heard and I did not want to ask leading questions, being aware of the need to reduce researcher bias (Cohen et al., 2011), or use terminology such as 'professional identity' and 'pedagogy' or idioms that they may not use in their everyday language, being sensitive to their experience as being second language learners. I discussed this with my supervisors and produced a shortlist of interview questions that would be used if necessary. I also discussed the questions with several colleagues to check any unintended ambiguity. I planned to try

out my interview techniques with two teachers. However, the first interview was a source of richly contextualized data and showed that the interview technique was suitable to elicit the uniqueness of the individual teacher's life history and produce findings of merit. Therefore, it was deemed acceptable to conclude that the method of data collection would serve the research well, having established a good rapport with the participant and that no further piloting was needed.

3.4.3 Data collection methods

In order to elicit rich data which reflected the way in which the potentially differing cultural and pedagogical environmental of each migrant teacher was influential on personal and professional identity, the method of semi structured interviews was deemed an appropriate way to gather individual truths, in line with the ontological and epistemological positionality framing this research.

During five months of fieldwork, a series of in-depth interviews was completed with eleven early years teachers. Each teacher was interviewed twice, with a gap of two to four weeks in between interviews. This time interval allowed for a period for reflection and development of any themes to elicit in-depth data based on the migrant teachers' life histories. I chose this time interval to allow enough time for reflection but not so much time that daily life 'got in the way' and participants forgot the thread of the discussion. Before starting to collect data, as part of the ethical duty and as a consideration for validity, it is imperative that participants are aware of the theoretical framework that grounds the research so that they are able to consider the research as a dual dialogue rather than a question and answer session. The sharing of the theoretical framework before starting is an important way to ensure that both researchers and participants develop an understanding of the aims of the research (Khwaja & Mahoney, 2018). I spent some time sharing this and answering individual questions, both verbally and in written form through emails and an information sheet before starting the research. I asked the participants to reflect on their life histories before the first interview, informing them verbally and by sending the ethics letter so they were clear on the aims of the research and the research method.

Each interview was conducted one-to-one and face to face. By conducting the interviews face to face, I felt my aim to enable the participants to feel settled and trust

me was achieved and allowed them to feel relaxed and to talk freely. With their permission, I recorded the interviews and took notes of any important nuances and any silences or breaks in the conversation, aiming to make the note taking as unobtrusive as possible without interrupting the flow of the conversation. While these teachers all had English as their second language, their fluency in English was good and I did not experience any problems with language comprehension. I conducted the interviews at a time and a place that allowed for a confidential, undisturbed discussion, enabling the participants to feel comfortable and hopefully confident to express a story that they were happy to own.

Most of the first interviews lasted approximately one hour, although a minority lasted nearly one and a half hours as I let the flow of the conversation be dictated by the participant. While trying to make the interview as much as a two-way conversation as possible, I was aware of not asking leading questions, as I listened carefully and adjusted my responses to develop what they said. In this way I was able to keep the reflection focused on their professional lives and the way in which their personal life informed their professional selves. The second interview developed themes and points of interest from the first interview. Therefore, questions used in the second interview emerged from the areas discussed during the first interview and both the researcher and the teachers highlighted areas to discuss further. These second interviews lasted from forty-five minutes to just over an hour.

My starting point for the first interview was a set of initial questions that asked about their early personal life in order to understand the cultural context of their upbringing and the influences that affected them choosing to become a teacher. Further questions sought to understand their early teaching experiences in their home country, their training, the pedagogy and the context of the teaching environment in which they originally taught. The subsequent questions then developed the theme of how and why they moved to Dubai, their motivation for becoming a teacher and their experiences of getting a teaching job in Dubai. Further questions concerned teaching in Dubai and the ways in which their career had developed, seeking to understand any challenges they had experienced and how they responded to these challenges. Importantly I also wished to appreciate how they felt about their professional journey.

While having a list of questions to guide me I took the approach of modifying the questions to the context of what I was hearing. I listened carefully to each participant's unique journey, being more focused on this than following set questions. Agee (2009) explained this approach is important as the process of generating and refining questions is integral to understanding the unfolding lives of the participants. He explained this is a reflective and interrogative way to give shape and direction to the research and that it is important to produce good questions, as poorly perceived ones will cause problems at all subsequent stages of the research. Each interview was unique in that I responded to the participant's narrative, so questions may have been asked in a different order or a different way to make the conversation flow naturally and therefore be as comfortable for each participant as possible. In this way each interview followed a pattern with the retelling of events over time as recollected by the teacher, while remaining unique and receptive to how each participant wanted to tell their story and allow their own emphasis on different events. To produce in-depth responses, the questions were open-ended, and the interview protocol was loosely structured. The main objective was to give participants an opportunity to reflect and develop their thinking as they talked about their personal and professional experiences and allowing their voice to be heard.

During this interval between interviews, I enabled the teachers to access the content of the first interview by listening to the recording. I found that none of them listened to the recording, and when questioned they said it was due to time constraints. I offered the transcripts of the interviews to the participants but quickly realized they did not feel the need to read them. Therefore, at the beginning of the second interview I reminded each teacher of what we had talked about during the first interview and asked them how they felt about the process. As well as picking up any themes that emerged from the first interview, I used the second interview to clarify any meanings that seemed ambiguous from the first interview.

The pace of the narrative sessions for each individual was guided by the reflection of processes each teacher had experienced as their personal and professional identities were renegotiated in the light of important factors and events. The process was similar for all participants as I sought to understand their life histories in the way they

wanted to present them. Nevertheless, as expected, each individual's experiences varied with different cultural origins and response to changing cultures and pedagogies; each interview had its' own unique thread while eliciting common themes.

At the end of each interview I thanked the participant and was pleased to get the feedback that they had found the interviews and the chance to reflect on their journeys and have their voice heard, a positive experience.

3.5 Data analysis

'Data analysis is the central step in qualitative research. Whatever the data is, it is their analysis that, in a decisive way, forms the outcomes of the research.' (Flick, 2013, p. 3). Through carrying out the analysis I discovered and described the issues in the research, aiming to arrive at generalisable statements by comparing the various texts and making implicit and explicit statements about the structures of the meaning, being aware of the subjective and social context of these meanings. To safeguard the accurateness of meaning when analysing the data, I took a phenomenological approach to the analysis. This approach seeks to describe the fundamental nature of a phenomenon by exploring it from the perception of those who have experienced it. Moser and Korstjens (2018) explain this approach allows researchers to get a truer meaning of the narratives and allows for the essence of the lived experience to be yielded through the narrative enquiry. My approach also incorporated a thematic narrative approach. Braun and Clarke (2006) consider that thematic data analysis offers an accessible and theoretical flexible approach, being a foundation method that allows for a deliberate and flexible method of data analysis and see it as a method in its' own right rather than the tool to access other methods that some researchers see it as. The thematic analysis approach is used widely but there is not always consensus about what it means. I used the definition of Braun and Clarke (2006) who see it thus: 'Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail'. (Braun & Clarke, 2006, p. 79).

For the first round of coding I took what Saldana (2016) called 'In Vivo' as the process for selecting codes and analysing the data. Saldana (2016) advises that more than one coding process can be applied to the research and as each research is unique there can be no one 'best' way to code qualitative data. The nature of the research questions will influence any decisions made about coding processes and the process should synchronize with the ontological and epistemological framework of the research. My codes were informed by my reading in that in the first round of coding I used codes that related to attributes related to identity such as culture, family background, language and early schooling. However, as I coded the transcripts I took a very open approach to the coding and this informed further reading on gender and the experiences of migrant teachers which in turn informed my analysis. Saldana (2016) describes the In Vivo coding process as one that is an elemental coding method and is a foundation method for grounded theory. After considering other methods such as Process coding, using -ing words for analysis, Values coding, which reflects a participant's values, attitudes and beliefs, and Concept coding, looking for ideas in the data, I chose to use In Vivo, also labelled as inductive coding or literal coding, as it allowed me to look for short phrases that represented meaning. I felt that this method allowed me to use the language and the terms that the participants used; hearing their voice was important to keeping my analysis focused on understanding the data from their perspective and one that would allow the cultural element of the data to be recognised. In order to ensure validity of this research it is necessary to be clear on the criteria on which the research can be evaluated or the data compared or synthesized, the assumptions of which the data was analysed must be made transparent (Braun & Clarke, 2006). By using In Vivo coding process I was able to identify themes that came through from the data. Many pieces of text were coding under more than one theme, as I allowed the first round of coding to be inductive. Though this view of looking for themes has been criticised by Braun and Clarke (2006) viewing it as a passive view of the analysis process and does not acknowledge the active role of the researcher in the analysis, I felt that this process enabled me to focus on the voice of the participants.

Using this thematic analysis approach, the data were divided into units of coding as I looked for changes in topic (Schreier, 2012), noting that topic changes showed the end

of one unit and the beginning of another. I was aware that a problem can be that no one can know what the themes are until they emerge, so as a researcher I examined the data thoroughly, becoming immersed in the meaning to find recurrent patterns. This is a form of qualitative content analysis, which entailed a careful, considered, systematic and detailed way of examining and interpreting the data, as I looked for patterns, meanings and themes with which to address the research question. How researchers interpret the data depends, partly, on their theoretical framework (Berg & Howard, 2012). In order to make good valid conclusions when using a qualitative data analysis, it is important that researchers do not interpret their data in the light of already made hypothesis, making the data fit their hypothesis, nor ignore or reject previous theoretical knowledge (Kelle, 2013). I ensured that the approach I took considered all these factors.

Kelle (2013) sees that the challenges for a qualitative researcher are double sided: while it is acknowledged that any empirical research must refer to any existing theoretical insight and previous knowledge, it must also be open to exploring previously unknown phenomena, which may cause difficulties if the theoretical standpoint of the researcher is not taken into consideration, what Kelle calls 'naïve Inductivism'. Kelle states that the current and widely accepted standpoint is that the world is always viewed through a lens of an existing conceptual framework of the researcher. He advocates 'a methodology of discovery' in which the social actions and interpretations and viewpoints of the actors must be taken into account in order to understand these interpretations. Kelle recommends that qualitative researchers 'embark on a journey in which they hope to discover previously unknown attitudes, norms, beliefs, social rules and practices.' (Kelle, 2013, p. 555). Being aware of this viewpoint, I endeavoured to remain opened minded, unbiased and objective, listening to the participants' narratives and checking for meaning and interpretation after the analysis. Creswell and Miller (2000) recommend checking for meaning with the participants as an important consideration to confirm a true interpretation of the data and ensure the validity of the study while Korstjens and Moser (2018) recommend checking the interpretation is accurate from the participant's viewpoint in order to promote the neutrality of the researcher.

Berg and Howard (2012) describe interpretative analysis as one that treats social actions and human activity as text; interviews can be transcribed as the researcher tries to capture the essence of the account, rather than framing or condensing the data by various sorting or coding operations, believing that this would fail to capture the essence and meaning of the interactions. In interpretative analysis, data is organised according to certain content analysis and then the literal meaning of the text is analysed, taking into consideration the way the words were presented. In this way I sought to form ideas about the information, identify any patterns that emerged and searched the data to understand the meanings that were inherent within the text. I related the analysis to the literature and the research aims and questions. As noted, I also expanded my literature review to include the themes of women and migrant teachers in the pursuit to understand and contextualize the findings. By analysing rich data in this way, I aimed to understand the material from the participant's point of view. Rather than being a reductionist positivist approach, Berg and Howard (2012) see this method of analysis as a gateway to better understanding the perspective of the author of the words. Berg and Howard (2012) discussed the merits of manifest versus latent analysis, seeing the difference being that the former attempts to only analyse those elements that are physically there while the latter is more interpretivist reading of the symbolism that underlies the physical data, seeking to gain a greater understanding of the motivations and beliefs embedded in the text by the author. I sought to take a more latent approach, being open to meaning and patterns as they emerged.

Narrative analysis aims to capture the need to be open and responsive to the data while keeping in the background previous knowledge and theories. It is seen as a form of more open analysis where coding is not applied in such a systematic way, where the researcher begins with a set of principles and searches for the meaning in the text, using specific themes and principles while maintaining a qualitative textual approach (Berg & Howard, 2012). With this in mind, I explored the life histories from the first interview and immersed myself in the data to identify themes before the second interview. In each second interview I verified my interpretation of the data by asking the participants to expand on the sections of their accounts that on reflection seemed

more important or consequential to the development of their professional identity. Rather than me identifying critical events at this point I was guided by the participants' responses and recall of significant factors, being aware of the need to hear the individual's voice and not to impose my values and beliefs on the recounting. When using a constructivist narrative approach to analyse the data, the researcher's own position and the power relations between the researcher, the participants, the data and its interpretation, must be recognised (Esin, Fathiand, & Squire 2012). Esin et al. (2012) go on to state, it is advisable that the researcher's personal and theoretical positionality with reference to cultural, social and personal positioning are considered. In this way, researchers can ensure that the approach to analysing the data is more likely to be an accurate and critical analysis of the story. I did several readings of the data in order to immerse myself in the meaning and look for patterns after the first interviews and then again after all the data was gathered, looking at the critical events that had been highlighted by the participants and any other themes that emerged, being conscious not to impose my own positionality.

The first round of coding generated over ninety codes and sub codes, with coding nodes such as 'family cultural background', 'career expectations and choices', 'views on teaching as a career', 'training and qualifications', 'reasons for coming to Dubai', 'experiences of getting a teaching position in Dubai', 'tensions encountered at this time', 'the role of colleagues and leadership', 'support and challenges' and 'differences in pedagogy'. The second round of coding sought to develop these large number of codes and sub codes generated by the first round of coding into themes. This was a chaotic time of coding and making decisions, as I sought to allow the themes to emerge from the text in a meaningful way. To support this round of coding I asked myself 'so what?', seeking to determine what the data was really telling me and its' importance to the individual teacher's life history. This must be acknowledged as 'a messy period', as I took time away from the data to reflect on the relationships between the themes and how they contributed to the overall story of each teacher. By using mind maps to map and remap these relationships and returning to and expanding my reading with my literature review I was able to recode the data into meaningful themes, adding a few more codes such as recognition, while

amalgamating others. Miles, Huberman and Saldana (2020) see this as a necessary process, as the researcher cycles back to strategically move forward, to look for direction in the study. The second round of coding was shared with two colleagues, seeking to obtain interceding reliability to ensure the validity of my research at this stage.

Throughout the coding process, the data were analysed as I became immersed in it. I had already acknowledged that generalization is more problematic in qualitative research and that the value of this research was inherent within its' uniqueness. However, through my final analysis I returned to the literature that informed this research and read more widely to seek to further understand the themes that developed from this research. The need to generalise as much as possible led me to align my findings with those of previous developed theories, using them as a template with which to compare the empirical results of this study while remaining being open to new conclusions. In this way I sought to situate this research in the field of knowledge about women teachers, migrant teachers and teaching in Dubai, to enable me to extend the results and conclusions to other situations using an analytic strategy of theory inference.

One of the main aims of qualitative data analysis is to describe a phenomenon in detail, being subjective in nature, through focusing on the group and special features and links between them. I compared what was different or the same within the group and between individuals. Considering this, a further aim was to identify the conditions on which such differences or similarities were based as I looked for explanations for these occurrences. This led me to be able to develop a theory for the phenomenon. By focusing on the subjective experiences of the participants, as they described and reflected on the social and cultural situation of their changing identity formation, I sought implicit or unconscious aspects of the phenomenon. Flick (2013) sees this as a good way of approaching the analysis, using clear aims to guide it and develop new knowledge.

3.6 Ethical considerations

All research of a high quality is guided by ethical practice; it is imperative to consider all stakeholders in the research when examining and meeting ethical demands (Kumar, 2011). It is important to anticipate any ethical issues before starting the research (Arthur et al., 2012) as ethical considerations need to permeate all stages of the research process, from the initial design and consideration of the research question through to the publication and dissemination of the findings and conclusions. One of the first considerations of any research, to ensure that it meets the requirements of all ethical issues, is to ensure that all participants are fully informed of the aims of the research and their ability to withdraw consent at any time. As researchers we also have to be aware at all times of issues of confidentiality and anonymity and ensure that participation is voluntary at all times (van den Hoonard & van den Hoonard, 2013). Van Den Hoonaard and Van den Hoonard (2013) advise that the researcher gives a lot of thought to how the aims of the research are shared and to be aware that consent is an ongoing process. I shared my aims and the theoretical framework in which I operated initially through written methods and then through face to face discussions, which allowed me to respond to any questions. By listening carefully with an open mind, I aimed to ensure that all the participants felt comfortable with sharing their experiences and thoughts and that these ethical dilemmas were addressed.

3.6.1 Informed consent

Informed consent is a necessity to ensure that participants' right to freedom and self-determination is upheld (Cohen et al., 2011). Consent protects and respects the rights of individuals, giving them the ability to make informed judgments about what taking part in the research means to them, enabling them to decide whether to take part. When asking for informed consent it is important that researchers consider the four elements noted by Diener and Crandall (quoted in Cohen at al. 2013) of competence, voluntarism, full information and comprehension. In order to fulfil these needs, I explained to each teacher individually the context of the study, the aim and the theoretical framework as well as the practical considerations of the data gathering and how the data would be treated. I emphasised the confidentiality of the research

process and explicitly explained the storage and use of the data. By emailing the information sheet, using the accompanying email to add more context, talking to each teacher on the phone to verbally explain the research and at the beginning of the first interview by checking their consent and asking if they had any questions that were then answered before the signing of the consent, including the right to withdraw at any time, I felt confident that all four elements were addressed and that informed consent was obtained from each teacher before the interviews started.

3.6.2 Confidentiality, anonymity and privacy

It is imperative that all research is interrogated in the way it protects the participants' interests (Clough & Nutbrown, 2012). Van Den Hoonaard and Van den Hoonard (2013) state that confidentiality appears to override virtually every other consideration in the research process. The assurance that the data collected from each teacher will remain confidential, anonymous and private between them and me, was essential to ensure the validity of the research process. Confidentiality protects the participants right to privacy (Cohen et al., 2011) and was very important if teachers were to feel that they could talk with ease and trust as they spoke about colleagues and situations that may have been uncomfortable if they were to be shared with a wider audience. If the teachers could not trust me and know that whatever we spoke about would remain confidential and anonymous, the stories that were told would have probably been what they thought I wanted to hear or a lesser version of their reality. It was imperative to the validity and usefulness of the research to be able to hear their whole story, not an edited version that had the potential to upset anyone if it was made public in a way that accredited it to one of the participants.

The confidentiality of the research process was assured by the anonymous recording of the data, with individuals being assigned a pseudonym and the data being stored securely, only accessible by myself on a private password protected computer. Hard copies were stored in a locked filing cabinet. In publication of the thesis, these teachers remained unidentifiable to all but themselves, as I am sure they will recognise their own words.

3.6.3 Ethical dilemmas

Being ethical though goes much further than considering the issues of confidentiality, informed consent and anonymity. Researchers who situate themselves in a post-structural school of thought believe the purpose for research is ethically tied up with the need to address issues of human rights and social justice. I followed the ethical approach as far as possible of the indigenous research ethics linked to social justice, ensuring that I valued and respected the contribution of the participants and saw them as experts in their own life histories. I intended that this research would do good in that it will allow Asian women migrant early years teachers' voices to be heard. It is hoped that the implications will be more focused support for CPD for teachers in similar circumstances through a clearer understanding of their needs and a shared understanding of quality practice. I considered the consequences for the participants taking part, and the impact of how the data was to be used, how the research conclusions and findings were to be disseminated and shared to ensure that no harm was done. These were important ethical considerations at all times (Arthur et al., 2012; Kumar, 2011) and therefore I managed the research in a respectful way and ensured that the data was gathered and analysed in a way that was a true representation.

Researchers working in a qualitative field consciously situate themselves in a value laden context in which human relationships are of great importance. Mertens (2013) cautions the qualitative researcher that their position within the research leads to ethical dilemmas that go far beyond the legal requirements as they have a responsibility to the participants to uphold the highest professional standards. She advises that the procedures surrounding qualitative research have to attend to the rigour and ethical nature that precede the research, as well as the decisions about how the data and findings will be used, if the quality of the research is going to be upheld. Denzin (2012) concurs with this view stating that:

> 'Qualitative research scholars have an obligation to change the world, to engage in ethical work that makes a positive difference. We are challenged to confront the facts of injustice, to make the injustices of history visible and hence open to change and transformation.' (Denzin, 2012, p. 86).

Clandinin (2013) reminds researchers that by choosing a narrative methodology they are entering into the research, both in the middle of their own lives as researchers but also in the middle of the lives of the participants. He reminds the researcher to be aware of the social, familial, linguistic and institutional contexts in which they engage with the participants. This engagement runs through the process, and that due to the uncertainly of lives, causes researchers to be aware of the 'never-finished story'. Fawcett and Hearn (2004) question if it is possible to research others who are different in any way to the researcher, querying if the researcher can truly listen to or know the participants and represent their views honestly rather than as a viewpoint that is a reflection of the researcher's own. Keeping this in mind, I was conscious of listening to know deeply rather than listening in a superficial manner, attempting to try to represent the teachers' voices accurately and authentically. In order to enable this research to be ethically considered at all stages, I felt it was important to ensure that I was aware of the role that my culture played in the process (Van Den Hoonaard & Van den Hoonard, 2013). While I have lived and worked in the UAE for nearly twenty five years and spent much time in my professional role in a variety of schools and worked with many migrant teachers, my cultural background is from a western perspective and this impacts on both my personal and professional lives. I needed to be aware of this and how participants viewed me as we originate from different ethnic and cultural backgrounds. I needed to consider the cultural interpretation of my research and how I ensured as much as possible that it was objective and value free (Kumar, 2011). Coffey (1999) believes that ethnographers need to be aware of the way that the researchers construct, reproduce and implicate themselves, their relationship and personal identity within the research they conduct. I remained aware of this and took steps to clarify and confirm meanings with the participants both when transcribing and analysing the data.

Fawcett and Hearn (2004) question the relationship between the researcher and the researched, advising that it exists within multiple social relationships and that we need to be aware of the form that these relationships may take. Concerned with the ethics of qualitative research, Van Den Hoonaard and Van den Hoonard (2013) remind the researcher to think about power and possible inequality if we are to think

ethically, as power in human relationships seems inevitable. Furthermore, Fawcett and Hearn (2004) caution that the researcher considers the position of the dominant group member, either the researcher or the researched needs to be acknowledged as more dominant, within the context of the ethnic, cultural or linguistic groups that are inhabited by those in the research, making the research practice a complex one. Within this context an example of the difference of the ethic and work background of myself and one of the teachers shows positionality and inequality of the researcher and the researched. I am from a white western background being a native English speaker. My work role is that of educational advisor and early years expert and it is in this context that I am known to the teachers. The teacher is from a nonwestern background, speaks English as an additional language and is classroom based in an Indian curriculum school that follows a western approach to early years education. Understanding that there will be a relationship between me as the researcher and the participants within a certain context, I considered the power implicated in my position as researcher and early years expert within Dubai. Before, during and after my interviews, at all stages of the research I always endeavoured to be aware of the considerations and act in an open minded and professional way, being courteous and respectful, understanding that the participants were the experts in their own stories, in line with my ethical approach.

Fawcett and Hearn (2004) state that it is imperative if we are to research others to clarify the relationship of the accounts and the texts produced as part of the research and acknowledge the positionality of those involved. From the outset of the research project, ontological and epistemological positions must be explicit and shared, incorporating them into the research design. The process issues and findings must be critically reflected on, with the understanding that the findings and conclusions can be viewed from different perspectives which may have an impact on their applicability. 'The worth of the findings and their applicability and impact cannot be taken as given but are open to discussion, interpretation and critical interrogation.' (Fawcett & Hearn, 2004, p. 216). In an attempt to remain as objective as possible, or at least reflect this subjectivity inherent in the research at all levels of its design and execution, I followed Fawcett and Hearn (2004) who advise that attention must be paid to the historical context. Not only does the researcher need to be aware of the

troubled reflexive nature of the participants' narratives, the narrator and the central figure in the narration being the same (Bruner, 2004), they also need to remain aware of the self-reflexivity of the researcher as author, being aware of the need to continually interrogate the social bases of knowledge (Fawcett & Hearn, 2004). Furthermore, in consideration of the multiplicity of voices represented in this research, I was aware of the advice from Clandinin (2013) as he cautions the researchers to be aware of the importance of representing multiple voices both in the interim and final texts of the research; while being attentive to both participants and possible audiences, the participants must remain the most influential voice and therefore it is to them we have the greatest responsibility to present their voice accurately. I endeavoured to ensure I was conscious of this at all stages of the research.

3.7 Reliability, validity and quality

To ensure validity as much as possible within qualitative research Norris (1997) sees the need for the researcher to consider carefully the bias and errors that may occur in their research to counter validity concerns. Every researcher comes to their research with bias, taking some things for granted. However Norris cautions that the researcher needs to maintain a healthy level of scepticism, a sense of detachment if they are to be able to look at their self and understand how they influence the quality of the data, urging researchers to be self-critical in a constructive way if they wish to reflect and balance the inevitable bias in the research. Norris (1997) sees that while there cannot be a guaranteed systematic way of eliminating researcher bias, ensuring the data is reviewed by others will go a long way to helping self-reflection and that the research is more trustworthy, objective and accurate. I think I am very aware of the possible biases that I bring to the study. By careful consideration gained throughout my many years' experience of working in the educational community in Dubai, when I have had the pleasure of working with many teachers from many different backgrounds, I have come to understand and appreciate their different perspectives, beliefs and values on education, admittedly from my own values system. My values are based on a view of childhood where children are treated as individuals who learn best through active hands-on learning, in which they have a degree of autonomy.

Validity within qualitative research cannot be assumed (Whittemore, Chase, & Mandle, 2001) with authors attempting to establish a set of procedures for ensuring validity (Onwuegbuzie & Leech, 2007) not always being successful. Norris (1997) sees that most conventional constructs of validity for narrative forms of inquiry are inappropriate and Creswell and Miller (2000) note that considering validity in qualitative research is challenging on many levels due to the complexities of defining exactly what constitutes validity in this form of research, with researchers taking many differ perspectives. Arthur et al. (2012) discuss this complexity and the problematic nature of defining the concept of validity. Cohen et al. (2011) agree that this complexity and multiple kinds of validity can perhaps be summed up as a matter of degree rather than an absolute state so the best we can aim for is to minimise invalidity by staying true to our research aims, and trying to ensure that we have measured what we intend to measure. Cohen et al. (2011) identify three central issues that underpin the quality of data generated by the life history methodology: representativeness, validity, and reliability. They define reliability as the same as dependability in terms of being consistent and replicable over time. This replicability comes from researchers stating explicitly the relationship between the participants and the wider population, noting the reliability in life history research hinges on the identification of possible bias and how this is overcome or reduced. One way to do this is to interview other informants in a wider sample. By acknowledging bias, we cannot ensure validity and absolute reliability however we can be as open as possible about the variations in procedures that may occur due to the individual and unique nature of the research. In this study I have considered the possible bias of interviewing a small cohort and any possible bias that I might have based on my own experiences of teachers originating from different countries and that through interviewing migrant teachers from different countries, I was able to represent the migrant teacher community, in a small but representative way.

The answer of Creswell and Miller (2000) to the question of ensuring validity was to define it in terms of how accurately the account represented the participants' realities of the social phenomena and how much the account was credited to them. In order to achieve this Creswell and Miller (2000) propose that the beliefs of the researcher and the participants are considered with participants reading and confirming the accuracy

of the account. Korstjens and Moser (2018) agree that this is a valid method to support the credibility of the research, seeing it as way of strengthening the data as participants see it through different eyes to the researcher. However, Thomas (2017) questions the usefulness of participants checking, arguing that there is little evidence of it improving research findings. He believes the practice is not consistently applied or used, with a taken for granted assumption that is not supported by an examination of qualitative research papers where data was provided by interviews. Nevertheless, he acknowledges some merit in the method when it was used to check approval for use of material that 'belonged' to a certain person or group when reporting. Smith and McGannon (2018) agree that the practice of member checking is problematic and does not aid verification. However, they argue this is because it cannot be subjective as it involves the paradigms of participants; there is no possibility of providing theory-free knowledge. They see a possible solution to this to reframe member checking and call it member reflection, allowing the researcher and the participant to reflect together to explore any contradictions and differences in the data. Although I was not able to do member checking at the conclusion of my coding and analysis, deeming that this would be too onerous and problematic for participants, I did have the chance to check any ambiguity on meanings from the first interview during the second interview. While I recognize the limits of this, I believe that the final analysis and the themes that have emerged will be recognizable to the participants.

3.8 Limitations of the study

Within any research there are limitations. From deciding on the area to research, the ontological and epistemological framework and the subsequent direction that the research took with the decisions about methodology and methods of data collection, assumptions on the part of the researcher could be embedded with each stage. Reflexivity on the part of the researcher is important if trustworthiness is to be established. Korstjens and Moser (2018) guide the novice researcher to establish a researcher's diary to record explicit and implicit assumptions and preconceptions and reflect on how these affected the decisions made at all stages of the research. By keeping a researcher's diary, I was able to record my questions and assumptions

about the data and return to these when I analysed the data from each participant, adding to the fields notes to inform the reflective element of my research.

One of the main possible preconceptions I was concerned about was having a misunderstanding of others' cultures. Cross cultural communication strategy may be challenging; being aware of the cross cultural differences between me and the participants, as well as our roles and status within the educational community, with me as researcher and them as teachers, may have led to them giving me the version of their lives that they think I wanted to hear. They may have given me a version of their professional journey that they believed was culturally acceptable within the education environment they worked, both in the school and the wider educational field. Flick (2013) cautions the researcher to be aware of the version of themselves that people represent in an interview, and that this may not correspond to the version they would give to a different researcher with a different research question. Furthermore, he cautions that researchers who interpret the interview and represent it as part of their findings cannot help but produce a version of the data that is influenced by their own background and integrations. While I conclude that my background had an influence on my perceptions of the findings, I tried to ensure that all participants felt safe and trusted that their voice would be heard. In the context of confidentiality and anonymity, I attempted to encourage them to speak freely. McAlpine (2016) reminds us that in any narrative retelling, there is much left out as the narrative telling is told in a particular context to a particular listener or reader and such needs to be understood within these caveats. With the caveats of whom we are, I think the teachers did speak freely as they felt they could trust me both to understand their stories and to keep the data anonymous and confidential.

3.9 Conclusion

This chapter aims to illustrate the framework that the research is situated in and therefore show the rationale for the method and methodology undertaken. The paradigm of constructivism informed all areas of the research design. Qualitative research sees the world as subjective with multiple truths. This chapter explains how the research takes a narrative approach which allows the truth to be interpreted

through the participants viewpoints. Using this interpretivism position it is impossible to get precise and thorough knowledge that is fixed and objective (Arthur et al., 2012). This research seeks to know about the world through individual standpoint of the participants as they interact with the environment and construct situations. Interpretivism is concerned with gathering rich data rather than being concerned with making generalizations about the world (Mukerji & Albon, 2012). In this way it seeks to retain the integrity of the phenomena being investigated.

The rationale for choosing the participants, how the data was collected and analysed was considered and the reliability, validity and quality of the data was considered. The ethical issues and limitations that need to be considered within all qualitative research were explored, in relation to any issues raised in the context of this study. Consideration was given to how the research design, using a qualitative methodology and the method of semi structured interviews, allowed rich data to be collected that truly represented the voice of the migrant teachers, and how this allowed their personal and professional identity journeys to be told. This chapter followed the journey of the research aiming to give the reader a complete picture of underlying values and beliefs which informed the whole of this journey, allowing an understanding of how the research aims were achieved.

The next chapter will present the findings from the research. By using verbatim extracts of the interviews organised in themes, the findings are offered in a manner that allows the voices of the participants to be heard and their narratives appreciated. By organizing the data into themes it is intended that a good representation of the patterns and similarities of the women's' narratives can be understood.

4. Findings

4. Introduction

The purpose of this chapter is to present the findings, organising the data into themes which are a good representation of the Asian women migrant teachers' personal and professional journeys as they negotiated the route to be acknowledged as successful teachers in Dubai. Four teacher came from India, four from Pakistan, one from Sri Lanka and one from the Philippines. Within this obvious difference, themes emerged from the twenty semi-structured interviews that took place. The following table introduces the ten participants of this study. All names are pseudonyms.

Teacher's name and qualifications	Age	Country of origin/first language	Pedagogy taught in home country/Dubai	Years teaching in home country/Dubai
Amna B.Sc. Dipl. in Dyslexia Montessori Dip.	46	Pakistan/Urdu	Pakistan and British mix/ EYFS	7 years/11 years
Beenish BA. Cache L3 Dip. *	30	Pakistan/Urdu	Pakistan Federal Board/ EYFS	1 year/5 years
Christa Cache L5 Dipl.*	45	India/Urdu	Indian ICSE Board/EYFS	3 years/5 years
Dina M.Sc. & B. Ed	44	India/Urdu and English	Indian CBSE/ Indian CBS & EYFS (merged)	8 years/10 years
Fatima Montessori, Cache L3 Dipl.*	32	Pakistan/Urdu	Cambridge/ EYFS	8 year/3 years
Gloria Montessori	43	Sri Lanka	Montessori/ Indian & EYFS	5 years /12 years Dubai
Hina B.Sc., Montessori Cache L3 Dipl. *	53	Pakistan/Urdu	British/ EYFS	2 years/11 years
Jenny B.Eds.	39	Philippines/Tagalog	Philippines Basic Education / EYFS	4 years/13 years
Maya Montessori	46	India/ Kerala	Montessori/ EYFS	8 years/3 years
Nancy Child Psychology	38	India/Hindu	ICSE/ Mixed UK and ICSE then ICSE/EYFS	5 years/ 3 years then 2 years /4 years

Table 1 – Background of teachers

The data was organised into four key themes to illustrate their journeys and allow the stages and challenges of the renegotiation to be highlighted. The first of these themes documents the factors which impacted on personal identity encompassed family background, including wealth and their own schooling, culture and the perceived role of women in society. The second theme describes the factors that influenced their choice of teaching as a career and the early experiences of teaching in their home country including an examination of the pedagogy they taught. The third theme records their migration to Dubai, the reasons for migrating, their experiences of finding a job and their teaching experiences in Dubai. This theme charts the tensions and challenges they faced and the support they received as they renegotiated their personal and professional identities. The final theme records the realignment of their professional identity, recording the recognition they received, the professional identity they now inhabit and how they feel now about their level of professionalism.

Each journey was unique reflecting the individual teachers' backgrounds, family structures, cultural and pedagogical context and therefore their values and beliefs. However, it was evident that each journey shared characteristics with others on the same path. To illustrate these themes, examples in the form of verbatim quotations from the interviews are used. The inclusion of the teacher's own words enables their experiences to be appreciated and understood allowing the depth of feelings and emphasis of rich meaning to permeate this account. In this way the voices of the migrant teachers can be truly heard throughout this research via the conduit of the researcher's recount, being quoted ad verbatim.

