Othering in the EFL Classroom: An Action Research Study

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Abstract

The purpose of this action research study is to raise the comfort level of Qatari college students by investigating the phenomenon of 'othering' (stereotyping) in the classroom. The review of the literature helped establish theoretical framework for 'othering'. This study was conducted in the researcher's beginning-intermediate (level 2) classroom in an English as a Foreign Language (EFL) program. Data collection sources implemented for this study are interviews for both student and personnel participants, a survey for personnel, and a questionnaire for students.

Key words: Linguistic Imperialism, Othering, Self vs. Other, Orientalism, Anglicism
Research Focus

Through experience in teaching academic English and ESOL (English to Speakers of Other Languages) in both California and overseas, the researcher has benefited greatly from Dr. Robert Phillipson's (1992) theory of linguistic imperialism, especially the aspect of 'othering' (stereotyping/marginalizing) students. Teaching English is multi-layered and in the case of EFL (English as a Foreign Language) overseas to native students, especially, the expatriate teaching community is liable to compromise the religion and culture of their students. Studying this phenomenon of exploiting English overseas for imperial and political gains has brought a new sense of cultural sensitivity to teaching students of different backgrounds. The researcher also believes that students have the right to learn English as a second or foreign language in a safe and supportive environment free from any hidden or unhidden ideological agendas that are meant to discriminate or stereotype them. This conviction has led to this research focus.

The researcher is a firm believer that promoting cultural sensitivity of native students is quite relevant to larger context of higher-education and society by enabling and empowering students to pursue future academic goals, whether immediate or long-term. The historical context of ESOL teaching suggests lowering the affective filter (Krashen, 1992) of students in order to increase the potential of language acquisition or learning. This theory of ‘othering’ is neglected by instructors that view native students' culture inferior to theirs. Therefore, cultural sensitivity is completely neglected as a means of lowering the students' affective filter.

The historical context of how the researcher came to believe in the importance of cultural sensitivity is based on the fact that expatriate instructors entering a foreign culture may result in the ideological oppression of students due to the difference in religion, culture, values, family, language, ethics, custom, etc. As educators, we are not to serve as agents of empire through ESOL.

Based on an area of focus concerning the promotion of cultural sensitivity of instructors towards native students, the researcher can now better understand the problem and implications prior to before deciding upon a resolution that addresses this interest of lowering the affective filter (Krashen, 1982). In order to achieve this outcome, the authors that the researcher has provided in the literature review provide a balance for the factors of this topic.
Ensuring student success through the research on this topic will support the strategic plan that this college has envisioned. The researcher plans on following up on this issue on a yearly basis in order to help manage it. He believes that student success relies on their state of emotional well-being nurtured by the college. If it is lacking, then the institution will not be successful as well, not just the students.

Search Criteria

As a means of developing background and theoretical knowledge on the research topic, the researcher conducted a literature review. ERIC, JSTOR, and EBSCOhost were the research databases used in order to gather peer-reviewed and reputable sources. The author accessed the database through Southwestern College’s library access page. Entering keywords such as “stereotyping” and “othering” yielded decent results to a few peer-reviewed articles. Then the researcher included the words “orientalism” and “language” to narrow down the search. The researcher then selected numerous studies for reference and conducted the reading. Through annotation and markings, the author extracted relevant information to his study. Each research article read shared a similar context and concentrated on the same problem. The readings profoundly introduced the researcher to a wider perspective on how common this problem is becoming, even in American schools.

Literature Review

Research from Palfreyman (2005) and (Borrero, Yeh, Cruz, & Suda, 2012) has shown that students may be stereotyped at school by their expatriate teachers. Regardless of the geographic location, all of the literature reviewed shows that the native student population is the victim of this phenomenon. For example, native Hawaiian students may be stereotyped by teachers from the mainland based on inter-cultural differences amongst Americans (Borrero, Yeh, Cruz, & Suda, 2012). Furthermore, as Inokuchi and Nozaki (2005) have found, the stereotyping of ethnically diverse students is not limited to exterior American states, rather, it has been occurring even in Midwestern American classrooms. Now that this problem has become global, the author believes investigating it in different contexts, such as in the Middle East, is necessary.

Since this topic is still being explored, not many empirical research studies have represented the context the researcher conducted the study in. Nevertheless, the references found
are adapted in to the author's research due to their generalizability (Mills, 2013). As mentioned the overlying theory that this topic is developed from is 'orientalism' (Said, 1970). Through this theory, the phenomenon of 'othering', or in other words – stereotyping, (Phillipson, 1992) were investigated in the classroom.

Discrimination has no boundaries; therefore, an expatriate instructor may subconsciously export his or her biases or prejudices against a certain ethnicity. Most notably are the images that Western media portrays of certain cultures. Middle Easterners are depicted as evil (Said, 1970), and since English is viewed as the global language (Pennycook, 1998), the English language is believed to bring dignity and honor to people that have not yet entered the fold of mainstream English (Lippi-Green, 1995). Such propaganda has gained momentum through the expatriate population in Asian countries.

