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The Facts of Life: Professional Identity Narratives of Expatriate Language Instructors in Egypt

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A Thesis Submitted to The Department of Applied Linguistics

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And thanks to Jesus Christ, who has covered me under the shadow of his wings. Psalm 91:4

Abstract

This study uses a narrative approach to investigate the lived experiences of two expatriate TESOL instructors at a private university in Egypt. Through the use of observations and interviews, the researcher analyzed how the emotions and beliefs of experienced expatriate TESOL instructors influence, shape, and are shaped by their Language Teacher Professional Identities. Farrell's (2011) Professional Role Identities codes were used. The study revealed that expatriate language instructors face a number of trying experiences when teaching students, interacting with colleagues, and taking on various leadership roles within their institutions based on a number of factors including their own beliefs, backgrounds, experiences, identities, open and closed emotional vulnerability, and the larger cultural climate. This study contributes to the significant void of expatriate language instructor voices in MENA countries. The researcher recommends the following. First, additional studies need to be conducted from minority language instructors' views across the lifespan. Secondly, members in leadership at education institutions should mentor and encourage minority language instructors to assume leadership positions in order to break barriers and create more avenues for equality and social justice. Finally, language instructors who actively take part in introspection and narrative inquiry will better understand their own professional identities as they navigate challenging moments in their professional practices.

Chapter 1: Introduction

Language Teacher Professional Identity (LTPI) is an area of study that has been gaining momentum in the past few decades (Scartezini & Monereo, 2018; Varghese, 2005). LTPI has also taken on a number of relatively interchangeable titles (Language Teacher Identity, Professional Teacher Identity, Teacher Professional Identity). Researchers (Scartezini & Monereo, 2018) define Teacher Professional Identity (TPI) as an interdependent process of a teacher's projected behavior based on how she wants to act and how she feels she is expected to act. Professional Teacher Identity (PTI) refers to the ways a teacher tries to meet the expectations of her academic institution, colleagues, and students while also maintaining her own sense of self (Assen, et al., 2018). Language Teacher Professional Identity then, is a form of Professional Teacher Identity (Scartezini & Monereo, 2018; Assen et al., 2018) and is a fluid and ongoing process in which language teachers negotiate their own values, feelings, and beliefs about teaching with the professional expectations of their institutions, colleagues, and students. While researchers have examined various facets of LTPI—such as language teacher identity related to the self and society, formation, construction, negation, emotion, reflection, narrative and discourse, heritage language learners, and innovative methodologies (Beauchamp & Thomas, 2009; De Costa & Norton, 2016) to name a few—the effects of teacher narratives (Beijaard et al. 2004) emotion, (Song, 2016; Zembylas, 2003), and beliefs on Language Teacher Professional Identity construction is of particular interest and will be further examined below.

Many researchers agree that there is dynamic interplay between teacher emotions (Hargreaves, 1998; Zembylas 2002) and teacher professional identity (Cowie, 2011; Maulucci, 2013). Emotions are feelings, behaviors, and attitudes that a person exhibits (Hoschild, 1979). Emotional labor is the labor or effort of a person to display socially desirable behaviors and

suppress socially undesirable behaviors (Hoschild, 1979). Zembylas (2002) argues that emotions affect and shape teachers 'professional identities. Specifically, he argues that emotional labor is the act of teachers adhering to certain professional and cultural expectations of what it means to be a good teacher, while suppressing or ignoring emotions that are representative of a bad teacher. As teachers adjust their emotions to meet the expectations of administration, colleagues, and students, they also construct and negotiate their Language Teacher Professional Identities.

Teacher narratives and narrative inquiry have been seen as an integral facet of teacher identity studies and a research tool (De Costa & Norton, 2016) in understanding LTPI. Narrative inquiry is a type of discourse in storytelling in which teachers share and reflect on their lived experiences regarding what it means to be a teacher. Researchers (Kasper & Prior, 2015) argue that through narrative inquiry, the interviewer helps participants construct their identities. This process often calls for deep, recursive teacher reflection and discussion. They go on to say that teacher experiences are often unconscious, but through teacher talk and researchers using an insider/outsider approach, researchers help participants understand and develop their identities as educators.

Beliefs are an integral part of teacher identity (Bullough, 1997; Beijaard, et al., 2004; Farrell, 2011; Volkmann & Anderson, 1998). The values and philosophies of teachers shape the ways teachers go about teaching and the type of knowledge that is disseminated to students. Beliefs, like identity, are regulated and shaped by individual forces as well as social contexts. Individual forces, for example, are strongly linked to self-image (Farrell, 2011) and self-efficacy. Social contexts refer to institutional forces. As some researchers have found, teachers 'beliefs are not always manifested in classroom teaching practices and curriculum do to a number of institutional forces (Mohamed et al., 2015).

The Problem Statement

English as the global *lingua franca* is affecting foreign language teachers in a number of ways (Canagrajah 1999; Gayton, 2016; Hargreaves, 2001; Romanowski & Nasser, 2015). As English has become the language of global business, commerce, and education, English language instructors are being recruited to work at language institutions around the globe (Ruecker & Ives, 2015). For example, English for Specific Purposes instructors are often recruited to teach because students need English skills in specialized fields to secure employment and build trust among colleagues in workplace contexts (Mohammed et al, 2015). Particularly, academics from the West (Romanowski & Nasser, 2014) are recruited in large numbers each year for positions, mainly in Asia, the Middle Eastern and North African (MENA) countries, and to a lesser extent, other parts of the world. The desire to learn English is so strong in many countries that student interest in other foreign languages has declined (Gayton, 2016). This demand has led to the proliferation of expatriate teachers immigrating and sometimes settling abroad. As a result, teachers have faced linguistic (Canagarajah, 1999; Macías, 2018), ethnic (Choe & Seo, 2020) and institutional (Liu, 2016) challenges. For example, Macías (2018) argues that for teachers who speak their students' L1, they constantly struggle with whether or not using the students' L1 in class is helpful or harmful to students' L2 acquisition. Regarding NESTs (Native English Speaking Teachers) and NNESTs (Non-native English Speaking Teachers), Canagarajah (1999) found that NESTs often enjoy hiring preferences based on accent instead of qualifications.

Regarding ethnic challenges, Choe and Seo (2020) reported that in South Korea, expatriate minority (non-White) teachers face issues that their White counterparts do not, such as being called derogatory names by their students and having their qualifications constantly called into question. Liu (2016) reported that his study participant—a young, immigrant NNEST—

constantly tried to hide her ethnically Chinese identity by altering her accent when teaching her students and being hesitant to share her professional knowledge during departmental meetings. Expatriate language teachers go through a number of emotional experiences during their time overseas that lead to what Hargreaves (2001) calls understandings and misunderstandings. As foreign teachers respond to and reflect on the professional challenges they face, they also shape and construct their Language Teacher Professional identities in various ways.

Research Questions

The research gap has therefore led to the following questions:

1. How do experienced language instructors' beliefs and emotions affect Language Teacher Professional Identity?
2. How is Language Teacher Professional Identity developed through the narratives of experienced foreign language instructors?

Significance of the Study

Very few studies have investigated the role of identity construction of experienced foreign language teachers in the Egyptian context. Studies related to language teaching in Egypt have focused on experienced Egyptian TESOL teacher narratives post Arab Spring (Gehad, 2013), Egyptian EFL teacher's professional knowledge (Abdelhafez, 2014), and trends in English Language Teaching research (Latif, 2018). However, none of these studies focus on the professional identity development of foreign teachers in Egypt. The need for research which addresses the emotions, values, and beliefs (identity) of foreign language teachers in the Egyptian context has led to the research gap and reason for this study. Additionally, a greater understanding of how expatriate language instructors' beliefs and backgrounds guide their

teaching practice will help all stakeholders understand various teaching approaches and issues discussed in the classroom.

Delimitations of the Study

The study will:

1. focus on the lived experiences of seasoned foreign language instructors. Experienced is defined by Peacock (2001) as five or more years of teaching experience.
2. explore foreign language instructors' beliefs and emotions in relation to LTPI development

The study will not:

1. focus on generalizing results (this will be a thick description of only a handful of teachers)
2. use quantitative data

Constructs and Specialized Terminology

1. Language Teacher Professional Identity: an ongoing process of internal struggle in which teachers must adjust their beliefs, emotions, and professional practices with those deemed socially acceptable by a teacher's education institutions, colleagues, and students (Assen et al., 2018; Farrell, 2011; Scartezini & Monereo, 2018; Zembylas, 2018).
2. Teacher narratives: discourse teachers and researchers engage in that help teachers develop their professional identities based on their professional experiences (Connelly and Clandinin,1999; Kasper and Prior, 2016)
3. Emotions: behaviors that a person exhibits as a result of their interactions in society (Hoschild 1979)
4. Emotional labor: the effort a teacher engages in as she negotiates portraying her desired self with the self she perceives is socially acceptable (Zembylas, 2003)

5. Beliefs: Ideas and values teachers have about their identities and what it means to teach and be a teacher
6. Expatriates/Expatriate Language Instructors: Teachers who move to foreign countries to Teach. The teacher can be a Westerner or from any other part of the world.
7. LTPI: Language Teacher Professional Identity
8. TESOL: Teaching English to Speakers of Other Languages
9. NESTs: Native English Speaking Teachers
10. NNESTs: Non-Native English Speaking Teachers
11. Teacher narratives: will be operationalized through narrative inquiry. As Song (2016) and Milroy (1978) suggest, the insider/outsider approach will help lessen the effect of the observer's paradox.
12. Beliefs, Emotions, and Language Teacher Professional Identity: will be operationalized through Teacher Role Identities (Farrell, 2011). Teacher role identities are linguistic indexes of how teachers assign themselves and are assigned professional roles as they teach. Language teachers' identities are shaped and reshaped based on the beliefs, emotions, and professional roles they take on to carry out their work.

Chapter 2: Literature Review

The literature review begins with a discussion on individual, collective, and multifaceted identity. Then it moves on to research approaches in Teacher Professional Identity research. This is followed by information on the operationalizing variable (Teacher Role Identity). Next, Teacher beliefs are discussed. This is followed by emotion in terms of emotion work, teachers use of emotion work, feeling rules in relation to Teacher Identity construction, and the effects of emotion on teacher identity. The final section moves to education reform and globalization in Egypt, challenges foreign language teachers face, and limited studies in this area in the Egyptian context.

Individual Identity Construction

Identity is a complex understanding of ourselves and others that is constantly under construction. There are various conceptualizations of identity, and any one person can possess one or more attributes of these conceptualizations. Our personal beliefs, values, characteristics, likes and dislikes make up our unique, individual identities. Identity can be, at the basic level, two-fold in how a person perceives himself or herself and how a person navigates his or her place within a larger group. Edwards (2009) asserts that one's personal traits, interests, features, likes and dislikes comprise his or her identity. The way that a person thinks about an issue, understands his world and his place in the world are all aspects of his identity. The ways in which a person responds to situations verbally and responds in certain conversations is a result of his own experiences and background. For example, if the initiator of a conversation says "good morning" to someone and the responder replies, "top of the morning to you," we can infer that the respondent is most likely of British origin, because this form of greeting is indexed with British speakers and British culture.

Collective Identity Construction

Of course, identity construction does not occur in a vacuum; rather, our interactions with people in our different networks shape and inform our identities. Edwards (2009) goes on to say that individual identity is a direct consequence of social or group identity. Group identity comprises the beliefs and values that members of a community or society share collectively. For example, if a person has a heart for volunteering, she might naturally seek out an organization that specializes in philanthropic work. By becoming part of this organization, the person with an interest in volunteerism reaffirms their own identity by being part of this group. Now let us say this person has a wide variety of interests, including volunteering, knitting, and surfing. Aside from her personal pursuits, the person may be a wife, a daughter, and an aunt. As with philanthropic work, depending on how much these different hobbies and familial times mean to the person, she will dedicate different amounts of time and energy in becoming better at each activity and 'being there' for her family members. It is at this point, we see that a person can have more than one identity, or a 'multiplicity of identities'.

The Multifaceted Nature of Identity

As previously mentioned, a person's identity takes on many forms and can extend to any phase of the lifespan. Let us take an example of Professional Teacher Identity. As will be elaborated on in the next section, PTI refers to the way a teacher tries to meet the expectations of and adjust to her academic institution, colleagues, and students while also maintaining her own sense of self (Assen et al., 2018). Here we can see that at the basic level, PTI is individual, group, professional—multifaceted in nature. In the realm of teaching, TESOL instructors intentionally take part in certain activities and tailor their utterances to belong to desired in-groups. For instance, take the previous example of PTI. It is one thing if a teacher has the

qualifications to be a teacher, but what is she doing to improve herself on a regular basis? A large part of the teaching and learning world today revolves around professional development. In order for the teacher to gain respect with her educational institution, she may join professional teaching organizations, publish papers, or attend yearly professional development workshops. In these ways, she reaffirms her own identity as a professional teacher while also showing the in-group (the academic institution) that she takes her work seriously. Here again we see that PTI is an ever evolving, multifaceted process in which teachers construct and reconstruct their identities through social negotiations.

The Evolution of Language Teacher Professional Identity Research

Researchers have attempted to theorize (Varghese, 2005) and summarize (Beijaard et al., 2004) what we know today as Language Teacher Professional Identity (LTPI). Varghese (2005) explains that simultaneously, yet separately, members of the teaching community adopted different approaches to language teaching. One school of thought was similar to what I call a positivist approach, that is, if teachers applied certain pedagogical practices with their students, they would impart a specific type of learning onto students. But as time went on and action research gained momentum, practitioners realized that teachers themselves have just as much to do with the learning process as the teaching process itself. From this point, the role of the teacher took center stage. Varghese (2005) goes on to say that simultaneously, yet separately, researchers began to understand the importance of the sociocultural and sociopolitical aspects of teaching. In light of this, they also began to adjust their research accordingly (Gehad, 2013). From a sociocultural standpoint, the culture(s) and language(s) teachers identify with will directly influence their approaches and beliefs about what students should learn. In the sociopolitical context, if a TESOL instructor grew up in a war-torn community, for example, he

may have an inclination to incorporate peace and nonviolent resistance literature into his curriculum. Researchers who adopt a sociocultural or sociopolitical lens believe that a teacher's background, history, political views and beliefs all play a role in what students learn in the classroom and how information is disseminated to students. With this realization, researchers also began to place significant importance on the background, views, and beliefs, or identity, of the language teacher.

Defining LTPI

Varghese's observations are in line with various views on the whats of Language Teacher Professional Identity. Scartezini and Monereo (2018) define Teacher Professional Identity (TPI) as an interdependent process of a teacher's projected behavior based on how she wants to act and how she feels she is expected to act. This definition is in line with Edwards' (2009) assertion that one's identity is an individual and collective process (influenced by the self and members of a community). Other researchers seem to agree that TPI can be thought of as a tool to help teachers understand their place in the world in relation to himself and others (Assen et al. 2018). While some researchers categorize teacher identity formation as being a concern in large part to the early career years, or beginning teachers (Bullough, 1997), I am in agreement with researchers who see teacher identity formation, or construction, as an ongoing process (Assen, 2018; Zembylas, 2018). LTPI is a critical component of language teaching. It is the constant construction and reconstruction of a language teacher's own expectations, practices and beliefs, and in turn, what a teacher believes is expected of her by members of her academic institution (Assen et al., 2018; Varghese, 2005). Teacher Professional Identity (TPI) is shaped by a teacher's view of himself and others (Scartezini & Monereo, 2018). Many researchers

(Pennington, 2016; Varghese, 2005; Beijaard et al., 2004) agree that teacher identity develops over time, is complex, and multifaceted.

Various Approaches to Researching TPI

Returning to an earlier discussion, several researchers have used sociocultural and sociopolitical lenses to analyze various facets of TPI (Lasky, 2005; Zembylas, 2018). In Lasky's (2005) study, she used a sociocultural approach to understand the role of school reform on secondary school teachers' identities. She found that her participants' early professional training and beliefs about the right ways to teach, paired with the current social and political contexts informed their professional identities. Zembylas (2018) seems to assert that more politically and ethically conscious steps need to be taken in the teacher identity construction process.

Beijaard et al. (2004) posit that early TPI studies focused on TPI formation, TPI characteristics analysis, and TPI narratives. As previously stated, although the term formation was sometimes attributed to novice teachers (Bullough,1997), many researchers agree that formation, construction, and development occurs throughout the lifespan (Assen, 2018; Zembylas, 2018). This is because good teachers are always looking for new approaches to teaching, improving their craft, and 'getting through 'to their students. Some researchers argue that argue that the current epistemological, intercultural, and professional demands of language teaching require teachers to "interpret and revise previous mindsets" (Pinho and Andrade, 2015). Education institutions place teachers who can engage their students and 'make learning fun' in high esteem. As such, researchers have called for more attention to be given to the longitudinal nature of TPI (Pinho & Andrade, 2015).

Characteristics identification can be thought of as the essence of what constitutes a teacher's professional makeup. This includes teachers' perceptions of who they are, what drives

them to keep on teaching, and approaches taken to teach and even protect their own physical and emotional wellbeing. An individual develops a teacher identity through exhibiting characteristics (managing and assessing) and partaking in activities (instructing and guiding) of a teacher (Pennington, 2016). In terms of time spent in the 'field', experienced teachers seem to have a more positive outlook on the profession (Verloop et al., 2004).