The overarching conclusion from these twenty interviews was one of resilience and change, as the women migrant teachers had to renegotiate their professional identities in order to become successful teachers in Dubai. Their professional identities were embedded in their personal identities which was firmly situated in their cultural heritage. This heritage lead to an indigenous world view of what it meant to be a teacher and resulted in challenges and tensions when they migrated to teach in Dubai. While these are individual's stories, they are populated with many other characters, family members, colleagues, leadership, parents and children who

were an essential element to each story. By listening carefully to each narrative, the similarities in their unique stories became apparent.

4.1 Factors that influenced personal identity formation

The factors that influenced personal identity can be seen clearly in the family and cultural background of each migrant teacher. As the teachers came from four different countries and experienced different levels of family resources, educational backgrounds, religions, cultures and spoke different first languages, the first questions in the first round of semi structured interviews sought to establish their origins. All the migrant teachers are women from nonwestern backgrounds and it quickly became apparent that even when teachers came from the same country, their experiences of the country could be vastly different with different cultures, religions and languages spoken within each country. For example, the Philippines may have two official languages but has eight recognised dialects and up to 170 languages spoken across the three main islands and the thousands of smaller ones. These variances obviously made generalising about any teacher's background from any country impossible due to the high number of variables, nevertheless the answers about their family background revealed comparable factors that contributed to their personal identities. Culturally there were many similarities in these four non-western countries, as can be seen in the career choices that women had, for example.

From the interviews, it became clear that the family was a major influence on the formation of personal identity. The teachers sought to explain what it was like growing up in a culture that was very different to Dubai. Jenny explained what it was like growing up in Karachi:

> 'Karachi and you know..., so it's a big city, but you know that I'm a, my religion is, I'm Christian. So, you know, even I'm Christian, but still you know my family's, like when their backgrounds are still like backward, kind of backward so…..traditional'. Jenny

While each family differed, in each country the view of the role of women and family life was similar. The following description of her family life explains further the influences on early personal identity, as Christa explained:

> *'But then my, my personal way of being brought up was very strict, like you know at home I was, there was a lot of discipline and as we were three sisters and then in school where I studied again there was a lot of discipline and it was a typical in, Indian girls school. It was not a mixed ….. It was a very conservative school and a girl school that I studied in and then in my house I already had sisters around me.' Christa*

Fatima reflected on her traditional background, with her destiny seemingly set due to poverty and the position of women in society.

> *'I'm the oldest. We are three in the family. So my father said, you can, I cannot send you to school. So that's, that's the thing so it's very hard for me to accept that this is my, my fate, this is my destiny. You just have to get married at a young age, then raise your family, you're uneducated too. You, definitely your children will be the same.' Fatima*

Patterns emerged of each teacher being supported within the cultural expectations of their family which, although still traditional, could be perceived as more liberal than seen within wider society. When asked about this, Amna felt the support she received from her family was unusual compared to other women in her culture, clarifying what she saw was the difference between emotional and physical support.

> *'It in as far as the culture is concerned, it is unusual to get that kind of support which I got from my family or from my husband because traditionally, still though we have advanced but we are becoming more driven, and we are becoming more open. But still, women empowerment in in the culture where I come from, is still… It's unusual in my, in my culture because no matter women are educated, but they don't get enough support from the family. Enough, emotional support. Besides, physical, we can get easily domestic help in our culture it's very cheap, but more what means to me is emotional support and guidance…' Amna.*

In subsequent interviews this finding of a traditional cultural view of women in society was repeated as a factor in the formation of their personal identity. In each country the teachers seemed to accept that as women they were subject to the patriarchal

cultural norms of their countries, all of which gave the power in the family firstly to fathers and then to husbands and women were viewed as homemakers with a responsibility to the family. This cultural view was considered the norm. Higher education was not a priority for women who were usually expected to get married at a young age. Gloria revealed what she saw as a commonly held view in her culture at that time.

> *'The others were really strict, like they got married way before us just after school. Only a few, because that time there were people who were learning from others and they thought that, even though you are not planning to do a job, it is better to get the child educated, just to face the world.' Gloria*

It was not just fathers and husbands who had a say in whether a women was able to work once she was married. In Maya's response to being asked about her family life, she revealed that her in-laws' expectations were influential in this decision too.

> *'We got married after three years, because I was not allowed to work after that…. This is a very traditional and very traditional family, so you don't want the daughter in law going and working…..They preferred the daughter-in-law of taking care of the home.' Maya*

Some families were less traditional though and were happy that their daughter worked outside the home and were instrumental in their ability to continue working once they got married. Gloria describes how her father's support allowed her to continue work after her marriage.

> *'No, my dad, when my husband proposed marriage, so when he was proposing he specifically said she's already working, she will not stop….so he knew like, he knew I was career oriented.' Gloria*

It seemed that the expectation of whether or not women worked outside the home was linked to the level of wealth, though this can be contradictory in nature; in more wealthy families, while there was no need for women to work outside the home, they seemed to be more accepting of the need to educate girls and allow women a degree of freedom. Hina's comments on her family summed up this feeling.

> *'Well financially we are like this, stable, well to do, it's ok, there is no need for earning. So everyone was thinking there is no need for earning, and I got married very early.' Hina*

Coming from a wealthy and well connected family, Christa felt she was lucky to be allowed to work in a school owned by her uncle, the Minister of Education, when she had time between her examinations and was waiting for her results.

> *'I'm like I was probably one of the first girls from the family to work. Because the rest of the family and especially my parents or my immediate relators, none of them used to work.' Christa*

The level of wealth also was a factor in Fatima's upbringing, however, for her, the lack of wealth in her family and country impacted on her education and resulted in her needing to work for different reasons.

> *'You know, education in the Philippines is a privilege. When you go to school it's your privilege... I'm, I'm from a very poor family so for me to study, I need to work. So after high school. My father said, I cannot send you to college, so better you work, because I don't, I don't, I cannot provide for you. So, it devastated me a lot, because then I can see what will be my future. So for example, I can see my family they are uneducated, so I don't want to be like them.' Fatima*

The findings showed a clear pattern of the cultural influence of the role of women on the formation of their personal identity and expectations on the pathways that were available to them as women.

4.2 Factors which influence professional identity

It could have been assumed that each of the teachers would have had a similar reason for getting into teaching, simply it was a career that they aspired to or thought they would enjoy. However, the findings show most of the teachers did not seek to be teachers as a first career choice, as they initially preferred other careers. Gloria wanted to be an air hostess against her father's wishes.

> *'I wanted to be an air hostess also, so …obviously with a lot of objection from my family because being an air hostess…. My dad was like, certainly no.' Gloria*

This was illustrated in many of the interviews, for example Hina was asked by her father to be a teacher despite her wishes to be a banker.

> *' I always wanted to be a banker. Yeah, seriously, I always want to be a banker, but my father he like, no I am thankful to my father, but he pushed me like to this profession, he, he asked me to go to teaching profession. In the beginning I was really upset. I was not even happy when I just joined this profession…... Because he was saying in Pakistan is slipping on the mentality of the people are like, for the girls. It's more safer, that this profession is more simple for the girls.' Hina*

These findings show that most of the migrant teachers became teachers after being unable to take up their chosen profession due to the limits on their choices, either from family members or for cultural or financial reasons. Teaching was seen as a career that was culturally acceptable for women to work in outside of the home, as it was considered a part-time or temporary occupation, allowing women teachers to still be able to meet their family obligations. In subsequent interviews this theme was reinforced, as Gloria explains:

> *'Teaching was seen as something that fitted in with family life, it was considered as either a job you did until you were married or one that you could return to after having children as long as you were able to fill your family obligations and spend enough time with you family to look after them well……. my notion of teaching was that half day's work…. And it would have been really flexible for me.' Gloria.*

Often teaching became something that the teachers started to do by accident or when an opportunity arose. Some were known to the school as a mother and were asked to join the teaching staff when a vacancy arose, without the need for any formal training or experience. Hina explains how she got into teaching:

> *'I finished high school and then I got married and I had my eldest child and then I started going to a nursery with my son, then I joined that nursery, first as a volunteer then they needed a teacher as another teacher was dying and they asked me and then I joined them.' Hina*

This experience was replicated in Dina's interview:

> *'Teaching was just by accident. I used to go for my PTA for my son's school. That's when the coordinator met me and she said, Why don't you come for 15 days job? …..Okay, fine.… Okay, this is something nice you're getting money, and you're doing something, you're having more time with your, the children. Plus, I was going with my son, and coming back with him.' Dina*

Amna only considered teaching as a career that interested her when she had her own family.

> *'To be very honest, I wasn't motivated enough to join teaching as my career. It was an escape for me to do something. After getting married at an early age and delivering a boy right at the age of 19. But right after six months, I realised I am destined to be a teacher, children around me, they influenced me, my own son, he influenced me to be a teacher' Amna*

4.2.1 The impact of initial training

When asked about their level of initial training and what it entailed, there was much agreement that although they experienced different levels of training, the pedagogical approaches reflected the traditional cultural views of society on the rights of children and how children learn. Often their early training and teaching experiences reflected their own schooling. Qualifications were not needed to teach and what was considered more important was a good level of English and being 'presentable'.

> *'It was not internationally certified or recognise go course, my school where I was working in my school, they used to call, because they were working in collaboration with a university in U.S. So they used to call trainers from there. But It wasn't certified or attested by then. So the requirement to be a teacher in private school, which are so called elite schools in Pakistan, in Karachi…. So,*

> *Bachelor's with the good, with the presentable personality, and having a good spoken language.' Amna*

Gloria also held the same viewpoint about the importance of speaking English:

> *'Yes and ah, right now yes but at that time there weren't many teachers who were able to understand and communicate in English so maybe that time they would have just focused on teachers who would be able to.' Gloria*

The initial amount of training the teachers received varied from four-year degree training to on the job training or no training. The training seemed more concerned with theory than practice, though some did experience the theory of child development in their courses. Jenny, who had wanted to be a teacher from her childhood days, took a degree course that had a major in child development.

> *'I completed my graduation, as a home science I've done home science, bachelor's in home science, and my specialisation subject was child development.' Jenny*

Some started teaching with degrees in other subject areas and only took specific teacher training later on in their careers.

> *'No I have a degree in Psychology, my Bachelor is in Psychology and I have done it privately because I got married in Grade 13.' Hina*

Christa's experiences were similar, she wanted to train as an accountant before she started teaching in her uncle's school, so all her training was school based though it was more for show that learning.

> *'I did my Bachelor of Commerce and I wanted to pursue my career in accounts, and I wanted to do chartered accountancy….. Because that was the time where we wouldn't have so many workshops or training for the teachers….I don't know whether they wanted me to actually learn anything out of it but they just wanted to make sure that I kind of represent the school in the best possible way.' Christa*

Fatima gained a teaching qualification as a way out of poverty, through funding her own training in the Philippines. She completed a four-year course in education with on the job training and recalled that this training meant watching the class teacher and then reporting back to her peers.

> *'No, first, first two years it's like you have to take some basics…. That after that fourth year we started to have this OJT (On the job training) ……You know, we have this strategy. There's one, like teacher who's teaching a strategy, but those how to handle children, how you manage your resources, the classroom management… and you have to report in front of your friends. How you will know, you never been into teaching yet? …. So it's like they will give you some pamphlets, some books to read. After that. You will report okay, how you do this strategy. You have to tell them.' Fatima*

Gloria experienced on the job training with a short internship in a local nursery, which she attended while waiting for her exam results.

> *'Training in the sense in the nursery, I just went to the nursery for my internship, three months I was there, and I really loved what I was doing. …For the internship I just went three months, the Principal knew my mother because she was. (a friend of my mother's).' Gloria*

Many of the nurseries or schools worked in were influenced by the Montessori pedagogy, with this approach being widespread and easily accessible as Gloria recounted:

> *'Not only Kandy, entire Sri Lanka Montessori is very famous…..Actually there are courses for teachers also easily available, like it's there all over the country.' Gloria*

However, the Montessori influenced training seemed to have little uniformity of training standards, nor any relation to the Montessori training or practice that the teachers later experienced outside of their home country, as Maya's account of her training demonstrates. Her school-based element of practice was spent by observing

the children so no practical experience of working with the children was gained, as the following extract illustrates.

> ''So that's when I took up the course it's a nine-month course…..it's called as an in Montessori Training Centre. It's just like, the American Montessori.' ….Oh no, we do some practical, er we go for observations. And then we're not allowed to work with children, because we not yet trained….and then we can kind of compare how we see the child, at the beginning of the course we have one observation and at the end of the course we have one observation so you're sent to the same school.' Maya

4.2.2 Pedagogical differences

These pedagogical differences became very apparent as the teachers described their early teaching as being a stressful time. They described large class sizes, pupils not being allowed to talk to their peers, of rote learning with the pupils copying what the teacher wrote on the board or writing exactly what the teacher told them to and few resources. Perhaps the starkest illustration of the different teaching environment came from Fatima's description of her on the job training in a public school, where she found the teaching very challenging.

> 'In the public school, I thought to myself, I can't. Because I feel the again, you know the level it's very hard, the hardship of the small children. They come to school without eating breakfast…. I need to provide. it's during break time. In my own I give them money to buy this, okay buy your porridge.' Fatima

Then later when she was qualified and had started her first job in a private school, Fatima found the children's behavior very challenging too:

'Behaviour of the children is another trouble because I never thought that children will behave that much. How we will help? I'm just 29, how you will control the children, you never trained for that…… You know back then if it's available, they will bring chickens, like chicken fights inside the class. It's so hard. They will turn your classroom into a racetrack, they will, there's a remote car and they will race ….' Fatima

Jenny had her first job in a school for children whose parents were in the army. She found the way of teaching very stressful, with a very strict approach taken, even with the young children in her class.

> '*So it was an army school so there was so much strictness was going on, so I didn't like. I worked there for two years but two years ....I would say that you know not good for me. So how, how will I think about the children because the children were like suffering a lot, because it, so much strictness was there, because it was army school. ...If the child doesn't want to do this, you have to force him to do this because you have to finish.' Jenny*

Large class numbers were the norm, which had an impact on teaching styles as the teacher had to stand at the front and instruct the class. When asked how many children were in her class Fatima replied:

> '*Yeah, nowadays teacher it's like sixty. Teacher needs to wear a lapel.....Yes, it's very different there's no differentiation at all.... I saw some of my friends who are also teachers. I've seen them trying out to differentiate the activities but the resources, is very difficult. You have to buy from your own......: We have a book but it's not enough, so two children needs to copy and share. They cannot get the book home.' Fatima*

Christa's comments continue the theme of the impact of large class sizes on the way children were taught.

> '*No, it would be like me as a teacher, I'd be standing in front and then I would write down the question and answers for the children to copy it in their notebooks and then they would read it and they would understand the answer and then sometimes we would be expecting them to more by heart. They answer rather than understand the answer, just very typical Indian method of teaching. The math again was very much, er very different style of you know like you, you had to learn the tables and, you know, so the concepts were not explained, they had to basically memorise everything.' Christa*

4.3. Reasons for coming to Dubai and settling down

Th earlier findings show the family to be strong influence on these teachers' personal identities and it was family reasons that bought all but one of the teachers to Dubai. Some saw it as a way of escaping their home country or adding to their teaching experiences, while most followed their husband's job and then got a teaching job after they had settled their family. They faced uncertainty and difficulties in getting a job as a teacher, most of them finding the different educational and cultural environment challenging. They encountered discrimination because of their ethnic backgrounds and their home language, facing assumptions about teachers from a nonwestern background from both owners and managers as well as from parents. These challenges resulted in the need to change.

> *'When I was in India, it was. I used to dress up more Indian away, but yes when, when I came to Dubai. Now I think more Western and dressing wise yes. Behaviour wise also, like it was completely different speaking in Hindi, and used to like our regional language is Tolo, but otherwise we speak mostly in Hindi. So here, mostly we speak in English. Yeah. Yeah. Overall, everything's changed.' Jenny*

Perhaps a comment from Fatima is most telling about their early experiences in Dubai, believing that people made assumptions about non-English speakers.

> *'It's very hard to prove yourself when you're Asian. When you're not native speaker in everything, you have to like multiply even to 10…. When you cannot express yourself in English properly. You're not good.' Fatima*

Amna described how even with a lot of support from her family, she found the transition difficult emotionally.

> *'When I came, just my transition from Pakistan to Dubai was, was emotionally a difficult one.' Amma*

The pattern of following their husband to Dubai for his job emerged from most narratives. When asked why she had come to Dubai Jenny replied:

'I got married and my husband, you know, he (wanted to come for his work)'
Jenny

Gloria expressed the same reason, as her husband was already living in Dubai.

'After that I got married. So then I came to Dubai.' Gloria.

Amna was more expansive in her answer, explaining why her family left Pakistan as they hoped for a better family life for her son and a better business environment for her husband's business.

'Now my husband, law and order in Pakistan, in my city. My husband runs his business he used to travel a lot. I'm sure, I sure you know about Pakistan, ah when it comes to, when we talk about terrorism, when you talk about corruption….So, terrorism, we're very famous for it, so called because of the demographics and everything. So, law and order because my husband used to travel a lot. And my mother, my mother in law, and I used to live on our own so people around surrounding they come to know, he's not at home, so, street crimes are very popular in, in my city. So my husband didn't, he felt the need, let's move on and, and he got threats as well when it comes to his business. So he decided to move on.' Amna

Many of the teachers had followed their husband's career so for them the focus when they first came to Dubai was to settle their families and support their husbands. They found Dubai very different from home, and this impacted on their confidence to teach. Some of them missed the supportive extended family sets ups they had lived in before. Hina explains her early days in Dubai.

'That time I don't have time. My husband was so busy, and I was not confident teaching here. Like a new environment, very new for me, I did not detach from the family. So all the trauma is also there, happiness is also there, mixed feelings. So my husband was very busy, so I used to drop my children, we lived in Deira, so I used to drive them and then pick them up and bring them back. That was my duty and then slowly, slowly that feeling that I am wasting myself, I have to do something, but I am not confident what to do'. Hina

When the teachers decided to get a job, whether straight away or after a few months in Dubai, they found this more difficult than they had thought, with it often taking many months. The teachers called into schools and nurseries with CVs and replied to job vacancies, usually with little success. Many of the teachers faced discrimination. Christa recalls:

> *'And that was the time when you know like if I'd be calling people they'd be asking what nationality, are you because they'd be only looking for a Western or a native English speaker, as a teacher, if I'd be approaching any of the British curriculum nurseries.' Christa.*

This was a dispiriting time for the teachers. Jenny recalled her experiences of trying to find a job and how she felt when she finally got a teaching position after three months of trying. She had come to Dubai with her husband to have a better quality of living than at home. She described how it would feel to go home without a job. There was the added pressure for Jenny of being on a Visit Visa as she could not stay more than three months in the UAE legally, as her husband's job did not pay enough to allow him to sponsor her. So she could not stay in the country if she did not have a job.

> *'When I came here in December 2, 2016. I came on three months visa. It was almost over, my visa was almost over, and ..., thousands and thousands of emails I sent to different, different schools but that time was like no, the jobs were really less when I came, everyone was saying that the jobs are very less here in Dubai, and you will not get a job….. everyone was like demotivating me that you will not get, you have to go back and your visa will run out very soon. So I was very disappointed in my, my er, when I went to church, and I prayed there I said, God, I want, I want the job because my visa is going to go to expire, and I didn't want to leave my husband. So I want a job here…… It was, it was very difficult. I will let you know, sometimes I feel like oh my God. Well, I got stuck or I cannot even, you know, if I have to go back, it was so embarrassing for me also that I will say, I don't have, I didn't get the job. So they are, like the back home, they're expecting that I will get a very good job*

here. And if I will go back to my country and I will say, oh, I didn't, I'm like

failed.' Jenny

Practical consideration like getting around Dubai also factored in the job hunts, with many women not being able to drive and therefore reliant on public transport or their husband driving them around as Christa recalled:

'Yeah, so I kind of spoke to my husband and I said I would like to work because I'm really getting bored. So I went to one of the nearest nurseries near my house because again, the transport was a problem the commuting was a problem because I didn't have a car and a driver's license so I went to a nursery because I wanted to be with my son.' Christa.

4.3.2 Feeling marginalized as previous their experience was not recognised

The difficulty in getting a teaching job impacted on the teachers' confidence; this lack of confidence in their own ability was reinforced by the challenge experienced by most of the teachers when they were offered positions in school that did not take into account their previous level of training and teaching experiences. Maya, who had completed nine months of Montessori training and worked for eight years as a teacher and then a coordinator in a group of eight Montessori nurseries in India, was offered the job of a teaching assistant in Dubai. She describes how she felt about this.

'It was totally a new, new set of things to me, I didn't know what I was getting into actually. Initially I was offered the teacher, teaching assistant, and I was like I said, I was a little hesitant I said, do I take it or not?... Yes, there were no openings at all..... I want to be with children so I don't mind I don't mind start, starting from teaching assistant so I will get an opportunity to learn the system here, to learn how to. I mean, every place has its ground rules so I'm totally new to this place, so I have to start, I need to start from there. I can't expect to get a managerial level, at this point of time because I don't know anything, I'm totally new.' Maya

This lack of recognition for her qualifications and previous teaching experience was quickly made clear to Maya as soon as she started to look for a teaching job. She explains what happened.

'The thing is I accepted the fact. I accepted the fact because I had met the Principal in the school my daughter joined. And I had asked her if they had any openings, she said, the first thing she asked me is have you worked in Dubai? So eight years of what I had done just didn't count it. It didn't matter.' Maya

This experience of only being offered a teaching assistant job as her previous Montessori training and four years of teaching in Pakistan were not recognised was also recounted by Jenny:

'So I, when I joined it was in the beginning it was very difficult for me also because there in Pakistan, I was a teacher, so everything was like in my hold, my control. But now, as assistant teacher, I used to like no, listen to my like you know head teacher, and then I had to do like relisten, wait, waiting for her decision to make. And then I have to follow everything. So, this is hard, but then I realised that my learning period so I have to learn' Jenny.

This lack of recognition for previous experiences was encountered by most of the teachers. Amna, who had a lot of training and educational experience, came to learn quickly that in Dubai her previous professional identity was not recognised.

'So I got to know oh then whatever I've achieved in Pakistan, my dyslexia, my Montessori, or my bachelor's degree is not enough to be successful in terms of your personal and professional grooming. 'Amna

This extract from Jenny's interview sums up how she felt about this at the time, when she was being asked for a qualification she didn't have as her Montessori was not recognised:

'But in the beginning, it was really, heartbreaking for me, the oh I have to work as an assistant teacher.' Jenny

4.3.3 Tensions with educational discourse

Once the teachers had their first positions in schools, whether as a teacher or an assistant, they experienced tensions with the educational discourse as different pedagogical expectations were evident. Amna describes how she changed her practice.

'In professionally like how you how you, the pedagogy, how you deal with early years children in the classroom setting the way we used to deal. I told you I was the Queen on the throne. I bought a chair in my classroom. I sat down and I was reading the story but sitting on the chair with the big book…. but now when I when I, when I got into this culture, I got to know you can sit down, go down to their level, sit down on the mat, and you can read, you can still read a story today. So we were reading the story and the whole class was listening to me and I was telling them they were not supposed to ask me anything. Here I got to know. Now, you can have ten questions related to that relevant particular page and you can involve your audience……. So then I came to know oh, no, I shouldn't be talking. It's the child, then I got, then I realised, no, you're not going to tell them go and pick up this material. Let them go. Let them go and choose.' Amna

The theme of pedagogical readjustment was contained in Gloria's recounting of her early Dubai teaching experiences as she describes how she had to learn and change.

'Er, it was mostly on how to do the circle time. Then the routine, then they were like I told, they were Montessori material. So we will given training for that as well. Then that time they were like you know this like we had, okay Splashery Day…. you know different, so that system was completely new for me as well because I didn't have that ….. You know, but the focus was that we were told that you should have hands on activity, okay, you're teaching sets you should have, like all the children cannot do doing the same thing…….We didn't know the seven areas and all of that. So then we were wondering why? I mean, we, we thought, okay, we knew children were unique. But we did not know that differentiated learning.' Gloria

Dina agrees that everything was different when she came to teach in her first Dubai school.

'It's all so new, and we were like, into more of concept-based teaching and all that. So it was like everything was different, like there what I taught, the style of teaching became very different here.' Dina

Fatima remembers the adjustments that she made to her practice and how she treated the children.

> '*There are things that you cannot apply here. There are things that you learn there back home and you cannot apply in... For example, there we are used to train the students how to be responsible, you know, they are cleaning their own room. We usually do that, and we train the children, here you cannot do that. You know in some, now we have this rule that you cannot let the child to stand. For example, okay let's read, he can't read okay stand at the back, you can't do that. There we can, we can do, it's not great punishment is like what you call them. That is how we will encourage them next time you do well, you practice well.' Fatima*

All the teachers felt they had to relearn how to teach in a way that matched the new pedagogical ideology they were working in. Jenny describes how she felt at this time.

> '*That's right, so, the thing is, I can see the difference also even, even I'm working as an assistant teacher, but I'm learning a lot. Different, like different techniques, different like you know, the, the, even with the different vocabulary we are using here, even the vocabulary we, it's totally changed. The, the, the way we treat children here it's totally changed.' Jenny*

Several years ago many settings in Dubai were offering a 'hybrid' curriculum, their interpretation of a western pedagogy heavily influenced by being delivered by staff from a nonwestern background. This caused extra confusion as Christa explained of her experiences in 2001:

> '*But the class that I was given, there were a lot of expectations, they were pushing the teachers to do a lot of things. And technically the children were not really learning they were being forced to learn so it was like you know holding their hand and making them do things and then painting it the way it should be painted.....Planning, again it was just told to us that this is what you have to do, this is the topic for the month and this is what the worksheets that you have to do with the children and this is how you do the painting and this is what you do for the singing songs.' Christa*

Other schools were going through a period of transition at this time, as more traditional Indian schools were inspected in line with other schools on a Western based pedagogical basis. This added tensions of schools not being sure of their practice as the teachers were trying to renegotiate their professional identities. Nancy describes the confusion.

> *'I was not that confident because I thought that whatever experience I had in India but there is much more that I need to learn here. And I thought, okay, many, there are three more other teachers who have come from different states, they are bringing that their ideas, also. So, and yeah we had our Headmistress who wanted us to bring in ideas, but then finally I think she had got from some other school. And we had also given our ideas. So it was a mixture of …..' Nancy*

Jenny found the school culture hard to adjust to; being with a diverse group of colleagues from different cultural and linguistic backgrounds took her a while to get used to, as she believed that the teachers were judged on how they dressed and the food they ate.

> *'Yeah. Diversity, their culture. You need to understand, because that time I feel that you know, uniform is a big issue, things like that. You know, those simple things. So sad that they are wearing, the you know, what their wearing? Yes, they're wearing that at home too. Okay, our home wear wearing this different one when we go to, at work because you know, it's a big issue, I don't like that. I don't like that because of your rules on how we dress, you will think that your teacher is not the best possible. …. Here now, you're not allowed to eat this kind of food. 'It smells' something like that, you know, petty things uniform and food, we're there.' Jenny.*

Schools asked their staff to speak English within the school environment. While the reasons for this policy are evident, it nevertheless causes some teachers problems and adds another layer of tension to the renegotiation of professional identities. Fatima describes how she felt as a Filipino working in a school where the teachers are mainly

Indian, including all the leadership team, while the support staff are more likely to be Filipino.

> *'Because most of the nannies are Filipino, assistant teachers are Filipino too, so we tend to speak in our language when we, for example simple things like can you get some box in the storeroom. So, we say politely, we speak in the Tagalog because you know those nannies, they have attitudes, (laughs) they will feel bad if we speak English to them. It's like they will think oh teacher is so high now speaking English, I'm a Filipino by. You know those things, but when for example our coordinator hear us say they are giving instruction in Tagalog they will feel that come on guys, let's speak in English…….But during our meeting, especially for example we have Miss A, and the other, with her colleagues too, they are speaking in Urdu in front of us, and we can, you know, sometimes I feel so like overwhelmed with that, I'm the only Filipino they are all speaking Urdu, come on guys I want to understand too even if it's a joke I need to. I need to know, you know, I'm part of the group. ….. I don't know I feel that sometimes I cannot express myself , especially a joke being when you relate to your colleagues you want it to, like, more effect, effective, you have to speak in your language, they feel the same.' Fatima*

The pattern of renegotiating language and dress was continued by Amna when she was asked what she had to change about herself:

> *'Everything, the way you are pronouncing the word to get your accent. The way you dress up. Yes, I used to wear Western dresses. But there was a limitation. Now okay, this is how you wear dress professionally. You need to put on a blazer, is not going to be the T shirt, professionally dressed up or you're coming to the school. So, how do you look like? It does matter. How you are going to talk to politely? In a sugar-coated way you are. So everything, it changed me 360 degree to be very honest.' Amna*

Maya's description shows how all these changes made her feel, with the pressure to prove herself as a good teacher even though she was trained and had eight years teaching experience in India, and how she coped.

'Definitely I felt inferior to others, I felt, you know, will I be able to fit in? Am I going to really, you know, is it gonna be of help to children? I don't know if I'll be able to, you know, help my children how it's going to be. It was, it was difficult and here I saw that people give a lot of importance to parents. So that was the littlest thing I was like why, why do you have to do this? ……. Um, initially about three four months, it was, I was lost. I was really lost. And then we were given one teacher to help us out, and she, I got A ma'am so every other day, every rock, every other every day. I used to be in her class. After twelve, I used to be in her class. Okay, now tell me what I'm supposed to do.' Maya

4.3.4 Demands from parents

The increased expectation of parents was new to the teachers and they struggled to meet the demands that they felt the parents were placing on them. Many examples were given of how they had to change how they talked to parents including the following example:

'I feel that every schools parents expectations are different. But for me, I think it was my fault because I was very new to that atmosphere, that school, the new school and I was not giving proper communication, I was not having a proper communication and learned over the period of time that it's very important to have proper communication, because people assume things, okay, the parents will assume, oh she's not telling me this. So it's always are over the period of time I realised that it's always better to have a good communication, whether it's parents or anybody, any colleagues, with heads' Nancy

Discussing how one parent made her feel and how her headteacher supported her when a parent asked to change their child's class based on her nationality, Fatima recalled:

'He made me cry…. And then he comes to us, I feel sad. I told them, if you're not happy. I talked to the parents, if you're not happy that you're, you're, I mean you're the teacher of your child is a Filipino, you can go to the office and you can change, it doesn't matter, you know, and your supervisor (said) 'You didn't

know that teacher, you know you are so lucky that your, your child teacher, is
her, because for the past previous years all the outstanding lesson is from her
class.' Fatima

Discrimination came from all kinds of parents and impacted on the teachers'
confidence and professional identity. Christa, an Indian teacher, recounted the
discrimination she was subjected to.

'So sometimes you know when I felt that okay my conscious, my, my confidence
was a bit shaken….. I even had situations where there was a parent who
actually pulled out the child from my class and put the child in another class
because I was in Indian and the other teacher was a British teacher. Indian
parents were the ones, like even for me personally, there was a parent who
actually an Indian parent…. it was a British nursery and the Indian parent came
to my class she saw me, literally she just saw me the first day, and she went to
the director and she said I don't want to put my child in this class I want to put
my child in the other class. So the director, you know, because obviously we're
looking for admissions and all of those things, so we didn't want to do it, not
make the parent upset by not doing what she wanted, so she changed the
class'. Christa

Even before the parents had met the teacher, they sometimes made assumptions
about their nationality and teaching ability. Amna, a Pakistani, describes how these
parents objected because they thought she was Indian and how she was supported by
her manager, the owner of the nursery.

'So it's a Pakistani name, you could easily make it out either Indian. So there
were ten parents standing at the reception desk in front of my nursery
manager telling her we won't, we don't want our children to be with that. But
they didn't see me they didn't check….. Luckily, my, my boss was there. My
owner was there. She stood before me and she said, pull your children out. I'm
not going to kick her out.' Amna

4.4 Realignment of professional identity

The renegotiation of their professional identity took many years for the migrant teachers. Their professional competencies were measured in a different context and they had to renegotiate whom they were personally as well as professionally in order to feel successful. For most of them the recognition of success came externally from others around them, colleagues, leadership, legislators, parents and children, confirming their own view that they were a good teacher. Their journeys were not linear, being subject to the support and tensions along their career path. They had to change not just their practice but also their mindset, internalizing not just how to change their practice but also the reasons why change was necessary and beneficial both to the children they taught and to their own recognition of their professional identity.

4.4.1 Support and recognition from family

What became apparent from each teacher's narrative was the support they had from their family, both during their early career as a teacher and as their careers progressed. Amna's husband supported her from the beginning of her journey to become a successful teacher in Dubai.

> 'It would have been achieved on my own, but it would, might have taken some time for me. So it's with both of us together, working together. So, it was more easier. The transition was very smooth for me. So both of, it's because of his support. If I would have done it on my own, it would have taken longer. I need to get adapted to this new culture.' Amna

While Maya recalled how her husband could see she was happier when she worked with children.

> 'They never even they never questioned me or they never you know interfered in what I was doing. They always supported me though, my, in back home, India, we took, the pay is very less, as a teacher, and as a Montessori teacher, it was even less. So they never really worried that, they were like you do what you like, you're happy, because they started seeing me more happier when I'm with children....And then I was out of my classroom, the last two years, that I

114

could see the change when you were with children and when you're not with children.' Maya

It is also evident that their families were proud of them and recognised their success. Hina describes how her husband felt about her being a teacher.

'When we are with the friends and you know like. Or we used to you know travel back home so some time, when you know like during some debate during some you know discussion the family discussion, my husband sometime I felt it that you know like, explaining it, like a little bit of you know pride in.. there' Hina

And Gloria reflects on how her family feel when she visits Sri Lanka.

'And you know when I go back to Sri Lanka, when I talk about the things I do, my sister-in-law says okay, you are a real teacher, you know, and I look at my nieces, the way I handle them, the way I talk to them, I question, she says you are a real teacher now because you know you ask all these open-ended questions.' Gloria.

4.4.2 Support and recognition from colleagues and leadership

Being trusted by the leadership was very empowering as Fatima recounts when talking about her principal. Her trust gave Fatima the confidence in her professional abilities; being recognised at a time when she was being asked to change her practice meant a lot to her.

'She's very helpful and I said I like this, you know, making resources for children. I think this is my forte, I didn't know. Mrs. R. just trusted me….: I didn't realise that I have the confidence and the creativity. If Mrs. R didn't believe in me, I won't know. So that's the, a big difference in me professionally.' Fatima

Nancy recounts how the support she received in school from her Principal made her feel, illustrating the effect on her practice:

'When I was appreciated. I was more and more confident and I think I started working more hard because of that because things were appreciated, okay this

> *is good, this is nice so why don't you do further so I started learning more things, and yes and researched more and then went ahead in that.' Nancy*

Continuing this theme, Gloria felt that her Principal knew her well and knew how to motivate her by focusing on the strengths in her teaching practice.