The ideology of equating English with civility has roots in Imperial Britain. A concept in linguistic imperialism discourse known as 'Anglicism' (Pennycook, 1998) explains that English is a very important part of the Western Imperialists identity. The Anglicist views him/herself as the giver of civilization to the world, and the English language has become an integral piece of that mission (Pennycook, 1998). Those that are not Anglicists are seen as the 'other(s)' (Pennycook, 1998). In the global field of Teaching English to Speakers of Other Languages (TESOL), 'othering' can occur anywhere. The cases in Hawaii and the Midwest prove that it can even happen in Western countries. Rich and Troudi (2006) have proven that it happens to Saudi Arabian students studying in the United Kingdom. Their research was conducted shortly after the subway bombing incident, and the feedback received from the international students is alarming. One student participant was jokingly reminded that Saudis are terrorists (Rich & Troudi, 2006). Although Anglicist countries like the United Kingdom have lost most of their physical empire, the ideological empire continues to use the English language as its vehicle.

The manifestation of 'othering' that Middle Eastern or Muslim students suffer has been explained through 'orientalism' (Said, 1970). Any Western discourse concerned with Islam and the Middle East as a means of the old adage "learning about your enemy" can be understood as orientalist discourse. Tibawi (1965) traced the origin of orientalism back to time of the crusades in which the Saracens can be fought with the pen as well as the sword. Thus, teachers who blatantly do stereotype Middle-Eastern students are, in a sense, either willing or unwillingly, continuing the crusading legacy.
Naturally, students that are stereotyped or 'othered' may not be comfortable in their learning experience. Their level of comfort can be measured by the 'affective filter' (Krashen, 1982). The benefits of lowering the affective filter are almost endless. For example, if a student lacks confidence or has low-self-esteem due to being stereotyped, this means that the affective filter is high and must be lowered. If lowered, the student will then be empowered to dedicate him/herself to the school.

The literature review provided the opportunity of discovering the underlying factors that allow for stereotyping to occur. Cultural hegemony is an oft-recurring theme that has found its way to schools overseas. Western culture has been dominating other cultures for decades, but now, through globalization, native cultures are at risk (Fischer, 1993). An expatriate teacher may not be aware that he or she is an asset in the hegemonic cultural domination of other countries if stereotyping or any other form of 'othering' is exercised (Canagarajah, 1999).

Ultimately, warding-off stereotyping in the classroom and in the school as a whole will eventually help counter orientalist efforts in the Middle East. An expatriate teacher may unintentionally view a student through a stereotypical lens in the shadow of the war on terror propaganda. Again, since not much research has been done in 'othering', the researcher believes that a contribution can be made in the Arabian Gulf State of Qatar. Aside from a study conducted in Turkey, nothing has been presented regarding the topic in this region. With a solid understanding of orientalism (Said, 1970), the researcher approached this action research from sympathetic and humanistic standpoint. Furthermore, with some knowledge of the native culture and language, the researcher also understood the perspectives of the student participants better than one keeping him/herself isolated from the native people.

**Purpose, Defining Variables, and Research Questions**

The purpose of this research is to present an action research study of the phenomenon of linguistic imperialism in a college ESOL (English to Speakers of Other Languages) setting in the Arabian Gulf. The researcher will particularly focus on the variable of 'othering', which can be understood as stereotyping of native students by expatriate instructors and staff.
Variables Considered in the Study

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<thead>
<tr>
<th>Author</th>
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**Research Questions**

The primary research question asks to describe how Qatari students perceive being stereotyped by expatriate instructors in an EFL (English as a Foreign) context. The secondary questions aim to discover how situations of stereotyping are managed and what the appropriate and inappropriate scenarios of dealing with encounters of stereotyping are.

**Intervention/Plan**

The researcher communicated to his students and personnel the purpose of the research. He then developed a focus group from his student participants. The teacher presented students with open-ended questions during the focus group meeting for discussion. Participants from personnel were surveyed first and then underwent individual interviews. Data was also audio recorded. It was then analyzed and encoded. Lastly, the researcher analyzed and posted the results.

**Membership: Participants and Context of the Study**

The participants of this action research study included a total of about 14 students from the researcher's beginning-intermediate (level 2) English as a Foreign Language college class. The research took place at a college in the Arabian Gulf. The personnel participants consisted of five expatriate members of the faculty.

**Negotiations**

The researcher needed permission from colleagues in the EFL department as well as other departments and from each student that underwent the study. Permission to undertake this research was granted by the department director and the associate dean of instruction.