Another approach to LTPI studies is the linguistic/sociolinguistic approach (Bucholtz & Hall, 2005; Jaffe, 2009). Some researchers (Bucholtz & Hall, 2005) call for use of linguistic analysis tools, such as discourse (indexicality, stance, metonymy) strategies. They posit that identity construction is a product of linguistic interaction and as such, scholars should use discourse strategies to analyze, theorize, and conceptualize identity studies. In Jaffe's (2009) work, she uses Stance theory and linguistic discourse strategies such as indexicality to investigate when, how, and why Corsican teachers code switch between Corsican and French in and out of the bilingual classroom setting. Through her analysis, she found that Corsican teachers made authoritative stances to position their native Corsican as legitimate and an identification marker. Jaffe went on to say that by using students' and their family members' native Corsican language in classrooms and other social settings, Corsican language and culture was made relevant, whether the interlocutors (students and parents) were comfortable engaging in Corsican or not. Here I will assert that through the Corsican teachers' positioning of Corsican as an important language, they in turn align themselves and their professional identities as bilingual teachers with a preference to using their native language.

Understanding TPI narratives and utilizing the narrative approach, as we will see in the methodology section, is a primary concern of this research. Narratives refer to stories that are told to share or recount experiences. Beijaard et al. (2004) explain that through storytelling,

teachers make sense of themselves, their work, and their place in society. They cite Brooke's (1994) personal account and the work of Connelly and Clandinin (1999) to emphasize these points in their systematic review of teacher identity studies. Brooke (1994) explains how she went from teaching preschool, to being a preschool teacher, to knowing that long after she stops teaching, her identification as a preschool teacher will always be with her. She goes on to say that through teacher collaboration and applying pedagogy to real life school problems, she began to see herself as a professional. Here we see that the very process of being a teacher shaped and informed Brooke's identity. This is in line with Connelly and Clandinin's (1999) explanation of TPI creation through narratives, or 'stories to live by', meaning that as teachers recount their experiences, they create their own professional identities. I will assert here that reflection is a crucial part of not only the creation and development of LTPI, but also its refinement.

Teacher Role Identity

Another important area of LTPI is Teacher Role Identity (TRI). Researchers (Aghaei, 2020; Farrell, 2011) argue that TRI is a crucial component of teachers understanding themselves within their teaching profession. Some researchers argue that the essence of a teacher is manifested through their professional role identities; the roles they take on and roles that they are called to take on (Cohen, 2008; Farrell, 2011). In Farrell's (2011) longitudinal study, he engaged experienced TESOL instructors through reflection and narrative discourse. According to him, Teacher Roles emerge as teachers come to understand their place in their profession and how their beliefs, values, and emotions fit into their larger world. Some roles are "ready-made" and a social construction of historical and sociocultural expectations of what a teacher should be (such as a care provider), even if these roles are sometimes undesirable. On the other hand,

individually-created roles (such as learner) stem from the extent to which a language instructor takes his work seriously.

Reflection on the self makes LTPI possible. According to Farrell (2011) ,Teacher Role Identity includes teacher beliefs, values, and emotions about many aspects of teaching and being a teacher. Reflecting on teacher role identity provides language educators a useful lens into the 'who' of teaching and how teachers construct and reconstruct their views of their roles as language teachers and themselves in relation to their peers and their context" (p. 54). Farrell's definition of TRI nicely knits together the components of emotions and beliefs as they relate to what it means to be a language teaching professional. Farrell argues that as teachers carry out their professional duties, they perform certain roles that are necessary to complete their work. These roles may be curriculum planner, multi-tasker, disciplinarian, or friend, to name a few. In his study, Farrell explored the role identities of three experienced, NEST, college ESL teachers as they reflected on their teaching experiences through narrative reflection. The execution of these roles are often necessary to be a successful language instructor. Through collaborative teacher discussion, Farrell developed three main roles: manager, professional, and acculturator. In a mixed methods study, researchers (Aghaei, et al, 2020) explored the perceptions of role identities of ESL teachers in Iran. The researchers found several dominant teacher identity roles, including manager and community builder. Identity roles provide a rich way of indexing teachers 'understandings of their professional selves with their work.

Beliefs and Teacher Identity

Researchers have attempted to define the abstract concept of beliefs (Beijaard et al., 2004; Bullough, 1997; Volkmann and Anderson, 1998) and their relation to teachers and teacher identity. Beliefs about the self, self-image (Farrell, 2011; Mutlu & Ortaçtepe, 2016), and who

one is creates the genetic makeup of teachers (Beiijard et al., 2004). Teacher identity is made up of what teachers believe about teaching and learning (Bullough, 1997). Researchers (Volkmann & Anderson, 1998) point out that teacher identity is complex and develops based on the roles teachers feel they are expected to play. In their research on the teacher identity formation and roles with a chemistry teacher, Volkmann and Anderson (1998) found that teachers have to take on a number of sometimes contradictory roles (caring versus tough) to develop their identities and be successful at their work. However, when teachers believe that the identity they want to portray is at odds with the identity others expect them to portray, dilemmas emerge.

While various themes related to beliefs and Teacher Identity can be found in the literature, power dynamics (Romanowski & Nasser, 2014) and beliefs and practices (Mohamed et al., 2015) seem particularly relevant to this study. Mohammed et al., 2015 investigated one Malaysian language instructor's lived experience as he transitioned from an ESL teacher to an ESP instructor. Specifically, they focused on his beliefs about transitioning from a high school ESL teacher to a university ESP engineering teacher. They found that their research participant's beliefs did not always match his classroom practices. Additionally, his own resistance to institutional policies resulted in "uncertainty about his institutional identity." For example, he felt that time constraints did not allow him to teach in areas that were important to him, such as error correction. He saw himself as an English language teacher first, not an ESP instructor. Because he had limited knowledge of the engineering field, he resisted focusing on engineering terminology in an effort to maintain his control in the classroom. Here we see that the participant's emotion of frustration with institutional policy paired with his limited knowledge of engineering led to a conflicted LTPI.

Control and power dynamics is another fascinating area in LTPI studies. Romanowski and Nasser (2014) investigated how expatriate faculty members' identities at Qatari universities are negotiated, transformed, and accommodated in Gulf countries. While their qualitative research study uncovered various teacher beliefs—coded as injustice, control, nationality, job security, academic freedom, alienation, immunization—their findings on nationality, academic freedom, and immunization will be discussed here. Regarding nationality, one participant in the study, who identified and presented himself as an Indian during the first year of teaching in Qatar, decided to use his American passport by his second year of teaching. According to him "Identity in Doha is all about nationality" (p. 662). The participant, although proud of his Indian roots, recognized identity as socially constructed and subsequently chose the identity that was more socially desirable. Regarding job security, the researchers reported that teachers had to negotiate their research interests and desire to develop students at the risk of job security. Certain topics, discussions, and aspects of Western culture were off limits. This was reportedly the case with students and in research. Professors (participants) felt that lack of academic freedom impeded making progress in their fields of study. As one participant put it, professors are expected by their universities to compete on the world stage of academia, but are not given the resources and cultural/intellectual support to do so. Ramanowski and Nasser (2016) defined immunization as a sort of mechanism in which teachers negotiate and work within multiple identities in order to come to grips with the dominant institutional power dynamics and survive within them. They describe an elasticity of identity where teachers see and don't see, feel and don't feel.

Finally, regarding power dynamics and professional development as it relates to LTPI, researchers (Mutlu & Ortaçtepe, 2016) explored how Turkish NNESTS' identities were

reconstructed through cross cultural exchange. Specifically, they investigated the self-efficacy, self-image, and challenges of Turkish NNESTs who traveled to the US to teach their native Turkish, who in Turkey were EFL instructors. Regarding power dynamics, participants reported that students did not question their knowledge of subject matter as students in Turkey had when participants taught in their professional roles of NNESTs. In terms of self-efficacy, while knowledge about their Turkish culture increased their confidence, limited knowledge on the grammar of their Turkish language made them feel less competent. Participant responses in relation to beliefs and identity were quite interesting. One teacher felt more comfortable teaching English as a NNEST than as a teacher of her L1, Turkish, because she was trained to teach English. According to her, being a native speaker of a language is not enough, one must "be aware of the processes…because teaching is different from knowing something." The authors conclude that through the process of Turkish NNESTs taking on the role of expatriate, native Turkish teachers in a foreign context (the US) negotiated their identities in terms of self-image, self-efficacy, and beliefs about teaching and learning.

Emotions and Emotion Work

The link between emotions and teaching has gained momentum in the past few decades (Hoschild, 1998; Song, 2016; Zembylas 2002, 2003). In order to understand this complex relationship, it is important to first understand the underpinnings of emotion and its relationship to people's feelings and behaviors. As Zembylas (2002) points out, emotion studies have been a part of many academic disciplines (psychology, sociology, philosophy, history, anthropology) for a number of years. Therefore, it is helpful to integrate some foundational background about emotions from the psychological perspective into our study on emotionality in LTPI. To begin

this section, I define the foundational concepts of emotion, feeling, feeling rules, and emotion work. I also explain their relationships to teacher identity.

Many believe that emotions are the result of a combination of psychological formations and outward behaviors that are regulated by society. Hoschild (1979) seems to agree with the idea that emotion is the outward or observable manifestation of mental thoughts or feelings. A lot of different ideas, images, and thoughts come to people's minds for a number of reasons, many of which humans do not yet understand. While some thoughts we share with others, some we keep to ourselves, and others still we try to suppress and forget ever surfaced. The outward manifestations of our inner thoughts that we display through our observable behaviors are normally regulated by what is deemed socially acceptable in our society. As Hoschild (1979) explains, the interactive account of emotion goes beyond the individual's biological desire to act in a certain way, such as an "instinct" or "impulse." In the interactive account, the individual's outward manifestations (emotions) are regulated by social influences. The psychological interactive account of emotion seems plausible and applicable to language teaching as it is in line with Edwards' (2009) explanation of how individual identity is part and parcel of group identity: people will take on traits, characteristics, values, and behaviors of a particular group of people in order to be socially accepted by that group. In a more complex sense, he goes on to say that these traits are inextricably tied to language, and to 'fit in' a person may adjust their utterances to adhere to national, ethnic or other communal and socially acceptable norms.

In order to adhere to socially acceptable norms, members of various communities engage in emotion work. Hoschild (1979) defines emotion work as the attempt of an individual to change or adjust his emotions to fit the expected social standard. Emotion work occurs when an individual becomes conscious that what he is feeling is not in line with what is deemed as

socially acceptable in his work, family, or social community. Common linguistic utterances in Western contexts of emotion work are phrases such as, "I believed I could make it happen", and "they were counting on us, but we let them down." For emotion work to occur, an individual exerts a certain amount of effort to align the outer manifestations of his mind (emotions) with observable characteristics and behaviors.

Teacher Use of Emotion Work

Teachers engage in emotion work to be successful in their professions. Hoschild (1979) explains that the three types of emotion work are applied in combination or independently of one other to bring about socially acceptable behaviors. Here I will apply the three techniques in the realm of teaching with concrete examples. Regarding the cognitive technique, an individual seeks to alter images, ideas, and thoughts that come to mind by adjusting the feeling that is associated with them. For example, take a language teacher reflecting on her students. When she thinks of Harry, an image of an ever-sleeping student on the back row of class comes to mind. Although her immediate semiotic thought of sleeping Harry may be associated with laziness, she may engage in cognitive emotion work to alter, or regulate this feeling by coming up with reasons for his constant sleeping. *Well, maybe he was up late last night completing the homework. I won't say anything to him about his sleeping this time.* The bodily technique of emotion work is concerned with an individual literally adjusting his behavior to be socially acceptable for a situation. Some years ago, while working at a kindergarten in South Korea, I remember how peculiar I found it that (foreign) male and female teachers were encouraged by administration to embrace, kiss, and make a great deal of physical contact with their six-years-old students. Coming from a Western culture, this was not socially acceptable behavior. Although inwardly I loved my students, to *appear* to my superiors as really caring about my

students and my work, I had to put my own feelings aside, or at the very least, negotiate my own beliefs about socially appropriate behavior toward children who are not biologically related to me. To do this, I had to engage in a great deal of physical emotion work by constant coddling, hugging, and embracing my students. The final technique, expressive emotion, is concerned more with gestures that may appease the in group, or target social group. In the case of teachers dealing with classroom interaction, for example, a teacher may try to continuously smile at the students in the back of the room who won't stop playing on their phones to show she (the teacher) is in a constant jovial mood, even if she may very well want to snatch the students ' phones and throw them out the window. As Hoschild explains, the three techniques are often applied together. This is quite often the case for language teachers.

Emotion work is regulated by group structures, boundaries, or rules. According to Hoschild (1979) "we assess the 'appropriateness' of a feeling by making a comparison between feeling and situation…". This 'appropriateness 'is governed by sometimes spoken and other times unspoken rules that govern the social order of a social institution, organization, or context. As Hoschild (1979) puts it:

> Feeling rules reflect patterns of social membership. Some rules may be nearly universal, such as the rule that one should not enjoy killing or witnessing the killing of a human being, including oneself. Other rules are unique to particular social groups and can be used to distinguish among them as alternate governments or colonizers of individual internal events (p. 566).

Here we can see that feeling rules lie somewhere between our desired behaviors and the observable behaviors that a social organization will tolerate. As Zembylas (2003) posits, these feeling rules are a direct result of cultural formations or the outward, observable manifestations

(emotions) that come about as a result of cultural influences. Particularly for teachers, feelings are structured by the educational institutions where they work.

Feeling Rules in Teacher Identity Construction

Teacher identity construction is a cultural process and feeling rules of an academic institution's culture have direct consequences for a teacher's projected emotions (Zembylas, 2003). Feeling rules in the education sense may come in the form of academic policies and teacher guidelines. These guidelines are set for social interaction with students, colleagues, and administration and may or may not be explicitly stated. For example, language institutions typically have a set of rules, or guidelines, for how to interact with special needs students, or pupils who need special accommodations when taking tests or completing class work. Organizations typically expect tertiary language instructors to hold a number of office hours each week and be available to their students outside of class time. Regarding colleagues, institutions usually hold regular departmental staff meetings and encourage teacher collaboration. From the administrative standpoint, teachers are expected to keep good attendance, grading, and other records of student progress. Covert expectations may include teachers volunteering to chair student or staff committees and to put in extra hours to show their personal investment in the organization. Teachers 'various values and beliefs lead them to accept, adhere to, or resist any number of these overt and covert institutional policies in a number of ways through their emotions. As researchers (Hoschild, 1979; Zembylas 2002) argue, choosing to adhere to or resist feeling rules of organizations come at certain costs. The stakes, or costs of adherence or resistance could be the difference between career promotion and stagnation, acceptance or alienation of the desired in group, and in this case, the educational institution in which the teacher works.

Emotion work, or emotional labor (Hargreaves, 1998) is directly related to TPI in that it is often an unspoken job prerequisite of the teaching profession. As Zembylas (2002) summarizes, teachers are expected to engage in emotional management, a subset of emotion work, by separating "what I feel" from "what I should feel." For example, it is expected that teachers care about students, that they are 'there' for them, and available to attend to their needs. The fruits of a teacher's emotional labor may be positive or negative. Teachers are also expected to know how to professionally handle interactions with colleagues or at the very least, suppress socially deviant behaviors.

The Effects of Emotion on Teacher Identity

Various studies which have focused on the role of emotions (Hargreaves 1998, 2001; Miller & Gkonou, 2018; O'Connor, 2008; Zembylas 2003). In Hargreaves' (1998) study, he outlines the importance of embracing emotionality in teaching for the sake of good leadership and professional development. In his view, teaching is a highly emotional practice. He seems to agree with Hoschild (1979) in that teachers, like other people, use certain phrases (for example, I psyched myself up for the interview) and wording in their professional work to get through and get on with their professional teaching lives. But for teachers, these linguistic utterances are often publicly spoken to students during class time and colleagues during collaborative lesson planning, not only to encourage themselves, but to actually be successful in carrying out their work. Hargreaves defines teaching as an emotional practice in which teachers exert emotional labor in order to fulfill their professional duties. He seems to disagree with Hoschild, however, on the process of emotional labor. That is, he seems to believe that emotional labor is oftentimes positive instead of negative, as Hoschild suggests, and that the positive emotion work of teachers is sometimes crucial to make the teaching and learning experience a bearable one. Among other

points of emotionality in teaching—teacher power (and lack thereof) and emotional understanding, which today is often termed as emotional intelligence—different cultural contexts deem certain behaviors socially acceptable and unacceptable. As mentioned earlier in my example of emotional labor expectations in a South Korean kindergarten, different cultural contexts bring about different institutional feeling rules on what is acceptable professional teaching behavior. This subject will be explored more in the coming section on the cultural context and location of this study. In a recent study, researchers (Miller & Gkonou, 2018) explored the positive aspects of emotional labor. They agree that emotion in many ways underpins teaching practice and teacher identity in that teaching is a relationship profession. Acknowledging the aforementioned importance of sociocultural aspects of teacher identity (Varghese, 2005; Zembylas, 2003), some researchers have examined emotional vulnerability in Teacher Identity through a sociocultural lens (Lasky, 2005).

In addition to the effect of emotions on teachers and teacher identity, some researchers also believe sociopolitical contexts have a great deal to do with teacher identity construction. Zembylas (2003) posits that teacher emotion is a product of not only individual and psychological qualities, but also social and political ones. This means that in a social sense, teachers' manifested thoughts are a result of the surrounding social scene, or the physical interactions they have within their academic institutions of practice. In the political sense, teachers are given varying degrees of respect, power, and autonomy by their students, colleagues, and superiors. What teachers can and cannot do in relation to their work and pedagogical approaches is highly mandated by institutional rules. Therefore, institutional rules and culture have a direct effect on teacher emotion and therefore, teacher identity. He goes on to say that emotions play a large role in teacher dialogue, pedagogy, and actions. Power plays a

great deal in teacher discipline when displaying and covering socially acceptable and deviant behaviors, respectively. Zembylas (2003b) believes linguistic utterances are the vehicle for emotions and responses to social occurrences and that power relations are in large part responsible for emotions we are allowed to feel and suppress. Zembylas seems to agree with Hargreaves that power relations in teaching do not always need to be viewed negatively. Teachers can use their emotions to either 'get along with 'or resist power structures. This is what is meant by resistance: freeing oneself from subjection to power relations that don't enable teachers to grow or behave in a way that supports their own views and beliefs of what it means to be a teacher. A crucial point is that unlike Hoschild, Zembylas believes emotions are not purely psychological, but also performative. He says that teachers can engage in resistance in teacher identity construction, but doing so makes them susceptible to vulnerability in their professions.