> *'She's actually, you know when she, she would come for observations, she would observe us and she would call us and tell you could have done it this way, you can do it, and then you know, each of us, same way so she knows. She would push us through that, you're good at storytelling so you have to start your main activity with a story or with a puppet show.' Gloria*

Christa's experiences in one of the first nurseries she taught in, in Dubai, made a difference to how she perceived herself as a teacher, as the support of her Director made her feel more confident in her practice by allowing her ownership.

> *'I actually used to have a, my nursery director I would just go and talk to her and explain how that this is what the problem is and this is…...She was a very good mentor. And also, I think she kind of let, not just me but everybody else do what they thought was right. And she gave them the ownership of taking the responsibility of if things didn't go right it's your problem. So, you know, then you're all the more responsible about things.' Christa*

Beenish felt more confident when she was asked to do a workshop.

> *'This thing gave me a lot of confidence when out of all the assistant teachers, I was asked to do a workshop for the rest of my colleagues, and that was also on something, technology which is like you know not everyone knows that, and I felt really confident and special at that moment of my career. So that gives me, you know, a boost.' Beenish*

Support also came from colleagues as Amna recounts in her first nursery, which gave her confidence and helped her to adjust her practice.

> *'And then my assistants they used to me 'Go and talk to them, This mom is here, go and talk to her.' And I think it was, this was felt by my boss as well. And instead of telling me that you're not talking to them in a negative way, she*

used to push me…... So I think it took me a term to be confident….. So it took

me three months, I remember by next academic term, starting August or

September, I was very confident to face my parents.' Amna

4.4.3 Support and recognition from mentors, legislators and parents

Mentors made a big difference in the teachers' lives, with long term supportive

relationships being established. Dina was one of the many teachers who mentioned

the importance of her mentor.

> *'Miss S, has been mentoring me, I can say for 15 years now, because my first*
>
> *KHDA lesson was rated outstanding.' Dina*

Beenish's support came from her mother, who was also a teacher:

> *'My mom, I want to name her. She's been my guiding light throughout my life,*
>
> *and though she was not from the system and stuff like that, but she guided me*
>
> *throughout the journey. And, yeah, she is my mentor for life.' Beenish*

At a time when schools were being inspected and judged publicly by the KHDA, it was

very important for both schools and individual teachers to receive good feedback from

the inspectors. A good inspection rating was linked to fees, and a bad inspection rating

could possibly mean job losses. Dina talks about the teachers in her KG department,

about how even when the school has undertaken training to make improvements,

until the inspectors confirmed the increased quality, teachers are unable to believe it

for themselves.

> *'It's a big journey, the most important difficulty, till the first KHDA report where*
>
> *we got good from acceptable was…. we didn't know if the inspector will like*
>
> *what was taught by Q. So, giving the confidence to the teacher that what*
>
> *you're doing is right, don't worry, do it, do it this way. It's okay, was a big task*
>
> *to make the teachers feel confident that, don't worry, whatever you're doing is*
>
> *reaching, the inspector is going to see the good side of it, to me it was difficult,*
>
> *because, no, for them it was more about Ma'am, are we do, are we on the*
>
> *right track?, because we didn't know whether we were on the right track.' Dina*

Gloria agrees that positive feedback from the KHDA meant a lot to them as they

showcased their practice to other schools.

'Actually they have actually admired our teaching and the positive feedback we get from them is immense. And I mean we have had teachers from other schools coming to visit us to see how we do it.' Gloria

An important part of the recognition came from parents and from seeing the children learning and making progress. Both Dina and Hina recount how their parents felt.

'Parents were actually very happy to have me because they, they realised that the children were very happy and you know they used to come back and give me a lot of feedback.' Dina

Hina remembers when she and a colleague moved from F1 to F2, keeping the same children.

'I don't know. So two of us, me and one of my colleagues, so we just went in FS1 and then we got promoted with our class…. The parents were like shocked with happiness. Wow, you're now FS2, thank God, much relieved, all of them.' Hina

Jenny agrees that by adapting to the new pedagogy and teaching in a different way than before, the benefits to the children's learning can be clearly seen.

'Me, my kids. Yeah, I can, me and my kids have benefited with this change because kids play a very important role, I think more than parents and anybody else. It is beneficial for the kids. Because if I will have a different approach of teaching, then kids won't benefit because what I see in India when I compare. We have raised our bar, and when we raise our bar, we see that growth in the children.' Jenny

4.4.4 Confidence gained from training

The training that the teachers undertook, often financing their studying as they took courses that gave them teaching qualifications, promoted a change in how they viewed themselves as teachers. The evidence of their renegotiated professional identity was apparent in the following extracts.

'It gave me a new outlook, that and it, it made me realise of my potentials. My strength. And the training pushed me to, to be no, I've literally mean it from the

core of my heart. The training because I was very confident as a teacher, that oh, I'm a good teacher, now I'm in a good early years teacher and I implemented what I gave, what I gained during my training. During the training, I used to become very confident, people around me, my mentors who were leading the training, they pushed me, I still remember my face to face conversation observation practices, with my leader with my mentor, with my coach. They pull things out of me.' Amna

'But I didn't have that proper qualification to teach, yes, so then I decided on doing CACHE, CACHE Level 3, actually it opened up lots of doors, I mean I understood what I was doing was worthwhile and it also helped me to think of it in a different perspective.......Actually, like you when you, you get used to like coming to school every day and meeting people and speaking that made me a little confident but I think the starting point was for me Cache. I'll never forget. Because that was related to what I was doing here. And it was like sort of it in made me understand. Okay, now I have got a qualification that is related to what I'm doing now.' Gloria

'I feel that I'm very into the profession. I will not say professional, I will say into the profession, because before I used to feel okay, it's just a thing. Now I think I've become more mature on this. After doing CACHE three, before registering for that I told to myself, Okay, this is my career now.' Beenish

4.4.5 Self recognition – changing mindsets

The renegotiation of their professional identities has been a long and continuous journey. The teachers describe how they view themselves and their journey, with many of them commenting on the impact that being viewed as a successful teacher has had on their personal identity. When asked what kind of teacher she was now, Nancy answered:

'So now I am more patient, I am more understanding, I go to the children's level, and I do things for different, differentiated activities I can look at, like, I know okay what difficulty each child may be having in learning, teaching and

learning. So I feel I can work according to that. And my, my learning level or. I bought into my thinking and learning. So, I feel a good teacher.' Nancy

Jenny sees a real change in how she feels about her teaching now:

"It's totally different in that, like you know, in which we used to like learn in Pakistan also it was totally different. So even the normal. When I came here, I was, I would say that I was experienced, but I didn't, I didn't have, like you know that, what is it? That, that spark. You know that spark that you know I can be a main teacher again, but now I can see myself, like you know, now I can see that.' Jenny

This journey has impacted on their emotional selves as well as being seen in changes in their practice. Nancy recounts her internalization of the changes.

'Yes, I think I have grown over the period at that time, I thought that I never thought I will be this kind of teacher, or I always want to be a teacher. Maybe I've seen my teachers doing things. I just wanted to be a teacher but now my theory of teaching and learning has changed completely over the period of time, I feel that. What I had imagined I have grown more than that.' Nancy

Having a chance to reflect on their journey through these interviews gave the teachers a chance to tell their stories and have their voices heard. This has been a positive experience and a chance to celebrate how far they have come and how successful they have been in renegotiating their professional identity. Fatima sums up how she felt about being a teacher at the end of being interviewed.

'I do enjoy. You know, one time in my life. This month, I realised that you know I need to love my work. (laughs) You know the reason maybe because of our meeting last, I, I recall all the hardship. Why am I here now. How you started. Yes, I need to love. This is my calling; I need to love it…. There are a lot of people who helped me in my career but now this is my real self.' Fatima

However, while these migrant teachers have changed, the influence of their cultural heritage can be seen in the wider school environment and many of their colleagues. The change is slow around them as colleagues sometimes remain more traditional

teachers. Christa reflected that for many other teachers they do not understand the need for change or the way that the pedagogy should be delivered.

> '…..and even to bring about that change it's not easy because the teachers are the same. And you know they have never understood the whole idea so literally a child touches a puzzle and the puzzle goes up on the shelf, because they don't want the puzzle to get spoiled. So it's, it's really so difficult and frustrating at times for people to just kind of let go and let the children do what they want to do, so.' Christa

Added pressure not to change comes from the knowledge that some of the children will re-enter a traditional pedagogy when they move to Grade One as the parents expect to go back to their home country and want their child to fit back into the schooling system at home.

> 'Yes they go back but what happens, the children already much more ready for the way so when activities are done, even in Grade 1 we try our best to follow the international system, we try to follow, we have lot of activity based learning, we have STEAM challenges, the teachers try to do, but still the system is Indian because then what happens, then there is assessments, more formal assessments, for that even the teachers have to have more of tradition', Dina

However, for these teachers their narratives reflect that their renegotiation of their professional development is more permanent, as summed up by Nancy and Hina.

> 'No, I'm really thankful to you because you have made me think about my journey and how I have grown as a teacher and now I think about somewhere. But if I falter. I feel that, no, this is what I was always looking for. And I can't just be doing just for the sake of doing.' Nancy

> 'I cannot, I cannot work, if someone will not allow me to work like this I will not. Simply I will upgrade now if it is not, you know according to my now. It's now embedded in me. I cannot change it, sorry to say. Hina

From these extracts it can be concluded that real learning took place and the teacher's beliefs and values that informed both their personal and professional identities undertook real and sustainable change.

4.5 Conclusion

The narratives of each teachers told their unique story through clear patterns and similarities in their professional journeys emerged. Through documenting these journeys in the teachers own words, I intended to convey their voices accurately. Through organising the findings into four themes I aimed make the patterns and highlights of their journey clear and therefore relate these findings to the preceding research discussed in the literature review. Chapter 5 sets of the discussions from these findings to situate the conclusions from this research.

5. Discussion

5.1 Introduction

The renegotiating of a teacher's professional identity throughout their career is acknowledged by many researchers as a fluid and flexible process, influenced by both the teacher's self-perceptions and the perception of others (Abrams & Hogg, 1990; Goffman, 1969; Holland, W, Skinner, & Cain, 1998). For all teachers, professional identity is seen as constantly fluctuating and is acknowledged as never being complete based on the ongoing development of personal identity (Erikson, 1989; Giddens, 1991; Holland, W, et al., 1998; Lawler, 2014; Wenger, 1998). It is important to research how teachers renegotiate their professional identities as the concept of professional identity provides a framework for teachers to understand their place in society and construct their own ideas on what it means to be a teacher (Friesen & Besley, 2013; Olsen, 2008; Palmer, 1997; Sachs, 2001). It is imperative to situate the complex discussions relating to this research within a gendered view as researches have highlighted the impact that gender has on identity formation with Edwards (2015) seeing gender as socially constructed informing the stereotypes that are associated with women in all areas of society (Stromquist, 2002). The perceptions of the role of women in society has changed over the past two hundred years (Lawler, 2014). However, it is still acknowledged that the social values system has been created by men which is indicative of their power (Giddens, 1991).

I have suggested the professional journeys of Asian women teachers, when they migrate to Dubai, is an area that is little researched. Previous studies on teachers' professional identity are limited by their applicability due to their lack of correlation with the experience of the migrant teachers in this study. In agreement with Izadinia (2013) I suggested this is because most research is based on western culture and that local knowledge is therefore lacking.

This qualitative study took an inductive approach as I sought to be open to the data being concerned with the generation of new theory emerging from the findings. It was centered on discovering how a small group of migrant women teachers renegotiated their professional identities in the light of the differing pedagogical and cultural

contexts. Using the narratives of the Asian women migrant teachers, it studied their experiences of transitioning to teach in Dubai. By using in-depth one to one interviews it sought to understand the professional life of each teacher. While each journey was unique and situated in their family and cultural heritage, the narratives provided rich data and themes that were shared in all stories. Through detecting key words and sentences, threads of commonality were identified enabling similarities and experiences to be categorized into over ninety subcategories. Analyzing the data further, these subcategories were refined through expanding and contracting, leading to the four main areas of findings that embodied the voices of the teachers, illustrating their stories and professional journeys through their chosen words.

This chapter discusses the findings in relation to the research questions, answering the questions and showing how the results support the answers. The knowledge from the findings offers useful illumination of aspects of theorising teacher identity development in particular focusing on women migrant teachers from a nonwestern background. It explains how the answers correlate to the existing knowledge about women as teachers and migrant teachers' experiences but also extend the current knowledge in this field through looking at relevant theory that related to each of the research questions.

5.2 Research questions

The aim of the study was to understand and appreciate the professional journeys of women teachers from nonwestern backgrounds as they transitioned to teach in Dubai. The study sought to understand the challenges and the reasons for the difficulties they encountered. It was believed that their cultural heritage and indigenous world view informed the view of what it meant to be a teacher and that this conflicted with what was expected of them as a teacher in Dubai due to the different pedagogical environment. Much research has been carried out concerning the formation of a teacher's professional identity from Western backgrounds; this research hoped to understand how teachers from a nonwestern background viewed their professional selves and how this caused them problems as they renegotiated their professional identities when migrating to teach in Dubai.

It is hoped that this research will enable the educational community to offer better support to women migrant teachers, aiding their transition and professional development. The aim of the study was to illuminate the professional journeys of nonwestern teachers through exploring the following principal research questions arising from the literature review:

- To what extent do the Asian women migrant teachers' cultural and social origins create the values and beliefs that inform their original professional identity?
- To what degree does their original professional identity cause challenges and tensions when they transition to teach in Dubai and how do they negotiate these differences?
- What stage of professional identity do they inhabit currently in order to be considered a successfully teacher in Dubai?

5.2.1 To what extent do migrant teachers' cultural origins create the values and beliefs that inform their initial professional identity?

Based on previous research of the correlations between culture and professional identity (Beauchamp & Thomas, 2009; Bignold & Gayton, 2009; Buchanan, 2015; F. & R., 2017; Papatheodorou & Moyles, 2012) it was anticipated that the experience of the teachers in this research would correlate with the research that had been carried out mainly with Western teachers. It was predicted that their professional identity would be embedded by their personal identity. It became apparent that for both personal and professional identity, gender was a major organising influence based on the historical stereotypical social views of women and women teachers (Britzman, 2003; Lawler, 2014; Miller, 1996; Stromquist, 2002; Wolf, 2013). It was anticipated that their resulting indigenous worldview strongly influenced their understanding of what it meant to be a teacher and it would be this that caused them challenges when they migrated their teaching practices to Dubai.

This study confirms that the personal and professional identities of these teachers are intertwined, being shaped by their core beliefs and images of teaching (George et al., 2003). The findings resonate with those of Edwards and Edwards (2017) who conclude that a teacher's professional identity is formed in the framework of their background

and that underlying beliefs strongly influence their practice and the kind of teacher they become. The findings also exemplify the theory of symbolic interactionism of how the self-identity is formed by Mead (1934) and the subsequent research by Goffman (1959), Abrams and Hogg (1990), Giddens (1991) and Gergen (2000) who all researched the importance of language to establish shared meanings. The findings from this research showed there was shared language and understanding which highlighted the influences of gendered cultural views on the lives of these women. Even though they are from different cultural backgrounds patterns emerge of the same sense of self based on traditional cultural views of women's roles in society. These caused conflicts in their personal identity when the women migrated to teach in a postmodern society correlating with Edward's (2015) view that gender permeates throughout societies. While Gergen (2000) asserts that with postmodern consciousness has begun to erasure the categories of the self, this research shows that gender stereotypes are still very much a means of demarcating professional perceptions and gender is still a means of self-identification. Their personal identity was strongly situated in those of their families, as they self-identified first as a mother and wife. For these women, this gendered cultural view was the template that guided their lives with the expectation that they would get married after finishing school and have a family. Both Gloria and Fatima recalled how women were expected to get married early and Hina and Amna were a good example of this as they got married straight after finishing their education. Once married, the women were expected to stay at home and take care of their family as Maya noted when she commented that traditional family structures meant her in-laws expected her to give up work after marriage and take care of the home. Women had limited career choices. Teaching was seen as a safe and temporary job outside the home, reflecting the nurturing traits valued in women. Clear patterns emerged from the findings that teaching was not chosen as a career by these teachers. Culturally teaching was given little value as a career, being low paid and low status. It was however, considered as an appropriate job for women, viewed as an undemanding part-time job that could be done around the needs of the family. This viewpoint lead to most of the teachers not actively choosing education as a career but coming to it by default as a job that fitted in with their to family commitments. Examples of preferred career choices were to be a

banker (Hina), an air hostess (Gloria) or trained as an accountant (Christa). However, family preferences did not allow these career paths to be followed. These findings link to the historical arguments about the 'respectability' of being a teacher in the nineteenth century when working class women sought a teaching career as a way to become more respectable (Skeggs, 1997). Traditionally teaching was considered an acceptable role for women outside the home that was nurturing and aligned to roles within the family (Lawler, 2014; Miller, 1996; Wolf, 2013) and while this research was carried out in Western cultures, this is still evident in the traditional cultures in which these women are situated. While Ward and Wolf-Wendel (2012) described how family was still seen as the main responsibility of women in the 1990s what is apparent from this study is how entrenched these cultural views still for these women teachers.

These cultural traditions are being sustained by the agreement of the families and their level of influence on the women. Even in a globalized world, where traditions are changing, in a stance that may be viewed as outdated in the West, the family's needs are still at the centre of the lives and dictate their life choices as shown by their adherence to family wishes, particularly of their fathers and husbands. Amna, Hina and Dina were all invited to work in their children's schools when vacancies arose as they could still take their children to school and come home with them at the end of the day. The findings from this research on the influence of the family disagree with the earlier theories by Giddens (1991) and Lawler (2014) that the development of nation states and growing globalization have highlighted the instability of the family form. This research finds that, for these teachers, their traditional cultural heritage is still very influential on their indigenous worldview and their life choices. For the women in this study the family remains central to their sense of who they are. There is little evidence of the social fluidity that Lawler (2014) saw as influencing identity formation for these teachers, nor their traditions of life being loosened as Giddens claimed.

It was clear that the stereotyping of the role of women in their personal lives aligned with the gendered cultural views of women teachers and therefore invaded their professional selves. The new knowledge that this study offers is the strength of this traditional indigenous worldview of what it means to be a teacher and how this is in

odds with the postmodern view of the professionalism of teachers linked to a neoliberal marketplace approach to education in an increasing globalised world. This traditional view of teaching is misaligned with the view of teaching in a postmodern culture. From a socio-historical perspective the struggle of these women portrays and reveals the growing cultural contradictions as a society moves away from tradition to embrace modernity. It is pertinent to compare the research by Miller (1996) and Skeggs (1997) concerning Western women and teaching in the nineteenth and early twentieth centuries since a similar contradiction is revealed. Their research described teaching as a respectable career for women in western cultural at this time. When Miller conceives of teaching for women as a 'kind of bridge or break between childhood and marriage' (Miller, 1996, p. 41), she is referring to women in the nineteenth century in western culture. This research finds that this attitude to teaching is still very prevalent in the nonwestern cultures of these migrant women teachers today and informs their professional identities. However, it should not be a surprise that the role of the women teachers in this study are primarily focused on the needs of their families as, despite changes in western societies, the research by Acker (1994) showed that teaching in western cultures has remained a mainly women led profession, and that it is still viewed as a job that fits in more with family life. Ward and Wolf-Wendel (2012) research on women in academia in the US also draws the same conclusions.

The changing face of education due to globalization has further significance for these migrant teachers. Their traditional roles and views of what it means to be a teacher also have implications for their practice. Originally these teachers taught in a traditional way because of the teaching restrictions with the need to control large class sizes and the cultural views of how children learn. Their teaching practice reflected their own experiences, as was to be expected by previous research (Palmer, 1997). This has implications of the kinds of teacher they were when teaching in their home country and the level of professionalism that could be ascribed to their practice. The analysis of the data from the study shows a correlation between the stage of professionalism or identity where these migrant teachers are currently situated and what Hargreaves (2000) labels as the pre-professional age. Although Hargreaves'

research was based on Anglophone cultures, it is relevant here as to illustrate the level of professionalism that the teachers were operating when they came to Dubai. Hargreaves sees these stages of professionalism as being progressive as teachers' roles change in correspondence to the changes in society and the global changes in education. He believes that the age of the post-professional teacher is most relevant and prevalent in Western societies today in a globalized educational world. However, it is the description of pre-professionalism that most resonates with the kind of teaching that is being exhibited by these teachers. Hargreaves characterizes it as technically simple teaching in a formal whole class way, with few resources to manage large numbers of pupils as teachers encouraged a traditional 'hands up' participation of pupils to keep attention. This style of teaching that is demonstrated originally by the teachers in this study was prevalent in the West in the early 1970s, being rooted in the traditions and needs of the past which is now outdated in its ability to meet the current needs of educators.

While Hargreaves' research shows that Western teachers have subsequently gone through several periods of transitions and corresponding renegotiation of their professional identities in recognition of the changing face of education, the evidence from this research is that in their home countries the nonwestern teachers remain firmly in this stage, in a striking contrast to their western trained peers in Dubai. They have not been exposed to other forms of teaching in their home countries. This may be because the colonial influences of Western education greatly influenced the home countries and they are still using these as a traditional basis on which to organize their schooling due to large numbers of pupils and their cultural beliefs. Hargreaves (2000) acknowledges that some teachers from Asian countries will not have had the opportunities to develop their level of practice and professionalism due to the educational climate they are in. It is clear from this research that the migrant women teachers in this study are situated at this stage in their professional journeys.

The conclusion to this first question is that professional identity is firmly rooted in teachers' gendered cultural heritage and their indigenous worldview of what it means to be a teacher. This informs the stage of professionalism of the migrant teachers which is quite different to what might be expected currently in the globalized and

changing educational world of Dubai. Women migrant teachers' gendered cultural origins irrefutably create the values and beliefs that inform their initial professional identity and underpins their beliefs about what it is to be a teacher. These views remain traditional, in contrast with the expectations of the changing societies and educational practices and of the corresponding changes in teaching identities and what it means to be a teacher. The findings that gendered cultural views play an important part in informing professional identity was not surprising as they correlated with the earlier research on Western teachers. However, what is of interest to this field of research is that it highlights the discussions concerning the respectability of teaching for women as still relevant and the mismatch between stages of professionalism from a traditional culture to a postmodern one. The reasons for this as more fully explored in the next section.

5.2.2 To what degree does their original professional identity cause challenges and tensions when they transition to teach in Dubai and how do they negotiate these differences?

The women migrant teachers' professional identity was firmly rooted in their experiences and relationships and revealed their existing beliefs including their indigenous worldview. This legacy strongly informed their values and beliefs about teaching. As Edwards and Edwards (2017) concluded, there are clear challenges for any teacher integrating contrasting cultural perspectives in their professional lives and so it was unknown to what extent their cultural backgrounds would cause them challenges when renegotiating their professional identity in Dubai. It is not surprising that these migrant teachers need to renegotiate their professional identities. As the world changes, shifting pedagogies have reflected the changes in societies. For all teachers there is a need to renegotiate their identities in the face of a changing pedagogical environment. As previous research has shown, this ongoing, complex challenge is not limited to migrant teachers. Beauchamp and Thomas (2009) concluded that the shaping of teachers' identities is ongoing through all stages of their career while researchers have shown that teacher development is a continuum rather than a process of discrete linear parts (Akkerman & Meijer, 2011; Mockler, 2011; Olsen, 2008). However, what is evident from this research is the large degree to which these teachers find their professional identities misaligned with the dominant view of

what it means to be a teacher in Dubai. Olsen (2008); Sachs (2001); Sutherland et al. (2010); van Lankveld, Schoonenboom, Croiset, Volman, and Beishuizen (2017); Varghese et al. (2005) all agreed that teachers have to renegotiate their professional identities due to the shifting pedagogies and the resulting tensions and ambiguities of the classroom. However, for these teachers there was a more complicated and radical need to change their practice echoing the clear challenges for any teacher integrating contrasting cultural perspectives in their professional lives as concluded by Edwards and Edwards (2017). When pedagogies shift it is usually a gradual process supported by professional development training and much discussion in a more measured process. However, for these teachers migrating to a different cultural pedagogy meant sudden and extreme shifts in what they felt they knew professionally. The findings show the teachers encountered discrimination in getting a teaching position because their previous experiences were not valued. From the earlier discussion it was identified that these teachers are at a stage of the professional journey which is the pre-professional stage (Hargreaves, 2000). This stage is different to the expected stage of teachers in Dubai as defined by the dominant discourses. The subsequent disorientation and the need to relearn how to teach in the different pedagogical could be defined as the migrant teachers needing to perform a 'pedagogical leapfrog' as they have to quickly get used to quite different practice of teaching if they want to be successful. The differing cultural environment of the school could be likened to the 'culture shudder', a term first used by Acker (1994) when describing how a teacher from the US felt when they moved to teach in England. Acker used this term to characterize the experience of relocating to an expectedly familiar culture but finding that some cultural elements are seemingly recognizable but also incomprehensible at the same time. In this research, the migrant teachers expected to experience a familiar culture similar to their own when moving from one nonwestern country to another. However, the western pedagogy they encountered was unexpectedly different for them and incomprehensible which caused them to reconsider their knowledge of the school culture they subsequently found themselves in.

To further situate the position of these migrant teachers at this time, it is pertinent to draw on the similarities with the research that has been carried out with migrant

teachers who have relocated to the west from nonwestern cultures. The research by Park (2015) identified the journeys of two women teachers from Asian backgrounds who relocated to teach in western countries. She concluded that, despite their previously privileged experiences of being recognised as an effective teacher in their home country, the teachers experienced issues of marginalization once they moved into English speaking situations. To explain why this marginalization occurred Park used Bourdieu's concepts of capital and habitus (Bourdieu, 1990). Park concluded that while the teachers had previously obtained a level of cultural and social capital through education and parental support in their home countries, they were unable to access this due to different cultural emphasis and dominant discourses leading to different forms of habitus. The teachers in her research experienced marginalization and feelings of disempowerment based on how their linguistic and racial identities were perceived and the misalignment of cultures. The findings of this research show similarities with Park's research findings. The migrant teachers reflected how they felt as they struggled to understand how to respond to the cultural and social demands based on them. The feeling of marginalization led to a loss in their personal confidence as shown in Maya's narrative: *'Definitely I felt inferior to others, I felt, you know, will I be able to fit in?'.* They felt disempowered due to the discrimination they faced based on how their linguistic and racial identities were perceived. This was reflected in the difficulty they had in obtaining a teaching job. In particular Christa recalled being asked her nationality and first language when she applied for jobs as native English speakers were required. Other culturally influenced areas of life such as 'rules of how we dress', were reflected on as the migrant teachers sought to gain a window on western culture by observing the people around them.

In her research of Asian academics relocating to the US, the issue of marginalization was similarly researched by Shrake (2005) who explored the problematic nature of an Asian woman's renegotiation of her professional identity when she attempted to teach in a different cultural context. She focused on the different coping strategies that the teacher developed to deal with different situations that she believed were imposed on her largely due to her race and gender. Comparably, for the migrant teachers in this study, patterns emerged of the different coping strategies that teachers employed including getting help from colleagues and undertaking training.

The interplay of gender expectations within cultural traditions on identity was also explored by Li et al. (2005). Their research suggested that for Asian women teachers the resettlement into a different society was challenging due to the different Western based notions of self and community. The findings of this study showed the Asian migrant teachers viewed themselves as focused primarily on the needs of their families. However, as the teachers in this study are all women, reflecting the legal requirement for only women to teach in early years in Dubai, it is hard to isolate gender issues as the teachers did not reflect specifically on gender issues in their personal recollections. This may have been due to the acceptance of teaching being a job for women based on their earlier cultural experiences. Nonetheless, as the earlier discussion in this chapter has concluded that the identity of the women was based on nonwestern traditional views of a women's role in society, it is a valid suggestion that for the women in this study the findings correlate with the findings of Li et al. (2005), being implicit rather than explicitly described.

The analysis of findings from this research correlated with other studies which have highlighted how migrant teachers are marginalized. Johnston's (1999) research on migrant teachers in Poland concludes that there was a widely held view that native speakers were, by definition, better teachers than non-native English speaking teachers. Lazaraton (2003) researching nonnative teachers in the United States also concluded that questions arose about teachers' language competence, pedagogical knowledge and cultural orientation based on them being non-native speakers. Similarly looking at the two groups of teachers whom she identified at NNESTs and NESTs, Parks (2015) concluded that the NESTs were more seen as desirable teachers due to their first language skills and their 'whiteness'. Park concluded that it was necessary to recognize the power of different groups in order to the comprehend the marginalization of certain groups as different forms of capital impact on individuals' identities. The findings from this research found the more powerful groups were legislators, parents and owners. Due to the fee paying structure of education in Dubai, parents had a lot of power which was seen to influence owners and managers. They had the power to promote the dominant view of what a desirable teacher looked like. This power resulted in marginalization for the migrant teachers by clearing marking them out as less competent due to their ethnicity and language. The findings

of this study correlated with Park's earlier research. Patterns developed as the migrant teachers recalled their experiences of parental preferences for native English speaking teachers. They faced discrimination due to their perceived language skills, pedagogical knowledge and cultural orientation and their lack of 'whiteness'. In particular the narratives of Amna, Fatima, Christa and Nancy all reflected on their experiences of parental preferences for native English speaking teachers, citing it as a memorable and difficult part of their professional journey.

This research demonstrated further ways the marginalization was manifested as the analysis of these findings showed how the migrant teachers were existing in a marginal space between two cultural views of teaching, a unique position according to Johnston (1999). The teachers in this study were marginalized when they looked for a teaching position in Dubai as they quickly became aware that their previous teaching experience was disregarded. The analysis of the data found that paradoxically though the teachers were hired based on their previous experience and qualifications, they were offered positions of less authority as their previous experience and qualifications were not valued. Their stage of professionalism and their perspective on what it meant to be a successful teacher, which was embedded in their cultural heritage, had little or no value in this new cultural and pedagogical context. To be recognised as a successful teacher in Dubai, the migrant teachers in this study had to at best greatly modify their professional beliefs and values and in some cases abandon them almost completely in order to survive. As a result of this marginalization experienced by the teachers there was a loss of professional confidence with even the most experienced and qualified teachers feeling the need to 'start again' and relearn the teaching profession from the others around them. For example Amna recalled that all her previous learning was not enough for her to be considered successful.

In conclusion to the second research question of to what degree does their original professional identity cause challenges and tensions when they transition to teach in Dubai, the findings showed that their stage of professionalism caused feelings of marginalization and disempowerment as it was in contrast to what was expected of them in the postmodern cultural workplace of Dubai. The challenges they faced

impacted on the personal and professional confidence aligned with the findings of previous research and resulted in them having to renegotiate their understanding of what it meant to be a teacher.

5.2.3 What stage of professional identity do they inhabit in order to be considered a successful teacher in Dubai?

As already discussed, the development of teachers' professional identities is ongoing and is a nonlinear process. The analysis of the ways in which the teachers responded to being in this marginal space between cultures correlated with what Li et al. (2005) concluded were transformational professional journeys. They saw this journey as a process of giving up one society for another, through a metamorphosing process that encompassed multiple identities. Analysis of the findings shows the professional journeys of these teachers evolved over a period of years, with the teachers acknowledging that their journey is ongoing. The data confirms that the journey was transformational as shown in the narrative of Nancy which shows that she now considers herself to be a good teacher who is now more patient and understanding of different children's needs and the narrative of Jenny who sees a real change in how she feels about her teaching now.

There is clear evidence from these findings that the teachers have changed their worldview about what it means to be a teacher. However, there is evidence to substantiate a claim that the teachers encompassed multiple identities, as Fatima reflected that if she speaks English as instructed by her school, her Filipino colleagues consider that she is getting 'an attitude' so she speaks different languages to different colleagues, in an indication that she is inhabiting multiple identities within her workplace. There is greater evidence in the findings of engagement as the teachers sought to be actively involved in their professional development as they pursued further education and training to support their professional knowledge. They also benefitted from the professional support of colleagues, especially of the Principal, becoming more confident when others showed confidence in their abilities. The support of others, both from family members and others, helped them trust in their own abilities, perhaps enabling them to take what Giddens (1991) termed a 'leap into faith'. The consequences of not changing was losing their jobs so the imperative was

on them to reskill, accepting the changes required to their professional identities. The teachers did recognise the changes to their professional identities and how much they had grown and developed as a teacher. They were happy with their professional development, seeing the evidence of it in more effective teaching and learning strategies leading to better outcomes for their pupils.

As the previous research has shown, identities are developed in a social context and ascribed by others. It might be expected that the conclusion by Buchanan (2015) that agency and a teacher's professional identity are intertwined correlates with the findings in this research. Certainly, there is evidence of professional development. However, although the migrant teachers reflect on how their professional confidence has increased when their effectiveness as a teacher is recognized by others and in particular when they see the children learning, they do not seem to have any real level of agency. While they have taken control to some degree of their professional identities by seeking out opportunities to increase their knowledge by training, they are still reliant on the views of others to assign their identity. For example Dina and Hina recount how the feedback from parents about their teaching skills was appreciated and Gloria reflected how important the KHDA inspector's positive feedback was to her and her school. Legislators, senior managers and parents still have control of the dominant discourses, but this is to be expected in a neoliberal educational marketplace.

While it is hard to pinpoint exactly which stage of development these migrant teachers have achieved at this junction in their professional careers, the pattern that emerged strongly from the data shows that they felt they have all grown and developed as a teacher due to the changing demands of the pedagogy they now worked in. They felt their practice had changed as well as their mindset. For example, Nancy reflected on her professional development saying how much she has grown professionally. This correlates with the findings by Scotland (2014) who concludes that a substantive change in professional identity is triggered by significant changes in the pedagogy to which a teacher is exposed. The migrant teachers felt they had matured and that they were more conscious of teaching as a profession as their knowledge of the theory has deepened and their subsequent teaching skills have improved. The

evidence from the data is that the migrant teachers are adopting different working patterns, as they come to understand and internalize a different way of teaching. They can see from the behaviour of the children that the ways they are teaching have a more positive effect on children's learning, as Jenny recounted, rather than the whole class rote teaching that characterizes their early teaching experiences. While the migrant teachers now recognise teaching as a career as illustrated by Fatima's narrative of now being 'her real self' in her career, it is hard to clarify their stage of professionalism overall. They may be considered to be working in the age of the 'post professional', a stage that Hargreaves (2000) sees as coming to the fore in globalized and neoliberal economies. He characterizes this stage as an amateur model of teaching where skills are passed on practically from expert to novice within their schools. The findings of the research reflect this as shown in the narratives of Fatima, Gloria and Christa when they all recounted the guidance and training they had received from their Principals. Another characteristic of this stage is that teachers are subjected to the micro-management of greater control and regulations. In this study the power and control of the legislators is clear, for example when Dina recalled that legislators had the final say on what was considered to be quality teaching and learning. However, there is not enough evidence from this research that they are comfortably operating at a post professional stage and more research would need to be carried out with all stakeholders to be able to conclude accurately the stage in which these teachers were inhabiting now.