Some researchers believe that teachers' spatial proximity to members of their academic institutions play a large role in teachers' emotional experiences (Hargreaves, 2001; Liu, 2016). In Hargreaves '(2001) emotional geographies of teaching, he explains that teachers have the ability, with their knowledge, skills, and emotions, to intrigue or bore their students, to develop meaningful relationships with them or to be aloof. He argues that for too long, the expected feelings of teachers have been focused on, such as warmth, kindness, and attentiveness, while less positive feelings, such as fear, anxiety, and disappointment, have been ignored. In an effort to investigate the less researched, 'negative 'emotions in teaching, Hargreaves defines the instructor's spatial emotional experience in five distances, or geographies: sociocultural, moral, professional, physical, and political. The overarching point of Hargreaves 'emotional geographies is that teachers choose the proximity of closeness or distance they engage with students, colleagues, and administrators. These levels of distance or lack thereof play a large

role in the emotional experiences of teachers and the learning. Hargreaves seems to agree with Denzin (1984) that we can understand the experiences of others by taking on their mood (sharing in one's success or being happy when one is happy), empathizing with others through reading about their experiences, sharing in a person's experiences (birthdays, traumatic events), and long term relationship building. On the other hand, without emotional understanding, stereotypical feelings of the other may develop.

In Liu's (2016) case study, he adopts Hargreaves' emotional geography framework to explore the emotional understandings and misunderstandings that occur between a Chinese language teacher and members of her Western, tertiary, academic institution. Through Liu's investigation with his research participant, Wen, he concludes that every community has its own professional (even emotional) rules. If newcomers to a teaching community want to survive, it is in their best interest to adopt these professional rules. Liu alluded to the fact that because Wen was very much counter to the average teacher at the language center—a young, Chinese, non-native speaker of English as opposed to the older, White, and native-English speaking veteran teachers—a number of misunderstandings that could take place, did take place. Wen was well-aware of this power dynamic and did her best to fall in line with what was expected as well as the reality of her circumstance as a foreign, seasonal, female, immigrant, minority, non-native teacher. Liu went on to say that the social structure and professional rules have a great influence on teachers 'emotions. When teachers experience negative emotions, they must engage in emotion work in order to survive in the educational workplace. The implications for this study are that newcomers need to establish strong relationships with members of the community. Teachers may very well have to work through their own emotions on their own at times. He goes on to say that the more welcoming a teaching environment is toward newcomers, the better

the collaborative work environment will be. As can be seen from the literature, emotionality, like PLTI is a fluid, dynamic, complex process.

Research among language instructors in Egypt that deal with teacher identity, emotion, and beliefs

Emotionality among education professionals in tertiary institutions in Egypt are often covertly described in research studies. More specifically, emotion aspects related to tertiary TESOL instructors in Egypt have been related to sociocultural, sociopolitical (Gehad, 2013) organizational, and managerial (Mohamed & Messallam, 2016) perspectives. These studies often focus on Egyptian NNESTs as opposed to foreign (expatriate) NESTs and NNESTs. In Gehad's (2013) study, she engages in a narrative inquiry into the lived experiences of tertiary Egyptian TESOL instructors. Through sociocultural and sociopolitical lenses, she investigates how two university instructors' professional identities have developed pre- and post- 2011 Egyptian Revolution. The thrust of her argument, like other researchers (Zembylas, 2003) is that the cultural and political scene of a community has a great influence on a teacher's practices and identity, and that what happens outside of the classroom is just as important as what happens inside. For example, one participant reported that the political situation (the Arab Spring) made her more involved in her community than ever before. While Gehad reported that the political situation effected the teachers 'identity and professional practices, it is also clear that the emotions the participants experienced as a result of the Arab Spring played a large role in informing their identities and professional practices as well. For example, one participant explained how before the revolution she did not feel positive about her life. Before the revolution, the teachers felt "helpless" and "reluctant" to try to make a difference. But since the revolution, they began collaborating about improving education programs in their schools. They

began experiencing more positive emotions as their confidence emerged and they valued freedom of expression in their teaching and for their students 'learning processes. In relation to her students, one participant mentioned spending an extra 10 hours per week working with her students to give them better education opportunities and a feeling of freedom to express themselves in the classroom setting. Here we see emotional labor taking place in quantifiable terms. To reiterate, here we see clear examples of emotions and emotional labor, in connection to sociocultural and sociopolitical dynamics, shaping and developing the identities of experienced TESOL instructors in Egypt. The teachers 'beliefs that they could make a difference also helped develop their LTPIs.

Mohamed and Messallam (2016) discuss the importance of a positive emotional state for academics at Egyptian tertiary institutions in terms of job satisfaction. They seem to agree that job satisfaction is linked to a positive emotional state, or what they term "mental well-being." They also discuss how emotion plays a large role in motivation. In their study, Mohamed and Messallam investigate the role of the moderating variable of workplace identity in relation to the feeling of job satisfaction among university workers in Egypt. They found that academics with a strong work identity (those who positively identified with the responsibilities and attributes of their work) are more satisfied than those who don't. They explain these findings by stating

> When academicians enjoy high levels of autonomy, perceived organizational decisions as being fair, and have their outcomes determined, they experience a positive response toward their overall work environment. In addition, they infuse their individual identities more with the defining characteristics of their work (i.e., their professions, work-roles, faculties, or universities" (p. 53).

This statement is in line with participant beliefs in Gehad's (2013) study when the participant stated she appreciated having greater autonomy in her work and more freedom of expression since the revolution.

Based on Connelly's and Clandinin's (1999) definition of teacher identity and empirical research studies (Lasky, 2005; Liu, 2016; Lasky, 2016), it is clear that there is an inextricable and reciprocal link between emotion and teacher identity; that is, teachers reflect on their emotions in critical moments of teaching and teacher collaboration to develop their professional teacher identities, and LTPI is in turn greatly shaped and informed by the feeling rules (Hoschild, 1979) teachers adhere to and the emotional labor they engage in to fit into social and cultural norms. Here we see that LTPI and teacher emotion cannot be separated; one informs the other.

Emotion work, feeling rules, and teacher identity

Several researchers have used sociocultural and sociopolitical lenses to analyze various facets of PTI (Lasky, 2005; Zembylas, 2018). In Lasky's (2005) study, she used a sociocultural approach to understand the role of school reform on secondary school teachers' identities. She found that her participants' early professional training and beliefs about the 'right' ways to teach, paired with the current social and political contexts informed their professional identities. Zembylas (2018) seems to assert that more politically and ethically conscious steps need to be considered in the teacher identity construction process.

In another research review of TPI studies, researchers (Beijaard et al., 2004) posit that early TPI studies focused on TPI formation, TPI characteristics analysis, and TPI narratives. Although the term formation was sometimes attributed to novice teachers (Bullough, 1997), many researchers agree that formation, construction, and development occurs throughout the lifespan (Assen, 2018) Zembylas, 2018). This is because good teachers are always looking for

new approaches to teaching, improving their craft, and getting through to their students. Pinho and Andrade (2015) argue that the current epistemological, intercultural, and professional demands of language teaching require teachers to "interpret and revise previous mindsets". Education institutions place teachers who can engage their students and 'make learning fun 'in high esteem. As such, researchers have called for more attention to be given to the longitudinal nature of TPI (Pinho & Andrade, 2015).

Globalization leads to education reform and proliferation of NEST and NNEST TESOL Instructors in Egypt

Globalization is a leading factor in Egyptian education reform (Ginsburg & Megahed, 2011) and its increasing number of NEST (Ruecker and Ives, 2015) and NNEST TESOL instructors. Heavy investment in English education by Egyptian parents (El-Fiki, 2012) has also played a role. Formal English language education in Egypt has a history of about 150 years (Latif, 2018). The heavy influence, and in some cases, preference for English, has occurred for a number of reasons. For one, English language is used a great deal in business dealings (Latif, 2018). Multinational companies, particularly Western ones, have brought along with Western cultural influences, English language. This has brought on a greater demand for Egyptian university graduates who are highly proficient in English (Latif, 2018). In an effort to prepare students to be future, English-proficient leaders, education reform took center stage. Egyptian education reform, particularly at the Teacher Education level, has sought to prepare English Educators to meet the needs of Egyptian students (Ginsburg & Megahed, 2011). English language instruction is also a result of local (Egyptian), foreign, political, national (Egypt), international, and governmental policies, ideologies, and interests of Egyptian and non-Egyptian

persons. Teacher training efforts in Egypt have in large part directly affected Egyptian TESOL instructors.

The heightened demand for English instructors around the world has also created a growing demand for native English-speaking professionals (Ruecker & Ives, 2015). TESOL instructors in Egypt work in the public and private sectors. Researchers (El-Fiki, 2012; Latif, 2018) have reported a growing preference for English language instruction at private institutions as opposed to public ones. They attribute this preference to state-of-the-art equipment, modern textbooks, and native speaking instructors or Egyptian and other non-native English speakers with native-like fluency and 'looks'. The private sector, such as international schools and private universities, are typically where foreign TESOL instructors are found.

Challenges Foreign TESOL Instructors Face

As foreign TESOL instructors immigrate and teach overseas, they face a myriad of academic (Romanowski & Nasser, 2014), collegial (Cowie, 2011), ethnic (Choe & Seo, 2020; Harlow, 2003), and linguistic (Liu, 2016) challenges which call for emotion work and emotional labor. Regarding classroom interaction Harlow (2003) reported that minority undergraduate professors' authority and education qualifications are constantly questioned by their White students. As such, they engage in a great deal of emotion management to reassure their students that they are equally qualified to teach (if not more so) than their White counterparts while also suppressing their own feelings. In regard to feelings or emotions toward colleagues, Cowie (2011) reported that instructors felt emotional distance with fellow teachers who did not share similar education values of investment in students. One teacher felt his colleagues were not concerned with his interests and abilities. Regarding emotions in relation to administration, another teacher in Cowie's study said that once administration began explicitly ranking teachers,

a division between permanent and temporary staff became very clear. This division among staff members made collaboration and cooperation very difficult. Choe and Seo concluded that Black Teachers of English (BTEs) face a number of challenges in the workplace as minority teachers for a number of reasons. BTEs, like some of Harlow's (2003) participants, also mentioned having their qualifications and teaching abilities constantly questioned. One challenge BTEs face in the classroom include being nicknamed by their students in a derogatory manner while Korean colleagues stood by laughing instead of correcting students. That Korean colleagues participated in the situation in a negative way clearly strained relationships between BTEs and their Korean colleagues. Regarding emotional vulnerability in the larger sociocultural context, female BTEs also expressed not feeling beautiful in Korea due to the general Asian obsession with pale, ghoulish-White skin. Choe and Seo mentioned that the BTEs 'experiences were due in large part to the Korean government prizing Korean homogeneity as a form of national unity, students ' lack of exposure to non-Korean people, and a global issue of what some researchers (Rucker & Ives, 2015) allude to as being a 'White is Right' ideology.

BTEs and these experiences led them to negotiate their identities and cope and develop as educational professionals. Teachers coped with these difficulties through ignoring strategies and rationalizing that racial injustice in Korea is a far cry from the racial discrimination and violence faced back home in the US. Despite the difficulties, some teachers in the study still felt a personal responsibility to educate their students on the importance and beauty of diversity. They did this by using their platforms as teachers to introduce educational content to students on different ethnic groups. As previously mentioned, although this study does not focus on emotion in language teaching, it is quite clear that the way teachers reflect and respond to different experiences greatly informs their own survival and development as education professionals.

Finally, Choe and Seo suggest that wide scale multicultural teaching should be introduced to the Korean curriculum. They elude to the fact that due to interethnic marriages and the influx of migrant workers and multicultural students that work, live, and, study in Korea, the government can no longer turn a blind eye to the richness of diversity blooming within its own national borders.

As expatriate language teachers go through a number of emotional experiences during their time overseas, Hargreaves (2001) notes that understandings and misunderstandings come about through these experiences. Linguistic (Macías, 2018), ethnic (Choe and Seo, 2020), and institutional (Liu, 2016) understandings and misunderstandings all play a major role in the shaping of LTPI. These understandings and misunderstandings cause teachers to feel a variety of emotions within their institutional contexts. Although expat TESOL instructors face a number of challenges, Liu (2016) asserts that it is crucial that teachers learn the emotional rules of institutions in order to survive in their institutional contexts. He calls this knowledge different types of coping mechanisms that teachers need to develop in order to survive.

Liu found that Wen experienced a variety of emotions, all of which he was able to code in one of Hargreaves 'emotional geographies. Regarding physical geography, Wen found that while she finished her lesson plans in a timely manner and wanted to collaborate with her colleagues as administration encouraged, other teachers were not as eager to do so. This made Wen question how she should approach her colleagues, if at all. Regarding moral geography, Wen found herself in a constant tug of war between giving a struggling student more time to complete an assignment and not doing so in order to be fair to other students. In terms of sociocultural geography, Wen faced an internal struggle in wondering if, as a Non-native English speaker, her English and English skills were good enough to teach her students. Similar to Choe

and Seo's (2020) study, hearing horror stories of minority TESOL instructors' difficulties in the classroom paired with students' preference of an older, White, male, native speaker with an 'excellent' English accent made her question her own abilities in the profession. In terms of professional geography, Wen again found herself in distress, having to choose between building rapport with students by meeting them outside of class time for dinner and other leisure activities, versus limiting student-teacher time to in-class and office meetings, in order to keep a professional presence. Finally, regarding political geography, Wen's agency was challenged when, at a teacher meeting, she went against the dominant teacher ideology that using the students 'L1 in the classroom was unacceptable. She felt it was acceptable. Most of the teachers who were older and experienced—the veterans of the program—were against her idea. It was not until one of the administrative leaders spoke up and encouraged Wen to share her experiences that the other teachers got on board and saw Wen's ideas as an asset instead of a problem. This moment was a critical turning point for Wen in terms of transformation in her own confidence, teaching abilities, and acceptance as a competent and valued teacher. From these examples, we see that the emotional and professional experiences of TESOL instructors directly impacted their LTPI identities.

Limited Studies on Language Teachers in Egypt

While the studies above shed crucial light on the PLTIs of foreign language teachers in global contexts, very few studies have examined the experiences of language instructors in Egypt. Even fewer studies have examined facets of identity construction of expatriate foreign language instructors in Egypt. In Gehad's (2011) study, he focused on the lived experiences of Egyptian TESOL instructors post Arab Spring. Abdelhafez (2014) examined the professional knowledge of grade school EFL teachers' professional knowledge. Latif (2018) conducted

research on trends in English Language Teaching research. There was also a study conducted on how emotions and beliefs of Egyptian teachers inform their Professional Language Teacher Identities (Aziz, 2020). Similarly, In Fattah's (2016) study, he compared the identity negotiation of experienced and novice TESOL instructors in Egypt. While this study did factor in experienced TESOL instructors, it was a comparative study and none of the participants were foreigners. Sadek (2020) explored university teachers' perceptions of self-identity, or "how teachers see themselves." Mahmoud's (2020) study may be the most relevant to this current research undertaking. She investigated the role of emotions on Egyptian teachers' teaching beliefs as well as how teacher emotions and beliefs affect teachers' professional identities. While all of these studies investigate various facets of teacher professionalism from various levels, none of the studies examine the experiences of foreign language instructors in Egypt. Due to the heavy investment of Egyptian institutions in foreign language teacher recruitment and the desire for students to have the best education possible, understanding how the beliefs and emotions (identity) of foreign language instructors shapes their professional language teacher identities is invaluable information for all stakeholders (students, teachers, parents, and institutions). It is also better for host country (Egypt) employers who hire foreign TESOL instructors to retain their teachers for as many years as possible (keeping attrition rates low is desirable from a financial perspective). Additionally, while previous studies from other countries are helpful, Egypt is a unique country with its own set of ideals and sociocultural norms which effect the teaching and learning process. As researchers (Clark, 2008; Farrell, 2011; Johnson, 2006) argue, identities will emerge uniquely based on the local context. Novice teachers from all walks of life can learn a great deal about how experienced foreign teachers in Egypt develop their PLTIs through their professional experiences. And finally, the more

teachers develop their identities through understanding how their emotions and beliefs affect their teaching practices, the better learning experience students will have.

Chapter 3: Methodology

Pilot Study

In preparation for this thesis, a pilot study was conducted. Due to more research and a number of suggestions and recommendations, the focus of this thesis has shifted considerably since the time of the pilot study. For example, during the pilot study, the focus of the interviews centered around how teachers' LTPIs were shaped through experiences of emotional vulnerability and coping strategies during critical moments in interactions within their education institutions. Emotions and LTPI was operationalized thorough Hargreaves' (2001) Emotional Geographies of Teaching. The interview responses and codes (based off of the emotional geographies) can be seen in Appendixes C and D. As can be seen in the introduction, the focus of this study has changed dramatically; however, the pilot study was very useful in informing the way forward. For example, pilot study process brought on the realization that it would be necessary to carefully word my interview questions. For example, it would not have worked well to say to a participant, 'What do you think about showing emotion in the classroom?' Instead, I spent extensive time building up to these questions during the first interview in order to get at the heart of the issues. Making my participants feel comfortable and safe was a crucial step in gaining useful information.

It was also very important to find an excellent way to transcribe my data. For example, as can be seen in Appendix D, I originally created two columns within the document: the left column for the interview and the right column for the coding and my own notes. While this looks nice and neat, during the pilot study, when I went back to add/modify/format, things easily got out of place. And with the large volume of data I generated during the actual study, it was highly necessary to have a streamlined and highly organized system. The greatest takeaway from

the pilot study is that the effect of emotions and beliefs on foreign language instructors' LTPIs is a rich and relevant area of study indeed.

Procedure

Below is a detailed explanation of the methods that were used to investigate the research questions and collect the data. The methodology includes the sample of participants and how they were located. Additionally, it includes the data collection approach of narrative inquiry critical moments and why they are effective tools. The instruments will be explained in great detail. Finally, the procedures will be expanded upon.

Participants

The researcher used purposive and snowball sampling to locate participants. Because the study focuses on experienced expatriate TESOL instructors in Egypt, both participants are language teachers who were not born in Egypt, but rather immigrated to Egypt for academic, personal, and/or professional reasons. Pseudonyms are used to protect the participants' identities. The researcher focused on teachers with five or more years of experience (Peacock, 2001). The sample was purposive for the aforementioned reasons. The study also focused on student and collegial interactions within a private tertiary institution in Egypt. Two participants met the study criteria. As Creswell (2017) states, narrative studies should be kept to a few participants. The researcher followed this pattern because she is not trying to make large generalizations about how emotion and beliefs affect language teacher identity. Rather, by spotlighting the lived experiences of a couple of teachers, we can better understand how the needs, emotions, beliefs and identities of teachers inform their professional practices. Table 1 provides an overview of the participants.

Table 1

Roles of Teachers

Teacher Pseudonym	Nationality	Roles held by instructor at time of study or in the past	Years of Teaching Experience at Institution
Regina	Jordanian	Senior II English Language Instructor, Member of Student and Faculty Senates, various departmental and institutional committees	31
Mary	US national	Assessment Specialist, Department Director, Senior I Instructor English Language Instructor, various departmental committees	20

*Pseudonyms have been used to protect their identities.

The participant's identities and backgrounds will be expanded upon in the Findings (chapter 4).

Data Collection

Narrative inquiry is the study of experiences as story. Professional knowledge is an integral part of effective teaching (Connelly & Clandinin, 1996) and narrative inquiry enables

researchers to explore language teacher professional knowledge as it relates to LTPI. Narrative inquiry is crucial and necessary for understanding teacher's "secret, sacred, and cover stories" (Connelly & Clandinin, 1996). According to Connelly and Clandinin (1996), teacher knowledge is shaped by the contexts in which teachers work.

Narrative inquiry is particularly useful as the researcher explores what language instructors believe are the nuts and bolts of teaching life. The meshing of knowledge competency, individual characteristics, and experiences comprise Language Teacher Identity (Pennington & Richards, 2016). These interconnected variables can be seen in a number of studies related to Language Teacher Identity (Liu, 2016; Lasky, 2008; Song, 2016) which utilize a narrative approach. For example, regarding the South Korean context, Song (2016), argues that although "they [Korean NNESTs] assert their status as English Language Teaching (ELT) professionals with great knowledge and skills, both students and teachers themselves view their English skills and accents as a barrier to their students' English learning" (p 636). The researcher's view is very telling in her report that minority teachers and students believe they themselves—being nonnative English speakers—lack certain competencies which impede student learning. Through narrative inquiry, Song explored how Korean NNESTs feel and believe that to be a good teacher is to have a higher English language competency than their students. This is necessary because as one participant in Song's study reflected, "I am their teacher, I want to be someone who knows better and teaches these students with what we call teacher authority rather than someone who is at the same level with students" (p 641). Here we see that this teacher viewed authority as a characteristic, skill, and competency of a desirable English language instructor. Narrative inquiry will help me as the researcher in my investigation, unearth the views and beliefs of my participants' lived experiences.

Another example related to competency and characteristics in LTPI construction, realized through narrative inquiry, is the effect of perceptions on teacher beliefs about their own capabilities. In Liu's (2016) study, his participant, a Chinese immigrant teacher to the UK, explained that students' expectations to be taught by a local English teacher, paired with her own feelings of inadequacy as a NEST or "teacher with a linguistic deficit" caused her to doubt her own competency and abilities.

Finally, teachers' institutional roles also affect their LTPIs (Pennington & Richards, 2016). In Lasky's (2005) study, she used narrative inquiry to investigate how teacher identity developed in the face of major school reform. She interviewed a French language teacher who adapted her professional identity as a result of education reform. According to the participant, the former Prime Minister of Canada was a strong proponent of French language education, which resulted in funding and a positive attitude toward French language programs. But as time went on (at the time of the study) and a new Prime Minister gained power, French took a backseat to literacy and numeracy, which has resulted in less funding for French language education. According to Lasky, major changes in school (institutional) reform often results in tension between veteran teachers' core beliefs (identity) and new ways of navigating their professional roles. I posit that the instructional role, which is part and parcel of a teacher's identity (Pennington & Richards, 2016) can be investigated and understood through the lived, secret stories of teachers. Researchers can unearth these experiences through the narrative approach. From the above studies and explanation, one can see the importance and relevance in narrative inquiry through use of semi-structured interviews to investigate how the lived experiences of teachers shape their LTPIs.

I invited teachers by email and on expatriate and social media groups to participate in my research. Some teachers I asked directly for their participation. After securing participants and scheduling times to observe teachers in class, I attended their classes. Due to the looming global pandemic at the time of the study, all interaction took place through computer mediated communication. I also used a notepad to make notes on observations. To maintain respect and proper etiquette, I logged in a few minutes early before each session so as not to disturb the class unless I was called on to engage in some way. The rationale for this is that I did not want to intrude or disrupt the 'observation field' in any way (Milroy, 1987). I wanted to be as 'invisible' as possible so that I could observe participants in their natural, institutional settings. I wanted them to feel calm, relaxed, and in control of the situation. This approach provided more rich and authentic observations.

Detailed Procedures

The observations and interviews was a multi-step and intertwined process. The researcher followed the multi-step interview process of Lasky (2005) and Liu (2016) which was combined with observations. While I have worked with the participants in the past and interacted with them at collegial meetings, I used the first interview to get to know them more in depth. I also asked the interviewees a variety of questions about their professional and personal backgrounds, how they view their own identities, and how their beliefs and emotions have informed their approaches to interacting with their students and colleagues. Questions about their years of experience and their philosophies of teaching were also probed. This first interview served as a type of 'warmup' to help me get to know the interviewees more in-depth and to help the interviewees become more comfortable. After the interview, I transcribed the data and made notes of any striking information that might be useful in the observations/interviews to come.

Next, I observed the participants in the classroom teaching their students, as well as interacting with their colleagues at departmental meetings. I coded my observations with the research instruments (discussed below), based on participant interaction with students and colleagues, and noted any striking information they shared during the interviews. For any new phenomenon that emerged, I created a new code. Then I interviewed the participants again and asked them questions about their classroom teaching methods and how they handled any critical moments (see below) in the classroom and why they handled them that way. This process was followed for three interview rounds. Each interview lasted between 30 to 60 minutes. Some interviews lasted longer when participants had more to say. Three rounds of interviews were utilized to saturate the field of exploration. The third round of interview sessions acted as a wrap-up session in which I asked any unanswered questions and asked teachers to conduct a final reflection on the process.

Instruments

In order to speak to the LTPI component of the study, an observation chart was created and codes were developed based on Richard's (cited in Pennington and Richards, 2016) 10 dimensions of knowledge and skill and Farrell's (2011) Teacher Identity Roles (see appendix A). The dimensions and sub-themes of Language Teacher Identity (Pennington & Richards, 2016) that were utilized in the study include Self-knowledge and Self-Awareness, Professionalism, Institutional identity, Pedagogical Content Knowledge, Practiced and Responsive Teaching Skills, Theorizing from Practice, Student-related Identity, Disciplinary Knowledge, Insider Knowledge/identity, Language-related identity. Teacher Identity Roles (Farrell, 2011) used for the study include Professional Learner, Manager-Juggler, Manager-Motivator, Manager-Presenter, Manager, Arbitrator, Manager-Communication Controller, Acculturator-Careprovider,

and Acculturator-Socializer, Acculturator-Social Worker. Table 2 below provides an explanation of the meaning of each code as I used them and as they emerged in the study.

Table 2

Identity Roles, Codes, and Definitions

Teacher Identity Roles	Definition	Adapted from
Advocate	Defends or speaks up for fellow teachers/colleagues	Emerged from study
Time Manager	Tries to meet deadlines/complete projects within the allotted time frame	Emerged from study
Manager-Juggler	Multi-tasker in the classroom (and among colleagues)	Farrell (2011)
Manager-Motivator	Motivates students to learn; keeps students on task	Farrell (2011)
Manager-Presenter	Delivers information	Farrell (2011)
Professional Collaborator	Works & shares with other teachers	Farrell (2011)
Professional Learner	Continuously seeks knowledge about teaching & self as teacher	Farrell (2011)
Acculturator-Careprovider	Plays careprovider role for students	Farrell (2011)
Acculturator-Socializer	"Socializes" with students; attends functions outside class with students	Farrell (2011)
Dimensions/Sub-dimensions of Language Teacher Identity		
Content Knowledge	Knowledge about the subject being taught	Pennington & Richards (2016)
Disciplinary Knowledge	Knowledge that is essential to be part of the professional body of teachers	Pennington & Richards (2016)

Insider Knowledge	Knowledge about what will/won't work in the classroom, the cultural dynamics, etc.	Pennington & Richards (2016)
Institutional Identity	Process of the instructor taking on the vision and values of the institution where he works	Pennington & Richards (2016)
Language-related identity	Relates to a teacher's language background and language proficiency	Pennington & Richards (2016)
Pedagogical Content Knowledge	Knowledge about best practices/approaches regarding the subject being taught	Pennington & Richards (2016)
Practiced and Responsive Teaching Skills (Practice to Knowledge	Using theoretical knowledge to carry out the professional practice of teaching	Pennington & Richards (2016)
Professionalism	Teachers' interpretations of what it means to act/carry out work responsibilities professionally	Pennington & Richards (2016)
Self-Knowledge/Self Awareness	A teacher's personal understanding of her own strengths and weaknesses	Pennington & Richards (2016)
Student-related Identity	Understanding of/empathizing with students, and their thought processes, inhibitions, etc.	Pennington & Richards (2016)
Theorizing from Practice (Practice to Knowledge)	Knowledge that is essential to be part of the professional body of teachers	Pennington & Richards (2016)
Additional salient themes		
Beliefs	Values and ideas about what it means to teach and be a teacher	See Operational Definitions
Emotions	Feelings teachers experience	See Operational Definitions

Emotional Vulnerability	willingness/unwillingness to share positive or negative feelings publicly	See Operational Definitions
Expatriate	Any teacher who moves/immigrates to their country to another	See Operational Definitions
LTPI	Language Teacher Professional Identity-a summation of beliefs and emotions in development	See Operational Definitions

This paper maintains the capitalization and spelling scheme employed by Farrell (2011). These codes are a good fit for this study because they speak specifically to teacher knowledge and competence and professional roles. The observation chart was utilized in each observation and interview. During the cyclical process of interviews, observations, analysis, and coding of data, some codes were more salient and useful than others. For example, while the Teacher as Careprovider Teacher Identity Role was a recurring theme, the Teacher as Entertainer Teacher Identity Role (Farrell, 2011) was not. When it was noticed that codes were not salient or a major contributor of information relevant to this study, it was not included in the Discussion chapter. In contrast, as previously mentioned, when new phenomena emerged, a new code was created and added to the chart. Sections were also added to the chart for beliefs, emotions, professionalism, and critical moments (see section below on critical moments) occur. After each transcription, latent and manifest coding were used to understand teacher's sacred and cover stories. Regarding member checking, new tables were created with headings to organize salient themes based on previously discussed codes, the transcription excerpt, an overview of the researcher's analysis and remaining questions, and a section for each participant to agree, disagree, and clarify various points of the transcription. These tables were sent to participants

for their review. Upon their approval, comments, and suggestions, the researcher continued on with the analysis.

Indeed, it was important for teachers to reflect on how their own identities have evolved or deteriorated overtime. For as sample of the interview questions that were used, please see Appendix B. It is important to note that while I had some pre-determined questions, participants in large part guided the interview process. For example, when I noticed a teacher's countenance change during a question, I would ask her to elaborate on that particular critical moment. These were semi-structured interviews. Some of the interview questions were adapted from the pilot study (see Appendix C). It is important to note that the codes which were used during the pilot study were based on Hargreaves' (2001) Emotional Geographies. Because the emotional geographies construct was not approved for operationalizing the study, the new codes will come from Farrell's (2011). Teacher Role Identity codes, Pennington and Richards (2016) research on the 10 dimensions of Language Teacher Identity, beliefs and emotions, as well as any new recurring themes that emerge during observations and interviews.

The rationale here is that in order to understand the lived experiences of teachers, it was necessary to sit down with them and take time to understand their mental processes. That is, how they think and feel, what they belief, and how they respond to daily interactions with their colleagues and students. I think of my research project, research questions, and data collection strategies as a sort of cause-and-effect process: teachers go abroad for certain reasons and as a result of moving they experience challenges; teachers have emotional experiences in working with students and colleagues; so how do these experiences shape their LTPIs? Resulting data will look like a rich and thick description of teachers' lived experiences.

Researchers (Tripp, 1993; Woods, 1993) assert that a critical moment or incident takes place when there is an event in the participant's life that is worth discussing, remembering, or reflecting on. An example of a critical moment would be when, during the pilot study, one of my participants experienced a confrontation with a student who challenged her authority by asking (and arguing with her about) why Arabic was not allowed in the classroom. By examining these critical moments, teachers can come to crucial turning points in their lives that can be transformative for personal and professional development. Specifically, when teachers experience a critical moment during interaction with students, peers, or administration, the researcher will help teachers work through what happened to make meaning of how they handled the situation professionally (LTPI) and how they felt in the moment. Tripp (1993) and Woods (1993) posit that critical moments in academia are strong turning points in which teacher identity is developed, shaped, and formed. To explore how experienced TESOL instructors LTPIs have changed and developed over time (research question two) I will use Tripp's (1993) and Wood's (1993) critical moments framework to explore how teachers deal with challenging moments in their academic institutions.

Data collection lasted for three weeks. It included five hours of faculty meeting observations, eight hours of student teaching observations, and five hours of interviews, totaling 18 hours of data collection. The six sets of interviews took the researcher approximately four weeks to transcribe and totaled 43 pages and 32,621 words.

Chapter 4: Findings

This chapter presents the major findings of the study. The two research questions investigated in this study are:

1. How is Language Teacher Professional Identity developed through the narratives of experienced foreign language instructors?
2. How do teacher beliefs and emotions affect Language Teacher Professional Identity?

Through the use of teacher narratives, teachers reflected on their LTPI strengths, what they have learned in their many years of teaching, as well as areas of ongoing development. The interview discussions about their actions in the classroom, at departmental meetings, and critical moments during the study and from the past reveal that expatriate foreign language instructor emotions and beliefs play a crucial role in LTPI and how experienced expatriate teachers go about the business of teaching and administrative interactions. Below are broad stroke points of the findings. They have been categorized in five sections: Sociolinguistic aspects, or language identity, what teacher narratives and observations revealed regarding collegial encounters, what teacher narratives and observations revealed regarding student encounters, and how the process of narration and discussion enabled the participants to reflect on their LTPIs. While the first four sections address the first research question, the fifth section addresses the second research question.

Language and Identity

Individual, institutional (collective), and student-related identities are part and parcel of expatriate foreign language instructors' identities. These multiple identities influence the ways the participants feel and think about their professions and how they have responded emotionally and professionally to trying situations throughout their careers. Their backgrounds and reasons

for becoming teachers inform their beliefs and their professional practices. Additionally, their ethnolinguistic identities and experiences influence the ways they view their identities and places in Egyptian society.

Identity influences not only the way the participants see themselves, but also how they believe the Egyptian people perceive, and invariably, treat each other. Mary believes that some people's perceptions of social class, based on ethnolinguistic factors, influence the wrongful treatment they sometimes receive. In one of her narrative accounts, she shares an experience where a colleague uses code switching. Due to her beliefs, background, emotions, and values, (LTPI), Mary uses her position of power and influence to give minorities a voice.

LTPI development in collegial encounters through observations and teacher narratives

The ways in which the instructors have responded emotionally and professionally to critical moments in recent years have shaped their Language Teacher Professional Identities. Their combined years of teaching experience average 25 years. As such, they have taken on various roles in leadership and professional development within their education institutions. These collegial experiences have caused them emotional toil as they have experienced strong emotions and engaged in emotional management to work through challenging moments in their professions (Zembylas, 2003).

Both participants view Professionalism as an integral factor in the construction and negotiation of their LTPIs. The ways in which they navigate collegial interactions reflect the commitment they both have to quality work within their professions. As a result of observations and interviews on professionalism, a new teacher role identity (Farrell, 2011), that of Time Manager, resulted. While Regina and Mary both value the time they have to collaborate with

their colleagues, their views on how collaborative time should be spent with colleagues varies greatly.

Teacher narratives also revealed the varying ways that the participants interact with their colleagues in trying situations. Their stories, paired with the researcher's analysis, revealed a second new teacher role identity (Farrell, 2011), that of Advocate. Specifically, in critical moments where the participants' colleagues were not being spoken well of or perhaps even bullied, both participants took on the role of Advocate and spoke up for their Egyptian colleagues in some way. Mary believes her leadership role, nationality, and ethnicity provides certain affordances in her department, institution, and life in general. Mary's beliefs and emotions reflect and construct her LTPI in that she uses her current PhD coursework and critical moments in collegial encounters to empower minorities. This is the case in hiring decisions and departmental meetings and is connected to the teacher role identity of Advocate. Although Mary's multiplicity of identities of privileged native speaker, administrator, and educator have enabled her to successfully navigate many challenging collegial encounters, she still experiences emotional vulnerability (Lasky, 2005; Song, 2016).