In conclusion to the question of what stage of professional identity do they inhabit in order to be considered a successful teacher in Dubai, the pattern that emerges is one of the teachers taking on wholeheartedly the Western pedagogical practices, adopting these practices in a relatively short space of time, and changing their teaching practices as a result. While it is impossible to irrefutably say they are working at the 'post professional' age, they have renegotiated their professional identities to be more in line with the wider views of what is expected of a teacher in Dubai.

5.3 Conclusion

This study finds that the professional journeys of Asian women migrant teachers are firmly embedded in their gendered cultural heritage and indigenous worldview of what it means to be a teacher. When they relocate to Dubai to teach and therefore encounter a different pedagogy and school culture, their original professional identity means they are subject to unique tensions and challenges as they are at a different stage of professionalism to what is required of them. The analysis of the data agrees with previous research mainly on western teachers' professional identities which has recognized the part that personal and professional identity are intertwined and therefore cultural heritage is a major factor in establishing professional identity. It finds that in their traditional gendered cultural view of women indicates the 'respectability' of teaching is still a consideration when they work outside the home.

It adds new knowledge of the experiences of women migrant teachers from nonwestern backgrounds transitioning to Western influenced pedagogies in the nonwestern culture of Dubai. Their traditional view of teaching and the resulting marginalization produces a clash with the postmodern culture as it shapes their professional identities. The women migrant teachers in this study experienced marginalization due to the perception of their language competence, pedagogical knowledge and cultural orientation based on them being non-native speakers. This marginalization forced them to occupy a space between two cultures while they renegotiate their professional identity. They developed coping strategies and embarked on a transformational journey which not only changed their professional practice but also changed their mindsets about teaching, again demonstrating the relationship between personal and professional identities. This transformation is necessary if they want to be recognised as effective teachers. It is a testament to their resilience and resourcefulness that the strategies they adopted enabled them to successfully renegotiate their professional identities to become successful teachers.

6. Conclusion

6.1 The research journey

This research has been motivated by my professional experience of living in the United Arab Emirates for over twenty five years. Coming from a Western background, my professional experiences led to a curiosity about teachers from other backgrounds. Understanding that identity formation is a much researched and often disputed field, being complex, contextualized and ongoing, I sought to try to understand the origins of the Asian women migrant teachers' professional identities and their professional journeys. The nature of the personal identity of a teacher is very much woven into their professional identity (Mockler, 2011). I sought to understand their cultural heritage and how it informed their indigenous view of being a teacher. I realised that a large part of their narratives was related to gender issues, within both their personal and professional identity and the experiences of migration, so these became central focuses in the attempt to understand their stories.

The methodology of this research has presented the opportunity for the teachers' voices to be heard, allowing for the collection of rich data that revealed their unique stories. By comprehending who they are in a personal sense, I have come to have a much better understanding of who they are as teachers and the factors which have impacted on them on their professional journey to date. The journey of the research took me from seeking to understanding their professional identities and challenges they faced when teaching in Dubai to wanting to comprehend more deeply about women in education and the challenges of migration for women teachers from nonwestern backgrounds when they transition to teach in Western environments.

6.2 Summary of findings

This research aimed to set out findings against the research questions of how Asian women migrant teachers renegotiated their professional identities to become successful teachers when moving to teach in Dubai. It sought to understand the factors that affected this journey and how the teachers successfully negotiated the tensions and challenges in the face of the conflicting cultural and pedagogical

perspectives. By exploring the journey through each teachers' own words, this study sought to contribute to both professional and theoretical knowledge of how to support other Asian women migrant teachers going through similar transitions.

Immersing myself in the data when conducting the interviews, listening carefully again when transcribing and analyzing it, really bought the teachers' voices to life. It enabled the strength and resilience in each of their stories to shine through. A decision to include large extracts from the interviews in the findings in the form of verbatim quotations allowed these teachers' experiences to be communicated as they were told. Hopefully, it allows each teacher's journey to be more appreciated.

The findings were organized into four key themes to illustrate the teachers' journeys. The first of these themes was origins which focused on their gendered cultural heritage while the second theme examined their early teaching careers. A key finding of these first two themes was the degree to which culture was firmly entrenched in every aspect of the teacher's personal and professional identity and the impact of their gender on these identities. Each teacher grew up in a patriarchal nonwestern culture with the accompanying views of the traditional role of women in society as a mother and home maker. This unquestionably permeated through all their early life experiences and was a major and limiting factor on them becoming a teacher. This was not surprising as the role of culture on identity formation has been well documented (Alexander, 2000; Gergen, 2000; Goodison & Goodson, 1992). What was new knowledge in this study was the resilience of this heritage and how the research in Western societies in the nineteenth century from Miller (1996) and Skeggs (1997) on the discussion of 'respectability' of teaching as job for women, also applies to nonwestern cultures currently. and the marginalization that it caused when the teachers moved to Dubai. The impact that marginalization has on these teachers was presented in an attempt to understand the clash that the traditional and postmodern cultures have on shaping professional identity in this context.

Through examining in the third theme, this marginalization was further explored. Considering the teachers' stage of professionalism and the level of habitus they felt able to exhibit, the findings showed that there was discord between professional identities in the different cultural contexts. While it was to be expected that their

cultural heritage would impact this transition, nevertheless the resulting marginalization and its' effects led to a higher level of understanding of these teachers' experiences. They had to reconcile what they understood to be an effective teacher in their original culture with what it meant to be considered an effective teacher in Dubai. The level to which their initial professional identity was firmly embedded was comparable to their level of training and the teaching experiences they had in their home country. The more embedded it was, the harder they found the transition as it involved not just changing their classroom practice but also changing their mindset about teaching.

Whilst is was known that a teacher's previous experiences would impact on the level of disconnection they experienced to their professional identity when they migrated as it is formed in a social context (Clarke, 2009; Coldron & Smith, 1999; Sanya Pelini, 2017; Varghese et al., 2005), what was surprising was the extent of this and how unprepared all of these teachers were for the challenges that they encountered. Even the most confident teachers, with the support of their families, faced major challenges, and these impacted on their professional confidence as they realized that their previous teaching qualifications and experiences counted for little when trying to get a job in teaching in Dubai. They were operating at what Hargreaves (2000) termed the pre-professional stage, a traditional stage related to their cultural, which clashed with the professional stage that was required of them when teaching in the postmodern culture of Dubai and needed to change if they were going to be successful teachers. Many of them came to comprehend that they needed to start their teaching careers all over again, recognizing that what they knew professionally was not valued. The findings showed that they had to adjust to a different dominant educational discourse as they were marginalized and unable to use their previous cultural capital according to Parks (2015). This marginalization forced them to occupy a space between two cultures as they renegotiated their professional identity. They developed coping strategies and embarked on a transformational journey (Shrake 2005) in order to renegotiate their professional identities and overcome the marginalization they encountered.

The fourth and final theme focused on renegotiation of their professional identity and reconciliation of their personal and professional values and beliefs. Again it was to be expected that this renegotiation happened in a social context as the impact of others on our identity formation is well documented (Beauchamp & Thomas, 2009; Billot, 2010; Marsh, 2002; Olsen & Buchanan, 2017; Varghese et al., 2005). For these teachers, the level of this impact was revealing. They relied greatly on the perceptions of others to support their own self-belief and self-perception, notably those of legislators and parents. The support of others, both from family members and others, helped them trust in their own abilities, perhaps enabling them to take what Giddens (1991) termed a 'leap into faith' with which to become recognised as practically competent demanded. This research suggests the need for a more subtle understanding of how far these perceptions affected all teachers' confidence, and how this can be mediated by school leadership. Even when evidence was seen of children achieving better outcomes, the teachers still needed the confirmation from legislators and parents to recognize and internalise that they were doing a good job.

6.3 Original knowledge in this thesis

To summarise the original knowledge that this research offers, it enables researchers to understand the impact which migration has on women teachers when they originate from a nonwestern background and seek to teach in a contrasting cultural pedagogy to their own, even when the culture of the wider society seems to be similar to their original culture. It emphasizes the marginality that is experienced and the reasons for it as it contributes to the wider knowledge of the clash between traditional and postern modern culture highlighted in the very different stages of professionalism expected. It adds to original knowledge, as it applies the arguments about the 'respectability' of teaching as a profession that were discussed by Skeggs (1997) in a historic view of women and teaching and notes that those views are still inherent in traditional nonwestern cultures today. These findings add to professional knowledge as we can take lessons from the findings about the effects of migration on women teachers and as the worldwide teaching becomes more migratory as a result of increasing globalization, there will be more teachers who choose to teach in different cultures and pedagogies to their own, especially in the Middle and Far East.

6.4 Possible suggestions for practice

It was clear from this study that the effects of marginalization are many and challenging for all concerned. Much time and effort was taken by the individual teachers to regain their professional confidence. As they sought ways to learn new pedagogical approaches and put these into a coherent classroom practice, they turned to many sources of support. Possible suggestions for practice would be setting up a more coherent induction programme that recognizes the marginalization that occurs and supports the transitions more effectively. This support should be available in individual schools and across schools too. This would expose teachers to different teaching practices and allow them to see best practice in schools with similar contexts to their own. My findings suggest that it would be valuable to devise a way of induction programme that recognises and builds on the teachers' previous experiences. A valuable part of this would be the opportunity to have conversations with all stakeholders to agree on what best practice looks like. By offering this support, teachers would overcome the marginalization more quickly and be able to be effective teachers and improve outcomes for all children.

A further way to decrease the level of marginalization and therefore support teachers and improve outcomes for children would be to set up an advisory service for migrant teachers who wish to come to Dubai to teach. This should be non-profit and independent of schools to enable it to give impartial advice about the expectations and realities of relocating to teach in another country. Educating all stakeholders as to the reasons and effects of marginalization on a teacher's professional practice would be beneficial too.

6.5 Methodology: review and limitations

A chief limitation of the findings of this study is that it is bound in space and time, concerning a small group of teachers, each with their own individual story. By the nature of the length of their journeys, there may be cultural differences now for nonwestern teachers in their home countries, which would impact on other teachers' stories differently. Anecdotally, I think many aspects of current Asian cultures remain remarkably similar and for teachers from a nonwestern background coming to teach

in Dubai now, many of the same tensions remain. The decision to conduct a qualitative, narrative methodology meant that rich data was gathered, however, it makes generalizing impossible. Nevertheless, distinct themes emerged highlighting parallels in the stages of each teacher's journey which has led to useful further knowledge in this field. Understanding that my sample was small and was chosen from a large pool of Asian migrant women teachers, each with their own unique experiences, nevertheless. I felt that this small representation had interesting stories to tell which exemplified many of the themes that would be experienced by others in similar circumstances.

As I came to the study with my own positionality and values, this influenced not only the research questions I chose but the research methodology and method which were all situated within my chosen framework of interpretivist research. Therefore this study could be criticised for the level of benefits and interests to the wider knowledge in this field. Based on my professional experience and knowledge of the Dubai teachers, I am confident that making the voices of the Asian women migrant teachers who work hard in so many schools in Dubai heard will add important understanding to the local education field and may well be of interest to other educational communities which are largely made up of migrant teachers. It is important the resource of these teachers is not overlooked nor undervalued.

6.6 Possibilities for future research

All research tends to create as many questions as it answers, and the areas that would benefit from further investigation after this research are numerous. To support women migrant teachers' professional development and to bridge the gap between previous experiences and current teaching expectations and build on pedagogical knowledge and skills, it would be beneficial to investigate the impact of training programmes. Research could examine the relative impact of internal and external training programmes to comprehend how they support teachers' professional confidence and promote best practice.

As a major factor in the findings appeared to be gender, for comparisons sake it would be interesting to research Asian migrant male teachers to consider their experiences.

The positive impact of good leadership and mentors was highlighted in this research. This is an area that would gain from further investigation, perhaps focused on supporting new migrant teachers as they begin their journeys. To understand in detail how good leadership can promote good practice in this context would also be beneficial to schools and to the outcomes of children.

My findings suggest that a worthwhile avenue of future research would be to adopt a more qualitative research approach to understand more about the movement of Asian women migrant teachers in and out of the teaching profession in Dubai to ensure a good use of resources. It would be useful to know how many teachers move to Dubai and where they originate from, how long they spend teaching in Dubai, the factors that effect this and how many return to their home country. Asian women migrant teachers are a much needed resource, recruitment is expensive, induction is time consuming and if we are to increase the quality of teaching and learning in schools, then a certain level of stability is needed. The proposed research could focus on schools that are doing well, achieving a good or outstanding inspection rating and look at the levels of staff retention and the reasons for it, and compare this with schools who are not achieving satisfactory standards.

Any study in the educational field does not exist in a vacuum. There are many factors which impact on a child's learning and the level of outcomes that they achieve. This study that revealed the teachers stories also touched on the role of parents and their expectations of what a teacher should be like. It was seen that these expectations could be conflicting with those of the teachers themselves and the leadership of the schools. Further research on parental attitudes and expectations would provide another part of the puzzle on improving the outcomes of children.

Finally and perhaps most importantly, further research should focus on how women migrant teachers perceive their own professional identity at this time of transition; an important voice to be heard is of the teachers themselves. The best outcomes are achieved when teachers have a sense of agency in their work (Buchanan, 2015; Palmer, 1997; Tao & Gao, 2017). To empower the teachers, to ask them what support they need, will have the biggest influence and impact on standards.

6.7 Impact on my professional practice

My overarching professional desire remains as it always has to provide the best foundations and therefore outcomes for young children. I am aware of the different worlds people live in, where many children and adults are at a disadvantage to others and that this disadvantage becomes apparent early on in young lives. Part of the answer to try to level the playing field is to give young children the best education they can have. This will only be achieved if it is offered by knowledgeable, caring and passionate teachers. Teachers will only be caring and knowledgeable if we care about them.

Originally from the UK and relocating to teach in the UAE, I was living and teaching in a nonwestern country that had adopted western pedagogy, so I was quickly able to use my previous professional experiences to achieve success as an educator in Dubai. I now have a greater understanding of why Asian women migrant teachers who make up a large part of the UAE teaching workforce, have difficulties and experience feelings of marginalization. Despite attempting to change their practice, they continue to offer a traditional, rote based, narrow curriculum that does not allow improve children's outcomes. I understand that each teacher filters any training through their own experiences and develops ideas based on their previous knowledge, underpinned by their values and beliefs. I am now more aware of these teachers' backgrounds and the challenges they face in both their personal and professional lives. This knowledge will help me support these teachers and the many others like them through offering professional training programmes that better meet their needs. It will also allow me to share my knowledge with other educational professionals and make these teachers voices more visible. I will endeavor to share this knowledge to inform others to initiate an interest in hearing the voices of these teachers, with the aim of improving the agency they have in their own professional stories and lessen the feelings of marginalization. I will use my knowledge to investigate how effective teacher training programmes for Asian women migrant teachers can be developed through working with others, such as awarding bodies and legislators. I would like to see teacher training programmes that build on previous professional experiences, allowing teachers to reflect on their knowledge, not to dismiss it but use to contextualize their

journey, giving them the agency they need to be part of their successful developing professional story.

6.8 Final summary

This research has made an original contribution to knowledge, through allowing Asian women migrant teachers' voices to be heard, in their own words. This rich data gathered, situated in the belief that we can only find out what is reality through the multiple truths of many actors, has allowed me to gain an insight into the lives of others. It has enabled me to better comprehend the cultural and gendered heritage that embeds these teachers' lives and how this plays a major role in the kind of teacher they are. This knowledge can be shared with the educational community to gain understanding of how to help others through this transition and lessen their experiences of marginalization. It has allowed me to gain an expertise that I can incorporate in my further professional undertakings as I seek new ways to support teachers' professional development. It is always a privilege to be let inside others' lives and I feel I have grown as a result of this both professionally and personally.

References

Abrams, D., & Hogg, M. A. (1990). *Social Identifications : A Social Psychology of Intergroup Relations and Group Processes*. Florence, UNITED STATES: Taylor & Francis Group.

Acker, S. (1994). *Gendered Education: Sociological Reflections On Women, Teaching, And Feminism*

London: Open University Press.

Agee, J. (2009). Developing qualitative research questions: a reflective process. *International Journal of Qualitative Studies in Education, 22*(4), 431-447. doi:10.1080/09518390902736512

Akkerman, S. F., & Meijer, P. C. (2011). A dialogical approach to conceptualizing teacher identity. *Teaching and Teacher Education, 27*(2), 308-319. doi:https://doi.org/10.1016/j.tate.2010.08.013

Alexander, A. (2000). *Culture and Pedagogy; International Perspective* Willey Blackwell.

Arthur, J., Waring, M., Coe, R., & Hedges, L. (2012). *Research methods and methodologies in education* London Sage publications.

Arvaja, M. (2016). Building teacher identity through the process of positioning. *Teaching and Teacher Education, 59*, 392-402. doi:https://doi.org/10.1016/j.tate.2016.07.024

Baker, F. S. (2014). Tensions in policy and practice: influences on play in Abu Dhabi's New School Model KG framework. *Early Child Development and Care, 184*(12), 1830-1842. doi:10.1080/03004430.2014.888176

Battey, D., & Franke, M. L. (2008). Transforming Identities: Understanding Teachers across Professional Development and Classroom Practice. *Teacher Education Quarterly, 35*(3), 127-149. Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwfV09T8MwED1Bu8CAoFBRCpU3pkBjJ47DgkppVJCgQWoHWCI7dsa20PL_OSdOFYHE4iWJEvly7z589w6A0Zuh9wsTtLEMqGbIdBAJpkIxFHb8KC-UzLUu0x8fKX1_pZM5TxpN_U7cNUqW0K1Xuc2a39rcRYjWPr5ff3p2jJQ9bnUzNfahTUPUnxa0H9Lp-G0HzmgtS3COWOSFzM5gd0hcVSP-QeTSzCTHcOT8QzKqBHoCe2bZsaOVXRlGBw5fdkSrm1Mo5rXjiSaIuK5bDH7vyKLZtUIccfOGyNIskrTByEEahUME7yfj2qMmqeuhOoNFMpmPp54bneD5PuexFwZSckFV4aNGFsIY6iuhAxQDNYUKY3xpjoEZNTFKELU6L7hUig-LXOVMS8q60FquIuYcSM644QwDKaPzAP0VKWWgI-NrDBZVpFQPru0OZlYhtvhV0tX149OWWiob-RiyCBEHogfdcpOzdUWkkVGGf0Mswh70613PnAptsp14L_692oeDqoTDVtBeQmv79W2uMJapWhAGTv4D9JMfn3F9Gs3sOkt-AI8rxtU

Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: an overview of issues in the literature and implications for teacher education. *Cambridge Journal of Education, 39*(2), 175-189. doi:10.1080/03057640902902252

Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and Teacher Education, 20*(2), 107-128. doi:https://doi.org/10.1016/j.tate.2003.07.001

Beijaard., D., & Meijer., P. (2017). Developing the Personal and Professional in Making a Teacher Identity

Douwe BeijaardPaulien C. Meijer. In D. Clandinin & J. Husu (Eds.), *The SAGE Handbook of Research on Teacher Education* London: sage Publications Ltd.

Bennett, J. (2009). *Early Childhood Education and Care in Dubai*. Retrieved from Dubai, UAE.:

Berg, B., & Howard, L. (2012). *Qualitative Research Methods for the Social Sciences* (Vol. Eighth Edition.): Pearson Education.

Bignold, W., & Gayton, L. (2009). *Global Issues and Comparative Education (Perspectives in Education Studies Series)* Sage Publications Ltd.

Billot, J. (2010). The imagined and the real: identifying the tensions for academic identity. *Higher Education Research & Development, 29*(6), 709-721. doi:10.1080/07294360.2010.487201

Blumer, H. (1969). *Symbolic interactionism : perspective and method* Berkeley; London University of California Press, 1969.

Bourdieu, P. (1990). *The Logic of Practice*. Cambridge: Polity Press.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101. doi:10.1191/1478088706qp063oa

Britzman, D. P. (2003). *Practice makes practice : a critical study of learning to teach*. United States.

Bruner, J. (2004). Life as Narrative. *Social Research, 71*(3), 691-710. Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwlV3PT8IwFG4IXrwookT8QZYYox6G27q22xEMiyYKJEKCXpZuaxUPg2zw__tKCwE9GC_vsL1D076-976X974ihL22Y__wCRziACU8BLyVOSwlkoNhYYI55b7nMTVK_D703vpeb0SjCrpaj8aoOkT761PDRbOX94ozjIDb3QPAHCjbfhkPN95X8VFpKkZmswBPNq5Wtxvulji2Qkl0uHmTaJrNdQ9JofvYzVTXLk3jH6uroQOTUVod_eMIVUReRzXT1wY_zO2to6YexV1_KK1bwzl9d4xqz1MpLF5afV5oLvATNI56o4dH27yWYEMSFxDbhw12SJLKJEtYJiGtcgmTWArhZFSmLhFpgAOHJtiHnE1gzEIvJdyRKdzhLGS4gar5LBenyKIux0kSJKBPIXiFIahRziHYuxJnQjTRtdrT2LyTCaJUlYTygy_LMu5AygCoBvt-E7VWeopnIleNLL8VboyCnC0KnnIzEwDLULRUO5qN1fnFc03CESueLgVfm8jeOtDY3MAy1scQv7qh7wOkmihuM4Umz_6pf472dbOOqrpcoOqiWIpLwEraNFqQf3fHIJ86AyUHUWtljiD73fAbM9PdBg

Buchanan, R. (2015). Teacher identity and agency in an era of accountability. *Teachers and Teaching, 21*(6), 700-719. doi:10.1080/13540602.2015.1044329

Clandinin, D. J. (2013). *Engaging in Narrative Inquiry*. London and New York: Routledge.

Clandinin, D. J., Connelly, F. M., & Bradley, J. G. (1999). Shaping a professional identity: stories of educational practice. In (Vol. 34, pp. 189). Montreal: McGill Journal of Education.

Clandinin, D. J., Downey, C. A., & Huber, J. (2009). Attending to changing landscapes: Shaping the interwoven identities of teachers and teacher educators. *Asia-Pacific Journal of Teacher Education, 37*(2), 141-154. doi:10.1080/13598660902806316

Clarke, M. (2009). The Ethico-politics of Teacher Identity. *Educational Philosophy and Theory, 41*(2), 185-200. doi:10.1111/j.1469-5812.2008.00420.x

Clough, P., & Nutbrown, C. (2012). *A Student's Guide to Methodology (3rd Ed)*. London: Sage.

Coffey, A. (1999). *The Ethnographic Self: Fieldwork and the Representation of Identity*. London: Sage.

Cohen, L., Manion, L., & Morrison, K. (2011). *Research Methods in Education (7th ed.)*. London: : Routledge.

Coldron, J., & Smith, R. (1999). Active location in teachers' construction of their professional identities. *Journal of Curriculum Studies, 31*(6), 711;726;-726. doi:10.1080/002202799182954

Cresswell, J. (2015). *A Concise Introduction to Mixed Methods Research*. Los Angeles London New Dehli: Sage Publications Ltd.

Creswell, J., & Miller, D. (2000). Determining Validity in Qualitative Inquiry. *Theory Into Practice, 39*(3), 124-130. doi:10.1207/s15430421tip3903_2

Crotty, M. (1995). *The Foundations of Social Research, Meaning and Perspective in the Research Process*. London: Sage.

Davies, B., & HarrÉ, R. O. M. (1990). Positioning: The Discursive Production of Selves. *Journal for the theory of social behaviour, 20*(1), 43-63. doi:10.1111/j.1468-5914.1990.tb00174.x

Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research, 6*(2), 80-88. doi:10.1177/1558689812437186

Deschamps, J.-C. (1982). Social identity and realtions of power between groups. In H. Tajfel (Ed.), *Social Identity and Intregroup Relations*. Cambridge: Cambrige Univeristy Press.

DSIB. (2019). *Dubai School Inspection Bureau Inspection Key Findings 2018-2019*. Retrieved from Dubai UAE:

Edwards, & Edwards, E. (2017). A story of culture and teaching: the complexity of teacher identity formation. *The Curriculum Journal, 28*(2), 190-211. doi:10.1080/09585176.2016.1232200

Edwards, M. (2015). *Global Childhoods*: Critical Publishing Limited.

Erikson, E. (1989). *Identity and the Life Cycle.* New York: International Universities Press.

Esin, C., Fathiand, M., & Squire , C. (2012). Narrative Analysis: The Constructionist Approach. In U. Flick (Ed.), *The Sage Handbook of Qualatative Data Analysis: Sage Publications.* United Kingdom: Sage.

Evetts, J. (2017). *Women in Primary Teaching: Career Contexts and Strategies*. London: Routledge.

F., E., & R., E. (2017). A story of culture and teaching: the complexity of teacher identity formation. *The Curriculum Journal, 28*(2), 190-211. doi:10.1080/09585176.2016.1232200

Fawcett, B., & Hearn, J. (2004). Researching others: epistemology, experience, standpoints and participation. *International Journal of Social Research Methodology, 7*(3), 201-218. doi:10.1080/13645570210163989

Flick, U. (2013). *The SAGE Handbook of Qualitative Data Analysis*. London, UNITED KINGDOM: SAGE Publications.

Flores, M. A., & Day, C. (2006). Contexts which shape and reshape new teachers' identities: A multi-perspective study. *Teaching and Teacher Education, 22*(2), 219-232. doi:10.1016/j.tate.2005.09.002

Friesen, M. D., & Besley, S. C. (2013). Teacher identity development in the first year of teacher education: A developmental and social psychological perspective. *Teaching and Teacher Education, 36*, 23-32. doi:https://doi.org/10.1016/j.tate.2013.06.005

Gee, J. P. (2000). Identity as an Analytic Lens for Research in Education. *Review of Research in Education, 25*, 99-125. doi:10.2307/1167322

George, J., Mohammed, J., & Quamina-Aiyejina, L. (2003). Teacher identity in an era of educational reform: The case of Trinidad and Tobago. In (Vol. 33, pp. 191-206): Taylor & Francis Group.

Georgeson, J., & Payler, J. (2013). *International Perspectives in Early Childhood Education and care*: McGraw Hill Education.

Gergen, K. J. (2000). *The Saturated Self : Dilemmas of Identity in Contemporary Life*: New York, N.Y. : Basic Books,.

Giddens, A. (1991). *Modernity and self-identity : self and society in the late modern age*: Cambridge : Polity,.

Goffman, E. (1959). *The presentation of self in everyday life : Penguin,* .

Goffman, E. (1969). *The Presentation of Self in Everyday Life*. London: Penguin Books.

Goodison, I., & Goodson, I. F. (1992). *Studying Teachers' Lives*. London, UNITED KINGDOM: Routledge.

Goodson, I. (2012). *Developing Narrative Theory : Life Histories and Personal Representation*. London: Routledge.

Gordon, T., & Lahelma, E. (2003). From ethnography to life history: Tracing transitions of school students. *International Journal of Social Research Methodology, 6*(3), 245-254. doi:10.1080/1364557032000091842

Gupta, A. (2014). *Diverse Early Childhood Education Policies and Procedures – Voices and Images from Five Countries in Asia Amita Gupta 2014*: Routledge.

Hargreaves, A. (2000). Four Ages of Professionalism and Professional Learning. *Teachers and Teaching, 6*(2), 151-182. doi:10.1080/713698714

Holland, D., Lachicotte, W., Skinner, D., & Cain, C. (1998). *Identity and agency in cultural worlds*. Cambridge, MA: Harvard University Press.

Holland, D., W, L., Skinner, D., & Cain, C. (1998). *Identity and Agency in Cultural Worlds* (Vol. null).

Hong, J., Greene, B., & Lowery, J. (2017). Multiple dimensions of teacher identity development from pre-service to early years of teaching: a longitudinal study. *Journal of Education for Teaching, 43*(1), 84-98. doi:10.1080/02607476.2017.1251111

Howard, J. A. (2000). Social Psychology of Identities. *Annual Review of Sociology, 26*(1), 367-393. doi:10.1146/annurev.soc.26.1.367

Izadinia, M. (2013). A review of research on student teachers' professional identity. *British Educational Research Journal, 39*(4), 694-713. doi:10.1080/01411926.2012.679614

Johnston, B. (1999). The Expatriate Teacher as Postmodern Paladin. *Research in the Teaching of English, 34*(2), 255-280. Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwdV2xTsMwED1V ZQAhISgUSqHyxEQgtpM4mRCtWnWoUEFFApbITuyphEJAgr_n7CSAQCxWFi93zvnu_O4 9AM7OfO9XTIgEzXIZG4HVhPFVjoVREuaYDnNDA2Vs-- Nhzu6v2HgRTVoQN6MxFmXpYILuUR_zJbXU54FT7RbhxerZs_JR9pm11tLAWIxnqqKuH3 5DPZKkYg3nARZe4q7BHv6Jv-5SmWzDVp0NksvKfTvQ0kUHNn- IF3x0YL2ZHS7td4PH6MD- rG41luSEzL7YkctdOEXfk_G7bXOj4TWpWZuJLInV5n108mdkLpcWP78Ht5PxYjT1alUET9 NQWOE1pSLNjE4yRrWtF5IkiLhWQaRNzGWYBTSLs1BJmVNlVCR0bmJmEiMFy2Ofd6Fd PBX6AEjucyakHePAm9pQqdBBocoy_I-pbQ71oOvslK4q5ou0sXwP- o3h0vrMlykmD47qMD78b1sfNhzrgRvlO4L268ubPsa6oxoXGMDacD4dXQ-c83C9GS0- AVhFpRE

Kelle, U. (2013). Theorization from Data. In U. Flick (Ed.), *The Sage Handbook of Qualatative Data Analysis*: Sage Publications.

KHDA. (2014). *Inpsection Handbook 2014-2015 Dubai School Inspection Bureau*. Retrieved from Dubai UAE:

Khwaja, T., & Mahoney, K. (2018). Adapting narrative methodology to explore emerging fields. *International Journal of Research & Method in Education*, 1-17. doi:10.1080/1743727X.2018.1467889

Korstjens, I., & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice, 24*(1), 120-124. doi:10.1080/13814788.2017.1375092

Kumar, R. (2011). *Research methodology: a step-by-step guide for beginners* London: Sage.

Kurokawa, T. (2005). *The politics of gender among high school teachers in Japan: Reproduction of power and inequality in the workplace culture and women teachers' resistance.* ProQuest Dissertations Publishing, Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwfV07T8NADLaqsi AWECCggCwWpkDeDyTEAA2IAXXoAkt1l1wQyyWQMvBP- LnYd0moQOoYxbGU2PH5u7M_AwT- hev8iQlxJqq0Ekmk3EJkTPktw4KwdOEWXlqaUp2Xmf_85E_ncT6CWd8a05m7j5ImdJd1 wbvmlwFTmRAeyW6ad4fHSPFxaz9TQ3SzFsprLwhjwvQbHsF1_nPvV_OjXzgfsfMmhBY7 Vp7- Ov0XpM3Kk2_D1t3KifkOjJTehW8yLja2cq3FusJXMxAOzeQgZAZibA27Ji4tYXOLbxofaV3 UV0gpt2V5JX38bMNz0lDokmSU7bH8YnHKDHGo2kLL0KGMnGFtGFSfIyF2zkLJffbgLJ_O bx-c_l0Wna-2i-E7Bvsw1rVWB4CZjEToqjQRUoSZioWU3DWfBoLyi1hGhzBZo- ho7d0JbBr-U7OPcQzj5cenOiH0YZsGTo2FfgDip6xe (Dissertation/Thesis)

Kvale, S., & Brinkmann, S. (2009). *Interview Learning the craft of qualitative research interviewing* London: Sage.

Lawler, S. (2014). *Identity Sociological Perspectives Second edition*: Polity Press.

Lazaraton, A. (2003). Incidental Displays of Cultural Knowledge in the Nonnative-English-Speaking Teachers Classroom. *TESOL Quarterly, 37*(2), 213-245. doi:10.2307/3588503

Li, G., Beckett, G. H., & Lim, S. G.-L. (2005). *Strangers of the Academy: Asian Women Scholars in Higher Education*. Herndon: Stylus Publishing, LLC.

MacLure, M. (1993). Arguing for Your Self: Identity as an Organising Principle in Teachers' Jobs and Lives. *British Educational Research Journal, 19*(4), 311-322. doi:10.1080/0141192930190401

Marsh, M. M. (2002). Examining the Discourses That Shape Our Teacher Identities. *Curriculum Inquiry, 32*(4), 453-469. doi:10.1111/1467-873X.00242

Marshall, B., Cardon, P., Poddar, A., & Fontenot, R. (2013). Does Sample Size Matter in Qualitative Research?: A Review of Qualitative Interviews in is Research. *Journal of Computer Information Systems, 54*(1), 11-22. doi:10.1080/08874417.2013.11645667

McAlpine, L. (2016). Why might you use narrative methodology? A story about narrative. *Eesti Haridusteaduste Ajakiri U6 - ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info%3Asid%2Fsummon.serialssolutions.com&rft_val_fmt=info%3Aofi%2Ffmt%3Akev%3Amtx%3Ajournal&rft.genre=article&rft.atitle=Why+might+you+use+narrative+methodology%3F+A+story+about+narrative&rft.jtitle=Eesti+Haridusteaduste+Ajakiri&rft.au=Lynn+McAlpine&rft.date=2016-01-01&rft.pub=University+of+Tartu+Press&rft.eissn=2346-562X&rft.volume=4&rft.issue=1&rft.spage=32&rft.id=info:doi/10.12697%2Feha.2016.4.1.02b&paramdict=en-US U7 - Journal Article, 4*(1), 32. doi:10.12697/eha.2016.4.1.02b

Mead, G. (1934). *Mind, self and society*. Chicago: : The University of Chicago Press.

Merriam, S. (2009). *(2009). Qualitative Research. San Francisco*. San Francisco, CA:: Josey-Bass.

Mertens, D. (2013). Ethical Use of Qualitative Data and Findings. In U. Flick (Ed.), *The Sage Handbook of Qualatative Data Analysis*: Sage Publications.

Mihata, K. (2002). Emergence and Complexity in Interactionism: Comments on David A. Snow's "Extending and Broadening Blumer's Conceptualization of Symbolic Interactionism". *Symbolic Interaction, 25*(4), 571-575. doi:10.1525/si.2002.25.4.571

Miller, J. (1996). *School for Women*. London: Virago.

Mockler, N. (2011). Beyond 'what works': understanding teacher identity as a practical and political tool. *Teachers and Teaching, 17*(5), 517-528. doi:10.1080/13540602.2011.602059

Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice, 24*(1), 9-18. doi:10.1080/13814788.2017.1375091

Mukerji, P., & Albon, D. (2012). *Research methods in early childhood: an introductory guide*. Los Angeles; London: Sage.