LTPI development in student encounters through observations and teacher narratives

Both Mary and Regina have strong LTPIs, which guide the instructional and linguistic ways they interact with their students, their student-related identities (Pennington & Richards, 2016), topics they broach and avoid in the classroom. While Mary sometimes feels open and closed emotionally vulnerability with her students at different moments, open vulnerability has led to transformation (Song, 2016) in some facets of her LTPI. She also uses emotional vulnerability as a technique in her classroom. Mary's and Regina's teaching philosophies shape and guide their LTPIs. An important part of their teaching beliefs includes developing agency in

their students (Brown, 2007), but for different reasons. Regina's teaching beliefs coincide with her institutional identity (Pennington, & Richards, 2016, p. 7) quite strongly. Through her narratives, it was also ascertained that there is a strong connection between helping students avoid textual borrowing and developing student agency. Regina's beliefs about sociocultural identity, paired with her beliefs about her institution's identity, values, and mission, influence the topics and discussions she avoids with her students, as well as topics she deems culturally appropriate.

In contrast, Mary's teacher beliefs include building strong relationships with her students and embodying the role of a learning partner in the classroom, not an authoritarian. She also seeks to develop student agency in her students. When this occurs, she experiences positive emotions. Just as Mary experiences emotional vulnerability with her colleagues, she also experiences emotional vulnerability among her students. She engages in emotion management to get through trying critical moments in the classroom. She has also used open emotional vulnerability to connect with her students (Song, 2016).

LTPI development through the narratives of experienced foreign language instructors

Through discussing (narrating) and reflecting upon the critical incidents that the researcher observed in collegial and student encounters, paired with discussions on past critical incidents and emotions in and beliefs about teaching, Regina made realizations about her own identity and Mary learned something about herself. While Regina noticed that her identity changes depending on the people she interacts with, Mary continues to reflect upon the affordances her nationality, ethnicity, and leadership role in her institution afford her and ways she can continue to use her position of power for good.

The findings also include my interpretation of teachers' cover and sacred, secret stories (Conelly & Clandinin, 1996), what was said and what was left to discern. Table 3 shows recurring themes that were observed by the researcher during departmental meetings and class teaching sessions and/or narrated by participants.

Table 3

Research Study Codes

Teacher Identity Roles	Regina	Mary
Advocate	✓	✓
Time Manager		✓
Manager-Juggler	✓	✓
Manager-Motivator		✓
Manager-Presenter	✓	✓
Professional Collaborator	✓	✓
Professional Learner	✓	✓
Acculturator-Careprovider	✓	✓
Acculturator-Socializer		
Dimensions/Sub-dimensions of Language Teacher Identity		
Content Knowledge	✓	✓
Disciplinary Knowledge	✓	✓
Insider Knowledge	✓	✓
Institutional Identity	✓	
Language-related identity	✓	✓
Pedagogical Content Knowledge	✓	✓
Practiced and Responsive Teaching Skills (Practice to Knowledge	✓	
Professionalism	✓	✓
Self-Knowledge/Self Awareness	✓	✓
Student-related Identity	✓	✓
Theorizing from Practice (Practice to Knowledge)	✓	✓
Additional salient themes		
Beliefs	✓	✓
Emotions	✓	✓
Emotional Vulnerability		✓
Expatriate	✓	✓
LTPI	✓	✓

Sections are separated based on salient codes and topics that emerged from the observations and interviews, which include language and identity (expatriate, individual, institutional, student-related, and multiplicity), Teacher Role Identity Codes (Advocate, Time Manager, Professional Collaborator, Professional Learner, Manager-Motivator, Manager-Presenter, Manager-Juggler, Acculturator-Socializer, Acculturator-Careprovider), and dimensions of Language Teacher

Identity (Content Knowledge, Contextual Knowledge, Disciplinary Knowledge, Insider Identity, Institutional Identity, Language-related Identity, Pedagogical Knowledge, Self-Knowledge and Self-Awareness, Practiced and Responsive Teaching Skills, Theorizing from practice, Professionalism), emotions, and beliefs. The implications, recommendations, limitations, and conclusion follow.

Background and Expatriate Identity

Regina and Mary's backgrounds, experiences, and ethnic identities are unique in the ways they see themselves and their connection to Egyptian society. Regina originally came to Egypt for familial and educational reasons. She considers herself a mature teacher. Having taught for over 30 years, she loves what she does. She earned her Certificate in Teaching English to Speakers of Other Languages (CELTA) and Master's in TESOL early on in her career. During the first interview, she explained the steps she took to make her childhood dream of becoming a teacher a reality:

> I did the [CELTA] training. It was ferocious…people would just walk in and observe you without telling you…you're supposed to have your class, you prepare your lessons, and it was rigorous…we'd be there from 10 in the morning to 10 pm—attending classes, training, creating lesson plans, covering for teachers who were sick at the drop of a hat. It was really a very good program. I learned everything there.

Here we see that Regina developed her content and disciplinary knowledge through formal education (Pennington & Richards, 2016). The attainment of her qualifications and certifications helped her attain the "good job" she needed.

Mary immigrated to Egypt for marriage. A course she took on cooperative learning, while volunteering as a teacher in East Africa, ignited a strong passion for teaching. She became

a teacher to "make a difference" and "connect with young people." She completed her CELTA while teaching at a language institution in Egypt. But similarly to Regina, she wanted to reinforce her certification with a degree. "I wanted to…get better training so I could get better jobs but also because I wanted to learn more…up until that point I felt like I was a bit of an imposter, but I thought I need to get qualified and once I get qualified with a Masters I'll know what I'm doing." Here we see that formal training not only provided a way for Mary to obtain the financial security she needed, but it also shaped her identity. Specifically, as she gained formal qualifications, attaining pedagogical knowledge helps to shape the teacher into a professional (Pennington & Richards, 2016). Her beliefs about herself and her confidence in teaching were also enhanced.

Regina's Jordanian ethnicity connects her to her educational context in that she, like most of her colleagues and students, are Arab. This allows her to understand many of the customs, holidays, and culture of the local people that parallel her own. However, despite the ethnic similarity she shares with her adopted homeland and speaking three Arabic dialects, including Egyptian Arabic, when asked if she believes her ethnolinguistic identity helps her connect with her colleagues, she replied, "Unfortunately it doesn't. I will always be a foreigner. No matter how many years I've lived here, I will always be the foreigner." Whether it be a comment about how Jordanians speak or a colleague pointing out a perceived difference between Jordanian and Egyptian practices, she feels she is reminded of her foreign status on a daily basis. Interestingly, while Regina feels she is treated as a foreigner, she still clings to her Jordanian identity and considers herself a citizen of the world. People who are not familiar with the amount of time she has spent in Egypt and her background oftentimes lump her as an Egyptian and this bothers her. And while she is proud of her Arab identity, having lived in over 100 countries with her family

as a child, she actually considers herself a citizen of the world. This belief heavily influences her teaching approach, as we will see in the coming section on student encounters.

Mary also feels that despite living in Egypt for 20 years, she too is still treated as a foreigner. Sometimes she feels her experience is dismissed or seen as irrelevant, and that is offensive and hurtful to her. Mary's feelings are similar to Regina's in that she has extensive experience about Egyptian culture and identifies in part as a transnational. When asked if she believes she is seen by her colleagues and the local people in general as an insider or outsider, she said it largely depends on the social distance between herself and the other person.

> I feel like I'm often treated as an outsider and in the beginning that was okay, but as the years pass, it becomes less and less okay…I understand the culture just as well as…in many cases…any other person that lives here, just as well as any Egyptian. But I'm not really a foreigner…if I'm a foreigner then where do you think I come from? I don't come from anywhere, really…I've lived here most of my adult life…I feel like I'm sort of Egyptian in a way, but I obviously not… And, so there's always that kind of tension between foreigner versus Egyptian…my close Egyptian friends…we talk about that and they understand and I'm not treated like a foreigner [by them].

From the above quote, it's clear that Mary's ethnic identity greatly differs in that while Regina clings to her Jordanian identity, Mary does not see herself as an American, rather, she sees herself in many ways as Egyptian. Regardless of the differences, both share a sense of alienation (Romanowski & Nasser, 2014) in that oftentimes, when it comes to their expertise and cultural knowledge of their host country, their experience is sometimes dismissed and not utilized.

Professional Role Identity in Collegial and Sociolinguistic Encounters

Professionalism and Professional Role Identities of Professional Collaborator Manager-Juggler, and Time Manager

The ways in which Regina and Mary have responded emotionally and professionally to critical moments in recent years have shaped their Language Teacher Professional Identities. Their various roles in leadership, paired with their professional and personal beliefs have played a large part in how they have responded to emotionally charged situations. In addition to being active on several student and faculty committees, Regina worked with her colleagues recently to organize and manage an international conference for the third time at her education institution. She took on the Role Identity of Professional Collaborator (Farrell, 2011). Her professional beliefs include becoming more accepting of people and where they are in life in order to successfully work as a language professional. This belief was put into action as she recounted a recent critical moment. When asked what type of emotions she has experienced when working with her colleagues amidst the pandemic, Regina recalled one recent critical moment in which she had to engage in a great deal of emotional management to maintain professionalism and carry out her leadership roles. As a leading member of an international conference, each teacher, including Regina, had multiple responsibilities; however, some of Regina's colleagues could not fulfill their obligations. A few days before the conference, they announced they would be withdrawing from their voluntary positions. This left Regina and her remaining colleagues "in the lurch" and she felt she would never do this. She wanted to cry, but there was a great deal of work to be done before the opening day of the conference. Regina engaged in emotion management by employing the Professional Role Identity of Manager-Juggler (Farrell, 2011). It is important to note here that while Farrell (2011) codes the Professional Role of Juggler as classroom multi-tasker, (p. 58), in this instance, I am applying the role to Regina's management

of redistributing the work load among herself and her remaining colleagues. She signed up for extra slots and moderated sessions and panel discussions for several hours. Together, she and her colleagues made the conference a success. She recalled how in 2012, post Arab Spring, demonstrations in Tahrir Square, Cairo, forced her and her colleagues to redo the entire conference days before the event, so she knows how it feels to be under enormous pressure and would have offered her colleagues assistance if they had asked. Upon reflecting on the experience, she remains polite and professional with her colleagues, but the experience has changed the way she "deals with them". Here we see her LTPI reflected her beliefs and values of being "accepting" of people and their actions, but learning from unsavory collegial encounters for future interactions.

A new Professional Role Identity, that of Time Manager, emerged during the study. Regina's and Mary's differing orientations to time sharply influence their approaches to collegial interaction and administrative duties and their Collaborator Role Identities (Farrell, 2011). According to Regina, a large part of professionalism is giving meetings, workshops, and collaborative projects necessary amounts of time. Her Collaborator Role Identity coincides with her beliefs about professionalism, which involve "knowing what is expected of you [and] delivering it on time in the best format…". She went on to say that professionalism is a mindset, a sort of belief system:

> That's a sum total of so many experiences together. That's a mindset, which is the desire and willingness to be professional. I'll give you an example. Time. How much time you dedicate to things. I've heard people—I was very surprised—who suggested, in meetings —my meeting…needs to be only one hour. What if…there is need for follow up, or we need to extend or we need to…meet again to iron things out… you know, it takes more

> time than the designated time slot. You can't say I will give this one hour of my day and after that I will move on to the next. No, what if it takes more…actually it's counterproductive because you're not flexible.

Regina also shared a critical moment in which she was requested to lead university-wide workshops for students at a very stressful time in the semester.

> …we do these things; however, this idea of last-minute notification is crazy. It's crazy the way they were inundated…I was asked…to do two, believe it or not, two university-wide workshops [for students]…at the beginning I was like 'hell no' [laugh]. And it was really hard, but…you know somebody who gives you a call, and they ask you very nicely, and you can't say no…and it's like 'you choose the time, and whenever you feel like doing it we'll work around your schedule.' So I couldn't say no.

The excerpt shows that last minute requests are stressful and sometimes challenging for Regina to navigate. The fact that she was torn between a last-minute request and prior responsibilities suggests she engaged in emotional labor (Zembylas, 2003) to support her colleagues. Specifically, the camaraderie she shares with her colleagues and her beliefs in professionalism propel her forward to meet institutional demands and in turn develop her LTPI.

As previously mentioned (p. 53), Regina and Mary have differing orientations to time. Their beliefs about how to spend time during collegial meetings varies greatly. According to Regina, if a desired outcome or decision is not reached within a given time frame, teachers must meet again or give more time to the project. She believes that professionalism parallels giving collaborative collegial meetings enough time, even when they run over the desginated time:

> Professionalism is a mindset…and you can't teach that. You can teach somebody how to write a lesson plan…create materials …write questions on a test, but you can't teach

> them how to be professional. That's a sum total of so many experiences…That's a mindset which is the desire and willingness to be professional. I'll give you an example. Time. How much time you dedicate to things. I've heard people—I was very surprised—who suggested, in meetings—my meeting with Sierra [participant's example] needs to be only one hour. What if …there is need for followup, or we need to extend, or we need to…meet again to iron things out…you know, it takes more time than the designated time slot…Saying that I only give this thing the meeting, or interview, or writing an exam, a grading things, or preparing a class—a certain time and then I move to the next thing…It checks the box of completing an assignment…item on a list, but it's not professional because professionalism would be going the extra mile, or not putting boundaries on certain fixed straight jackets. You can't say I will give this one hour of my day and after that I will move on to the next no, what if it takes more…actually it's … counterproductive you're not flexible.

Regarding time constraints, Mary believes in doing everything she can to meet goals with her colleagues within the allotted time frame. When this doesn't happen, she feels stressed and called to act.

During the first observed staff meeting, Mary worked with her colleagues to organize a PowerPoint for an upcoming departmental presentation. At one point, an instructor introduced an article she found and why she thought it would enhance the presentation. Mary suggested a few times that the instructor include the main points of the article on a slide and integrate the main ideas into the presentation. To the researcher, it appeared that Mary supported her colleague by praising her efforts and encouraging her to integrate the information into a slide.

When asked about her feelings, actions, and response to the teacher, Mary reflected on how she was feeling in the moment and why she responded the way she did:

> …we had a second meeting and I think we were stressed because we were tired and we hardly had any time left and [a teacher] who had not been there the time before…didn't know the decisions we had already made. And so she started telling us about some article she had read and it was like, well we had already done research, we're not at the research stage anymore—yes, I appreciate, we all appreciate—that you want to be part of the group, but we don't have time to listen to you read us an article. And I think three or four times she was interrupted in the reading of that…I interrupted her twice—I didn't want to be mean or anything, but it was just like, we don't have very much time…And …when I get into that situation I want to be accommodating of people's feelings, but at the same time…we need to get stuff done…and so I tend to step in and push us forward, and I don't always know if that's well received of if that's a nice thing to do, but I tend to go with efficiency over sensitivity…

Several interesting observations were made here. First, I believe that Regina's and Mary's differing cultures highly influence the way they view time. Typically, Western and Western-oriented cultures tend to prize time efficiency over long conversations that impede meeting time constraints. I can attest to this as well as some African and Arab cultures favoring conversations and relationship building over meeting deadlines. A famous saying in Egyptian culture is "Bukra", meaning, "we'll attend to this matter tomorrow or the next day." That Regina is Arab and Mary is a US national may explain the strong differences in their orientations to time. I believe another important point here is the years of experience. Regina has been teaching for about a decade longer than Mary, so she's had much more time to sort out how to

deal with situations in which time constraints are not adhered to. This may also explain why she feels more at ease when collegial collaboration falls outside of the given time constraints.

Mary's critical moment is particularly interesting due to the Professional Roles Identities Mary and another teacher at the meeting assumed, the projection of a multiplicity of identities, the role Mary assigned herself, the feeling rules she believes exists in her institution (Zembylas, 2003), and Mary's orientation to time in relation to her beliefs and emotions. In this instance, Mary agreed that she took on the Teacher Role Identity of Manager-Juggler (Farrell, 2011). Similar to the passage about Regina's multi-tasking among her colleagues, I am applying the Manager-Juggler Role here to a collegial situation, not a student situation as I observed this phenomenon at a departmental meeting. Throughout the researcher's observation of the 90-minute meeting, Mary was adding, deleting, editing, and formatting slides and asking other teachers what they thought needed to be amended. She, along with an veteran Egyptian teacher, worked to keep her colleagues on task. During the post-interview, she assigned herself the role of Time Manager in that she wanted to respect everyone's time while completing the presentation preparations in an efficient manner. Mary also struggled with feeling rules (Zembylas, 2003). Specifically, she engaged in an internal struggle with her own feelings and beliefs about using time efficiently, while also trying to adhere to the institutional norms of including all teachers in the collaborative process.

Upon further reflection of the moment during the third interview, Mary told the researchers she believes that as a former administrative leader in the department, she was torn between not dominating the meeting by enacting professional roles (Manager, Juggler, Time Keeper) to keep the meeting on task and meet the objectives and deadlines in a timely manner while also not hurting the teacher's feelings:

> I didn't really like myself in that meeting [observed meeting 1]…at the same time, I also don't know what I could have done differently. Like when I'm in a situation like that where there's a time crunch and something needs to get done…I can't just sit there and let things be aimless and directionless, which is how things felt to me. And so I'll just like get in there and like, I gotta get out of this meeting 'cause I've got other things to do. But then, I don't know what effect that has on others and I think maybe some people felt like I…maybe they didn't, I don't know, but I kind of was worrying and thinking a lot about that, and thinking about also my privilege in the situation. I've had many years at [education institution], I'm a White, native speaker and I have been a [title] in leadership a role and that probably comes into play there, you know. Like taking over that meeting. I wasn't assigned to be in charge of it. And I didn't want to be in charge, but I ended up doing it 'cause I would rather do that, than not finish what we need to do and end up with more stress or something if that makes sense…"

There is a palpable internal struggle Mary is having in terms of feeling or emotion rules (Zembylas, 2003). Specifically, her narrative clearly shows how she perceives the feeling rules of the institution and her department expect her to act, and how she actually wanted to act. Quite interestingly, Regina and Mary feel stressed when trying to meet work expectations within time constraints; however, their views and handling of collegial matters in regard to limited time vary considerably.

Professional Role Identity of Advocate and Emotional Vulnerability

Another professional Identity Role emerged from the researcher's observations of Mary and Regina, that is, the Professional Role Identity of Advocate. Some researchers might pair this role in the realm of social justice. Previously, the researcher reported that Regina was often

lumped ethnically with Egyptians, although she is Jordanian. Negative comments made about the Egyptian people made Regina feel annoyed. According to her, "Everybody…and a lot of expats lump me as an Egyptian…and this also bothers me…I'm kind of stuck in the middle because it's true that I'm Jordanian and not an Egyptian…and they would maybe inadvertently say something like 'you Egyptians' and I say first you shouldn't be saying that, that's unacceptable and that's double annoying me by saying that…why are you talking like that about Egyptians? It's totally unacceptable, totally inappropriate…you know". In this instance, Regina experienced the emotion of annoyance because a colleague was speaking illy of the Egyptian people. She managed this emotion by speaking up for, defending, or advocating for Egyptians by telling the person that their words were morally wrong. Her LTPI—her belief that everyone is equal and the same, which will be expanded upon in the student encounters section—shaped her response to her colleague who made the remark. Here we see that Regina took on the Professional Role Identity of Advocate and she spoke on behalf of her Egyptian colleagues.

Mary's LTPI is largely shaped by the injustice she feels and believes was initiated by Colonialism continues to be perpetuated by White native speaker bias. She explained how the prejudices that minorities with lack of linguistic affordances makes her feel:

> Native speaker privilege is a huge one and I think it permeates everything we do and I think it's afforded me a lot of opportunities that I've had in my life that I may not have had otherwise. And I don't think I even have any idea how much it has done so if that makes sense...and it also makes me feel really angry sometimes when I see that other people may not be given those opportunities because they're not White or they're not native speakers. And it's something I care a lot about, and I think it's part of…it's the aftermath of Colonialism and the global spread of English through Colonialism. A big

> part of my dissertation work is related to decolonization, thinking about ways where we can decolonize our field.

Mary's feelings seem to echo the unfair hiring systems that plague the ELT field in many contexts (Canagarajah 1999; Rueker & Ives, 2015). The following experiences Mary shared regarding her collegial encounters seem to require even greater emotional management as she took on the role of Advocate. In the first narrative, she explains that she has observed some part-time Egyptian colleagues being ridiculed for their perceived lower socioeconomic status:

> I think automatically in meetings some Egyptians…those who have been here for a short period of time or those who are from a lower socioeconomic class…their Egyptian accent is perceived as unacceptable. And the ridicule [they endure] for their accent…[causes them anxiety]…over speaking in meetings…and I think it's done unconsciously…if their accent is perceived as of a lower socioeconomic accent, and sometimes this may also relate to the way they dress…and…they're perceived as having less experience teaching…I think there's one or two teachers who sometimes engage in this behavior…you'll hear an odd comment like…'Oh, I can't believe we're hiring this teacher who has this accent, it's so bad.

To reiterate, Mary recounted another critical incident during a departmental meeting she led. When a part-time Egyptian teacher tried to make a suggestion on a different approach to teaching, a veteran teacher confronted her during the meeting and publicly reprimanded the teacher for questioning the way she herself teaches:

> I remember one time a teacher was saying to somebody something like, I don't know 'How dare you question the way I teach, I've been teaching for 25 years' some kind of

> line like that. And…I said something like, 'I don't think it matters if you've taught one year or 25 years, we can always learn something from one another and that each person deserves our respect and we should try to figure out what we can learn from that person'…I said something like that and of course that person was really upset that I said that, but I think the one that was kind of hurt, maybe she appreciated that I was trying to do something.

Mary recalled that these incidents made her feel angry and upset because the treatment of the part-time Egyptian teacher were injustices. Interestingly, intervention by a member of leadership in a faculty misunderstanding sometimes leads other staff members to see part time teachers in a new, more respected light. This was the case in Liu's (2016) study when, during a faculty meeting, his Chinese participant, Wen, gave suggestions on using students' L1 in the classroom to help them learn English. When the senior faculty members were against the idea, the program leader welcomed Wen's ideas and insight since she was a Chinese teacher who had taught Chinese students in China. Once the leading faculty member praised the part-time instructor's ideas, the other veteran faculty members did as well. Here we see that while the actions of teachers in leadership roles sometimes leads to positive, cooperative engagement among colleagues (Liu, 2016), Mary seems to suggest that her intervention did not sit well with her veteran colleague. In the second critical incident, she engaged in emotion management by trying to "say something", by immediately coming to the teacher's defense.

Mary has also used her platform as an administrative member of the hiring team in her department to give voice to, or advocate for, minorities who do not speak what sociolinguistics have indexed as the prestigious Egyptian Cairene Arabic dialect (Bassiouney 2014, p. 15). She recalled another critical incident when a qualified Egyptian teacher was about to be passed over

for a job offer because of her minority Egyptian accent, how the injustice made her feel, what she did about it, and the outcome of living out her LTPI:

> …I will speak up if it's in a situation where we're talking about hiring someone, and if they bring up this business of accent, I will make a little speech about it because I get really upset because I'm like, 'well who are you to decide which accent is acceptable.' It's not that their pronunciation is wrong, that's just their accent, that's how they say words. Like the p and the b, you can't fault someone for mixing up p and b, that's their accent. It's not fixable and doesn't need to be fixed. You can understand them and that's fine. Whereas the upper class [Cairene, prestigious] Egyptian accent is also an accent and you could also pick out things from that that don't match Western pronunciation or Western accent, but that's not done in that case, so I don't know I get mad and so I'll speak up and I'll say something like this is because this is a lower class accent, not because there's something inherently wrong. And then we hire someone after I've made those speeches [smile] so then I think okay well maybe this is making a difference.

In Egypt and other countries with super linguistic diversity, linguistic resources and extralinguistic factors, such as accent and social class, respectively, oftentimes go hand in hand with access to educational, economical, and work-related opportunities. More specifically, in Egypt, socioeconomic class is often ascertained by a person's accent and pronunciation of phonemes (Bassiouney, 2009, p. 115). This reality was reflected in the previous collegial encounter Mary shared. By virtue of her professional role in her department as an administrator, and her belief in people of privilege using their positions and power to "decolonize the field" of English language teaching, she lived out her LTPI by advocating for people who lack the same level of social power and freedom that she and some other native speakers enjoy.

Another point regarding native speaker privilege was brought up by Mary during her discussions with the researcher. When asked if she feels that her nationality and identity provides her certain affordances, she confirmed this point. She mentioned that she believes and feels that her White native speaker privilege affords her not only opportunities for professional development, but also additional respect and attention that she might otherwise not enjoy. She shared two critical incidents. The first involved her presenting at an international conference in Egypt and a second in which she was invited to be a keynote speaker at a conference.

> For example, at [an international conference] when I present, I feel some of the attendees see me as some sort of expert, or like some kind of idol without knowing anything about me. They just see that I'm White and someone they can kind of put up on a pedestal almost. It's really, really strong, and I also know that I've had many opportunities because I'm a White native speaker. I don't think I would have been able to have that volunteer English job if I weren't a White native English speaker or at least a native speaker…maybe not the White part. Like that just automatically qualifies you, even though we know it doesn't. I've been invited to be a keynote speaker at a conference—that was a few years back—and I felt like the only reason I was asked was because I was a native speaker. And so it permeates everything.

The above quote parallels what some researchers have pointed out as a bias towards White native speakers from inner circle countries (Rueker & Ives, 2015) and the perpetuation of the idea that being White and from a Western country automatically qualifies a teacher, when in reality, this is not the case. Mary went on to say that at the end of her presentation, several attendees came up to her and asked her to sign their program, as if she was providing her "autograph." According to

her, "…there's a feeling of…more respect being given to me than what I probably deserve, or respect because I'm a native speaker".

During the final observation hour, unbeknownst to the researcher, Mary engaged in a discussion with her students on emotional vulnerability. She and her students discussed a number of issues related to culture, society, and women's rights in Egypt, which parallels Mary's professional beliefs about advocacy. During the interview, Mary defined emotional vulnerability as "opening ourselves up, sharing of ourselves, being honest with ourselves and other, [and] trying to connect with others." Upon sharing various researcher's definitions of emotional vulnerability (Lasky, 2005; Song, 2016; Zembylas, 2002), I asked Mary if she her feelings or beliefs have ever been out of step with her responsibilities and duties as a teacher. She said that she sometimes feels emotionally vulnerable when trying to meet the expectations her institution, students and colleagues, particularly in her role as administrator. She recounted a time in a leadership role she volunteered for in which she was required to assume an authoritative role. The institutional expectation was against her own professional belief system as, previously mentioned, she does not believe her role should be that of an authoritative figure. She explained how her professional belief system enabled her to adjust her administrative duty in a way that aligned with her LTPI:

> …as Program Director I'm supposed to go and observe teachers and 'evaluate them'…We all have master's degrees, maybe they've been teaching way more years than me…who am I, it's just that I decided to serve in this role. My job title hasn't changed. I'm just serving in the role of Program Director, but suddenly I'm 'evaluating' these people in their teaching and that did not sit well with me at all and so I tried to change how I went about it. I tried to make it so that when I'm observing, it's a learning

> experience for both of us that generates a good discussion and helps both us us…And I try to make it very much about them…I would try to make it very much led by them.

While a firm handle on her beliefs and extensive teaching/administrative experience has enabled Mary to navigate the world of teaching successfully in some areas, there are some dark waters she has trouble treading. One of which is dealing with colleagues she perceives as difficult or unkind to herself, students, and/or other colleagues. She recalled one critical moment in during a norming session in which she felt particularly emotionally vulnerable, even though the confrontational remark was not directed at her:

> …that teacher was trying to basically… defend[ing] why she thought a certain grade was justified based on her understanding of the rubric, which is what we're supposed to do in a norming session, and that [veteran] teacher got really upset because it turned out that that essay was an essay of her student…[she] got really upset and angry and defensive and took it personally and was…making the other teacher feel bad about the grade she was giving like 'how could you' and 'why aren't you following the rubric' and 'you have no sense of'…and she said a bunch of mean things like that and then which is bad enough. And then at the end of it, she said, loudly, to the assessment specialist at the time…'don't you DARE put her with me when we're grading, don't you DARE' and she said it in [Colloquial] Arabic. And the other person overheard, I mean, yeah…I feel like I'm going to cry again right now. It was awful. So those things really affect me and just, that's what I mean by it just feels like a poison in the department…that is one area I don't know how to deal with.

Several interesting things took place here, based on Mary's account. First, the fact that the veteran teacher chose to code switch, not only to Arabic, but to Egyptian Colloquial Arabic

(ECA), is significant in its own right. Oftentimes in Egypt and the larger Arab world, the interlocutor chooses a specific Arabic dialect to communicate in for specific reasons. Specifically, ECA is often used to signal familiarity and a conversational tone between the speaker and listener (Bassiouney, 2014). Based on Mary's account, I believe in this instance, the veteran teacher chose to code switch to ECA to take on a relational tone with the assessment specialist, in order to have her request met.

Returning to Mary's feelings of emotional vulnerability in the moment, according to her, "I don't usually cry in a meeting, but I will leave a meeting and cry afterwards. A few incidents, just a couple of times when this person said something that was so mean to somebody else, it wasn't even to me, it was just to somebody else, and I just, it was so hurtful and I was just so upset I left and went to my office and cried because it was so awful and I didn't know what to do or how to fix it." The incident shows that Mary is still growing in her LTPI as she navigates collegial encounters. It also reiterates the point that LTPI construction is an ongoing process throughout a teacher's life. Both Regina and Mary respond to and handle professional situations differently, based on their beliefs, values, and LTPIs.

Professional Role Identity in Student Encounters

Professionalism, agency, institutional identity, student-related identity

Regarding professional roles, Regina's and Mary's differing backgrounds and beliefs cause them to interact with their students in different ways. Three core principles of Regina's teaching beliefs center around a sort of oneness that coincides with Institutional Identity (Pennington & Richards, 2016), developing student agency (Brown, 2007), and deterring students from engaging in textual borrowing. First, to discuss institutional identity, it is important to understand a bit more about Regina's background. She herself is an alumnus of her

education institution, along with a number of her family members. She therefore identifies strongly with her institution and this institutional identity is reflected in her student interactions. During the first interview, when the researcher asked Regina about the ethnic makeup of her students, she said that unlike some of her expatriate colleagues, she avoids bringing up the ethnic and cultural identities of her students for two reasons. The first is because she believes her institution's identity is all about remolding the student into a critically-thinking individual who embraces the university culture:

> You see what [the education institution] is all about—I know this for a fact, many of my family members [attended]…it's a melting pot, or a better term would be a salad bowl—accepting all cultures, all different ethnicities, and trying to blend them into the [university] culture…and this is the message that we are a salad bowl and our goal is to reshape the student to know the [university] culture without any attention to ethnicity or your background…we're trying to forget that and create a cosmopolitan individual—an independent critical thinker who believes in diversity.

Here we see that Regina has integrated her individual identity with the institutional identity: she has taken on the beliefs, vision, and values of the university and made them her own (Pennington & Richards, 2016, p. 7).

She also believes avoiding ethnic and cultural differences will help keep the affective filter of her students low (Brown, 2007) and maintain a friendly classroom atmosphere. As Regina put it, students in higher education in Egypt are very competitive with one another. If students become aware of who is on scholarship or who is of a certain nationality, "…in this context, it becomes a bit controversial and confrontational…I want to have a low-key atmosphere when it comes to the class. The minute students know [other students' backgrounds]

the battle lines are drawn". From Regina's comment, it is clear that her student-related identity (Pennington & Richards, 2016, p.16), or insider knowledge about the Egyptian learning context benefits her sense of awareness about what will make or break a successful teaching situation.

Regarding hands-on instruction, Regina does not believe in "spoon feeding" her students, rather, she likes to let them "learn on their own". She recalled how at the start of the Spring, 2021 semester, multiple students from the writing module requested she provide model essays. For her this was a "huge red flag". She told them that while it would "make her life easy" to provide model essays, this would not develop them into the critically-thinking individuals that their education institution strives for. Instead, she would conference with them and guide them. The third driving force behind her teaching philosophy also involves encouraging students to avoid textual borrowing. As plagiarism cases continue to rise, she strives to give her students every opportunity to produce original work, through extensive in-class and post-class activities. She also integrates short varied tasks because as she puts it, "I like variety. I get bored easily, so I like to put them in groups or play a game…so this is my teaching style…eclectic and varied. If I get bored I know they are, too. Here, Regina takes on the Teacher Role Identity of Motivator as she keeps students on task and eager to learn through a variety of tasks (Farrell, 2011, pg 57).

Here we see that Regina's beliefs are manifested through her PLTI and that her PLTI is shaped by her beliefs and actions in that she avoids drawing attention to students' ethnic and cultural differences, and she counters textual borrowing by giving students multiple opportunities to learn on their own.

Theorizing from Practice, Insider Identity, Teacher Role Identities of Motivator, Presenter, and Careprovider, and Professionalism (continued)

Three core principles that drive Mary's teaching beliefs include being a guide for her students, building strong friendships and partnerships, and creating a community of learners where students feel comfortable to experiment and share ideas in order to develop student agency. Her beliefs are evidenced by the following:

> I don't see my role as teacher to be authorial or the one to dictate what we do or how we should do it. Although, the way it is in the world is that the teacher dictate…I try to kind of…just be someone who is more of a supportive colleague in the classroom. I try to offer choice via feedback in a way that is respectful and honoring and the person and their strengths. I try to allow them to…try different types of things, where they can develop their own skills, especially when it comes to taking charge of their own learning and their own learning path.

While Mary senses and acknowledges the ever-present tension between traditional ideas of teaching and living out her own beliefs about teaching, by helping students develop their agency in the classroom, she seems to develop her own agency.

When it comes to professionalism in student interaction, Regina's approach involves strong pedagogical and content knowledge and a caring approach with clear set boundaries. For her, a strong pedagogical foundation is key to delivering excellent education to students while maintaining their respect, particularly in the Egyptian context:

> I think this is also part of the Arab culture. They think of the teacher as the Seer, the wise person, and this is something we can't get over, it's very Middle Eastern, very Eastern also…They think of us as the know it all…And, if you're clever, you will try to tell them in many ways 'I'm not the only source of knowledge…But the students, in their minds, still think of you as the primary source of knowledge, hence, you really need to know

> your material very well. You cannot make a fool of yourself in front of the students. This is totally impossible. You should be well prepared, well versed, and not just on the lesson…you need to know your stuff very well, because they can just throw you a curve ball and [if] you're not focusing…it's not pleasant. That would really affect the way they look at you, the way they perceive you, you know what I mean…like the respect they have for you. And also, students who pay a lot of money to get their education, they want to get their money's worth. So they wanna make sure this teacher knows her subject well.