Mullings, B. (1999). Insider or outsider, both or neither: some dilemmas of interviewing in a cross-cultural setting. *Geoforum, 30*(4), 337-350. doi:10.1016/S0016-7185(99)00025-1

Norris, N. (1997). Error, bias and validity in qualitative research. *Educational Action Research, 5*(1), 172-176. doi:10.1080/09650799700200020

Olsen, B. (2008). How Reasons for Entry into the Profession Illuminate Teacher Identity Development. *Teacher Education Quarterly, 35*(3), 23-40. Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwpV09T8MwELWgXVj4riiFyn8gkNiJY08ISqvCgFrUBZbIjm2pDEm_EOLfc07cqoDEgjJGkSKf_fzOfncPIUquw

uAHJlDLRW6ko8dWKuAgSutUWmkiJbQkrpT4dURenkh_wgZbRf0-
3GuUrKBbl7k7Nb92ZxeJ6-
ZyM5sHzkbKXbd6T41d1CREEFipzbvRsDfegDPslhU4pzQNEuo82GsZ4i8orvaXwQFaXzV
M9awWlixqcbsv9freu_E_v3yI9j0Hxbf1pDlCO6Y4dvbNXupxgsbD8gM_GwlcfImB1eK-
sx_B02JVYiCMeLTp54EfnFPytADGin1zaOxrfz_xliDpFE0G_UlvGHjvheAtFmGgiOA6Tyyj8
MS5kpqHlic5E6lJIqqNcX3eIwb0AjiHjU0EeUnMZcgUsUxa2kKNoizMGcKQgyn4lGqaWsjF
KTe5y-
qoFbFiNmRt1KoikM3q9hoZoXHKRSraqLMexMwvrGW2GcHzP9920F4t7HC62gvUWC3e
zSVkOHXsun5WdIE93z9-ATAizFo

Olsen, B., & Buchanan, R. (2017). "Everyone wants you to do everything": investigating the professional identity development of teacher educators. *Teacher Education Quarterly, 44*(1), 9. Retrieved from http://reading.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwpV07T8MwELag XVh4PwoFWd0DTdzENQsqbaPCQIuohJgix7ErlqSkYei_5y5xoSDEwnLLSXnYvu8-2_cghHmXbecHJgRMC6kZ10kCFEUw4TPTjZU2knEDArOlJ97LgzecBqENLsTUGDvdK5Qs oTvJFJ6aX7ldvALEbks38zcH-0jhfattqrFJ6h6owFTrt5NR__ETncFdlujMGXd8hk3Yf4fi0r-EO2R11_yazKvAkrwKbrepXt9rN_7rk3fJtiWhtFetmj2yodN97N9sYz0OSNYawhJfZqmmzx goQwEUaJHRQUZLRYHnVq1rulalI51R4JJ0slbqg9os4CVdC02imaG2jDSt3pjli0PyFA6n_ZF jWzM4MzBiJzCBbCsOzNyTwC-VYFoJ3VYiAQIopdGJG7u-8qWrEkyVFcbEvjaMwWYJ688fkVoKv3BCKBCquON2FY8NbARZR4L3NAk8znUND-K4QY5xeiI0tyKXKuoIoDCCe0GDNFdjHFm7W0RfA3z6t_qMbHnooMvDlCapFfm7PoctUD W5F3bVXAC9HtyDvOuNUY7DD3MG2bo

Onwuegbuzie, A. J., & Leech, N. L. (2007). Validity and Qualitative Research: An Oxymoron? *Quality & Quantity, 41*(2), 233-249. doi:10.1007/s11135-006-9000-3

Oolbekkink-Marchand, H. W., Hadar, L. L., Smith, K., Helleve, I., & Ulvik, M. (2017). Teachers' perceived professional space and their agency. *Teaching and Teacher Education, 62*, 37-46. doi:https://doi.org/10.1016/j.tate.2016.11.005

Palmer, P. J. (1997). The Heart of a Teacher Identity and Integrity in Teaching. *Change: The Magazine of Higher Learning, 29*(6), 14-21. doi:10.1080/00091389709602343

Papatheodorou, T., & Moyles, J. (2012). *Cross-Cultural Perspectives on Early Childhood*. GB: Sage Publications Ltd.

Park, G. (2015). Situating the discourses of privilege and marginalization in the lives of two East Asian women teachers of English. *Race Ethnicity and Education, 18*(1), 108-133. doi:10.1080/13613324.2012.759924

Penuel, W. R., & Wertsch, J. V. (1995). Vygotsky and identity formation: A sociocultural approach. *Educational Psychologist, 30*(2), 83-92. doi:10.1207/s15326985ep3002_5

Robinson, O. C. (2014). Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide. *Qualitative Research in Psychology, 11*(1), 25-41. doi:10.1080/14780887.2013.801543

Rogers, Sarah (2021). Narratives of Asian women migrant teachers in Dubai: exploring the challenges of teaching in a contrasting pedagogical and cultural context. University of Reading. Dataset. http://dx.doi.org/10.17864/1947.293

Rus, C. L., Tomşa, A. R., Rebega, O. L., & Apostol, L. (2013). Teachers' Professional Identity: A Content Analysis. *Procedia - Social and Behavioral Sciences, 78*, 315-319. doi:10.1016/j.sbspro.2013.04.302

Sachs, J. (2001). Teacher professional identity: competing discourses, competing outcomes. *Journal of Education Policy, 16*(2), 149-161. doi:10.1080/02680930116819

Saldana, J. (2016). *The Coding Mual for Qualitative Researcers*. London: Sage.

Sanya Pelini, E. (2017). Analysing the socio-psychological construction of identity among pre-service teachers. *Journal of Education for Teaching, 43*(1), 61-70. doi:10.1080/02607476.2017.1251095

Schreier, M. (2012). *Qualitative Content Analysis in Pracice* Los angeles London New Dehli: Sage Publications Ltd.

Scotland, J. (2014). Operating in global educational contact zones: How pedagogical adaptation to local contexts may result in the renegotiation of the professional identities of English language teachers. *Teaching and Teacher Education, 37*, 33-43. doi:https://doi.org/10.1016/j.tate.2013.09.002

Shrake, E. K. (2005). UNMASKING THE SELF Struggling with the Model Minority Stereotype and Lotus Blossom ImageLi, G., & Beckett, G. H. (Eds.). (2005). Strangers of the academy : Asian women scholars in higher education. In G. Li & G. H. Beckett (Eds.), *Strangers of the academy : Asian women scholars in higher education.* London: Stylus Publishing.

Sim, J., Saunders, B., Waterfield, J., & Kingstone, T. (2018). Can sample size in qualitative research be determined a priori? *International Journal of Social Research Methodology, 21*(5), 619-634. doi:10.1080/13645579.2018.1454643

Skeggs, B. (1997). *Formations of Class and Gender: Becoming Respectable* London: Sage.

Smith, B., & McGannon, K. R. (2018). Developing rigor in qualitative research: problems and opportunities within sport and exercise psychology. *International Review of Sport and Exercise Psychology, 11*(1), 101-121. doi:10.1080/1750984X.2017.1317357

Sowa, P. A., & De La Vega, E. (2008). One Corner at a Time: Collaborating for Educational Change in the UAE. *Childhood Education, 85*(2), 102-106. doi:10.1080/00094056.2009.10523072

Stromquist, N. (2002). *Education in a Globalized World: The Connectivity of Economic Power, Technology, and Knowledge* Rowman and Littlefield Publishers.

Sutherland, L., Howard, S., & Markauskaite, L. (2010). Professional identity creation: Examining the development of beginning preservice teachers' understanding of their work as teachers. *Teaching and Teacher Education, 26*(3), 455-465. doi:https://doi.org/10.1016/j.tate.2009.06.006

Tao, J., & Gao, X. (2017). Teacher agency and identity commitment in curricular reform. *Teaching and Teacher Education, 63*, 346-355. doi:https://doi.org/10.1016/j.tate.2017.01.010

Thaker, S. (2019). *Collaboration Road: Dubai's Journey towards Improved School Quality A World Bank Review*. Retrieved from Washington DC:

Thomas, D. (2017). Feedback from research participants: are member checks useful in qualitative research? *Qualitative Research in Psychology, 14*(1), 23-41. doi:10.1080/14780887.2016.1219435

Van Den Hoonaard, W. C., & Van den Hoonard, D. K. (2013). *Essentials of Thinking Ethically in Qualitative Research*. Oxon: Routledge

van den Hoonard, W. C., & van den Hoonard, D. K. (2013). *Essentials of Thinking Ethically in Qualatitive Research*. London and New York: Routledge.

van Lankveld, T., Schoonenboom, J., Croiset, G., Volman, M., & Beishuizen, J. (2017). The role of teaching courses and teacher communities in strengthening the identity and agency of teachers at university medical centres. *Teaching and Teacher Education, 67*, 399-409. doi:10.1016/j.tate.2017.07.011

van Lankveld, T., Schoonenboom, J., Volman, M., Croiset, G., & Beishuizen, J. (2017). Developing a teacher identity in the university context: a systematic review of the literature. *Higher Education Research & Development, 36*(2), 325-342. doi:10.1080/07294360.2016.1208154

Varghese, M., Morgan, B., Johnston, B., & Johnson, K. A. (2005). Theorizing Language Teacher Identity: Three Perspectives and Beyond. *Journal of Language, Identity & Education, 4*(1), 21-44. doi:10.1207/s15327701jlie0401_2

Ward, K., & Wolf-Wendel, L. (2012). *Academic motherhood: How faculty manage work and family*. New Brunswick, N.J: Rutgers University Press.

Wells, K. (2015). *Childhood in a Glabal Perspective Second Edition* Cambridge: Polity Press.

Wenger, E. (1998). *Communities of Practice*. Cambridge: Cambridge University Press.

Whittemore, R., Chase, S. K., & Mandle, C. L. (2001). Validity in Qualitative Research. *Qualitative Health Research, 11*(4), 522-537. doi:10.1177/104973201129119299

Wolf, A. (2013). *The XX Factor How Working Women are Creating a new Society*. London: Profile Books.

Yelland, N., & Kilderry, a. (2005). Against the tide. In N. Yelland (Ed.), *Critical Issues in Early Childhood Education*. Berkshire, England: Open University Press.

Zembylas, M. (2003). Emotions and Teacher Identity: A poststructural perspective. *Teachers and Teaching, 9*(3), 213-238. doi:10.1080/13540600309378

Appendix 1 Ethical approval documentation

University of Reading
Institute of Education
Ethical Approval Form A (version May 2019)

University of
Reading

Tick one:

Staff project: _____   PhD __   EdD ___/_

Name of applicant: Sarah Rogers

Title of project: Parallel Lives; how expatriate early years teachers, in Dubai, reconstruct their professional identity when faced with the challenges of teaching in a contrasting cultural and pedagogical context.

Name of supervisors: Dr. Geoff Taggart and Dr. Maria Danos

Please complete the form below including relevant sections overleaf.

	YES	NO
Have you prepared an Information Sheet for participants and/or their parents/carers that:		
a) explains the purpose(s) of the project	/	
b) explains how they have been selected as potential participants	/	
c) gives a full, fair and clear account of what will be asked of them and how the information that they provide will be used	/	
d) makes clear that participation in the project is voluntary	/	
e) explains the arrangements to allow participants to withdraw at any stage if they wish	/	
f) explains the arrangements to ensure the confidentiality of any material collected during the project, including secure arrangements for its storage, retention and disposal	/	
g) explains the arrangements for publishing the research results and, if confidentiality might be affected, for obtaining written consent for this	/	
h) explains the arrangements for providing participants with the research results if they wish to have them	/	
i) gives the name and designation of the member of staff with responsibility for the project together with contact details, including email . If any of the project investigators are students at the IoE, then this information must be included and their name provided	/	
k) explains, where applicable, the arrangements for expenses and other payments to be made to the participants	/	
j) includes a standard statement indicating the process of ethical review at the University undergone by the project, as follows: 'This project has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct'.	/	
k) includes a standard statement regarding insurance: "The University has the appropriate insurances in place. Full details are available on request".	/	
Please answer the following questions		
1) Will you provide participants involved in your research with all the information necessary to ensure that they are fully informed and not in any way deceived or misled as to the purpose(s) and nature of the research? (Please use the subheadings used in the example information sheets on blackboard to ensure this).	/	
2) Will you seek written or other formal consent from all participants, if they are able to provide it, in addition to (1)?	/	
3) Is there any risk that participants may experience physical or psychological distress in taking part in your research?		/
4) Staff Only - have you taken the online training modules in data protection and information security (which can be found here: http://www.reading.ac.uk/internal/humanresources/PeopleDevelopment/newstaff/humres-MandatoryOnlineCourses.aspx Please note: students complete a Data Protection Declaration form and submit it with this application to the ethics committee.	N/A	

	YES	NO	N.A.
5) Have you read the Health and Safety booklet (available on Blackboard) and completed a Risk Assessment Form to be included with this ethics application?	/		
6) Does your research comply with the University's Code of Good Practice in Research?	/		
	YES	NO	N.A.
7) If your research is taking place in a school, have you prepared an information sheet and consent form to gain the permission in writing of the head teacher or other relevant supervisory professional?	/		
8) Has the data collector obtained satisfactory DBS clearance?			/
9) If your research involves working with children under the age of 16 (or those whose special educational needs mean they are unable to give informed consent), have you prepared an information sheet and consent form for parents/carers to seek permission in writing, or to give parents/carers the opportunity to decline consent?			/
10) If your research involves processing sensitive personal data[1], or if it involves audio/video recordings, have you obtained the explicit consent of participants/parents?	/		
11) If you are using a data processor to subcontract any part of your research, have you got a written contract with that contractor which (a) specifies that the contractor is required to act only on your instructions, and (b) provides for appropriate technical and organisational security measures to protect the data?			/
12a) Does your research involve data collection outside the UK?	/		
12b) If the answer to question 12a is "yes", does your research comply with the legal and ethical requirements for doing research in that country?	/		
13a) Does your research involve collecting data in a language other than English?		/	
13b) If the answer to question 13a is "yes", please confirm that information sheets, consent forms, and research instruments, where appropriate, have been directly translated from the English versions submitted with this application.			/
14a. Does the proposed research involve children under the age of 5?		/	
14b. If the answer to question 14a is "yes": My Head of School (or authorised Head of Department) has given details of the proposed research to the University's insurance officer, and the research will not proceed until I have confirmation that insurance cover is in place.			/
If you have answered YES to Question 3, please complete Section B below			

- Complete **either** Section A **or** Section B below with details of your research project.
- Complete a risk assessment.
- Sign the form in Section C.
- Append at the end of this form all relevant documents: information sheets, consent forms, tests, questionnaires, interview schedules, evidence that you have completed information security training (e.g. screen shot/copy of certificate).
- Email the completed form to the Institute's Ethics Committee for consideration.
Any missing information will result in the form being returned to you.

A: My research goes beyond the 'accepted custom and practice of teaching' but I consider that this project has **no** significant ethical implications. (Please tick the box.)	/

Please state the total number of participants that will be involved in the project and give a breakdown of how many there are in each category e.g. teachers, parents, pupils etc.
Early years teachers: pilot study 2-3
 main research 10-15

Give a brief description of the aims and the methods (participants, instruments and procedures) of the project in up to 200 words noting:
1. title of project
2. purpose of project and its academic rationale
3. brief description of methods and measurements
4. participants: recruitment methods, number, age, gender, exclusion/inclusion criteria
5. consent and participant information arrangements, debriefing (attach forms where necessary)
6. a clear and concise statement of the ethical considerations raised by the project and how you intend to deal with then.
7. estimated start date and duration of project

See attached sheet

---

[1] Sensitive personal data consists of information relating to the racial or ethnic origin of a data subject, their political opinions, religious beliefs, trade union membership, sexual life, physical or mental health or condition, or criminal offences or record.

B: I consider that this project **may** have ethical implications that should be brought before the Institute's Ethics Committee.	

Please state the total number of participants that will be involved in the project and give a breakdown of how many there are in each category e.g. teachers, parents, pupils etc.

Give a brief description of the aims and the methods (participants, instruments and procedures) of the project in up to 200 words.   1. title of project   2. purpose of project and its academic rationale   3. brief description of methods and measurements   4. participants: recruitment methods, number, age, gender, exclusion/inclusion criteria   5. consent and participant information arrangements, debriefing (attach forms where necessary)   6. a clear and concise statement of the ethical considerations raised by the project and how you intend to deal with then.   7. estimated start date and duration of project

RISK ASSESSMENT: Please complete the form below

Brief outline of Work/activity:	One-to One- face to face interviews with teachers

Where will data be collected?	At the location of teachers choice – school (after school) or in my office at my place of work.

Significant hazards:	None

Who might be exposed to hazards?	Participants and researcher

Existing control measures:	Risk assessment of suitable premises and any Health and safety issues already carried out in school and in my office- all fire exits clearly signed and fire safety equipment checked. All rooms assessed for issues such as trailing wires and safe furniture.

Are risks adequately controlled:	Yes.

If NO, list additional controls and actions required:	Additional controls	Action by:

C: SIGNATURE OF APPLICANT:

Note: a signature is required. Typed names are not acceptable.

I have declared all relevant information regarding my proposed project and confirm that ethical good practice will be followed within the project.

Signed: ....   Print Name: Sarah Rogers...   Date..12th June 2019....

STATEMENT OF ETHICAL APPROVAL FOR PROPOSALS SUBMITTED TO THE INSTITUTE ETHICS COMMITTEE

This project has been considered using agreed Institute procedures and is now approved.

Signed: ……………………………   Print Name………………………..   Date…….
(IoE Research Ethics Committee representative)*

* A decision to allow a project to proceed is not an expert assessment of its content or of the possible risks involved in the investigation, nor does it detract in any way from the ultimate responsibility which students/investigators must themselves have for these matters. Approval is granted on the basis of the information declared by the applicant.

Appendix 2 Teacher information sheet

University of Reading

Principal Researcher: Sarah Rogers
Tel: UAE
     UK
email: Sarah.Rogers@pgr.reading.ac.uk

INFORMATION SHEET

Research Project:

Parallel lives; how expatriate early years teachers, in Dubai, reconstruct their professional identity when faced with the challenges of teaching in a contrasting cultural and pedagogical context.

Project Team Member: Sarah Rogers

Dear Teacher

I am writing to invite you to take part in a research study about how expatriate early years teachers in Dubai reconstruct their professional identity in light of different cultural and pedagogical contexts.

What is the study?

The aim of this study is to understand the ways in which the contrasting cultural and pedagogical context of the UAE challenges expatriate teachers to think differently about their work and their lives as teachers. It hopes to make recommendations in terms of CPD to help expatriate early years teachers adjust to any changes they may have to make to their professional practice in order to meet the required quality indicators, as defined by legislators.

Why have I been chosen to take part?

You have been invited to take part in this project because I am looking for expatriate early years teachers from a non–Western background who have experience in teaching both in their home country and in Dubai, and are now teaching within an EYFS curriculum, with either Indian or Pakistani pupils, as I wish to understand the impact of changing contexts on their practice on professional identity and teaching practices.

A total of approximately 15 people have been invited to participate in this study, all of which are expatriate early years teachers who now live and work in Dubai.

In addition, you are invited because you have experienced pedagogical changes to your practice, due to the changing educational environment in Dubai. We have

worked together before in a professional capacity and I hope this will help you feel that I will listen carefully to your life history experiences and record and represent your voice accurately.

Do I have to take part?

It is entirely up to you whether you decide to participate. You may also withdraw your consent to participation at any time during the project, without any repercussions to you, by contacting the Principal Researcher: Sarah Rogers Tel: UAE / UK
email:

What will happen if I take part?

If you agree to participate in this study, you will be asked to consider your life history and any events or changes that have impacted on the development of your professional identity as an early years teacher. This reflection will form the basis of two one-to-one interviews with the researcher. The first interview will last approximately 90 minutes and the second one will be 2-3 weeks later and will follow up on any themes discussed in the first interview. It is envisaged that the second interview will last about 60 minutes. You are encouraged to discuss any themes or factors that you think are relevant. The interviews will be recorded and transcribed with your permission. The transcript of the first interview will be shared with you before the second interview to allow you time to reflect. The transcriptions will be shown to you in order for you to check their accuracy and to confirm that you are still happy for its contents to be used. The information gathered will be used by the researcher for data analysis.

The interviews will take place out of school time and the contents of the interviews will not be shared with the school nor the school identified in this research in any way.

What are the risks and benefits of taking part?

The information given by participants in the study will remain confidential and will only be seen by the research team listed at the start of this letter. Neither you nor your school will be identifiable in any published report resulting from the study. Information about individuals will not be shared with the school.

Participants in similar studies have found it interesting to take part. It is hoped that the participants will come to reflect on the factors that impact their own professional identity and appreciate their voices being heard. I anticipate that the findings of the study will be useful for all stakeholders in the UAE to understand the factors that impact a teacher's professional identity and to help plan continuing professional development opportunities that meet the needs of the teachers.

What will happen to the data?

Data collected will be held in strict confidence and no real names will be used in this study or in any subsequent publications. The records of this study will be kept private. No identifiers linking the teacher nor their school to the study will be included in any sort of report or academic paper that might be published based on the data. Research records will be stored securely in a locked filing cabinet and on a password-protected computer and only the researcher, Sarah Rogers, and the supervisors, Dr. Geoff Taggart and Dr. Maria Danos, will have access to the records.

In line with the University's policy on the management of research data, anonymised data gathered in this research may be preserved and made publicly available for others to consult and re-use. The researcher can send the results of this research to you electronically if you wish to have them.

The General Data Protection Regulations

The organisation responsible for protection of your personal information is the University of Reading (the Data Controller). Queries regarding data protection and your rights should be directed to the University Data Protection Officer at imps@reading.ac.uk, or in writing to: Information Management & Policy Services, University of Reading, Whiteknights, P O Box 217, Reading, RG6 6AH.

The University of Reading collects, analyses, uses, shares and retains personal data for the purposes of research in the public interest. Under data protection law we are required to inform you that this use of the personal data we may hold about you is on the lawful basis of being a public task in the public interest and where it is necessary for scientific or historical research purposes. If you withdraw from a research study, which processes your personal data, dependant on the stage of withdrawal, we may still rely on this lawful basis to continue using your data if your withdrawal would be of significant detriment to the research study aims. We will always have in place appropriate safeguards to protect your personal data.

If we have included any additional requests for use of your data, for example adding you to a registration list for the purposes of inviting you to take part in future studies, this will be done only with your consent where you have provided it to us and should you wish to be removed from the register at a later date, you should contact the Principal Researcher: Sarah Rogers Tel: UAE   / UK
          email:

You have certain rights under data protection law which are:

- Withdraw your consent, for example if you opted in to be added to a participant register
- Access your personal data or ask for a copy
- Rectify inaccuracies in personal data that we hold about you

- Be forgotten, that is your details to be removed from systems that we use to process your personal data
- Restrict uses of your data
- Object to uses of your data, for example retention after you have withdrawn from a study

Some restrictions apply to the above rights where data is collected and used for research purposes. You can find out more about your rights on the website of the Information Commissioners Office (ICO) at https://ico.org.uk

You also have a right to complain the ICO if you are unhappy with how your data has been handled. Please contact the University Data Protection Officer in the first instance.

Personal data will be kept for no longer than the purposes for which it is being processed in line with legal requirements.

The details of the existence of automated decision-making, including profiling (if applicable) – more information on whether this would apply to your study can be found here:
https://ico.org.uk/for-organisations/guide-to-the-general-data-protection-regulation-gdpr/individual-rights/rights-related-to-automated-decision-making-including-profiling/

What happens if I change my mind?

You can change your mind at any time without any repercussions. You may withdraw your consent to participation by contacting the project researcher, Sarah Rogers
Tel: UAE   / UK
email:
If you change your mind after data collection has ended, I will discard your data.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact Dr. Geoff Taggart (supervisor), University of Reading; Tel: email:

Where can I get more information?

If you would like more information, please contact the researcher, Sarah Rogers
Tel: UAE   , email: Sarah.Rogers@pgr.reading.ac.uk

This project has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University has the appropriate insurances in place. Full details are available on request.

I do hope that you will agree to participate in the study. Please indicate whether you are willing to take part in this project by completing the enclosed Consent Form and returning it to me in the envelope provided.

I very much hope that you will be willing to contribute to this project, which I feel will be of value to the development of continuing professional development opportunities that support expatriate early years teachers' ongoing professional identity development and allows your voice to be heard.

If you have any queries or wish to clarify anything about the study, please feel free to contact me.

Yours sincerely

Sarah Rogers

Date: September 2019

Appendix 3 Teacher consent form

Consent Form - Teachers

Project title: Understanding how expatriate early years teachers, in Dubai, reconstruct their professional identity when faced with the challenges of teaching in a different cultural and pedagogical environment.

I have read the Information Sheet relating to this project and had it explained to me by Sarah Rogers.

I have had explained to me the purposes of the project and what will be required of me, and any questions have been answered to my satisfaction. I agree to the arrangements described in the Information Sheet in so far as they relate to my participation.

I understand that I will be interviewed twice and that the interviews will be recorded and transcribed.

I understand that my participation is entirely voluntary and that I have the right to withdraw from the project any time, without giving a reason and without repercussions.

I have received a copy of this Consent Form and of the accompanying Information Sheet.

Please tick as appropriate:

I consent to being interviewed: _____   _____
                                                                    yes   no

I consent to this interview being recorded: _____   _____
                                                                    yes   no

I consent to the use of anonymised quotes in subsequent publications:

                                                                    _____   _____
                                                                    yes   no

Name: Signed: Date

Appendix 4 Semi-structured interview questions

Research Project: Parallel lives; how expatriate early years teachers in Dubai reconstruct their professional identity in a contrasting cultural and pedagogical environment.

Project Team Member: Sarah Rogers

It is envisaged that the following questions will be used to start each of the first interviews and then the participants responses will influence the subsequent questions. I will use these questions in my pilot study and then depending on the feedback from the participants, may adapt questions to obtain deeper answers that provide good data. Some questions may not be necessary if they have been answered within a previous question and the order of the questions may change depending on the responses in order to keep the conversation as natural and responsive as possible. Some questions may be rephrased to ensure that their meaning is clear, if needed.

Questions:

Please could you tell me your name, age, your current teaching position and the number of years that you have teaching been teaching overall?

Please could you tell me how many of these years have been teaching in your home country and how many years have you been teaching in Dubai?

What made you decide to become a teacher? What kind of teacher would you describe yourself as? Why? Has this opinion been influenced by others' views of your professional self?

What training have you undertaken to become an early years' teacher; do you have any formal qualifications?

Have you always taught in early years or have you taught different age groups? Please expand on your teaching experiences.

What influenced you to become an early year's teacher in particular?   (If not answered earlier)

Which age group do you enjoy teaching most and why? What are the challenges and rewards of teaching in the early years in your opinion? What do you view as effective practice?

Please tell me about your professional life in your country, what did you day look like? Please tell me about the school/s you worked in and your experience of teaching in those schools. What curriculum did you follow and what kind of school did you teach in? Did you enjoy your teaching? Was teaching viewed as a profession? What was your status within the school and the community as an early years' teacher? How were you conscious of your professional identity? How would you describe it? At this time, were there are challenges or disconnect between your personal and professional selves?

Have you had experience of working with the Early Years Foundation Stage curriculum in schools in your home country? Please tell me more about your experiences if you have.

How long ago did you come to Dubai? How long have you been teaching here? What influenced your decision to come and teach in Dubai? Did you have any previous experiences of teaching in Dubai either directly or indirectly?

Did you have any expectations about teaching in Dubai? Have these been met? Has it been the same or different to what you envisaged as a teaching experience?

Please can you tell me more about your teaching experiences while working in Dubai school/s. Has it been the same or different to your previous teaching experiences? Please tell me in which ways it has been the same or different. If it has been different to your previous teaching experiences, in your opinion, how have these differences impacted on your professional life and the outcomes for the pupils.

Looking at teaching from your personal viewpoint and the anticipated or actual difficulties you have experienced or the changes you have made to your professional identity and practice, I would like to know about anything that you think has influenced your practice and how your practice has changed and if so why? Do you view these as positive influences? What was the rationale for these changes? How do you feel about these changes?

How have you been supported to make any changes that you felt were needed, to your practice? How do you feel about the support you have been given?

How do you feel that your professional identity has changes or developed during your teaching career? Has this caused you any issues with either your previous professional identity or your personal self?

Please tell me about any professional development that you have undertaken since coming to Dubai to teach, why did you undertake that particular training and how useful do you think it has been? Was this training self-funded? Did you have any choice in the training you undertook? How useful was the training to your practice?

Looking at a wider picture of early years' education in Dubai as a whole, what do you think have been the main changes that have occurred in teaching in Dubai since you have been teaching here? Can you say where these changes have come from and why? How have they affected you? How do you feel about the changes? Have they made a difference to your daily practice? Have these been positive changes in your view? What changes would you like to have seen? How do you think your colleagues have felt about the changes? How do you feel about your future teaching experiences in Dubai and how they might change from now? Why?

In order to ensure that I fully understand and appreciate your professional development journey is there anything else that you would like to discuss about your professional identity?

Appendix 5 Interview transcripts

Interview 1 Amna

0:00

R: So that's half the time to hear. So let's add to the. How do I spell your name? F

A: Yeah.

0:14

R: Okay, so that's that done. Can you see what's happening?

F: Mumbles

R: So as we're talking is going to record our voices, And also and then what will happen, I can then send you a transcript to me. So I'll send you a print you off as a PDF. And I'll also send you the audio file.

F: Oh, gosh, so I wrote the dissertation of 15,000 word of

R: Exactly

A: making converting it into a transfer?

R: Well, this is this is amazing technology, isn't it? So it's something that I've just, erm, my cohort shared with me. So I've just been practising as

A: we all suffered, like me. So from all around the world. 17,000 words 18,000. Why,

R: So, while I'm here, so I'm doing 10 different interviews,

A; I can image

R: and expect them to be between an hour, hour and a half.

A: Yep.

R: So you can imagine how much material to have for that. So, I know it is amazing, isn't it?

A; So we will get the transcript read?

R: Yes, you'll get the transcript. So come on by my board, it also does my show it later, it will start putting, it will start recognising our voices. So start breaking it down. And I will then put our names against the voices. So it just, but this is completely confidential. So You and I will

see this transcript, I'm not even sure that my supervisors need to see all of it. But you will only be identified by a completely random letter.

A: Okay

R: Okay, so you won't know about the other participants and they won't know about you, but nobody. So it will say in my erm, I when my feedback in my research, it will say you will say F Yeah, respond and F and it will say probably your name, and the years teaching and your background. But apart from that, nobody will be able to, you wouldn't have your name won't be here anyway. So you won't get public recognition.

(Both laugh)

R: On the other hand, you will also make sure that it is complete, confidential.

(A mumbles yes)

R: So feel free to say anything you want to say to me. So this letter outlines and as you said, you've already had this letter, that you can, you've been chosen to take part because I'm looking for people who are teaching in the UAE at the moment, but have taught in a different curriculum beforehand, because I'm interested in finding about the changes that they've made in their professional life, as they've adapted into change to be here. In the, in , in Dubai with a different culture and different pedagogy, so I know you've been teaching the EYFS as well. Although you're currently in a slightly different role, that's fine.

A; Um hum,

R: So it's just really finding out about you. Anytime, if you want to say no, I don't want to take part even if we've all the recordings, you can step back from it and say, I won't use your material as well. I'm hoping that it will be published, it will be published, and it will possibly be parts of ir may be published in future in different formats. And obviously, it will be published as a doctoral but it might be I go and do research from it, will go on speaking, do speaking tours or something I don't know, will go on and you know, present it to other students or other teachers because I want this to be useful. I want to be able to say, this is what I found out from it.

A: Exactly,

R: and this is how we can use it

A: what challenges we met. And we how we overcome those challenges. This if it's going to be published, that's going to be very, very helpful for the ones who,

R: Yes,

A: Even students, even professional, for that matter.

R: Well that's what I'm hoping, so you know that I do training, that we do, obviously do the trainings, we've worked together before, but one size doesn't fit all. So I want to be, to understand where are people coming from and say, how can we make the training better fit their future needs? So then, isn't it? So we've got to be very careful not to nod too much on this. but we've got to say. So are you happy with the information? Have you got any questions?

A: Yes. This is my copy, right?

R: Yes, this is your copy and you keep that one. And so what I'll do is I'll get you to sign another. And So she's

3:58

R: Gone through but you've got no questions? So, that's the bit you just need to sign.

4:00

A: Just for my, my, like my focus enough information. If I want to back out what's the deadline? Because once you start analysing it I know we are not supposed to have done it's not in your hand.

R: Yes, I guess so. I mean, ideally before the second, the end of the second one, ideally, but as far as I'm aware, you're allowed to back out anytime. But yes, if you did back out the consequences would be that I would just have to go and interview somebody else but .

4:27

A: ok

R: But it has to be completely at your comfort. Okay, so

4:38 (A signs the consent letter)

A: I've gone through it.

R: Okay, you don't say you're happy with it all?

A: Yes, I'm happy.

R: Right, you'll keep it for your answer for today. Thank you signing that. Brilliant. Thank you very much. right.

A: I've got my copy

R: So, I've got them here. So I've got some questions here but these are just really to get us going and, and so once we can do a couple of these than it really is how, what you want to talk about and we might go back on something like say, in the middle? Of course, it will. So please could you tell me your name, age, your current teaching position and the number of years you've been teaching overall.

A: Ok, erm. This is me, FS that I've been working in education industry in in early years since past 18 years, seven years back home in Pakistan, and eh, almost 12 years in Dubai, eight years as an, as an early years teacher, curriculum, erm, academic coordinator and then head of kindergarten section. And I just started my role as a behavioural therapist in one of the special needs Learning Centre providing therapies to children with autism, applied on the ADHD and several other difficulties. So, I just started my role as a behaviour therapist, but I have been working as an early as teacher teaching EYFS curriculum in Dubai back home as well.

R: Brilliant. So, what we're going to do is we're going to try and start the start of your journey as a teacher, and then we're going to try and bring it up to the current day. So, we're going to talk through it. I'm going to probably ask you some prompts and some questions, but a lot of it will be talking from you. And I don't want to talk too much about it as well. So, could you tell me about your motivation, in becoming a teacher, first of all, so, and your teaching and your teaching experiences, you said, you're teaching Pakistan?

A: To be very honest, I wasn't motivated enough to join teaching as my career. (R: uh her) It was an escape for me to do something. After getting married at an early age and delivering a boy at the age of 19. But right after six month, I realised I am destined to be a teacher. Children around me, they influenced me, my own son, he influenced me to be a teacher, being a graduate joining as an assistant teacher. And I, at the moment, like I, I was dealing, I was in the leadership role. So, my 18-20 years journey has been very motivating and very influencing, there are different mentors in my life, who really helped me, mentored me very well. And because of them, I am here to this position but initially, to be very honest with you, I wasn't, it wasn't, there was no motivation.