From the quote, we see that Regina's beliefs about professionalism and successfully working with students encompasses Theorizing from Practice, or moving from practice to knowledge (Pennington & Richards, 2016, p. 19). Specifically, she describes here how she has used her past teaching experiences and current beliefs about what does and doesn't work with students to guide her current teaching techniques. Her insider knowledge about students is also helpful here. No doubt, having lived in Egypt for many years and being an individual of Arab descent herself, she has a unique, insider-identity type of understanding of how Egyptian students see the role of teachers.

Regina also believes that professionalism in teaching means being able to quickly adapt to circumstances when the need arises. This was evidenced during the second teaching observation session. Right before the 15-minute break, Regina explained that she would have a surprise for the students upon returning to class. Suddenly, a student mentioned that she really didn't understand the elements and structure of an essay. Regina immediately responded that after the break, the class would discuss this point again. During the third interview, I asked Regina how she worked through this critical moment and why she switched gears so quickly:

> Yes, I just scrambled quickly and created a Jamboard. Because if we didn't have an exam on Monday, I would've said 'Okay, good, I will do that…I will schedule this for next time, but there is no next time…so abort original, prepared whatever, supplement with something else because of the time constraint. I'm sure if she said it, that others could have had it on their minds, but they didn't have the courage to say it. So I immediately changed it.

When asked about how teacher's ability to be flexible in the heat of the moment reflects their PLTI, Regina believes "[It's] very, very important…to be able to learn to switch gears at the drop of a hat because of the needs of the students, to be flexible. That's very important." Regina's belief, which reflects her LTPI, coincides with an practiced and responsive skills and what some researchers call an advanced competency of Language Teacher Identity (Pennington & Richards, 2016, p. 17). Additionally, Regina took on the Teacher Role Identity of Presenter (Farrell, 2011, p. 57) as she recycled information and concepts about basic essay structure. Specifically, Regina's ability to understand the classroom dynamic, and use her years of experience and practiced pedagogical knowledge to meet the needs of her students within the given time constraints reflects several years of LTPI.

Concerning professionalism in regard to caring aspect of teaching, Regina and Mary take on the Teacher Role Identity of Careprovider, but in their own unique ways. Regina believes in 'being there' for her students, but she says there is a fine line between caring for students and not meddling in their personal affairs. She also believes in caring for students in ways that does not impede classroom learning time while maintaining professional boundaries.

> I'm available to them, but I always keep…I ensure that the line between student and teacher is not crossed because some teachers have this wrong idea that I need to be a

> friend to my students and this is a very wrong idea. I mean, maybe later when they graduate and they leave our classes maybe we can develop some relationship that's beyond the classroom, but I feel like teaching is one thing and being friends…developing friendships with students and blurring the line between instructor and student is very counterproductive.

During the interview, I told Regina her comment made me reflect on my own time of teaching in China, and how warm and friendly many Chinese students are in inviting their teachers out to social gatherings. According to Regina, this sort of intimate relationship should be reserved for after the teaching semester has passed and not before:

> Arab culture…the culture of me doing you a favor [and] you doing me another favor…I think it's international, it's not just Egyptian. It's like, I invited you to dinner, you need to cut me some slack or relax the deadline or whatever…in fact actually, this was an issue…because some teachers used this to get good teacher evaluations…During the semester…there were emails a while ago sent to us. "Let's celebrate everybody's birthday." And you have like 20 students, that's 20 birthdays, and presents would be exchanged. It's kind of like, you know, I'd rather not deal with this. I'm professional, I'm available, I give my time, I give advice, but I always have to be very clear about the line. There are certain lines I don't cross, as much as I can.

From Regina's point of view, it is inappropriate for the instructor to socialize outside of class with students during the semester.

During one class session, a student began discussing her father's health conditions. Regina took on the Teacher Identity Role of Careprovider (Farrell, 2011, p. 57) as she showed

care and concern, but told the student the two of them could discuss her particular situation outside of class. When the researcher asked Regina why she took this approach, she replied:

> We agreed that her father is not well and we'll take it day by day…But I don't want to—and I mean this in the best possible way—waste class time, in a positive way, talking about individual issues because every student is going to have an issue. "I have a problem at work, I have this, I have that"…so I like to have these individual conferences out of class to cover these things, you see what I mean. I didn't want her to dwell on it in class, I wanted her full attention…I don't want to bring the personal or the individual into class, I like to try as much as I can to separate.

While Regina believes that caring for her student is important, she is careful to set clear professional boundaries.

> Yes, it is important, but also I have to be very careful, so I don't cross the line, interfere in what is none of my business. There is…a very fine line between showing concern and being available and meddling…Who knows if they would be feel comfortable talking to me about their issues or whatever, so I try to walk the thin line as much as I can…I'm not saying it's easy at all, Sierra. But I have to do it and I have to do it carefully because I care about them…I'm not a qualified psychologist…or practitioner…but I try to give them support, to encourage them.

When it comes to Mary's outlook on professionalism in teaching and interaction with students, two overarching themes include creating a non-threatening learning atmosphere through rapport building with students and a strong link between emotional vulnerability and professionalism. When asked what professional role she assigns to herself, she explained that she sees herself as a "Creator of space where people feel comfortable sharing with each

other…and making connections with one another. That would be my favorite one I think." This statement reinforces Mary's LTPI in that she does not want to be seen as an authoritative figure in her institution, but rather a partner in personal growth through learning.

Mary believes that transparency and showing respect for students is important. For example, she explains that there will be moments when the instructor doesn't have all the answers. And when this happens, she tells the student this plainly, while ensuring that she will follow up. "I've [shown] vulnerability…when I said 'you know what, I don't know the answer to that question, but I can get back to you on that', or I've said something like, 'I wanna apologize to you, I shouldn't have raised my voice at you yesterday. I'm sorry, that's not a good way to behave' or, so I've done that kind of thing, too, sometimes. And I also share stories from my own life, often I will do that. I will tell a story about something from my own life and show the vulnerability, whatever it is, you know."

For Mary, the caring aspect in teaching involves building strong rapport with her students. She does this through taking on the Teacher Identity Role of Careprovider (Farrell, 2011, p. 57). She does this by joking around with her students before class and simply ask them how they're doing. For her, this is a way of checking in on her students and reminding them that she is human, and that life will go on after the culmination of class. She also sees her own role in the classroom as facilitator and provider of advice or suggestions…somebody who "cares and tries to connect with them."

Mary lives out her LTPI belief of helping students learn on their own through taking on the Teacher Role Identity of Presenter (Farrell, 2011, 57). During the final observed class session, as she prepared the students to meet deadlines, she showed the students what they were responsible for as she gave them instructions. She did this by showing them the deadlines on the

screen and discussing what was due for each deadline. She took the time to explain her expectations and how students could succeed with upcoming assignments, as well as how to locate resources online. I asked Mary why she took the time to go through these steps:

> I find in general that most, not all, but most…students [in the module] are not familiar with the concept of finding out information by themselves. And so this is my attempt to start showing them how they can find it on their own. And showing them what…even after this, a bunch of them will tell me that 'I didn't know this was due'. In developing that idea of ownership of your own learning and being responsible for whatever deadlines, I don't think a lot of them have had experience with that. I think a lot of them have had a very different educational background where teachers told them everything, they didn't have resources that they needed to look up or follow on their own. So that's why I go through that because the more I give them that that way, the more they're going to be able to understand and follow up.

As previously mentioned, Mary believes in helping students develop their own agency. From the above quote, we see that one technique she uses to achieve this is guiding students toward autonomy through taking ownership if their own learning.

Emotional Vulnerability, Self-Knowledge and Self-Awareness

For Mary, there have been highly stressful moments in the classroom in which she has experienced open and closed emotional vulnerability throughout her years of teaching. Regarding her early years of teaching:

> One thing that I experienced, especially as a younger teacher…I was disrespected by students sometimes, especially some male students who would behave toward me disrespectfully. Sometimes they may try to flirt with me, basically it's harassment or

> they would just treat me in a very dismissive way or they would decide that it was okay to ignore me or interrupt or make a mess of the class because I think it's different because I'm a woman, and I know when a male teacher…they would not do that. I think that's a big factor…

Throughout the years, Mary has worked through difficult teaching situations with open and closed vulnerability. In doing so, she has experienced positive and negative results, as evidenced through her narratives. In the instance below, she employed open vulnerability:

> So, emotional vulnerability, so I've had those feelings of being disrespected by students and then trying to figure out what to do about that. Sometimes I have opened up and had conversations about these kind of things. Sometimes it's helpful. Sometimes it's just met with blankness.

Other times, she has employed closed vulnerability:

> …there may be times when students are just acting up in class and I'm not gonna be an authoritative figure…When I've walked out of class, I've done that a couple times…when I…thought…It's so disrespectful of my time and theirs that I can't stay in this room anymore. I just reach a point when they're behaving so horrendously in the classroom, so disrespectfully, not listening, just making a joke of the whole thing. And I think 'you know what, I've tried to talk to you several times, I don't feel comfortable in this environment, I don't feel like my time is being respected here so I'm going to leave and you guys can think about how you might change your behavior or what you can do differently next time, but this is not working for me.' And I left…One time a couple of them came running after me and begged me to come back. Another time nobody came after me and nobody even apologized or nothing happened…I just came back next

> time…Sometimes I do, you know, what would the ideal classroom be like to you… conversation like that, free write…that kind of thing.

Here we see the importance of self-knowledge and self-awareness in the teacher's LTPI (Pennington & Richards, 2016, p. 15). Mary's understanding of her own boundaries and how much she can tolerate helped her get through turbulent times in teaching. Additionally, Mary worked through these challenging moments by employing open and closed vulnerability at various times. Sometimes closed vulnerability resulted in a positive outcome, with the students caring enough to come after her and bring her back to the classroom. Other times, open and closed vulnerability did not help the situation.

For Mary, there have been some moments when open vulnerability led to stronger rapport with her students and perhaps teacher transformation (Song, 2016; Zembylas, 2003). During one of the teaching sessions, Mary was preparing the students for their upcoming oral presentations. She explained the importance of narrowing down their topics. This was a point that she stressed a great deal and reiterated several times. When she asked for student comments and questions, one student shared his own experience. He mentioned the importance of narrowing down the topic because he himself had ran out of time to mention all he wanted to say during the practice oral presentation due to his broad topic. Mary followed up on the students comment by saying she allows students to do what they for the first round of presentations because she thinks they learn a lot through the process. Then she praised the student for noticing his own error and learning from it. It seemed that the entire process was a totality of Mary living out her PLTI of providing students space to become autonomous learners. By being a learning partner in the classroom instead of having a Superior-subordinate, teacher-student relationship, the student developed agency before our very eyes. Additionally, in this brief and beautiful moment, the

student's noticing skills (Schmidt, 1995) were on full display. When asked how the moment made Mary feel, she remarked that it was "one of those little joyful moments when you realize a student is connecting those dots themselves." Exchanges between students are not easy, but they are crucial in developing a teacher's LTPI

Chapter 5: Discussion

Educators are called to engage in a number of complexities as part of their professions. The complexities expatriate foreign language instructors experience call for customized skills in order to successfully carry out the work of teaching, professionalism, and leadership. These skills are part and parcel of their LTPIs. Specialized skills that are unique to the ELT field are acquired over time (Pennington & Richards, 2016) and coincide with teacher identity roles (Farrell, 2011). Regina, for example, says that her LTPI is still under development. As a professional learner, she believes in the power of professional development. Attending conferences, publishing articles, and leading teacher training workshops are a few of the ways she continues to perfect her craft. As she sees it, if a teacher does not sustain himself through a continued thirst for knowledge, he will stagnate.

A strong understanding of students, paired with the cultural teaching context in which a teacher lives out her profession is also essential for survival (Liu, 2016). While some researchers report that speaking the students' L1 is often an impediment to classroom dynamics (Maciàs, 2018), it often proves invaluable and perhaps essential for teaching. For example, a working knowledge of Arabic enables Mary to understand what conversations are taking place when her Arab students code switch to Egyptian Colloquial Arabic. Similarly, Regina's ethnolinguistic Arab identity, paired with her years of studying, living, and teaching Egyptian students helps her decide which topics to engage in and avoid in class. Student-related identity along with contextual knowledge is essential.

Although some teachers have decades of experience, they still experience student and collegial encounters that give them pause. For Regina, when colleagues she has helped and assisted exclude her from professional meetings and activities that she believes she should be a

part of, it leads to feelings of disappointment and shock. As she puts it, over the years, she has learned a great deal about people—a hard working teacher will remain hardworking and vice versa—and in the end, you can only really "rely on yourself." Mary continues to seek ways to work through situations that have caused her to be emotionally vulnerable. Although she has faced issues of sexual harassment in the classroom and within the larger local society, she still believes in empowering those with less authority when she witnesses a perceived injustice (Romanowski & Nasser, 2014). Additionally, now that she has gained more knowledge and skills in the classroom, she is no longer hesitant to have conversations about controversial issues with her students. I suspect that this sort of open emotional vulnerability, which has led to transformation (Song, 2016; Zembylas, 2003) within her, emerged thanks to years of trial and error in the classroom, paired with Mary's own self-awareness (Pennington & Richards, 2016) of her strengths and weaknesses.

The lived experiences of two seasoned language instructors were presented in this study. A number of interwoven factors, including beliefs, emotions, ethnicity, identity, professional roles, and teaching skills, shape and are shaped by their LTPIs. Critical moments or challenging situations they experienced emotionally and dealt with professionally were captured through their narrative accounts. I agree with researchers (Clandinin & Connelly, 1999; Kasper & Prior, 2015) who see narrative inquiry as a crucial tool for language teacher development. For example, Mary's belief about the teacher she is and the teacher she wants to become drives her actions among her students and colleagues. As she looks for ways to be a learning partner in the classroom and among her colleagues, she seeks opportunities to shed the skin of an authoritative figure, despite her perceived and real institutional roles of a departmental administrator and leader. Her upbringing around people of different ethnic groups no doubt influenced her passion

for social justice and equality. Like other researchers (Canagarajah 1999; Choe & Seo, 2020; Harlow, 2002; Romanawski & Nasser, 2014; Rueker & Ives, 2015), she recognizes the damage the Colonial paradigm has had on the ELT field. She uses her professional roles in an effort to continue decolonizing it. Still, as an instructor, Mary realizes her own biases and place of privilege as a White native speaker. While her inclination at meetings is to step in and do what is necessary to work efficiently, the interview discussion allowed her to rethink some of her actions, why she has taken them, and the affects they may have on her colleagues. Regina realized that her identity is fluid and changes depending on the social and cultural contexts in which she finds herself. These examples reiterate the importance of narrative inquiry in the development of LTPI.

Limitations

The number of participants, participant backgrounds, and data collection methods were all altered in part by the global pandemic taking place at the time of the study. First, the researcher had the expectation of interviewing teachers face-to-face and being at the research site (in departmental meetings and classrooms) to observe participants. However, this was not a safe option at the time of data collection. Instead, a computer-mediated-communication platform was utilized.

It was also the researcher's hope to secure at least one participant from the African diaspora and at least one male participant to also view LTPI development from a gendered perspective; however, several expatriate language instructors had left Egypt during the data collection stage of the study. This made securing an instructor of African ethnic origin quite challenging. The one male that was found did not qualify for the study in terms of years he had been teaching. Additionally, the researcher had originally hoped to secure four participants. In

addition to having difficulty in finding instructors who met the recruitment criteria, a great deal of data was generated from the interview transcriptions of two participants. Given the scope of this research paper, two participants was no doubt the correct amount to create a thick, rich description of teachers' lived experiences (Cresswell, 2007).

Implications and Recommendations

While language instructors should work toward developing their students, departments, institutions, and themselves, they cannot separate how they feel and what they believe from their work. Varying personalities, languages, goals, and motivations will cause critical moments to ensue at various points in an expatriate language instructor's career. Just as critical moments can be turning points in an educator's life, so, too, should emotions and beliefs. Specifically, language instructors should harness emotions of anger, frustration, despair, confusion, and annoyance to develop their LTPIs. Expatriate language instructors, regardless of which part of the world they are teaching in or where they are in their careers, should take long, meaningful looks in the mirror to assess who they are personally and professionally, and who they want to become. For example, Pennington and Richards (2016) posit that when it comes to student interaction in the classroom, novice teachers often engage in developing friendships with their students to compensate for lack of teaching skills. While this technique is good to some extent in its place, it can lead to lack of respect for the teacher which can lead to incidents that, I would say, cause impatience, frustration, and resentment. Pennington and Richards (2016) go on to say that adversely, being too strict can hinder rapport building. In situations like these, the instructor must continually develop skills and knowledge in a wide array of areas in order to develop his LTPI. This is crucial in finding ways to reset the teaching mind and be open to new ideas (Andrade, 2015). To reiterate, teachers must engage in continual professional development and

introspection so that when challenging emotions ensue due to critical moments, they can manage their emotions, learn, and grow in trying situations.

The researcher proposes the following recommendations. First, more transparent, real, and raw research needs to be conducted on the lived experiences of expatriate language instructors and this needs to happen across the lifespan of teachers. Teachers, administrators, and students in local, global, and digital contexts will benefit greatly by having a deeper understanding of the challenges and rewards that expatriate language instructors, particularly minority foreign language instructors, experience when living and teaching overseas. A comparative study on emotions and beliefs of novice, mid-career, and mature language instructors will be highly insightful.

Secondly, while Mary and other instructors who have a strong desire to decolonize the ELT field have an enlightened view of what fairness and equality looks like, minorities are the ones who can speak 'their own truths' best. Specifically, far more minority expatriate language instructors, whose PLTIs are anchored in sound moral principles, need to assume administrative roles. Teachers, administrators, and institutional leaders who belong to the ethnically hegemonic group of power should live out a more fervent desire to mentor, work alongside, and empower minorities across ethnic boundaries for leadership roles in education, administration, and language policy.

Conclusion

Whether for work, study, marriage, cultural exchange**,** or the pursuit of a better life, when language instructors make the life-altering decision to move to a foreign country, life changes dramatically. As they engage in teaching life within their institutions, they construct, deconstruct, develop, adapt, and negotiate their identities. The extended period of time in which

expatriate language instructors have lived in their host countries provides them with a rich repertoire of skills and life experiences. These pedagogical, contextual, linguistic, and people skills, paired with their beliefs about teaching and learning, combined with their emotional moments, shape and are shaped by their LTPIs. This study has provided us a slice of the lives of two unique expatriate language instructors, living in Egypt who are committed to their students, their institutions, and their professions. Quite transparently, they have shared the emotions they have experienced when interacting with their students, collaborating with their colleagues, and growing their institutions by taking on various leadership roles. Their backgrounds and upbringings have highly influenced their individual, institutional, ethnolinguistic, and cultural identities. Through a reflective narrative approach, Regina realized that her identity actually changes depending on the context in which she finds herself. Her identity is fluid in the ways that she interacts in an online teaching discussion board forum with Egyptians, for example, versus when she is talking to a group of Western teachers. In her words, she tries to "blend in" according to what the occasion calls for. As an expatriate TESOL instructor myself, I believe this perceptiveness is necessary for not only thriving in a foreign land, but also surviving.

Mary continues to engage in metacognition as she thinks about how she can use her platform as a vehicle for social justice and change. Now that she feels more comfortable and confident in her teaching, she wants to focus on finding the "joy in teaching" and how to do more of what she loves in the classroom, in mentoring, and working with her colleagues. Teaching is a noble, but trying, profession. As she no longer feels uncomfortable having conversations on emotional vulnerability with her students, it is very possible that she has experienced teacher transformation (Song, 2016).

As one of my professors told me, to be an effective teacher, you must be dedicated and you must focus all of your passion and love into your work, your students, and your profession. I believe that whether novice, mid-career, or seasoned, each teacher must engage in strong self-awareness, develop their strengths, work on their weaknesses, and work each day to perfect their craft, as they fight through critical moments to understand themselves and their places in society. As we do this, we come to grips with the beauty of meaning and depth of the facts of life.

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Appendix A

Observation Sheet

Teacher Name Session #	Professional Collaborator	Professional Learner	Content Knowledge	Teaching Skills	Contextual Knowledge	Language Teacher Identity episodes	Manager Arbitrator	Manager Communicaton Controller	Manager entertainer	Manager Juggler	Manager Motivator	Manager Presenter	Manager Presenter	Acculturator Careprovider	Acculturator Socializer	Acculturator Social Worker	Critical Moment/Time of ccurrence
T1 S1																	
T1 S2																	
T1 S3																	
Staff Meeting 1																	
T2 S1																	
T2 S2																	
T2 S3																	
Staff Meeting 1																	
T3 S1																	
T3 S2																	
T3 S3																	
Staff Meeting 1																	
T4 S1																	
T4 S2																	
T4 S3																	
Staff Meeting 1																	

This observation sheet was used during observations and adjusted as the study evolved. Adapted from Richard's 10 dimensions of Teacher Identity and Farrell's (2011) Teacher Identity Roles

Appendix B

Interview Questions

Interview (1) Questions

1. How important is language proficiency for teachers when teaching a language?
2. For you, which is more important when teaching students: fluency or accuracy?
3. What is your philosophy of teaching?
4. What are your feelings about content knowledge?
5. What sort of teaching skills do you possess?
6. When did you gain your teaching skills: on the job, in pre-service training, or somewhere else?
7. How important is having and utilizing contextual knowledge with your students?
8. How has working in your current institution shaped your identity as a language teacher?
9. Do you think teaching should be more learner-centered or teacher-centered? Why?
10. Do you utilize any language teaching theories in your everyday practice? If so, which ones?
11. Do you belong to any professional organizations or teams at your institution/outside of your institutions? If so, how have they helped you develop professionally?

Interview (2) Questions

12. What does professionalism in teaching mean to you?
13. How does professionalism shape how you interact with your colleagues? Your students? Your administration?
14. What sort of emotions do you feel when dealing with a difficult student?
15. Was there ever a student who, as we say where I'm from, 'got on your nerves'? If so, tell me about it. How did you handle that situation?
16. Was there ever a student who challenged your authority? How did you deal with that situation?
17. How do your beliefs about teaching influence how you deal with your students?
18. What sort or role(s) do you think you play as a teacher in the classroom?
19. Have you ever had a disagreement with a colleague over materials or a 'right 'way of

teaching? What happened? How did you deal with that issue?

20. Do you see your foreigness in your institution as an assess or a burden? Why?
21. What sort of reactions have you encountered from your students as a result of being from _country_? How did it make you feel?
22. What sort of reactions have you encountered from your colleagues as a result of being from _country_? How did it make you feel?
23. Which is more important: being an authority figure or your students 'friend?

Interview (3) Questions

24. Was there anything that surprised you during this study?
25. What role do you think your _#_ years of experience play in your teaching practices?
26. What role do you think your _#_ years of experience play in your teaching beliefs?
27. Did you learn anything new about yourself during this study?
28. What about your students? Have you learned anything new about them?
29. What do you wish you could have told your younger self when you were a novice teacher?
30. Anything else you'd like to share?

*The above are the interview questions. They were adapted from the pilot study.

Appendix C

Materials used during the pilot study including the consent form, interview questions, and coding of data.

Preliminary Participant Information Collection and Consent form This is the form that was disseminated to participants during the Pilot Study. It will be aligned with IRB specifications and used for the actual study.

Data Collection form and Interview form 1*

Thesis Piloting Data Collection/ Interview 1

Thank you for agreeing to be interviewed for the piloting portion of this research project. Please complete the information below. Your name will not be mentioned in the research project and all information will remain confidential. The information collected is for research purposes only.

1. What is your title and where do you work? _____

2. What's your highest level of educational attainment? Please circle one:

   BA/BSC MA PhD other _____

3. What is your nationality? _____

4. What subject(s) do you teach_____ and how many hours do you teach:

   per day? _____

   per week? _____

5. How many years of experience do you have teaching in general (not tutoring)? _____

   How many years teaching TESOL? _____ How many years teaching another subject and which subject? _____

6. If you do not currently teach English, please list the years you taught English. From _____ to _____.

7. Where have you taught? _____

8. Why did you decide to become a teacher?

9. What's the best part of what you do? Why is that?

10. What's your least favorite thing about what you do? Why is that?

11. Is there anything else you'd like to share?

Thesis Piloting Research Project Consent Form

I agree to participate in the piloting portion of this research project by allowing the researcher, Sierranicole Butler, 2019-2021 TESOL Fellow at AUC, to conduct a series of interviews (three) with me. I understand that the researcher is conducting this research for a graduate course and that she will collect data through data collection and interview forms with participating teachers. I also understand that my identity as a participant will be protected and confidential information such as name, background, etc. will remain anonymous. Finally, I understand that a copy of the final research project will be made available to me, upon request.

_____

Name

_____

Signature

_____

Date

Interview 2

Here are the interview Questions for Interview II from the Pilot study.

Thank you again for agreeing to take part in this piloting research project. Please take your time and reflect on each question. Don't worry about typos or going back through your responses to check for grammatical errors. Just answer freely.

1. So let's start this interview in reflection. Take a few moments, please. Can you think back to a teaching experience (or a current teaching assignment) that really challenged you? By challenge, it could have been a good or not so good experience. Please, tell me about that experience, providing as much detail as you possibly can.

   With this experience in mind, I'd like you to think about these next few questions. You can apply the above experience to answer these questions or apply them to a different situation. But if it's a different situation, please specify.

2. How important is it to you to work (collaborate) with other teachers? Do you think it makes

a difference if your colleagues are older, younger, or the same age as you?

3. Was there ever a time when you asked for help from someone for anything work related and their help/lack thereof didn't go as you had anticipated? If so, can you tell me a bit about it?

4. Do you feel that we, as teachers, have some sort of ethical responsibility to our students If so, in what way?

5. I remember, while working in China a couple years ago, some of my students were very well behaved and focused. But others could be considered 'class clowns'. This one kid in particular would not stop sleeping in class! My colleague suggested I take a photo of him sleeping and post it on our class group to get him to stay awake. Well, everyone thought that was funny, but this kid just kept right on sleeping through class. No matter what I tried, it seemed he would not, could not, stay awake. I was frustrated with him and very concerned at the same time, that he wouldn't pass. Have there been times when you felt less than positive emotions toward a student?

6. To be vulnerable is to be exposed to possible emotional or physical harm by some sort of threat. I think teachers experience vulnerability in different ways and at different times within our academic institutions. Have you ever felt emotionally vulnerable in terms of your profession?

7. Let's talk about different cultures. I think it's safe to say that being overseas is very different from being back home. What sort of social, ethnic, linguistic, political, religious, or cultural challenges have you faced since living in Egypt? Have you faced sociocultural challenges in other parts of the world outside of your home country?

8. So let's talk a bit about your position in your academic institution. Tell me, are you a full timer, part timer, fellow, teaching assistant…? How do you think your position and performance in your academic institution is perceived by leadership and your colleagues?

Have there ever been times—say, during professional development of faculty meetings—when you wanted to speak up, agree or disagree with something, maybe even make a joke but you remained silent for some reason? Can you tell me a bit about that experience, and what was that reason for remaining silent? On the flip side, if you did speak up and express yourself, can you tell me a bit about that moment and why you chose to speak up?

9. How would you identify yourself? For example, when you meet a new person in your host country, how do you introduce yourself to them? Generally speaking, have you faced any challenges within (or outside) your academic institution? If so, can tell me a bit about them?

10. Teaching is a rewarding, but stressful occupation. What sort of stressors have you had to deal with thus far? How do you push through the challenges? How do you cope with disappointments, setbacks, challenges, and even good times?

11. If there's anything else you want to tell me that I may have missed, please share it here.

Interview 3

Here are the interview Questions for Interview III from the pilot study.

Students may open up about issues they are having at home and that should also be kept confidential. Yes, I agree. I was thinking more along the lines of the sort of content we expose them to in the classroom. What I'm asking is, do you think we have some sort of moral responsibility to teach students about certain good or right and wrong values?

5. Yes. Absolutely, with sleeping, absences, on time submission etc. even after individual conferences they would still continue to not commit to the class or the work. And how did this make you feel? And how did you work through these feelings?

6. Let's talk about different cultures. I think it's safe to say that being overseas is very different from being back home. What sort of social, ethnic, linguistic, political, religious, or cultural challenges have you faced since living in Egypt? Have you faced sociocultural challenges in other parts of the world outside of your home country?

Yes, honestly I think too many to mention here. One specifically that I will mention is that when I taught in South Korea and Thailand there was a big interest in actually learning English. That is

not so much the case for many of our students here in Egypt. It is also a different learning environment in that students have to be in the IEP because their scores were not high enough for full admittance. So there are some negative emotions there. My very first semester teaching in Egypt my class wanted to speak in Arabic all the time. I was a little bothered by this because I didn't speak Arabic and it was an English class at a University with English as the medium of instruction. Also their attitude was quite poor. I asked the advice of some of the Egyptian teachers who told me to enforce an English only policy. This was a huge mistake. The students that I had during that semester were, as described by some of the other students in that same class, as bullies. They refused to follow the rules and often made comments about me not learning and speaking Arabic to them. Since then I have had fantastic classes, embraced the Egyptian culture more, and allow some Arabic in the class to make the learners more comfortable. You mean the students expected you to learn Arabic?! If that's right, how did you deal with that moment? I mean, it sounds like first semester was rough, but since then things have been better. What did you do between first semester and after first semester that turned things around for you?

*The (second and third interviews are constructed based on the feedback of the preceding interview(s).

Appendix D

Pilot Study Coding Scheme

Coding Participant Responses

These are the participant responses from the Pilot Study. They have coded by color and Hargreaves '(2001) emotional geographies. Information that stood out as particularly relevant was highlighted.

I1 (Laura) I2 (Alan) I3 (Tom)

I have faced many. Probably the most extreme examples would be those of my relationship with women and female students. The issue of marriage and relationships is handled very differently in Egypt, and the subtleties are hard to recognize. This may seem like a strange thing to bring up but let me illustrate; In my second year of teaching I almost got engaged to one of my students unknowingly. This is because the ways in which this culture communicates the intent to marry is the same way in which my home culture communicates appreciation and hospitality.

Sociocultural Geo: cultural differences create misunderstandings with students

Followup: Wow, this sounds like an amazing moment. Can you elaborate? What events do you think made the woman try to become engaged with you? Can specifically speak to the cultural nuances that acted as a catalyst for this event? How did you feel about this situation? And how do you handle it? What was the end result?

Well in this culture, in some areas, relationships are organized very quickly and without direct communication. So what happened was one of my students invited me to her house for easter dinner, and I accepted. Then her mother invited me for another dinner the following week and a third. At that point they started talking about her inheritance and her dowry and what married life would be like. So I consulted the secretary at our institute and she said that by the third week of meeting with her I should propose. I asked her how to get out of it, and she said you just say "you're busy" when they invite you over next time, and that means we're breaking up.

Misunderstanding: Tom's experience was amazing. If this had been the actual (formal) research, I would have had to ask more questions on how the classroom relationship was impacted with his student.

20. How do you think your position and performance in your academic institution is perceived by leadership and your colleagues?

I am a Fellow. I do feel valued and a member of the team in my program. In the discussions about the program I understand that I am not a full time faculty member and while I think that my ideas are valued I understand that as a potential temporary member of the department there are certain limitations to what I can do or change. I do remain silent sometimes but usually it is because I feel that maybe I don't know enough about that specific area. For example I do not create the writing exams, so when there is a question about that I let more experience or the writing teachers speak. I have given out some ideas during meetings, when I do that it is usually because I am confident enough that my idea may be beneficial.

Political Geo: A feeling of limited agency by Tom and Laura

Excellent!

When I first started working at my institution, I tried to say silent most of the time, I was nervous and afraid to say something stupid. I figured it wasn't my place to input and I didn't have enough experience. After a while I started speaking up, the other teachers seem to enjoy my input but it was impossible to tell if the head teacher liked it or not, he only ever responded with silence.

Followup: Very interesting. Why did you decide to start speaking up? And was your head teacher a foreigner like you? If not, what was his nationality? Also, how did you feel when he responded to your input with silence?

He is Canadian. I just kind of got comfortable around the other teachers and my confidence grew. At the time I felt intimidated, now I see that he has trouble communicating.

21. How do you identify yourself? In introductions?

I introduce myself by my first name. Usually not with a title or professional address unless that is the environment I am in or that is what the occasion calls for. Of course. There have been many challenges. Too many too count.

Followup: Ok. It's not easy.

I1 (Laura) I2 (Alan) I3 (Tom)

Followup: Wow, that's tough. Hmm…let me rephrase this question. Stress and sadness (crying) were certainly emotions you experienced. How did you feel in that moment toward any particular person or group of people in terms of students, administration, etc.? And how did you work through that tough time?

Coping Strategy: mental preparedness

These were things that needed to be done. I worked through it. Since my first experience with these heavy deadlines and other things during the semester I think I have ultimately mentally prepared for them and streamlined my grading and feedback technique so that it is not as heavy. While I wish that certain requirements would change I have learned to deal with them and expect them.

Coping with administrative expectations

No not really. I generally do not take a lot of my work personally. Even student complaints don't really impact me deeply.

19. Have you faced sociocultural challenges in other parts of the world outside of your home country?

Physical/Sociocultural/ Geo: Going to indigenous teachers for help and understanding their approach
Political/Professional/ Moral: Upholding the institutional policies of 'English only' zones
Sociocultural: misunderstanding in trying to enforce the policy and thinking it would go well.

Yes, honestly I think too many to mention here. One specifically that I will mention is that when I taught in South Korea and Thailand there was a big interest in actually learning English. That is not so much the case for many of our students here in Egypt. It is also a different learning environment in that students have to be in the IEP because their scores were not high enough for full admittance. So there are some negative emotions there. My very first semester teaching in Egypt my class wanted to speak in Arabic all the time. I was a little bothered by this because I didn't speak Arabic and it was an English class at a University with English as the medium of instruction. Also their attitude was quite poor. I asked the advice of some of the Egyptian teachers who told me to enforce an English only policy. This was a huge mistake. The students that I had during that semester were, as described by some of the other students in that same class, as bullies. They refused to follow the rules and often made comments about me not learning and speaking Arabic to them. Since then I have had fantastic classes, embraced the Egyptian culture more, and allow some Arabic in the class to make the learners more comfortable.

Followup: You mean the students expected *you* to learn Arabic?! If that's right, how did you deal with that moment? I mean, it sounds like first semester was rough, but since then things have been better. What did you do between first semester and after first semester that turned things around for you?

Emotional vulnerability: dealing with difficultly students

Yes, some of the students (who were labeled as bullies by their own classmates) complained to me when I had to constantly remind them that this was an English class and that they should be speaking English, that I should try and speak Arabic instead. One of these students in particular even included Arabic in one of his presentations on his slide. I told him in the moment that I was not in Arabic class, but that he was indeed whether he knew it or not, in English class. One of the students I actually requested to have a meeting with the director of the program because of disrespectful behaviour in the class.

Coping strategy: not banning Arabic

Yes, my first semester was incredibly rough, due to some of the students having incredibly poor attitudes. Since then I have learned to take things more lightly and care less when negative things happen (I believe that the saying to roll with the punches applies here). In regards to Arabic in the classroom I make it very clear that they are in English class learning academic English in the preparation for the next four years of their life. I do not however ban it by any means. If they need clarification on instructions or what something means they may speak to each other in Arabic no problem. I have had some really great classes since then.