R: So, tell me about. So, you said, you kind of like you use it to get out of the home in a way. So why did you go to that job? Why didn't you work, in a shop or in an office? Or why did you become a teacher? What drew you to teaching?

A: This was the only choice given to me by my family because I delivered my boy when I was 19. My family wanted me to spend good, good time with him in his first five years. And when he was once he was ready to join him his school, then I was allowed only to go for teaching, to go to join him in his school. And I was only allowed to go for teaching.

R: Okay, so you joined him, say he was in a primary school at that stage?

A: It was his yeah, nursery primary school.

R: Nursery primary school. So, so, did you just go along and have an interview? Where they advertising? How did you get into it? Did you did they ask you, knowing that you were interested?

A: Ah no, ah, my son was going to the school and I got to know they were offering a professional development free Monday call from people from our trainers from outside from Connecticut. And they were publishing it, they put it up on their social media. So I contacted them that as an outsider, as a mom, can I join the course? Initially they refuse. No, it's only, the professional development is only for our teachers, but I don't know what came to their mind. And they allowed me that you can join as an as an outsider and you have to pay. So that's made me enter the details.

R: So, you did the training and then you started working for them?

A: Very basic training back in 1999. So, It was a very basic training.

R: Can you tell me what that entailed, what kind of things would you?

A: It was effective teaching strategies, early years pedagogy, which we were following back home, behaviour management? Umm, I remember the topics, there were many topics, it was for three months. behaviour management, It er, included er, the included in it…effective Teaching Strategies early, early years pedagogy…

R: Was it all classroom based or was it was, did you spend time, in the early years, you said early years pedagogy? Did you spend time in an early years classroom in those days?

A: I did. I did, because I need to finish certain hours of observation.

R: Ok

A: And so, I did spend, I think six weeks or so or three weeks in observing children inside the classroom.

R: OK. So, after you did your three months of training, and that was linked to the school where your son was going, you then became a teacher there?

A: I became an assistant teacher.

R: Okay, an assistant teacher. Could you tell me what daily life was like in the school? Because obviously, I've got experience of schools here but not schools in Pakistan. So, can you tell me what it was like? First in the morning? What did you do? What did the children do? Because you said early years pedagogy. What did that look like there?

A: I was working in a British curriculum school but now I realised it wasn't British, British, British curriculum. It was so called very elite school in my city. But it was erm, about everything American curriculum, Swiss curriculum. So, we were confused, but so called, it was a British curriculum school. So, it was early morning, its meet and greets session, parents were dropping off the children, we were having small chit and chat with them. Then we start our day with the circle time and circle time was based on academics. We revised our letters, we used to revise our number, colour of the week and shape of the week, shape, shape of the week and the number of the week. And after that we used to divide a classroom into two, one group of children with be assistant, teaching assistant, we used to have. They worked with the Montessori material and other material like construction blocks and everything. (R; OK) They 15, we used to I used to have 30 children in my classroom with two adults, we were two adults, 15 used to go with my teaching assistant on the carpet and they take materials from the shelves and they, to be very honest, they were directed to pick a relevant material from the shelf. (R: OK) They were not given any free choice to go pick whatever you would like, the material was there related to phonics, numbers, and they were twice as well blocks, construction. But the teachers were the ones who already planned early morning, this child is going to pick up this material and work with my teaching assistant. And half of the group used to go with me on the table and we do writing exercises and letters and numbers and words.

R: So was, it was, was there quite a lot of product where you said about writing exercises. Were they filling in, you know, exercise books, or were they doing erh?

A: It was very much formal. It was very, very formal. (R: Inaudible – what were they doing?) They were, they were practicing writing letters from A to B. They were writing CVC word,

consonant, vowel, consonant words and then digraphs and diphthongs and numbers and teens and tens…

R: Just to be clear, you were teaching in English?

A: Yes, we were.

R: But the children were obviously, what was their home language?

A: Urdu, 99.9% were Urdu

R: Okay, so this was their first year in school?

A: They were their first year in school.

R: So what difficulties did they have then? That must be quite difficult for them.

A: There were many difficulties for of course, the language was one of the barrier, but the medium of teaching was English. So eventually, you know, they are you know, early years pick up the language very easily. So, It wasn't a big barrier for us, besides having other barriers, erm, cultural barriers, which you used to have, but language was one of the barrier and children they did overcome very quickly because I was working for one of the lead school. So teachers who were hired working there were qualified, with good spoken English. So it was…

R: What qualifications did other teachers have because you yourself said you had a three month quite intensive course, didn't you? What qualifications did they have?

A: It was not internationally certified or recognise go course, my school where I was working in my school, they used to call, because they were working in collaboration with a University in US So they used to call trainers from there. But It wasn't certified or attested by then. So the requirement to be a teacher in private school, which are so called elite schools in Pakistan, in Karachi, no, I'm talking about my, my city. So, Bachelor's with the good with the presentable personality, and having a good spoken language that said, or you need to have a Bachelors. And I'll tell you later, Bachelors, it's very different when I talk about Bachelors into Dubai, and it's very different backgrounds, I get to know when I came to Dubai.

R: Okay, I'd like to talk in a few minutes a little bit more about what being a teacher meant, and kind of how it was in the society. But can we just go back to the day, that we were talking about the day so you've had this quite early formal start to the morning, you've had circle time. So a whole class activity,

A: Whole class activity (agrees)

R: Split apart into two, gone off to do very teacher directed things. How would the rest of the day work for the children?

A: Then we used to have playground time, their snack time, they used to go to the art classroom to do arts and crafts activities, but with the proper appointed art teachers, they used to go for their PE time, physical exercises with the PE teacher, Then but not every day, once a week PE twice or twice a week a week arts and crafts activities. And then, then the day ends very early. They're like we used to finish work, children they used to go home at twelve o'clock. R: And what time did they start?

A: Erm. They started quarter to eight.

R: Okay, so it was quite a short day.

A: Quarter to eight to 12. Our nursery children were leaving, like FS one was leaving at 12. And FS2 as leaving at, used to leave at half past one.

R: Okay, Keeping focused on the curriculum and the pedagogy because obviously, the two slightly different things. Curriculum, you said you followed the EYFS, but you didn't, you said you followed American but you didn't? So, who did the planning? And did you do it collaboratively? And where did it come from? And could you tell me more about that?

A: The main curriculum framework work used to come from the bosses, the owners of the school because they were trained and they were, they studied in US or UK. So, the main curriculum point used to come from them. And then from those curriculum point, curriculum framework, we teachers or academic coordinators, used to do annual planning and biannual planning, and six months, six weekly planning and we, and we teachers were the ones out of that six weekly or six monthly planning, we used to make our planners on a weekly plan. It was already decided that in the first, in the month of January, children will be writing and learning numbers 5, 7,8, 9, 10. Er, SATPIN, So we use to choose, okay, this week's this, another week A, then number seven, So from those …

R: Was there any were differentiation? So you said that you lead to the SATPIN or the numbers, dis the whole class do that together?

A: No, there was definitely differentiation now. We used to call them HA, HA, HA, MA, LA, high achievers, middle achievers and lower achievers. So, our activities were based on whatever we were planning, it was bookish, it was more academic oriented. But we used to make it to point that it should be for, based on the needs of high achievers, middle achievers and the ones who need more reinforcements from teachers,

R: Okay, you said this was an elite school. So how representation, how representative, was it of schools in Karachi? Do you know from what you're saying, it sounds like you've got a lot of good elements in there as well. But and I thought maybe it would be more traditional, and obviously more…

A: inaudible

R: So do you think that this elite school, was because it wanted to reach out maybe do that? You seem to be, seem to be doing the British curriculum, American curriculum. How typical was it of the schools around you do you think? How typical was it of what five-year olds were getting in other schools?

A: It was, my I put my son there, too. It was the second best. (R: Okay), so I was., I came…, We will be talking about my experiences in Dubai and when I move up to Pakistan, So that opened my eyes, but it was one of the best in town The second best in town, town. So, I was satisfied like I shared circle time. I practiced circle time here as well in Dubai when I came in 2007 but the, the philosophy of circle time is totally different when I came here, but there was an element where, like my child was er, was happy going to school every morning, he loved to go to school because they do have their outdoor excursions, they do have their playground time; it was strict. The teacher was the thrower, the Queen of the throne. It was more active teaching, but still, and we have our traditional style of disciplining children (R: which was?) screaming across the classroom, (R: OK) even in the lead part as well, our lead school as well. Giving them (18.14) time out, the big sphere remember in my classroom I used to have and I used to make children right in the corner facing towards the wall. So, yes, So this, and then it we learned a lot even then in 2006.

R: Did have overseas teachers there, or was it all teachers who were born in Pakistan? Was it local, locally hired teachers?

A: 99% locally hired teachers.

R: And what about leadership and management, where they, where they?

A: Pakistan, Pakistani, but umh, studied abroad. They spent, they got their master, graduation, post-graduation, masters from abroad from abroad, all the leaders, almost all the leaders,

R: So, was there, so was there opportunities while you were, how long did you work in that school?

18:56

A: Seven years, seven years

R: Wow, seven years. So where there were opportunities for professional development while you were there as well?

A: A lot a lot.

R: and they were done in house or what kind of?

A: Both, in house and professional from outside.

R: Okay, and what kind of things would they, what kind of courses would you go o?

A: they took a month, they took, they used to take a topic like before the start of every term and before, at the end of every term, we used to have our professional development days. So whatever, like it's professional grooming, a part of personal grooming was added to it as well. And it's, it's the department relevant as well, I was in early years so I used to get **tired** (19.32) like transitioning in children, topics with our Word. um, um, **prov** like we call them continuous provision, but they used to call it the Learning Centre in the classroom (R: OK) we used to call the Learning Centre. So continuous provision, learning centres in the classroom, how to conduct a circle time, how to behave, how to manage the behaviour, challenging behaviour of children, so they used to and they used to call professionals OT, I still remember speech and language, psycho, therapist, even dyslexic, dyslexic.

R: You have those professionals in your school to help out support you if their children have different needs or no?

A: Oh, no, (R: no, okay) we outsource, outsource. We don't, no we didn't outsource, we used to send them to those professionals outside the school. (R: Okay) Go and contact them and get them.

R: You mentioned a little bit about parents and parents sent them to the school because it was elite school, the second best. What, how involved were parents in their children's education?

A: Parents, they, in my culture, in my part of the world, its parents when they are paying the hefty amount to the school then it's the schools response(ibility) though the children are only spending four hours with the teachers, or inside the classroom environment. But it's totally my responsibility, a teacher's responsibility to manage the behaviour, to manage their eating

habits, to manage everything for their children, because they are paying you. Children in my part of the world still are v... I, are very spoiled by their grandparents. Because we have er, um, joined family system (R; Yes, extended family system). Extended family system, so even in my house, two grand moms and granddad's are always there to over protect children. So they are very hard. They're highly spoiled. And as well as, we….. do practice physical punishment with our children, spanking besides yelling or screaming on them. So we feel that when we spank, children are going to be more disciplined.

R: So What impact does that have on your teaching? Did it put more pressure on you? Did you have much to do with the parents? Because obviously in Dubai we're bussed in, for instance, we don't always see the parents. But did you have much contact with the parents? Did that have impact?

A: a lot, a lot, life became miserable because they use somehow though we were not allowed to give them their numbers, but somehow they used to get our numbers and made our life miserable.12 am in the morning.

R: So literary contact you directly?

A: Email in, in of 2000, er 1997 It wasn't very into practice, emails and everything. So landline, we used to have landlines, They used to call us…. They complain a lot against teacher. It says If single lunch box got missing from their bag, because they used to get it from outside, from UK, US, Canada. So we were responsible for the panties, for their undies, for their lunch box says

R: So there was a lot of pressure on you?

A: A lot of pressure. Not though I myself was a from very good, strong, influential background. But no. erh…

R: Did you get much support from your senior management in that situation? Was that, where the parents were right or where the…. Did you have policies for instance, in place that you could follow?

22:34

A: No there were no policies to be very honest, (R laughs, okay) policy that I just came to the when I came to Dubai, (R; Okay) Again, this this policy should be used into a school environment, non, no, no. We used to hear a lot about policies and procedures. But I have never seen a policy file related to early years or, any for the school, for the whole school. Now. I heard a lot, policies you have to follow the policies, you have to follow. But where

policies where. I was just, I was first introduced to the policies and procedures when I came to Dubai. And I came to the

R: So, no staff handbook, no parent handbook. No, this is the way we do things?

23:07

A: We used to, we used to have parents Handbook, marketing the product, the school itself, but how we go about things? No. It started to happen when I left Pakistan in 2007. But when I joined in 1999, no Handbook nothing, it just marketing pamphlets, and school brochures and er…but nothing about the policies and procedures in that.

R: Okay, thinking about your colleagues, how well did you all work together?

A: Very well collaborative in a very collaborative way. We used to work together …plan our meetings, we used to have a, we sit down once a week and discuss our planning difficulties with our coordinators, how to resolve them, I used, I worked with a very, very good team, I was very happy to be very honest. (R; that's good, that's good) When I came, just my transition from Pakistan to Dubai was, was emotionally a difficult one. But my background knowledge. My, my professional development really helped me to get adapted to this environment. And of course, learning never stops. So I learned a lot. But it was very, very, the school really developed me from an assistant to early teacher. (R; okay, that's good) And it was very helpful. My prior knowledge was very helpful for me to get adapted to this new environment.

R: Okay, just before we talk about your transition to Dubai then. So did you stay in the early years? You stayed teaching that age group or you said, because you think school helped you transition to more of a senior leader? Do you stay in the classroom?

A: Back home?

R: Yeah, back home

A: No, it was, Yes. I thought, I became a subject coordinator. But in terms of specific promotion in early years, no, I was working as a lead teacher as a class teacher,

R: well you just have a drink. What is the perfect, you said to, you that this was the only profession or the only job that was available to you or family felt was suitable Why was that? What, but how, how are teachers 'viewed, how are early is teachers viewed in Pakistan?

A: Sorry, can you repeat the question again?

179

R: Yes, certainly. So you said to me that your, that was where your family were happy for you to be, in that the school with your son. Why were they happy to be there? What perception of teachers? What is teaching? Is teaching seen as a profession, it seen as something that's safe because it's female orientated? Because obviously, why?

A: Living, I used to live in a joint fam.. I still live my mom in law is with me here in Dubai as well. Ah, what… my husband is, has been very supportive where I stand is because of him. So he was mean actually, because I have my son, I have a son only. So he wanted me to give him good time by being with him. Because he's busy. (R: he wants you to focus on your son?) on my son, your son, so he left, he left me with no choice that you have to be with, your mom and son are going together in the car, I used to drive ,coming together so you'll be, though he was not in my classroom. So you were chatting together, you are spending quality time, so he forced me. He left me with no option. But as far as the rest of the family's concerned, they were very happy that I joined teaching. Among the people around me in my surrounding, that because we used to come back home early, back in 1999 teaching was considered as a half day commitment. (R; okay.) It's an overtime er short, short (R: part time) part time, part time job, so I was able to come home early, manage my social life, manage the house…

R: So it was a job that very much kept in with all your other demands on your time, as a mother and a wife

26:53

A: Yes, my social life and everything. And so men, we like, we teachers, we get half of the year, (R: yes so you get the school holidays)so the whole family was very happy that I'm getting time to spend time with the extended family, so they were very happy.

R: In Pakistan, as a whole, is teaching considered a good job to be in? is it considered, so if you talked about that you did a very short course but you said that the other people were, in your staff, were trained, (A :trained.) Does everybody, is already trained to work in a school or was that the fact that you were in an elite school?

A: When it comes to government schooling, yes, there is a licensing like we have here. We have a license um, we're not talking about government school, they are pathetic, still they're pathetic. But Yes, it's mandatory to get a license, teaching license when you are working, when you are planning to work in a government school. Getting a license, they are very organised, you need to get a license and then you will have your gratuity and pension and everything. But the way they are teaching is pathetic. In, in private schools, er, no teaching

license no pre-qualification. Am I in the right place? I'm losing my train of thought. (R: Yes, yes, no you're perfect) So, no, back in 1999 till 2003 or four, no professional training teachers were getting, they finished their BA, they are waiting for our good bridegroom to come and get them. So in between they prefer to work in the school so that they can leave at any time.

R: Ah, okay, so, so it was a stopgap it was something to fill their time in. It was something part time?

A; Yeah, to get money, to get your pocket money. So and then when they get a good match, they gonna leave their job and there is no accountability.

R: So teaching doesn't really have a lot of professional status? It's not so…

A: Back you in 1999 to 2003.

R: So, it wouldn't be, even in those days, it wouldn't be saying that people particularly said, or when I'm at school, I'm 1618 I want to be a teacher? (A: No) won't be, won't be so much it would aspire to have a career, a long-term career in teaching?

A: Back then? (R: Yes,) Back then, no, no, no, not even my friends around, who are there with me. They had never thought of making, taking teaching as a career. But now girls, I've seen girls at daycare, they are getting qualified they are making, even in Pakistan, people they come to know about CACHE and they're asking me a lot about it. So, they want to get the profession, and a lot of professional development and professionals are in a training right now then now.

R: So it's changed quite a lot now then?

A Now

R: Yeah. So in those days if I, if I 'd met you in those days, and you'd introduced yourself to me and said, you know I'm a teacher, how would you describe yourself? What you know, to you what was a teacher in those days? What were your either your responsibilities? Or how did you feel about yourself, you know, were you part of a team? Or do you see yourself as professional? You said about you kept on learning and growing. How would you have told me if I said to you, oh what kind of job do you do? How was that like being a teacher? What would you say to that?

A: I felt I if eh, I feel proud to tell you that I was hired as an assistant teacher with no background knowledge of teaching. Then, I grew myself professionally and I became a Montessori directoress, I get my, my Montessori diploma. So, and then after that, I felt the

need because seeing children in my, my classroom, eh one child who was on, who will have who was having difficulty in reading and writing, we came to know he's dyslexic. Then I got the license and I became a teacher for dyslexia as well. So I felt even in those days in first five years, very proud because I grew myself professionally. Based on my experience, I found the need, when if I'm into this, if I'm taking this profession in the future, so I know, if I'm dealing currently with children, I'm dealing with their life, it's in my hand whether (R; OK) So I was very proud in 1990 in 1999 2001, because my first diploma, after joining teaching, I got in 2001 that was my Montessori diploma and right after four or five years, I got my diploma in dyslexia. So, It was my surrounding, it was my school who influenced me to, to grew professionally. So, I

R: you took the opportunity they gave you?

A: Yes.

R: So you were in a school that really did do like professional development, lifelong learning and saw it as something very important to do

A; Very.

R: Do you think that was again, was that typical of schools, local schools? Or would that was that same because you were an elite school?

A: No its wasn't typical of local schools, local schools are pathetic, it was an elite schools. The owners themselves were educationalists, they studied abroad, so they knew the importance of education. So, it was different from a technical support. Majority not majority, more than majority, 90% of school or not like the school where at.

R: ok so very different experiences?

A: Very different. You said that your family, and especially your husband to start off ,with thought that was a suitable job for you because it fitted in with your son's needs it fits in with your life. As you became more trained, as you became more experienced and qualified, how do you think your family viewed your, which was sons become a career, wasn't it by this time? Do you think they view that?

A: They, my husband, though he was my strong support right from the very beginning, even like my mother in law is a very typical mother typical Pakistani mama in-law, but she speaks, she is very proud of me. She's good. And now she's telling her granddaughters to go like, like, you'r aunt, they call me Mommy. So like your aunt, you go, don't go like my, my, her

granddaughter's, one is pediatrician and another one is a biochemical engineer. She doesn't Oh, come on, you have wasted your life, which is a good word for my mother in law, who was in the greatest opposition when I started my job in 1999 she said, Oh, Come on, girls don't do, you're not paying attention to your children you're spending most of your time in the hospital or in the factory. So better get your, like your aunt, you better get a teaching life (R Really?) and you can be a teacher look at your auntie, how successful she is, she's earning a lot.

R: And how does that make you feel?

A: I feel proud and I'm really thankful to her because she supported me a lot.

R: But she's obviously supported because she's seen you grow as well as hasn't she? She, she seen that you've taken the most of the opportunities. You, you know, you said a few minutes earlier that some people just some ladies would just go into it until they got married and stop. A: Yeah, (R: obviously) still happening. (R: Yes, yes,) still happening it's still happening in our culture. It's just a stopover for them, that for few years, they're going to work and then they're gonna do that. **???33.35**

R: But for you it definitely became a career something to be proud of?

A: It becomes a career,

R: yes and progression. So how many years were you there all together, seven did you say?

A; Seven years (R: seven years) seven years 1999/2000 to 2007.

R: And then what made you then move over to Dubai?

A: Erm, my husband actually, now my husband, law in order in Pakistan in my city. My husband runs his business he used to travel a lot. I'm sure, I sure you know about Pakistan, ah when it comes to, when we talk about terrorism, when you talk about corruption. You guys get quite a lot of press. (R: agrees and laughs) So, terrorism, we're very famous for it, so called because of the demographics and everything. So, law and order because my husband used to travel a lot. And my mother, my mother in law, and I used to live on our own so people around surrounding they come to know, he's not at home, so, Street crimes are very popular In, in my city. So my husband didn't, he felt the need let's move on and, and he got threats as well when it comes to his business. So he decided to move on.

R; A very challenging time

34:48

researcher 34:52

A: it's convenient. It was becoming the hub before Singapore used to be but he realised that it's becoming the hub of business straight and everything. It's still very close to our family. (R: yes) We can reach Pakistan in an hour. 30 minutes. (R: Okay,) it's very cheap to go back to Pakistan, you just spent 1500 dirhams and go back in Emirates economy. So he felt we are still connected to our roots and family. And he runs, he still runs a business there, so it's the convenient for him to do every month.

R; to travel back, Yeah

35:26

A: So he decided to land here

R; And what year was this?

A: 2007

35:29

R: Okay, so you came over here, did he come over first and then you followed him?

 A; Two months, two months.

R; Okay. Okay, Obviously, your son's a big focus of your life and your husband's life. So, did you settle him into school first, you look for a job straight away? Could you tell me about that transition and how it worked for everybody?

A: Sure he came, he, my husband came into 2006 July, and the academics years starts here in September. So he brought my son's along. He came back and he took my son and brought him here and put him in a school and I wanted to finish my term, I didn't want to leave. I became very professional by that time, so I didn't want to leave my school, my children in the middle of the academic term. So I finished my first term till December and then I joined them in December here but my son was very much settled with his dad here and

R: so by that time he was 11 or 12? Or how old was he?

 A: 12 Okay, 13

R Okay 13 so he went into a secondary school then?

A; secondary school

R: Yeah, okay, So when you came over, when you followed them over was your intention then to work straight away did you work straight away?

A;:Yes, I was fully prepared

R: That was a very emphatic yes! (laughing) You were definitely going to carry on.

A; Yes, my degrees were attested, we did our homework because my husband were here and he wanted me to be a career woman always from the very first, he just want he wanted me to spend for six years though he's not from an early years background but he requested me to spend first five years with the son. So then after that he didn't stop me, he saying, he planned already Oh, you're going to work it again. There was only option based on my experience and everything, you can join teaching and of course I grew myself professionally (R; Yes) So I was very well planned and ready my d, my degrees and everything was attested. I didn't know the culture, the environment: Sorry can I stop you, you said about your degrees so you did your Montessori and you did your?

A' Dyslexia

R Dyslexia

A' My main bachelor's in science, not in early years 37.24

R: Yeah. Okay. So when, so that is, so that was gained before you got married or before?

A; not only degree, my degree, bachelors degree in science and microbiology.

37:34

R: When did you get that? Sorry,

A: 1993

R: So was that before your son was born?

A: Before my son was born.

R: Okay. Okay,

A: And after joining the school in 1999, I got my Montessori and my dyslexia

R: Okay, That's right. So you've had your degree Where did you go to school wise? What did you join here?

A: My, my very first workplace here, it was the nursery here in Jumeirah,

R: Okay. So why did you go into a nursery not a school?

A: The then I realised my professional qualification and everything. Nothing was acceptable here. in our, in our part of the world now it's still, now it's changing every Pakistani I'm going to talk on behalf of them, every Pakistani lady, lady or a man who wants to join schools here, because my experience is based in Dubai, I don't know about, you can, I don't know about, about Western world so our degrees. Now the things are changing when it comes to educational er um department in Pakistan, but still we are suffering. Our degrees are not accept bachelor degree is not accepted in any part of the world, reason being we get our bachelor done in only two years. My bachelor's was only for two years.

R: Okay. It's not a three-year course?

A: It's not three years or it's not four years. (R: Okay) So but back in 2000, so I got accepted in the nursery though I applied in schools as well. And again, it's the image of Pakistan, knowingly that FS nationality Pakistan, I didn't get offered much opportunities in so called big schools that R: But you looked there first then you applied to schools first?

A: I did, I did apply online. And then I got landed in a very good nursery here in Dubai. I was very happy and proud that my first stop in Dubai was an, was a very good and exciting experience.

R: So obviously they had different hiring criteria, then you didn't need your degree at that time to work in a nursery here? What So what year was this sorry, just to remind me?

A: 2008, January, (R: okay) I came to Dubai to 27 December 2007. And my first day at work was 21st or 22nd of January 2008.

R: You didn't sit around for long then did you?

A: So workaholic by that time and like for settle as well, I've got only one son.

R: So he was already settled in school then?

A: So he was he was 13 years old boy, family, my extended family, I've got only mother in law so they always supportive.

R: So did you literally go around the nurseries near where you lived? Did you look through advertisements? How did you get the job?

A: No, actually, I applied online and I didn't know anything about Dubai. To be very honest. I'd never been to Dubai in my, like 13 years back home. So this was a very, very first international experience for me. I didn't even go for vacations outside Pakistan.

R: So quite a big step for you. then?

A: Yeah, very, very

R: And how did you feel about that? That's very brave.

A: Actually, when I, when I, went out when I got landed here and I entered my house, the big shock to me. In Pakistan, it's different, people they have got big, big houses. Bedroom size is like as the size or size of a one-bedroom home here in the

R: bedroom sizes are bigger than Dubai houses? (A: Yes) If you come to England one day, you'll see how small bedrooms are.

A: Yes, my grandma was there in Scotland. So I know it's, it's a size of my mother's my study room here half of this room size. I know, now I because this is how I came, I got exposed to the outside world. So it was a big shows my husband bought a beautiful apartment. It was furnished, hotel apartment though as according to him, this is the, this is the lavish lifestyle you are going to have, but to me it was a big shock. Very small, and two bed, one bathroom is going to be shared between two bathrooms. So like literally, I got depressed because I came from the house, my own house, I accommodated once 50 people. There was so huge.

R: What do you mean? 50 people? 50 people in your house and my house? All extended family?

A: I left my, for my brother's wedding. So people from all over Pakistan, the came and **…**
?42.00

R: Oh, wow. Okay, so at that time, you didn't have 50 people in your house all of the time?

A: No, no, no, for ten days they stayed with me

R: So you have all of these people. And then suddenly you came to Dubai and its..

42:09

A: unintelligible agreeing

R: you come to Dubai and it's a small house for yourself, your husband,

A:my mom, my mom in law and my son

R: And your mother in law came over as well?

A; Yes,

R So did you literally go knocking on nursery doors Then How did you get your job?

A: I applied, there was an advertisement about that particular nursery. I my husband applied actually because I was still like depressed, erm so he applied because I wanted to work. So and he want, he wanted to help me to go out of the depression, to come out of the depression. He thought she's going to work around and so she will be happy and blah, blah, blah. So he applied, randomly. And I grabbed the first offer to be very honest, that was my first offer. Because even I wanted to go out of the house,

R: Did you go and look around the nursery? Did you meet them?

A: I just, the lady, she just interviewed me, er.

R: You were very brave, weren't you?

A: I didn't know Yes, sir. But Luckily, I landed in a very, very good place and very happy.

R; Good, good, So Tell me about the curriculum. How about the differences? So obviously, you've noticed the differences in your housing. (A: agrees) We're talking about differences of other life things as well, but the differences in actually your work life. And can you tell me about that please?

A: A lot, a lot. I knew, I told you that my prior knowledge helped me to get adapted to that, into that new environment. Yes, we followed bits of curriculum there as well. We talked about child centred pedagogy back home, but it wasn't child centre. It was more teacher centre, but I knew, I knew the theory part of it, but we were not practically implementing it back home, back home. (R: yes) I know child centre learning centres with there, there was a construction, construction corner and homeroom corner was there. But I used to tell my children you go, you go and pick a car

R: So you wouldn't give them choices?

A: No choices, and we, we didn't give them opportunity for four hours to talk to express; it was me who was talking all the time. I knew that it has to be child centred approach. We used to have a question game during circle time. We used to have a news period in our circle time.

R: Are we talking about your practice in Pakistan?

A; In Pakistan

R: Okay,

A: so I knew all these thing, but I thought I'm the one who will be talking, getting an opportunity to do, to share my news, what I did? Here it's the opposite. (R; Okay) And when I came, when I got introduced into my way, er to the circle time in my very first, though they were confused initially.

R: in what way?

A: Here, They were different pedagogies they were following, they were following Te Wharwiki. They were following, they said so called Reggio Emilia as well it was so it's okay.

R: Remind me who you were working for, its okay .. I won't look, it doesn't get…

A; ….. nurseries with B

R: Okay, that good. Ok, so B

A: Okay. So, there was because they were from New Zealand. So it was Te Wharkiwi as well. S introduced Te Wharkiwi and then something, some, something they pulled out from British curriculum as well. EYFS was later introduced to them,

R: Okay,

A: initially in 2007.

R: Those other pedagogies were very much active hands on, weren't they? Yes,

A: For me, it was to be very honest, very new, and I got excited to learn from their practices and their philosophies and pedagogy. So then I came to know Oh, no, I shouldn't be talking. It's the child, then I got, then I realised, no F you're not going to tell them go and pick up this material. Let them go. Let them go and choose. And then the parents were, to be very honest, were very different here. Parents, even children are very open. I still remember in our classroom when a mum gets pregnant. So we discourage our children to don't talk about, its shame to talk about but here children are coming to the nursery and said Mommy is having a baby in her tummy F. So and it was a shock to me. Gosh, though I was from a very liberal, very modern family. But still it was a shock to me.

R: So how did you manage that?

A: Then I learned from my children I learned from the ones who were around me. My accent has changed a little bit though it's not a British or South African accent. I learned from my surroundings. I learned from my children I learned form my mentors, who I learned

R: what did you learn? What did you learn?

A: Everything, (R laughs) the way you are pronouncing the word to get your accent. The way you dress up. Yes, I used to wear Western dresses. But there was a limitation. Now Okay, this is how you wear dress professionally. You need to put on a blazer is not going to be the T shirt, professionally dressed up or you're coming to the school. So, how do you look like? It does matter. How you are going to talk to politely in a sugar-coated way you are. So everything, it changed me 360 degree to be very

R: And How long did that take for that change to happen?

A: I'm still learning.

R: Good answer, okay, but when did you maybe feel? Did you feel comfortable then? (A; Comfortable) Yeah. When did you feel comfortable then that that? Did you feel like you're playing a role to begin? Did you feel you were pretending? Or….

A: So my leader here my very first leader was very, very supportive. I have such good words for her though I faced discrimination initially, being from being from a third world country, being from a from a country which is very famous for terrorism and crimes and corruptions and corrupted leaders, blah, blah, blah. So already people, after my parents they didn't meet me at that on that particular day. But I still remember to get to know FS, so it's a Pakistani name, you could easily make it out either Indian. So there were 10 parents standing at the reception desk in front of my nursery manager telling her we won't, we don't want our children to be with that. But they didn't see me they didn't check.

R; (Gasp) How did that feel?

A: Luckily, my, my boss was there. My owner was there. She stood before me and she said, pull your children out. I'm not going to kick her out.

R; Good for her.

A: Oh, my goodness. It was my luck.

48:13

R: It was because you and I both know that that's not always the experience of..

A; She's came out of the class, I still remember what she was wearing on that particular day. She came out of the kitchen. She said, pull them, I'm not going to get that lady out of my house.

R: How did that make you feel?

A: confident. (R: good, good) I was nervous because everything was new. You're, er my colleagues, Spanish, my colleague Scottish man. Initially, I used to look at my, my managers and think of she's Scottish was she because Scottish and Australian accent is very hard to understand, to be very honest for me. (R: laughs) So er, it was a shock to me. Oh, gosh, I don't know how I was, I became, like, I was a very confident lady. But for few weeks, it shattered my confidence. The way you are talking, you are from Europe, and you are from US. The way you dress up; I was totally different. But that lady she gave me good calm.

R: So, she made all the difference, then didn't she?

A: She did, I owe her a lot, I still owe her a lot. So, I work with her for almost five and a half years and I learned a lot she'd grown me like anything.

R: When you said it and I asked you if you felt, and you said you were still learning, and that's a really good answer, because we're all still learning. But when did you become more confident? You said you are quite, gave you confidence? When did you become like comfortable with the parents? For instance?

A: That's a good question Initially, I used to, let me be honest with you, in the first three months, my assistants were more confident, Filipinos girl, they were more confident than me because arh, they were, they were, when it comes to number of fears, they were more experienced than me and they knew the way much better than me. And they knew parents better than me because they're working outside the school environment. After the school timing is with, with them, they used to work. So, I still remember, I intentionally used to occupy myself doing something inside the art room or in the background.

R: When the parents were coming in?

A: At the home time.

R; Okay at the home time.

A: And then my assistance they used to me 'Go and talk to them, This mom is here, go and talk to her.' And I think it was, this was felt by my boss as well. And instead of telling me that you're not talking to them in a negative way, she used to push me F and go and talk to them for this mom was ? . So I think it took me a term to be confident Because, and I got a lot of support for my assistance as well as from my boss. So it took me three months, I remember by next academic term, starting August or September, I was very confident to face my parents.

R: So, you said it was very different what you did, your pedagogy was very different from, from Pakistan, there are obviously elements that you could bring with you. But how did that make you feel as a teacher? How quickly did you adapt to that? Did you think that I Yes, I can do this? Did you believe in what you were being told? Really? Did you see the benefits of this new or different pedagogy?

A: I did believe in it. Yeah, I told you I got the theory. Everything was with me big file or di pedagogy, early years. We did we used to call, er here we said EYFS British curriculum and learn areas of learning and development. They were different, like six or five areas. So I knew the theory and everything, what teacher, what effective teaching strategies are, collaborative platform, cooperative, providing opportunities such as, so the theory was there, but I didn't implement it practically because of the, the system. So because we want back home, We want to get results, by the end of the this term children should be writing a to z neatly between four lines, children should be... So there was a lot of pressure (R; very academic then, agreeing) 51:57

51:58

A: We, though it was early years and child centred based on British National Curriculum or American kindergarten curriculum. But still it was result oriented, it was academic. Here, yes, I knew the theory. But I got to know No, we are not, we are not concerned about the end product. We are not concerned about how children going to write a to z neatly. Yes, we need to prepare the hand for writing first. So the practical implementation of the knowledge which I had in my mind, I gotten it, I was exposed to it here.

R: And What do you think helped you just an exposure, that's a really good way of thinking about it, said you learnt from the children, what helped you to be exposed to it. You said about, like Bernadette, you said about your students, what else helped you?

A: Er, pauses considering

R: Like for instance the environment? The resources?

A: Hey exactly I was about to say, enough resources, resources, but I told you I was from elite school so we used to have enough resources. It's the, the resources were not like a big concern back home as well. The guidance, coaching was not there, how to implement how to practice. I must say the freedom to do things. 53:20

R; In Dubai?

A: In Dubai, I wasn't given freedom there. They are empowered with me with knowledge in everything. But that I wasn't given freedom because it was the business at the end of the day.

R: So you all did it the same way delivered the curriculum the same way?

53:36

A: Exactly, here I got the freedom to do with children. So I got enough freedom to practice within a defined parameters and everything of that my birthplace I called freedom to do anything is because of her trust and faith in me. Or she has seen me, like she's seen as a spark in your eyes. So but I got the freedom to explore here along with my children. (R: Ah) Practice trial, practice, learn from my own mistakes.

R: And did you get lots of reaffirmation from her to say you're doing the right thing in the right way?

A: A lot, a lot, a lot.

R: So that must have made a big difference then?

A: it did make a big difference in my life. It gave me a lot of confidence.

R: And you think you had good role models around you. Do they make a difference? A big difference?

A: In my yes, in my first workplace, Yes, they want to like my colleague Nina,

R: We're talking about your first workplace in Dubai, or are we talking about your workplace in Pakistan?

A: Workplace in Dubai.

R: Okay.

A: And role models. Yes, I do have role models. My, my, the owner of the school was a role model for me. (R: Okay) How Successful was she as a businesswoman, as an educationist, I used to be influenced by her a lot.

R: Okay. So you've, did you feel differently? Did you? Sometimes when we have people come on the course with us, and you know this because you've been on some of the longer courses, I can see them basically stand up higher, they feel more professional. Did you feel more of a professional after this? You know, as you said it to grow out to the next September? Did you feel differently about who you were?

A: When?

R: When So you said that? Once you've

A: in September?

R: Yeah, yeah. Once you been a, did you feel? Did you walk back in that second sept because you started working in January?

A; in January, and then I became confident by August, I became confident to tackle things around me to talk to parents but I, I felt that but at that time as well, no I need to, If I want to grow in this part of the world, I need to be doing what others were doing around me, R; That's interesting) successful adults, successful professionals, success, colleagues were successful. I observed them and I got to know why they were successful because they got the training. And when I then, focus which training is the required, is required at that particular moment of time, so I got to know oh then whatever I've achieved in Pakistan, my dyslexia, my Montessori, or my bachelor's degree is not enough to be successful in terms of your personal and professional grooming. Personal in terms of money, to be very honest, and professional in terms of, I'm always I'm a very ambitious lady. I'm still very ambitious at the age of 45. (R; That's good) So I wanted to grow. No, I wanted to grow. So, I realised that no, no F if you have if you want to want to compete because this was very challenging environment for me,

R: I was about to say the challenges So you've almost made it sound like quite easy, but I know it wasn't, I'm sure it was a lot of hard work what were the challenges, both in and out of work you know anything about living in Dubai as well?

A: erm, when it comes to personal challenges, No I was just missing my family like ago my immediate family, my husband, my son, my mother in law and money was not wasn't a big deal for us. So we enjoy everything

R: About the culture?

A: Pardon?

R: About the culture,

:; yes, it was not a big shock, shock excuse, excuse me. I am a Muslim, s culture when it comes to the like the, what we are falling here the laws more or less similar to us. Because we, we used to hear a **?? Inaudible** there and from the mosque, we used to have so many mosques so we are practicing mosque as well. We have Eid holidays, we used to have **utilized (?)** Ramadan we are celebrating so it comes to religious thing, we wasn't a big cultural shock. Yes,

laws are very different here. There is accountability, even in my profession, as well as all around Dubai. So Oh, I missed the, I crossed the signal. Or my, my car was restricted, and I used to pay 3500 dirham. In there, we just give 200 rupees in it's done. It's over. (R; oh gone away) So I then I realised no, no, it's not easy. So, and initially in Pakistan, domestic is very domestic labour, it's very, very cheap. You get lady who comes to your house to clean wash, cook, food, everything here, though the money wasn't an issue for us. But initially, er, we didn't get any full time help at home, so it was also very like, what you say I wasn't happy but eventually we go it, there I thought my husband said it's very expensive here, (R; Compared to what it was) it's not that easy to Pakistan. So that thing, also law and order, law and order here we have to be very careful when driving, when we are meeting outside. So there are laws which you need to follow even in the workplace you have to follow certain guidelines and guidelines which are set up by the by the Ministry by the, by the governing bodies, as well as with the contractor you are working with. So, these were the, these were the main, er, and again, a little discrimination. Of course, I did face discrimination.

R: You mentioned it from the parents, where did it come from elsewhere as well?
A: from the people… from that from the leaders, from the stakeholders, like when I finish, when I decided to move on in my career, and I left the place I was looking for jobs. And even when I got the job, my mom, my first job with, with the nursery I was, when I became confident after a year so I tried my luck outside. Let's see where I stand after a year. So, yes, we these nationalities were not **…?? 59.28**

R: So were they looking for native English speakers?

59:30

A: Yes, I must say they were, native English speakers. They al, so it came as a shock to me again, I thought I wasn't overconfident, but I was confident enough that I can at least in the nursery, I got to know that in order to get into school, you need to have certain criteria and qualifications. So my criteria and my qualification at that moment in 2000m er mine wasn't to filling the, fulfilling the requirement of the criteria so I applied in several places in nursery but again, I applied in good nurseries. So because I tried the mid-range as well. So salary, Bernadette, she's spoilt me, in in two years, she started, no in 2010. I joined her in 2008. In 2010. My salary was five figure. And I felt so proud that I thought I'm the only Pakistani in Dubai who was getting 10,500 dirhams.

R: there was a good and still remains a good salary, wasn't it? We know early years isn't so well paid so

A: back in 2010. me a Pakistani being an Asian lady. (R: Yes) So I felt really proud for I'd find my life outside as well. So I wasn't encouraged by it.

R: And that was as a class teacher?

A: foundation stage classroom class.

R: Foundation stage class teacher.

A: And then I realised no, the I realised no F the society's not going to accept you on the basis of having a good experience with Bernadette or with Bachelor's. And then I learned the importance of again, growing and growing professionally in terms of my knowledge, then I will I got to know because there was a big hype about every, every single lady teacher around me was doing Cache, Cache , Cache, Cache, Cache. I investigated what Cache is all about, and where it makes you stand and how it's going to help you to grow further in your career. So, I registered myself for the Cache training. And again, it was a big challenge. Because there were other, there were many companies who were offering the same services, Cache, or whatever, The Cache, so then I needed to decide which one is the best, which one I'm paying, I'm going to be the money where I'm going to get the quality. So there was a challenge for me to find the right organisation who were delivering, though it was expensive in comparison to others. There was a difference of money but again is the one you have to pay you, I paid for the quality.

R: And what was your experience of the training? How did you feel from that? What did you gain from it?

A: I gained personal as well as professional benefit. I got a good too, because my the way I got trained in a year's time, It made me more confident about myself, about my knowledge, about myself. And It helped me to get, the first thing that Cache level three that I did, so it really helped me to get a good place in the market in terms of money, as well as in terms of my designations.

R: Did it, was it very different to, because you said you made quite a lot of changes, you learn from a lot from the children in the classroom, actually in the nursery on a day to day basis? Did the training complement those changes? Or did it highlight that you needed to make further changes, or?

A: Both it complimented, and it highlighted that this is not the sky, is not the sky's the limit. So you need to go further. And this is how I got the right direction. I was doing good. And it wasn't formal, to be very honest. My colleagues were telling me, my bosses, my managers were telling me, but by getting the training from the professionals who were practicing it, implementing it, by being there in the system, I bought the right path to follow, (R: that quite good??) which really helped me to become really an effective Early Years teacher.

R: And what were your next steps in your career After that, then after you get?

A: Then I practice it for a year or two. And I felt this is it, I need to grow as a leader. So I wanted to be a leader so I did my, my. And I became very confident that the learning that got to Cache level 3 helped me really to grow both professionally and professionally. So I'm going to pursue it further, to excel to take the next steps to be a leader. So, I opted for Cache level five. And again, …

R: And what kind of experience was that? Again did that again give you a whole new outlook on where you were going, did it reaffirm that this was the right path?

A: It gave me a new outlook, that and it, it made me realise of my potentials. My strength. And the training *pushed* me to, (R: laughs gently) to be no (R: that's good) I've literally mean it from the core of my heart. (R: Yes,) the training because I was very confident as a teacher, that Oh, I'm a good teacher, now I'm in a good early years teacher and I implemented what I gave, what I gained during my training. But I wasn't very confident, as a participant of once in a week training. But during the training, I used to become very confident, people around me, my mentors who were leading the training, they pushed me, I still remember my face to face conversation observation practices, with my leader with my mentor with my coach. They pull things out of me, They made me confident. And I still remember my, my, my coach, she came to observe me in my new workplace, which was pathetic. And I tried my level because there was a project which we were supposed to do during that leadership training diploma. So I made very few changes during two months. She came and she appreciated me, I was depressed that I took a wrong decision and I shouldn't be going for that particular organisation. They should, they are going to send one day but that lady but my, my, my coach, she really like, she gave me a whole new perspective of my personality that Oh, you're a good teacher. But you have **…. ? 1.05.37** you have viruses to become a good leader as well. (R: Okay, good) she pushed me and she pushed me and she, she pulled me things

R: that I helped your self- esteem boost both personally and professionally?

A; A lot, my self-esteem myself, my husband used to tell that you she made you overconfident of yourself. 1:05:52

R: But that's been so nice to hear isn't it is that, …. In your job, you gave an awful lot in your job don't you and then to hear that you've been feel that you're getting somewhere and getting.

A: No, no, I was blessed with such good mentors. So maybe it was a blessing. And at times, like I'm a, I m a 'Im bossy by nature. But at times he tells me, he takes my mentors name because he is equally involved in my son's and in my life. professional life as well. He said Don't be like she takes the name. But if you say he said Don't be like a ABC

(R: Laughs. A Laughs)

R: Okay, so after that you were in a new setting that you weren't, you sound like you weren't very happy there. Did you stay there very long?

A: Yes, I completed my 1 term my 1 1 contract with them, two years contract. It wasn't actually two years. I left two months early,

R: And What was your job role in that nursery?

A: But it was not a nursery, it was school it

R: sorry in that school?

1:06:50

A: I was head of kindergarten section.

R: So What was your job role in there, were you teaching as well?

A: No, I was running the kindergarten as a head doing everything. Er, planning, conducting planner meetings, orientations for parents, professional development, because what I learnt from my my trainings for my mentors Cache level 3 and Cache level 5, I duplicated it in a way I, my husband, I tell you, I just told you, my husband said don't be like her. So, I became like her. And I had my own department of running professional development for my teachers, (R: Good) for my staff is do whatever I learned from my training, er supervision or writing before writing, I tend to Yes,

R: you took those lessons into the class?

A: Yes, in my class. And when the inspecting bodies, they came for the inspection, they, and I got the proof and folder professional development folder, the way I used to make my folder during my training. So we did it for our teachers as well. So the governing bodies when they came for inspection, they appreciated it. So I duplicated. My um.

R: You've talked about challenges. And this is the first time you've talked about inspections. So obviously, inspections in nurseries aren't really happening here still, we have different kinds of input from the Ministry now. But obviously schools are much more systematic in there, how did you respond at that time to the inspections? Did you feel that that was also a challenge to meet what they needed? Do you think they were reasonable?

A: The, the, that environment was very, very challenging; the environment was for like almost nine years, my department, my section kindergarten section was unacceptable for my nine years so it was a big challenge, big stress on me to bring it up. Otherwise, I will be out there to make your divine standard (?) though they didn't say anything about it the principal, again, was an amazing leader. He was a leader. He wasn't a manager, it was literally a leader. He had his full trust on me, he left the country now. So he gave it to me, he said is this is your baby, but I want good results. It wasn't, he didn't threaten me. But of course, he wanted best for (R: of course) but he wanted the best for the organization he was working for. So again, collaboratively, we worked, I used to have a very good team. It was a big stress, I was very, very difficult because it was my first exposure to the inspection for the government inspection bodies as well. Back home, there is no accountability. There is no um er, governing bodies who come for inspection so I wasn't used to, of it, to be very honest.

R: And did you get much support? Because obviously you said they hadn't been doing that well for the last nine years. Had you, whoever led it before, were there still support there from them? Or what they left behind? Was the support from your senior, senior management? You know how did you, that's a big thing to say, I've got this inspection coming in now, where do I start even? How did you manage that?

A: My greatest pillar of support was my man, my principal, (R: Okay.) He gave me again, like my first workplace delay, my my own my, my principal gave me all the freedom to put everything into practice from my knowledge. Same leader in **B?** when I joined school in 2015, He had his trust on me, and he given me opportunities to bring the change in that environment. And luckily, at that time, I was about to finish my, my Cache level five. So I was in training. So, I got lots of ideas to implement as a leader. And the big project about change, which we were supposed to do during our training, I implemented, I took that project, project

into that school and I made changes. The first thing that I mentioned is about staff professional development, I replicated, I duplicated, whatever I learned during my training, in be it Cache level three, or Cache level five, so I got it from my mentors and from a coach, Okay, you need to develop your style, because you my, my mentors, they empowered me with knowledge and understanding those training. So the first thing I was focused upon, which I did for my training that empower your staff, do run staff professional development. So I started running staff professional development on a very small topics which we encounter every day, we will affect ……

R: And how did staff respond to that? Did they welcome it, did they see the need for it?

A: I would dealing with 1,1 er 1 nationality of teachers and majority. So it was very difficult for them to accept a change. Because when I talk about the change, it was a lot of hard work. It was a lot of efforts they were supposed to put in, I, erm it was demanding as well. It was erm, it needed their time as well, which they used to spend during working hours in chilling. So there was a lot of stress

R; and resistance then?

A: A lot, not only from the staff, even from the parents

R: You were doing the EYFS then weren't you?

A: I preferred ?? even thought it was an American curriculum school, but we didn't name it EYFS, but I, I put into practice, my ,because I'm a great fan of EYFS, I don't know why. So I implemented, because early years almost the same whether it's an American correctly as what's called a follow Common Core standards and read for four years. So I implemented those principles, but called it so, so call it American **practices good? 1.1.2.34**

R: Yes, it's just a label isn't it? At the end of the day, good practice is good practice.

A: So we changed the environment physically, as well as teaching practices as well. So in nine months, this, it wasn't a big achievement, but for me, it was a big achievement. And for the Principal you appreciated, Even the inspecting bodies, inspection bodies, they appreciated it a lot, that in nine months' time the school, that my department of the school, the KG department became acceptable from being unsatisfactory for nine years.

R: Wow, congratulations. And how did you feel about that?

A: I felt very confident. And again, I'm going to repeat I felt blessed the amount of professional development I received, Luckily, from the right people, which

R: sounds like you're very much invested in yourself,

1:13:17

A: I did in terms of money, as well as in terms of my time, a lot.

R: You have put a lot of effort into it.

A: a lot, you know, family sick and tired. Because then after Cache level five, I finished my Masters in Childhood care and Education, and I finished in July, and I'm doing m**y** Behavioral technicians (?) course online.

R: Okay, Where are we up to now in your career, so you're at that school for two years?

A: two years, then I took a break of two-year 2017 18 I didn't work, I finished my Masters (R masters, yes) and due to some health issues as well. Then, after finishing my masters, I got my result in July, So I job, because I've been working in early years for past 18 years. And I chose my research to, because when we, when we are working in a school or a nursery, we work very in Dubai, not back home, there is no SEN department is no learning and support. So here I this is again, with something new to me, Oh, there is a SEN department in every school here. What is this to be very honest, I didn't know what SEN stands for. So I got to know when I came here. So I've been working very closely as a class teacher or as a head of the department to the SEN department. So I do see children having learning difficulties or disabilities around me. So it didn't really, I developed my interest to research for that particular area. It's not, it wasn't a big research, but just like I did the Masters. (R: it was part of your Master?) So I chose to do my Masters was in early childhood, but I chose to do my dissertation in er, to see the, to evaluate the effectiveness of applied behavioural analysis for the children on autism spectrum disorder (R: interesting.) And in this region, there is hardly you find any literature, or any research is done in this in this part of the world. So I chose to do my research. So I liked it, I became interested. So just now I thought of moving to special needs from the mainstream school. And so

R: So your current position is?

A: Is behavioural therapist, working with one of the learning centre here, and I'm applying, I'm learning to be a registered be, behaviour technician, which is the licensing body in US behaviour and the maturation

R: Congratulations, wow, you really are a lifelong learner, that's fantastic.

1:15:46

A laughing Yes

R: So do you still feel yourself as a teacher though, in this new role?

A: I still feel of myself as a teacher, (R: Okay.) And I'm still having challenges to be into, to work as a behavioural therapist, because I started to implement at times, my early years practices, The in early years, we keep talking to children, we keep giving them options, We let them decide to choose for themselves. But here, it's totally different. We don't give them choices. We don't put, we don't, we work on reinforces. So it's taught me

R: in your current role?

A: In my current role, so I think I still, I'm still in early in the mainstream thing,

R: *laughing* I think you'll always be early years. So I'm very conscious of the time and thank you for this. I'm just going to sum up quite, you know, with the last few minutes, looking back over your career, and it has been quite a long career with lots of hard work and effort. What do you think are the main challenges then, and would have helped anything that you've done differently, or you've been able to have different access to resources to make it easier for you to, you know, to overcome those challenges?

A: If I would have been in access to right professional development, which I received, when I came to Dubai in 2007, it would have been much more beneficial, it would have been much, much more helpful for my professional grooming, if I would have received it back in 2000.

R: Hmm, are you talking about the Cache level three, maybe?

A:mm Cache level three, Cache level 5

R: So that little bit sooner maybe? Yeah

A: So if I would have received it early earlier, so it would have improved, I would have improved on my practices much earlier.

R: Okay. taken away from you personally, at the moment think of the bigger picture in Dubai and education in Dubai. How has that changed? Since you've been here? Have you seen any changes? Has it been more demanding less demanding to be a teacher it?

A: You know, it's what my, my personal experience, because you know, this isn't, is a substantive subjective. (R: of course.) So, it has it become more demanding, and has become more demanding, more challenging with the licensing thing in when I when I did my Cache level three, Cache level five, it wasn't mandatory at that time. It was like choice, if you want to

202

grow further in your career, if you want to make more money, If you want to grow when it comes to designation, you go for these one but now the, the governing bodies feel the importance of having these training so they are making it mandatory even I got to know for nanny it's mandatory to get these many hours or something that. I'm working in a school at the moment. So LSA they're supposed to get these, these hours…

R: Do you think it's realistic to do all that? And I think as it has moved on a lot like you said, You think it's realistic expectations, everybody every level?

A: Yes, I'm happy. And I said it's realistic, because we are, we are making, we are the ones who are plays a very important role in a child's life. So why not bad that my mind my life?? I'm working as a behaviour therapist. So My boss is telling me you have to be very careful with every action you take with the children with the, with the, with your client. So his life is in your hand. Either you're going to make it or you're going to break it. So I feel at that moment she was talking to me, I said it applies to mainstream as well. We are, I was dealing was such a vulnerable age group ideal In early years. So I'm the role model for him. So it's better to get, so I told my boss, I said, Please tell me how to introduce this thing to the child, Give me the right training so that I will not be getting, giving, doing anything incorrectly, which is

R: in your current role?

A: In my current role so same applies to mainstream as well, I feel with doing Cache level three, me, it's not just a diploma that we are going to get us an international diploma and we'll get more money. No, it teaches you to apply thing?? It teaches you to move on in the right direction when it comes to teaching children. So I am in the great favour of these professional development trainings, whether it's be because you are learning something out of it.

R: So we have a responsibility to.

A: So Yes, again, it's going to up to me whether I'm going to implement it or not my learning, but still I know what is wrong, and I'll be guilty of doing the football model?? implemented. But at least these trainings, make me, empowers me, enlighten me with more knowledge and with how to implement and how to nurture those children

R: F You've done brilliantly this I don't like, no I've really listened to you. And I've now begin to feel I'm beginning to know you and know your story, which is fantastic. You've written a lot of notes here. Before we finish.

A: yes I covered everything

R: Just see if there is anything because obviously, we can pick up things next time. But is there anything else that you particularly

A: But um children are spoiled by parents, strict discipline, even back home, The challenge but one of the challenges when I was teaching, parents I mentioned already, parents they don't take early years seriously still, still big schools, big name elite schools in Pakistan, still, it's a business for them. Early years, they just want to make money out of it. I have been to many school in other parts of the Pakistan, and I literally went to see early years what they are doing and I went to elite schools. Still what is going on in early years, I feel very bad about it. They, one of the school, you might be knowing that school. I went to the school and I asked which curriculum is…

R: Are we talking about here or in Pakistan?

A: Pakistan. You know the (R: Okay) Ive seen your picture (R: laughs, Okay) I asked them and they said which pedagogy which curriculum and they said do you have you heard of Maria, Madame Montessori?? And of course, I said no. and of course I am a Montessori learner (R; Yes of course) and I said okay, but what was her philosophy? What were the principles from what Montessori teaching? They said she was British, and she focused a lot on English

R: Really, really?

A: I said really, She also said, Okay, so I said, oh, gosh, what got me to children, when the academic coordinator, imagine such a big responsibility. So still, still people, stakeholders, as well as parents, they are not taking early years seriously?

R: Do you think they take it more seriously here? Or do you think that's the time?

A: Yeah, that in comparison to Pakistan, I think they do, in comparison to Pakistan

R: But they're not comparison to bigger schools. Like for instance, here they still do you think parents still see this is something Early years? Do they value it? Do they value early years teachers here?

A: Based on my experience of 12 years here, they do value it (R: that's good) They really do is to what I've gone through what my experience? Yes, they do value it. But then they started to respect me. When they see my practices, when they see how the children were happy to come to school, my colleagues around me, wherever I got an opportunity to work here, I

worked into a few nurseries and a school. Eventually they realised the importance of early years

R: That's really important.

A: And just depends upon the people who are responsible for it s they need to make they need to educate the parents,

R; Do you mean like and the government as well? Or do you mean like school leadership?

A: School leadership.

R: Okay. We've talked ever such a lot and I don't want to, you'll have a dry mouth, Just have a quick look through.

A: I

R: No, it's been great.

A: Yes. Again, staff in Pak, back home. We are talking about the need of the special needs of the professional development. It started in Pakistan now. But it's still we need to go further. Still, staff is untrained. They are waiting for a bridegroom to come, to them to get married. Still girls, young girls 20 years old, 18 years old. They are working as early as teachers. They're still very pretty smart girls, modern, but good. **(R: ???)** But we are not trained. They don't know how to deal with children. Still, they are hired by elite schools based on their personality and the car they drive comes in every morning. So they hire them, they hire them.

R: We will pick up on some of these thing afterwards. Is there anything else that you just want to say to finish off because I've taken up loads of your time?

A: I think we covered everything here also. Okay, Bachelor degree, I feel parents are more involved than Pakistan and here. we talk openly to children, children are encouraged to speak I know I can be very,

R: F, I've really, really enjoyed talking to you. Thank you very much. What, What will happen now is that I'll go back and read this and listen to it to make sure but it looks as I've been checking it, it looks like it's on it very accurately, I will then send it to you in about probably in about two weeks' time. So just a little bit of time to sit, double check it. And then you can obviously listen to it. And then what we'll do, I'm back on the fifth of November. So we'll get another date when we can. If you're happy to come in. It's been fantastic. Thank you so much.
A: After work?

R: Yeah, yeah, after work. And you can, you can again say well, we talked about this, I'd like speak more about this. So I'll pick out some things that I'm want to pick out as well.

A: And we'll be having this transcript as well?

R: You'll have the transcript and the audio so whether you'd rather listen to it was nor do with us rather read it through whether whatever suits you. So I just want to make sure that it is accurate the transcript is accurate to the audio, and you can clearly see, I think you can do most of talking which is how it's meant to be which is good. You can see who's done talking as well. A: Okay,

R: So thank you so, so much. Is there anything you want to say before I tun this off?

A: My pleasure of Sarah, My pleasure, anything for you.

R: Thank you.

A: And take I really like to thank you for making a difference in people's in lady's life here.

R: Thank you. Thank you.

Transcribed by https://otter.ai

Appendix 7 Example of Initial coding

(Handwritten annotations surrounding the table:)

Themes 31/3/30

(Origins)

What has an impact on personal identity?

Power - choices
family
culture
personal - career choice
Values + beliefs

Nodes

What makes them Who they are?

previous exp - reasons for moving
pedagogy journey to
Dubai - training → effective
initial experience
(Teachers journeys) [negative]
Success professional identity status
mentors
recognition
leadership from mentors. Children learning.
discrimination to be...
Kingston... parents, siblings, settings

11 - Cheekin? This originally ov Dubai?

Name	Files	References	Description
a negative influence on identity	0	0	on personal or professional identity negative effect on confidence
getting a job	2	5	difficulties in getting a job
demotion	9	23	lesser position due to experience or quals not being taken into account.
discrimination	8	15	any form of discrimination that teachers felt they were subject to.
in setting	9	16	bad examples of practice from colleagues or in setting
living	6	11	life personal problems - poverty, family pressures, difficulties in being apart from family, family expectations
new pedagogy	5	8	need to learn a new pedagogy -, feeling unsure or uncertain. a new way of working that was difficult
not engaged	1	2	not enjoying, doing it because they were told or had no choice
people	0	0	
colleagues	12	20	any specific negative problems with colleagues

3/31/2020

Name		Description	Files	References
KHDA	✓	any negative problems or pressure felt form KHDA - legislative body	1	8
leadership	✓	any problems, pressure or lack of support from leaders or managers, or owners	6	9
parents	✓	any negative feedback, pressure or expectations that made teachers feel under pressure, including discrimination ie wanting a 'native English speaker'	8	16
personal qualities	✓	feeling inadequate - language, skills, experience, feelings of frustration, anger, upset etc. pressure	9	28
professional identity	✓	lack of confidence in professional skills and knowledge, anything that contributed to this.	9	27
qualifications and training	✓	not the 'right' qualifications or training - quals not being recognised when they came to Dubai	4	8
a positive influences on identity	✓	anything that has helped or promoted personal or professional identity (promoting confidence)	0	0
family believed	✓	support form family, money, emotional, not needing to work for money, support for training, support with finding work	10	29
in setting support	✓	support from the setting to promote learning and best practice., growing with the school, general support, atmosphere positive, good role models, best practice supported and promoted	8	14

— Why do they have these feelings

Name	Files	References	Description
professional	18	220	any changes that occurred in professional practice - changes to professional identity
more confident	1	1	happier in professional skills and teaching role
prof identity	12	35	
wider - external	5	6	School or Dubai wide changes i.e. from the KHDA
home country based changes	4	7	changes that have occurred in practice in home country
cultural differences	19	127	in living practice, schooling, ways of dressing, expectations etc between home country and Dubai
differences in pedagogy	18	68	Between home country and Dubai
discrimination	0	0	any form of discrimination that teachers felt they were subject to.
Dubai based	12	48	Discrimination encountered in any form in Dubai, no just when getting a job in education
home country based	3	3	Discrimination encountered in any form in home country, no just when getting a job in education
Dubai pedagogy	5	21	comments from teachers about what they believe the pedagogy in Dubai is

split into origins

Name	Description	Files	References
Dubai parents	in settings in Dubai	10	29
Non western parents	non western parents whatever curriculum the school is	9	44
influences on parents		2	3
western parents	views of western parents whatever kind of curriculum school they are in.	5	9
home country parents	views and ineractions with parents in home country	8	15
perceptions of teaching	view of the importance of early years education	0	0
children's parents	parent's perceptions of the importance of early years education	16	107
others	wider view of the importance of early years teaching	3	5
personal qualities		15	76
beliefs and values	about early education and the importance of early years	8	49
power	feelings of having control over journey - over their lives, due to resources - emotional support, form family or others, or financial power	8	25
Teaching position	background of all teaching jobs including pedagogy	0	0
Dubai first		12	66

3/31/2020

dependent - probably Journey
not in pos.
adds to same.
Journey
maybe duplicate

Name	Description	Files	References
fourth job		1	2
second teaching position		4	10
third teaching position Dubai		4	8
home country	details of teaching jobs in home country	20	264
home country but UAE school		2	8
training in home country	any training taken in setting or with outside providers	8	23
transition to Dubai	factors that influenced the move to Dubai	13	75

3/31/2020

(handwritten annotations)

start of
journey

1/4/20

origins → start of journey → journey → journey continues
                                                    in Dubai

Personal
identity
↓
low status, culture,
family, power,

teaching in
home
county
—
access to the
job market.

teaching -
barriers -
pushes + pulls.

success
recognition
↓
(successful
effective
teacher'
in Dubai
terms.
↓
professional
identity

Appendix 8 Example of second coding – mind mapping

31/3/20

Women teachers journey   look for these in my reading ↓

Personal identity

personal values + beliefs

background   Culture   social

family — (colleagues)

schooling   level of qualification + training   power   career choices available.

pedagogy

Self categorization –

changes —

(journey) → to be an 'effective' (accepted) teacher good.

reasons to move to Dubai

inspirations.

teaching positions

social influences on professional identity

family,   mentor   colleagues   parents

leadership

discrimination resiliance — pedagogical barriers

recognition

previous exp.

destination

personal identity journey to professional identity

Now looking at P. Identity as a form of agency to be member of workforce –

3/3/20
27/3/20.

Pedagogy

own schooling

perception of pedagogy differences

background.

ingrained — way it had always been.

→ teacher — stage of professionalism

Personal identity

restriction — lack of power

culture

family

women

→ limited career choices

Dubai — escape 'taken' by family — husband

teaching / barriers

discrimination

lack of recognition from parents, teacher

lack of recognition — for goals / getting a job / exp.

renegotiate 'had' stage of professionalism

training

coping strategies

belief + support from others

recognition + support

renegotiate 'effective' teacher

proud. / happy! / satisfied.

Personal Identity

family / social
- family — support / restrictions.
- social — friends

background
- own schooling
- power /resources.
- living
- personal qualities
  - ambitious.

Professional identity

home country
- barriers/ challenges.
  - salary
- family / social
  - family — leadership
  - social — mentors / colleagues / parents
- prof. experience
  - training
  - quals
  - setting — pedagogy
  - recognition — child learn

Dubai
- social
  - family — leadership
  - mentors
  - colleagues
  - parents
- prof: training experiences
  - quals
  - training.
  - setting
  - pedagogy
  - recognition.
- barriers/ Challenges.
  - salary
  - status.
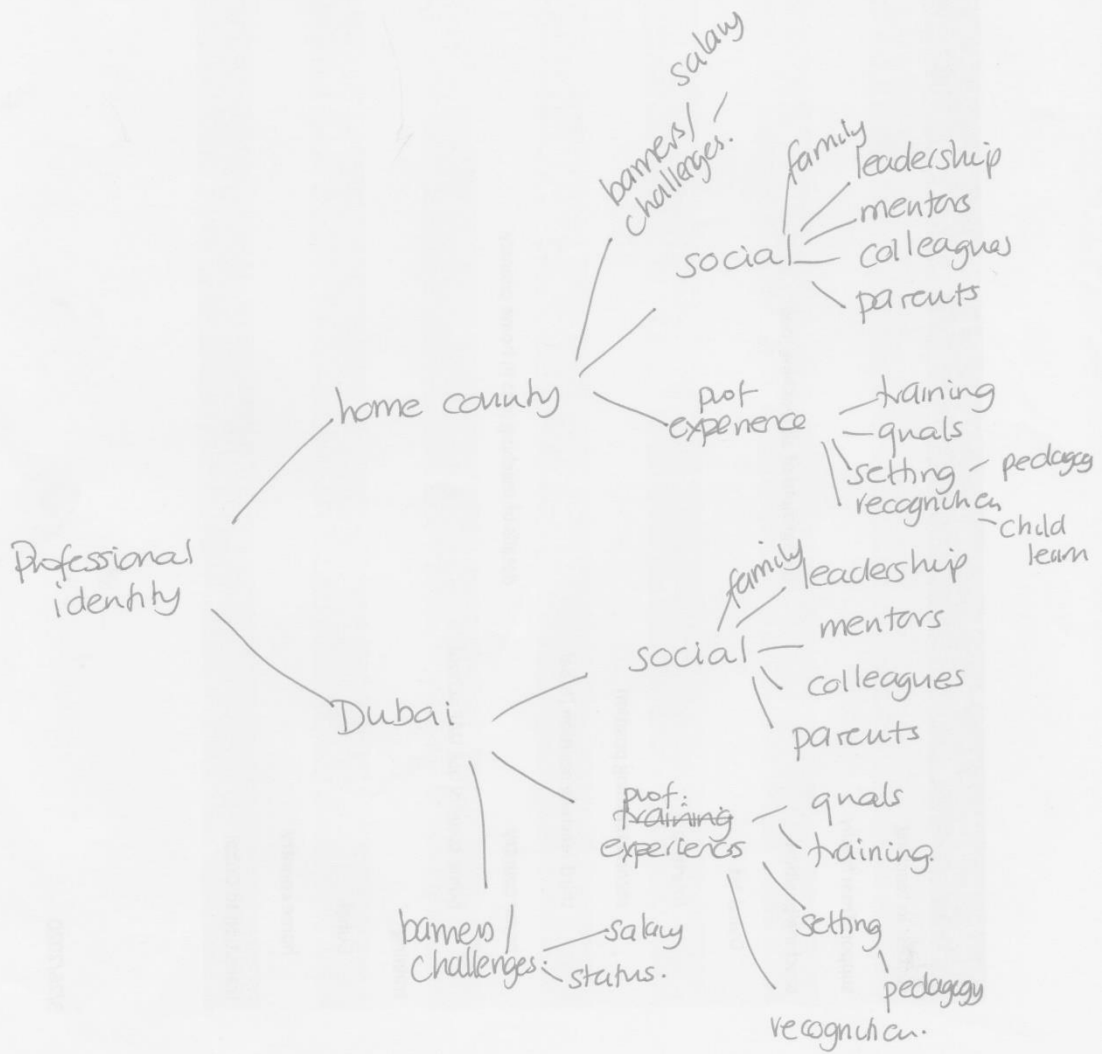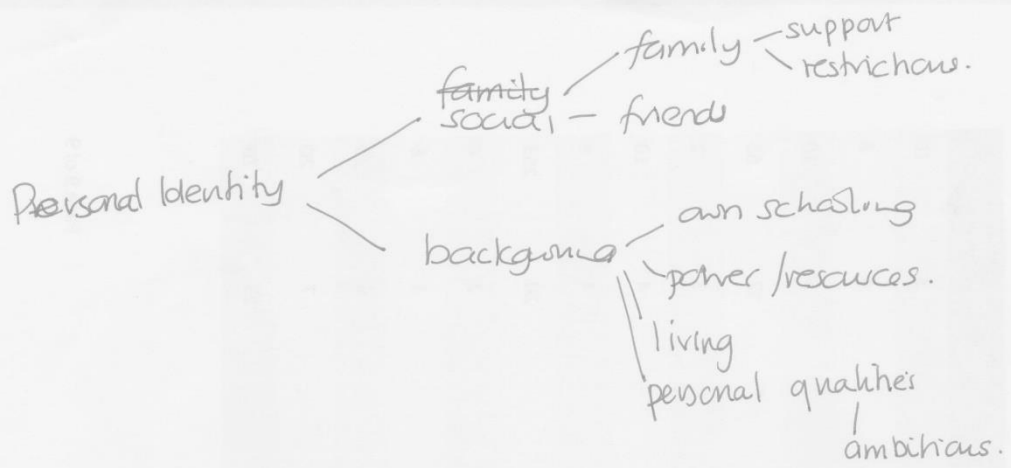
Appendix 9 Second round coding example- first theme of origins

1. Origins

1.1 Family – background, country, religion, family size, expectations, marriage

Interview 9

3 references coded [2.50% Coverage]

Reference 1 - 1.35% Coverage

G: Actually I was. I was, my mother is on the quiet side. So I take a lot of things. I mean, I inherited a lot of things from my mother's point on these things. So like, my father is the opposite. Like he, he speaks a lot and he gets friendly with many people like on the way like, you know, sort of, so like maybe I even in the family, they would say you're like your mom like I don't I don't act once, go and talk to people, you know, I might try to be a little quiet. And then if I'm really acquainted with someone, then I go and you know, I take time to get used to someone. So

Reference 2 - 0.87% Coverage

G: I was yes. And I would always sit and I can't rest if I haven't finished my homework, sort of like a Monday I had the class Tuesday I would sit and do and I will plan it in such a way. My dad it comes from my dad my dad is very organised and he's on time and all that. All that has come to me like I would finish everything on time and I would keep you know sort of so

Interview 10
References coded [3.51% Coverage]

Reference 1 - 0.38% Coverage

F: So that's, that's the thing so it's very hard for me to accept that this is my, my fate (R: Yes) , this is my destiny. You just have to get married at a young age, then raise your family you're uneducated too. you, definitely your children will be the same.

Reference 2 - 0.33% Coverage

F: After high school. I have to do some part time jobs. I've tried everything, dreaming, clothes, cooking in the canteen. Everything (R: okay) just to provide for my first tuition fee when I want to enroll after two years.

Reference 3 - 0.17% Coverage

R: Did anybody else encourage you?

5:21

R: Did you have any

F: No,

R: No, nobody else?

F: Only myself.

Interview 1

2 references coded [0.60% Coverage]

Reference 1 - 0.24% Coverage

They, my husband, though he was my strong support right from the very beginning, even like my mother in law is a very typical mother typical Pakistani mama in-law, but she speaks, she is very proud of me.

Reference 2 - 0.36% Coverage

Oh, Come on, girls don't do, you're not paying attention to your children you're spending most of your time in the hospital or in the factory. So better get your, like your aunt, you better get a teaching life (R Really?) and you can be a teacher look at your auntie, how successful she is, she's earning a lot.

2 references coded [1.49% Coverage]

Reference 1 - 0.84% Coverage

So but the opportunities over here were very, like, you know, very rare, and I mean, not, not as much as I wanted, and my father didn't want me to relocate to our home country. (R: Okay), he said whatever you want to study, you have to study here only. So, I think I wasn't left with any other option. But then also, over there, I chose that I have to go to the management thing, because it was always in my personality that I have to handle things.

Interview 5
3 references coded [1.04% Coverage]

Reference 1 - 0.31% Coverage

C: However, I was waiting for my results and I was at home, while an uncle of mine, he was at, actually the education minister. He called me up and he said he owned a couple of schools

and he said would you like to come over and you know spend some time in school while you're waiting for your results.

Reference 2 - 0.34% Coverage

C: Yes. My family was pretty happy, because you know I'm like I didn't really have any responsibilities they didn't want me to do, I'm like I was probably one of the first girls from the family to work. (R: Okay). Because the rest of the family and especially my parents or my immediate relators, none of them used to work. So,

Reference 3 - 0.38% Coverage

R: So it was quite unusual that you would work?

C: They were, yes, they were, but they actually enjoyed and my father believed that he wanted to see me very independent so he actually kind of made me start my driving lessons as well at the same time and then he used to come and pick me up and drop me, again it was more of a comfort factor because I was in the family.

Interview 5

2 references coded [0.85% Coverage]

Reference 2 - 0.51% Coverage

No, I actually, it took me at least about a year and a half to accept that as a career, but then again I continue because I really enjoyed what I was doing. I was given a lot of importance, with whatever that I was doing because again I was a part of the family and everything that I said was being accepted and you know I was given a lot of importance in the whole organisation as well. And later on I realised that it was because of me coming from the family that I was given all of this.

14 references coded [5.00% Coverage]

Reference 1 - 0.79% Coverage

C: It was more of you know like I used to treat them more like small children, more maybe more like my brothers and sisters because they were very young. But then my, my personal way of being brought up was very strict, like you know at home I was there was a lot of discipline and as we were three sisters and then in school where I studied again there was a lot of discipline and it was a typical in, Indian girls school,(R: right). It was not a mixed, co-ed, whereas this school where I was teaching was a co-ed school which was like mixed of girls and boys. So that was a little different for me because we weren't, I wasn't personally exposed to a lot of boys, or you know I didn't know how to handle boys as well because family is where we didn't have many boys.

Interview 6

6 references coded [4.78% Coverage]

Reference 1 - 0.65% Coverage

C: which I was not confident enough to talk to people talk to strangers, talk to men, for example, because I was. It was a very conservative school and a girl school that I studied in and then in my house I already had sisters around me so I did not know how to talk to men and you know I would be like, very, very embarrassed and very conscious about the fact that oh, you know, so I think the first job gave me that confidence and then again with the second job

Interview 9

12 references coded [4.95% Coverage]

Reference 1 - 0.88% Coverage

F: You know, education in the Philippines is a privilege. When you go to school it's your privilege, but now I feel that children feel it's their responsibility. It's quite different from back then. So, (R: So when you…) I'm, I'm from a very poor family so for me to study, I need to work. So after high school. My father said, I cannot send you to college, so better you work, because I don't, I don't, I cannot provide for you. So, it devastated me a lot, because the I can see what will be my future is. So for example, I can see my family they are uneducated, so I don't want to be like them.

Interview 2

27 references coded [18.14% Coverage]

Reference 1 - 0.48% Coverage

A: It in as far as the culture is concerned, it is unusual to get that kind of support which I got from my family or from my husband because traditionally, still though we have advanced but we are becoming more driven, and we are becoming more open. But still, women empowerment in in the culture where I come from, is still…

Reference 2 - 0.52% Coverage

A: It's unusual in my, in my culture because no matter women are educated, but they don't get enough support from the family. Enough, emotional support. Besides, physical, we can get easily domestic help in our culture it's very cheap, but more what means to me is emotional support and guidance. So, still, women are struggling to get that kind of ….

Reference 3 - 0.54% Coverage

A: it would have been achieved on my own, but it would might have taken some time for me. So it's with both of us together, working together. So, it was more easier. The transition was

218

very smooth for me. So both of, it's because of his support. If I would have done it on my own, it would have taken longer (R: Okay), I need to get adapted to this new culture,

Interview 19

 2 references coded [1.03% Coverage]

Reference 1 - 0.52% Coverage

M: Yes, I met my husband when I was playing baseball in college, and we got married after three years, because I was not allowed to work after that it used to be a um. This is a very traditional and very traditional family, so you don't want the daughter in law going and working.

Reference 2 - 0.51% Coverage

M: My father in law was from an industrial background too he had his own industry. He had a very big circle of industrialists, and for them, as I told you they were very conservative, and they did not want to. They preferred the daughter-in-law of taking care of the home.

Interview 15

2 references coded [1.24% Coverage]

Reference 1 - 0.79% Coverage

S: Do you think your parents, was it kind of like, we keep saying it was a few years ago, do you think your parents have that view that as girls you didn't need to work or drive or do you …?

F: Well financially we are like this, stable, well to do, it's ok, there is no need for earning. So everyone was thinking there is no need for earning, and I got married very early.

Reference 2 - 0.45% Coverage

S: That was quite unusual then.

F: At that time.

S: Yes

F: She was graduated from the same college, one of the best colleges. And that time they used to go in veils to the college, not allowed …

S: In veils

Interview 11

Reference 5 - 0.50% Coverage

Z: I think she would. Mainly one reason might be because she sort of in a very conservative background, because she herself is not working so. Not that my brother opposes, but her family – her mother and father – they don't like her working. (talking about her sister in law)

Interview 9

39 references coded [14.69% Coverage]

Reference 1 - 0.15% Coverage

F: I'm the oldest. We are three in the family. So my father said, you can I cannot send you to school.

Reference 2 - 0.38% Coverage

F: So that's, that's the thing so it's very hard for me to accept that this is my, my fate (R: Yes) , this is my destiny. You just have to get married at a young age, then raise your family you're uneducated too. you, definitely your children will be the same.

Interview 11

3 references coded [1.92% Coverage]

Reference 1 - 0.74% Coverage

R: Were you expected that once you were married that you would stop working? Was that an expectation?

Z: No, my dad when my husband proposed marriage, so when he was proposing he specifically said she's already working, she will not stop.

R: So your new husband was aware that you wanted to carry on.

Z: Yes so he knew like, he knew I was career oriented.

Reference 2 - 0.71% Coverage

Z: The others were really strict, like they got married way before us just after school. Only a few, because that time there were people who were learning from others and they thought that, even though you are not planning to do a job, it is better to get the child educated, just to face the world, use common sense and you know, expose yourself.

Interview 1

 references coded [2.73% Coverage]

Reference 1 - 0.39% Coverage

A: Children in my part of the world still are v... I, are very spoiled by their grandparents.

Because we have er, um, joined family system (R; Yes, extended family system). Extended

family system, so even in my house, two grand moms and granddad's are always there to over protect children. So they are very hard. They're highly spoiled.

Reference 2 - 0.21% Coverage

A: We. do practice physical punishment with our children, spanking besides yelling or screaming on them. So we feel that when we spank, children are going to be more disciplined.

Interview 13

6 references coded [3.29% Coverage]

Reference 1 - 0.57% Coverage

J: Karachi, and you know, it's a very like no, city of lights constant city of lights, so it's a big city, but you know that I'm a, my religion is, I'm Christian. So, you know, even I'm Christian, but still you know my family's, like when their backgrounds are still like backward, kind of backward so

Reference 2 - 0.38% Coverage

R: So where do your parents come from were they born in Karachi as well? Were they from there?

J: Yeah, they born in Punjab. Okay, yeah so Punjab it's like no more. More backward, so more traditional.

1.1.1. own schooling

Interview 17

8 references coded [5.75% Coverage]

Reference 1 - 0.80% Coverage

N: I've studied in a quiet school where, like, I've done till 10 standard, and from there I went to a girls college, which is, because I told you my sister she encouraged me to get into this, where the, I was not very good in studies, so she thought that I am good in creative things (R: okay) so she, she encouraged me into a science with the home science, so I did science with home science. And after 12. I took majors in child development.

Reference 2 - 1.49% Coverage

N: Yes it was like bro, not class like how we have right now. It was only the teacher standing in front with a book, there were no resources. And I was very bad in history and geography, because I thought I'm a visual learner. So I thought, if I would be this year, this age, child like, I think I would have never hated history and geography because now children can see so many stories, and we had a lot of Indian stories that we had to remember the dates and everything so I was very bad in that. So, and the teachers. I thought it was like more of a teacher teaching in front of the class and now the children are listening, so it was only one-sided teaching and learning. But yes. There also I had my English teacher and my science teacher, I, I thought their way of teaching was completely different like they used to.

Reference 3 - 0.75% Coverage

N: Like they used to er, The English teacher. He's used to teach us with lot of stories, and I think I love to hear stories. So, any sentence he has to say. And then he has to relate it with his real-life story, and my history tell many different types of stories which was very interesting for us. Of course, it took a long time to finish his portion, but it was very interesting, so I like the way he used to teach.

Reference 4 - 0.60% Coverage

R: And he standout in your memory as a good teacher, and your science teacher?

N: Science teacher because she used to make beautiful drawings and being a visual learner, I used to remember very well looking at those drawings. So now also I try to make it pictorial like of course we have flashcards We have different resources.

Reference 5 - 0.22% Coverage

R: So you think that was, you remembered your own schooling and so you took that through

N: Right, I took it through, yeah

Reference 6 - 1.04% Coverage

N: I felt that I am not so good in study so I thought, breaking it up and teaching the children will really help. So I thought that if I like, those who are very good in studies, studious in studies, they will just mug up, and then they will remember. I cannot mug up things and I don't remember it like that. I remember it with the picture. So, I tried doing that in my first school also, and the teachers really helped me, the two teachers the English and the science teacher. Now also, I love to tell stories to children, because I think somewhere that teacher has helped me.

Reference 7 - 0.47% Coverage

N: And now we have many resources to help the children know the story. But at that time, the teacher, through his way, he used to take the story and he used to dramatise in such a way that was so interesting that I used to imagine, and create my own er.. this.

Reference 8 - 0.38% Coverage

R: So that teacher has still got an influence on you

N: maybe 96

R: So 20, over 20 years later.

N: Yes, right

R: You are still remembering that just shows how powerful teachers can be.
N: Exactly, exactly,

reference coded [1.21% Coverage]

Interview 19

Reference 1 - 1.21% Coverage

R: Why do you think you had that view because that view was probably very different how you yourself were at school, was that different to your own schooling?

4:27

M: No , so very different, my school was a state run school was not a central board school so we (R: Okay), I was a sports person, sportsman so there was a lot of encouragement given to sports extracurricular activities, along with studies. So that's what I wanted for my daughter. I did not want her to be in that typical school where they give a lot of homework, a lot of writing the expected a lot from the child, to push the child. I didn't want that at all and so did my husband,

1 reference coded [1.44% Coverage]

Reference 1 - 1.44% Coverage

R: And was that very different to your own schooling and your husband schooling?

M: yes definitely we were traditionally, we went to traditional school, which was a ???? ???? school. And we had stringent rules that we needed to follow. And we were not given the freedom, we have to sit in a place, and then listen to the teacher. In the Montessori that's not the case at all, we are given the freedom, the child moves around the whole environment, he picks his own materials, he's, he works. And then he is given that freedom to move around, so that freedom, you know, led to a lot of inquisitiveness, to inquire, to find out, to help younger children

Interview 9

Reference 9 - 0.42% Coverage

R: Was it similar to how you were brought up? How you were taught?

F: Ut's a similar. It tends to be the similar. Because you didn't see any new things. (R: yes) You know, if we are the new teacher new generation teachers, if you will not teach them new strategies. How can you apply?

Reference 10 - 0.30% Coverage

R: Yeah, so it just continues the circle.

F: It continues like a cycle.

R: So, yeah, you redo what you did when you were at school and what you saw. So your view of a teacher was very much.

F: Yeah.

Interview 20

3 references coded [3.75% Coverage]

Reference 1 - 1.44% Coverage

R: And was that very different to your own schooling and your husband schooling?

M: yes definitely we were traditionally, we went to traditional school, which was a ???? ???? school. And we had stringent rules that we needed to follow. And we were not given the freedom, we have to sit in a place, and then listen to the teacher. In the Montessori that's not the case at all, we are given the freedom, the child moves around the whole environment, he picks his own materials, he's, he works. And then he is given that freedom to move around, so that freedom, you know, led to a lot of inquisitiveness, to inquire, to find out, to help younger children.

Interview 11

5 references coded [2.31% Coverage]

Reference 1 - 0.55% Coverage

Z: The system, because most of the teachers were from very, what will I say, like from rural areas, and you know, many of the schools didn't even have a proper classroom. Some of them were taught under a tree and so on. So where will they get their resources from?

Reference 2 - 0.57% Coverage

R: Is Early Years funded now because you said earlier on that it was private schools, you know, that the Montessori was a private school? Is Early Years funded by the government now?

Z: Some of the schools are funded, the schools that are in towns and the popular schools.

Reference 3 - 0.18% Coverage

Z: They go to Montessori from around 3 to 5 years like, but Grade 1 is starting from 6.

Reference 4 - 0.51% Coverage

Z: See, with the Indian students, something that we really know is that when it comes to Grade 1 they take their children off, they want the Early Years to be set for them. They only want those 2 years to be solid then they go back to their CBSCs.

Interview 13 Reference 3 - 0.42% Coverage

J: We are more focused on Montessori

R: Why is that?

J: I don't know because the thing is, what I believe is, they want like children to be like more, more on the, like, what do you call it, daily, daily routine things.

Reference 4 - 0.39% Coverage

J: They want, they want the children to like open their zips, buttons, by yourself, even if we talk about EYFS now okay, I will talk about EYFS later. But even in Pakistan we are more focused on Montessori.

1.2 Culture – home country, wealth and power, position and opportunities

Interview 12
Reference 4 - 1.81% Coverage

R: So the majority are not mixing then?

G: Exactly. So then like sort of, I mean, I there was a time that I did not say, I did not reply to S because I was not brought up in that background. Like I was a Muslim but then we will not so strict because we mingled with all the non-Muslims. I was bought, I started with the non-Muslims and the signal is media(?) . So then they would come and say you're Muslim and you're not saying S, I'm like, I'm from a Buddhist country. So I sort of like we, we were not brought up like that. But when I go to Sri Lanka now people are starting to like sort of greeting that way as so on. .(R: yes) , so I think being tolerant is the first thing that you have to understand and then you know, you tolerate people and then you mingle with them

Reference 5 - 0.75% Coverage

G: See what I really, when I talk about Western I talk about British because my country was conquered by the British and I see a lot of developments when the British were there. I mean, we will not see trains if the British weren't there because I'm really, because I always tell empty plantations and all these things.

Reference 6 - 1.18% Coverage

G: Influence. Yeah, and then see, they part I saw and when we were taught also, we were told that they (the British) were not selfish. (R: Okay,) they conquered a country but then they develop the country. (R: oaky) And I had spoken to an Indian friend and she was like your country was actually ruled by the British. So you have so much of development. Even in the school system. We have the O level and A level. (R: Yeah) and so on. And some of the schools like have been like, there was that like the Trinity College,

Reference 7 - 0.34% Coverage

G: The Queen herself has visited the schools, so you know, so that the influence is still and they still keep British Principles in those schools.

Interview 15
-4 references coded [2.15% Coverage]

Reference 1 - 0.79% Coverage

S: Do you think your parents, was it kind of like, we keep saying it was a few years ago, do you think your parents have that view that as girls you didn't need to work or drive or do you …?

F: Well financially we are like this, stable, well to do, it's ok, there is no need for earning. So everyone was thinking there is no need for earning, and I got married very early.

Reference 2 - 0.23% Coverage

S: So you didn't need to work, financially you didn't need to work.

F: And even now I don't need to work but …

Reference 3 - 0.33% Coverage

S: So you went and bought it yourself, that's what teachers do.

F: More than half my salary because nobody needs my salary so my salary is going into paying.

1 reference coded [1.58% Coverage]

Reference 1 - 1.58% Coverage

H: So now I go to him, I hear she's very busy like that, all the children very happy so that ,that's (R: that's lovely) but he never, he never, you know I always encouraging that you know that's a plus point, he's always encouraging, job I think so why? He was not, you know like very much in , you know, like telling me okay now you have to do the job because he was earning (R; always accepting) and he was you know, providing everything and you know life on up till now. He never bothered about what we are bringing home what was, were you are spending.

Interview 6

Reference 4 - 0.46% Coverage

C: So you know I was not scared of losing a job because I would lose, I would get a salary, or I would not get my salary on time. So, that was probably another factor where I had that confidence that okay, you know, whatever I'm doing it's like take it or leave it. But I'm not going to, you know, do anything different from……

Interview 9

Reference 1 - 0.73% Coverage

F: Oh, so because of, I, I applied for scholarship in the university, and because I'm poor and my grades are, it's all right. So I need to maintain a specific grade like, it should be one point 75 in all areas, (R: okay, okay) across. If I goes below that, they will (R: take the scholarship away) take the scholarship away. So I need to work hard, study well. Education is all right, you know,

Reference 3 - 0.33% Coverage

F: After high school. I have to do some part time jobs. I've tried everything, dreaming, clothes, cooking in the canteen. Everything (R: okay) just to provide for my first tuition fee when I want to enrol after two years.

Reference 4 - 0.15% Coverage

R: Wow, so you worked for two years,

F: Two years ago.

R: to earn the tuition.

F: To earn it.

Reference 5 - 0.44% Coverage

R: So you paid to put yourself through high school?

F: Yeah. (R: Yes?), yes, then we have this scholarships and I'd gone through two scholarships, one for municipality and one in the school itself, that they pay my tuition fee because back then we need to pay tuition fees even in public school.

Reference 6 - 0.49% Coverage

F: The first two years, (R: yes) yeah after two years I thought to myself, maybe food technology will be fine. Two years vocational courses. I, after my high school, I tried to tell my daddy. I want to try at least food technology. So I enrolled, after the high school, so you know you are fresh. High School and I'm not that smart.

Reference 7 - 0.34% Coverage

F: But I let you pass by maybe, (R: yes) , something like that, but not the smartest, but still I have the knowledge, I'm a fresh graduate at that time. I, there's an entrance exam, food technology, it's quite easy, I didn't pass.

Reference 8 - 0.22% Coverage

F: It will be the point where I decided Yeah, maybe college is not for me that time. So that's, that's the moment I stopped and as I started to work.

Reference 9 - 0.38% Coverage

F: That will be 16. (R: Okay) I was sixteen, (R: right, okay). I worked for two years, just to earn that first salary for my, to pay the first tuition fees. Then after that, I encourage myself. I can do it. I don't want to be like, you know, like my parents,

Reference 11 - 0.36% Coverage

F: Yes. So after that, after two years, not reading not reviewing, I, education is open. So I took the entrance examiner and I pass.

R: Congratulations.

F: That's the point. Yeah, I

R: and that was the exam for teacher for?
F: Teacher

Reference 12 - 0.47% Coverage

F: They said, it's not, you know when you enter that bachelor's degree. The thing is, you don't they don't require much money, you just buy some books. (R: Okay), so I choose the one that is less expensive,

R: And that makes sense. (F: Yeah), so, but were the tuition fees the same or the tuition fees were less as well?

Reference 13 - 0.22% Coverage

R: Yes, okay, quite more. So you got into teaching because it was the best route for you at that time?

F: Yes, I Inaudible, back then maybe I will

1.3 Culture - career choices, wider views of education

Interview 5

§ 3 references coded [1.04% Coverage]

Reference 1 - 0.31% Coverage

C: However, I was waiting for my results and I was at home, while an uncle of mine, he was at, actually the education minister. He called me up and he said he owned a couple of schools and he said would you like to come over and you know spend some time in school while you're waiting for your results.

Reference 2 - 0.34% Coverage

C: Yes. My family was pretty happy, because you know I'm like I didn't really have any responsibilities they didn't want me to do, I'm like I was probably one of the first girls from the family to work. (R: Okay). Because the rest of the family and especially my parents or my immediate relators, none of them used to work. So,

Interview 5

§ 2 references coded [0.85% Coverage]

Reference 2 - 0.51% Coverage

C: No, I actually, it took me at least about a year and a half to accept that as a career, but then again I continue because I really enjoyed what I was doing. I was given a lot of importance, with whatever that I was doing because again I was a part of the family and everything that I said was being accepted and you know I was given a lot of importance in the whole organisation as well. And later on I realised that it was because of me coming from the family that I was given all of this.

 12 references coded [4.95% Coverage]

Reference 1 - 0.88% Coverage

F: You know, education in the Philippines is a privilege. When you go to school it's your privilege, but now I feel that children feel it's their responsibility. It's quite different from back then. So, (R: So when you…) **I'm, I'm from a very poor family so for me to study, I need to work. So after high school. My father said, I cannot send you to college, so better you work, because I don't, I don't, I cannot provide for you. So, it devastated me a lot, because the I can see what will be my future** is. So for example, I can see my family they are uneducated, so I don't want to be like them.

Interview 9
Reference 1 - 0.38% Coverage

F: So that's, that's the thing so it's very hard for me to accept that this is my, my fate (R: Yes) , this is my destiny. You just have to get married at a young age, then raise your family you're uneducated too. you, definitely your children will be the same.

Interview 13

Reference 3 - 0.42% Coverage

R: Oh that's really nice. In Pakistan is it considered a good job, is it considered a career or like you said, is it considered just?

J: For teachers, yes , yes, for teachers, you have like good opportunities there also,

Reference 4 - 0.63% Coverage

R: But do you have, I mean so you qualify it but lots of teachers in Pakistan don't need to qualify to work in schools do they?

4:54

J: You're right, you're right, because if you're qualified you will get a good job with good package also. But if you're not qualified, you still you will get the job but in the packages will indicate.

Reference 4 - 0.63% Coverage

Z: I know, because I, you know back then there was no career counselling or anything like that in schools.

SR: Was teaching seen as a good career in your community?

Z: It was more like, flexible career like you know and more to we might be able to spend time with the family and all that, it's not that …

Reference 5 - 0.23% Coverage

Z: Yes, I didn't work but I did a hotel reception course. It was 1 year so I was just going to classes for that.

Interview 15

§ 2 references coded [1.14% Coverage]

Reference 1 - 0.34% Coverage

S: Was teaching in Pakistan, was it considered a good job, was it considered a career that people would aspire to? No?

F: It was just considered as a time-pass.

Reference 2 - 0.80% Coverage

F: And you know the community there up till now, it's your good luck if you have understanding family. Otherwise, up till now they are thinking "oh so you are teaching". And they want to go somewhere, "it's OK, you leave school today, not come now". But it's something of a pastime, the women or the ladies, they want go and chill out outside the house so they join the school.

Interview 3

Reference 1 - 0.34% Coverage

B: Did you do, do within your school? And obviously, your mother is a teacher as well. And on teachers of high status within your culture? Is it a good job to have?

B: er, No its not.

Reference 2 - 0.42% Coverage

 B: And not now the UAE has given a lot of importance to the teacher, by the way, they are hiring the teachers because they have made it really difficult. Otherwise, people would think that any Tom Dick and Harry is a teacher.

Reference 4 - 0.55% Coverage

B: Actually, I expected to be promoted this year, but then they will. What should I say? (laughing) No, I will tell you, they told me because you're not married, and because you don't have children? So you know, it was (R: Goodness,) It was ridiculous to reason. I'm sorry. I have to say that. Yeah.

1.3.1. Women in teaching – cultural views

Interview 1

Reference 3 - 0.29% Coverage

A: no, back in 1999 till 2003 or four, no professional training teachers were getting, they finished their BA, **they are waiting for our good bridegroom to come and get them. So in between they prefer to work in the school so that they can leave at any time**

Interview 3

Reference 1 - 0.34% Coverage

B: Did you do, do within your school? And obviously, your mother is a teacher as well. And on teachers of high status within your culture? Is it a good job to have?

B: er, No its not.

Reference 2 - 0.42% Coverage

 B: And not now the UAE has given a lot of importance to the teacher, by the way, they are hiring the teachers because they have made it really difficult. Otherwise, people would think that any Tom Dick and Harry is a teacher.

Reference 4 - 0.55% Coverage

B: Actually, I expected to be promoted this year, but then they will. What should I say? (laughing) No, I will tell you, they told me because you're not married, and because you don't have children? So you know, it was (R: Goodness,) It was ridiculous to reason. I'm sorry. I have to say that. Yeah.

Interview 15

 4 references coded [6.06% Coverage]

Reference 1 - 1.04% Coverage

Also, my personality is ..

R: Suits that? Yes.

H: My personality suits that there so I tried to do, but at that time it's all structured learning. We have been given, okay now these are the few things. We don't, at that time, you know like we don't have internet, we don't study much. It's okay the. **And education Pakistan, is like you know, pastime sort of thing.**

Reference 2 - 0.28% Coverage

H: **If you one, if you are free and if you want to do something, okay you teach. (R: Yes) you teach.**

Interview 9

Reference 1 - 0.38% Coverage

F: So that's, that's the thing so it's very hard for me to accept that this is my, my fate (R: Yes) , this is my destiny. You just have to get married at a young age, then raise your family you're uneducated too. you, definitely your children will be the same.

1.4 Career choices and aspirations

Interview 3

6 references coded [2.55% Coverage]

Reference 1 - 0.11% Coverage

R: Okay. A bachelor's in?

 20:57

B: Business Administration

Reference 2 - 0.12% Coverage

B: It started off because I always wanted to do medical. All right.

Reference 3 - 0.84% Coverage

B: So but the opportunities over here were very, like, you know, very rare, and I mean, not, not as much as I wanted, and my father didn't want me to relocate to our home country. (R: Okay), he said whatever you want to study, you have to study here only. So, I think I wasn't left with any other option. But then also, over there, I chose that I have to go to the management thing, because it was always in my personality that I have to handle things.

Reference 5 - 0.27% Coverage

B: because this is what professional training I'm going to get about. So I have, I am going to adopt it as a career. And this is what I love. So good

Reference 1 - 0.15% Coverage

B: To be very honest, I wasn't motivated enough to join teaching as my career. (R: uh her) It was an escape for me to do something.

Reference 2 - 0.10% Coverage

B: but initially, to be very honest with you, I wasn't, it wasn't, there was no motivation

Reference 3 - 0.48% Coverage

B: So, it wouldn't be, even in those days, it wouldn't be saying that people particularly said, or when I'm at school, I'm 16, 18 I want to be a teacher? (A: No) won't be, won't be so much it would aspire to have a career, a long-term career in teaching?

A: Back then? (R: Yes,) **Back then, no, no, no, not even my friends around, who are there with me. They had never thought of making, taking teaching as a career.**

Interview 9

- § 5 references coded [1.90% Coverage]

Reference 1 - 0.32% Coverage

F: **When I was young. It's not my plan to be a teacher you know I want to be a nurse and accountant when I was in secondary school, but then turn things, things turn, not towards to my goal, but maybe it's my destiny.**

Reference 2 - 0.49% Coverage

F: The first two years, (R: yes) yeah after two years I thought to myself, maybe food technology will be fine. Two years vocational courses. I, after my high school, I tried to tell my daddy. I want to try at least food technology. So I enrolled, after the high school, so you know you are fresh. High School and I'm not that smart.

Reference 3 - 0.36% Coverage

F: Yes. So after that, after two years, not reading not reviewing, I, education is open. So I took the entrance examiner and I pass.

R: Congratulations.

F: That's the point. Yeah, I

R: and that was the exam for teacher for?
F: Teacher

Reference 4 - 0.50% Coverage

R: For teaching. So why did you decide to do that entrance exam, why did you not do a different exam and go into something else?

5:48

F: They said, it's not, you know when you enter that bachelor's degree. The thing is, you don't they don't require much money, you just buy some books. (R: Okay), so I choose the one that is less expensive,

Reference 5 - 0.22% Coverage

R: Yes, okay, quite more. So you got into teaching because it was the best route for you at that time?

F: Yes, I Inaudible, back then maybe I will

Interview 8

1 reference coded [1.91% Coverage]

Reference 1 - 1.91% Coverage

R: teaching. Can you ever imagine yourself being anything but a teacher?

D: Yes, a chef.

R: A chef, oh wow.

RD Again there was teaching only in that, you teach people how to, even I do it now also. I have a page of my own where I cook and post recipes, I share recipes with people and I go into healthy eating and I'm like, I'm doing all that so that's my passion too, so if I'm not that I would have been this. But that only again relates to teaching Sarah, I would have been a teacher only because there also you're teaching people how to enjoy eating.

Interview 7

Reference 1 - 0.23% Coverage

D: **teaching was just by accident. I used to go for my PTA for my son's school. That's when the coordinator met me and she said, Why don't you come for 15 days job.**

Reference 2 - 0.10% Coverage

R: So okay, so she you literally were there as a parent,

D. As a parent,

Interview 11

Reference 1 - 0.34% Coverage

G: After that I went to do my A Levels, I did my A Levels for 2 years then I had to do other, like there were other interests. **I wanted to be an air hostess also, so**

Reference 2 - 0.40% Coverage

R: So you stopped working at the school.

G: I stopped working yes. And I started to again do my studies and that was in computer field so I was just, I finished my studies in computer field.

Reference 3 - 0.31% Coverage

R: So although you liked teaching and enjoyed it you were still exploring other options.

G Exactly. I also did hotel reception, would you believe?

Interview 9

 4 references coded [1.98% Coverage]

Reference 1 - 0.60% Coverage

J: I always wanted to be a banker. Yeah, seriously, I always want to be a banker, but my father he like no I am thankful to my father but he pushed me like to this profession, he, he asked me to go to teaching profession. In the beginning I was really upset. I was not even happy when I just joined this profession.

Interview 12

 3 references coded [2.07% Coverage]

Reference 1 - 0.24% Coverage

R: Did you're a levels then add it was then you applied to being an airhostess?

G: an airhostess, yes.

Reference 2 - 0.79% Coverage

R: And didn't go down that route because you get didn't get the interview then you did the computing, did you work in a nursery before you went into?

G: I did computing, like sort of like short courses like there were six months ones, and then the nine months ones and so on because computer was just being introduced Windows and stuff.

Reference 3 - 1.04% Coverage

G: I was in and out of teaching sort of in an indirect way and then like, sort of it, IT I also did but then it was in my, what I liked was that I was teaching the smaller children and I, it was like they had two sections kids school and CFI, they called it. So I was teaching in both I was teaching the olders and also the smaller ones also. But I enjoyed the, enjoyed teaching the smaller ones more. (R: Okay,) because I was bonding with them.

Interview 19

§ 1 reference coded [1.10% Coverage]

Reference 1 - 1.10% Coverage

M: Yes, so I was, I knew that she had to go into a regular mainstream school after when she went to the first grade. But then I thought okay the basics will be set, for basics, the years, the early years is the formation of the child since, then so I wanted that to be set well. That's when I put her in a Montessori she started, she did two years of Montessori and then the third year when she went to the third year, I was so interested I said okay it's been 10 years since I've you know I'm married I'm not doing anything. I used to before I got married, I used to work for a travel agency.

Interview 13

Reference 2 - 0.63% Coverage

R: But do you have, I mean so you qualify it but lots of teachers in Pakistan don't need to qualify to work in schools do they?

4:54

J: You're right, you're right, because if you're qualified you will get a good job with good package also. But if you're not qualified, you still you will get the job but in the packages will indicate