**Timeline – General**

In the first week of November (after IRB approval), the researcher distributed questionnaires to students as well as forwarding the online survey to personnel. Subsequently, in the same week, the student participants underwent focus group and personnel took part in semi-structured interviews as well. Data recording and analysis was done in the following week. The researcher compiled a findings report in the third week for the purpose of presenting results to the department chair by the end of the week.
Statement of Resources

For this explorative case study, informative qualitative data was collected using open-ended questionnaires, semi-structured interviews, and a focus group interview. Themes such as identity, gender, ethnicity, and religion were all taken into account. Students' perceptions, feelings, frustrations, desperation, etc. will be considered as data. As well, the results from personnel were considered as data.

Data Collection Plan

Triangulation was used so that the research did not depend on only one data source. This method also allows for a cross-checking of data (Mills, 2013). Two different types of data collections methods were used for the result of the primary question: Describe how Qatari students perceive being stereotyped by expatriate instructors in an EFL (English as a Foreign Language) context? An open-ended questionnaire was first used to prepare student participants for the focus group. This questionnaire can be found in the appendix section (Appendix A). This information is important to gather for the purpose of determining the possible factors of stereotyping and the participants' sense of identity. This data was compiled on paper for archiving and coding. More data was gathered through the focus group discussions. Guiding questions for the focus group are found in Appendix B. The focus group allowed student participants to elaborate on their survey responses and voice out their feelings. The focus group also enabled the students to express their perceptions, feelings, frustrations, desperation, etc. since they may have not the opportunity to do so before. The final method of collecting data was through a narrative journal kept by the researcher. This enabled the teacher-researcher to formally record the in-class observations and reflections (Mills, 2013). The teacher-researcher also recorded the comments made by student participants about other expatriate personnel after class as data. By using different means of collecting data, the teacher gathered information through students’ written responses, attitudes, and discussions.

The instructor also employed triangulation to collect data for the secondary questions of this action research. How situations of stereotyping are managed? What are the appropriate and inappropriate scenarios of dealing with encounters of stereotyping? As a means of knowing the effects of stereotyping of students, the researcher presented the expatriate personnel with a structured online survey to elicit knowledge or awareness about the problem of stereotyping. See Appendix C for list of survey questions. This survey enabled the personnel to explore their perceptions of students’ experiences and what insights they may have about the Qatari culture. Second, expatriate personnel underwent a semi-structured interview. The interview questions are
listed in Appendix D. Through the interview format, the researcher investigated the problem of stereotyping and elicited responses that may have revealed the participants perspective and explanation of holding such a view. Lastly, the researcher noted his observations from the survey and interviews as a means of reflecting throughout this study.

**Plan for Increasing Validity**

To ensure that an action research study is free from bias and fallacious information, the necessary precautions for validity needed to be taken. Such guaranteed that the collected data is accurate and that the benefits that students may gain from it multiply.

This action research study was meant to not only to help in the further development as an instructor, but also to empower students and provide them with a voice. Since students are the center, the data acquired from the study was audio-recorded and transcribed. This was to eliminate any possibility of data manipulation. By a heightened sense of awareness for data manipulation, the researcher also screened out any cases of biases or fabricated data. Furthermore, through collegial support, the researcher called on another faculty member to peer-review the study.

Although deemed unnecessary (Mills, 2013) through generalizability, the findings of this study are aimed to be adapted to any similar context. Stereotyping is a global problem and to apply this study in defense of students worldwide will be a great accomplishment.

**Results**

**Stereotypes**

Both the focus group and personnel interviews revealed that negative stereotypes for Qataris are prevalent. The recurring codes that prove this are that they are “lazy,” “spoiled,” and “arrogant (Appendix H).” One of the personnel interviews actually reinforced these stereotypes by agreeing to have witnessed such traits. The awareness of these stereotypes by students show that they are very much conscious of such sentiments that have led them to believe that some if not most of their expatriate instructors do not care about them, and they can support their belief with statements such as, “I don’t care if there is still three students [left], they [can] all drop” (Appendix H), which was made by one of the expatriate instructors that almost all of the focus group students had experienced.
Racism

Most of the personnel interviewees as well as focus group students acknowledged racism against Middle-Easterners. Since direct racism against students will likely result in the termination of expatriate personnel, students did not mention any cases of racism directed against them inside the classroom. However, when they travel to western countries, they have been subjected to long and painstaking and excessive security screening of their luggage, and according to one student that was returning from, “they even touch[ed] my hair (Appendix H).” The personnel interviewees agreed that it exists and that “it's horrible, and human beings, uh, I don't know, be better than that (Appendix I).”

Emotional reaction to racism

The interviews revealed that students have no respite against direct cases of racism other than “internalizing” (Appendix I) it or feeling helpless and “angry” (Appendix H) as a result. Drastic emotional reactions can result in students discriminating against Westerners that live in their country as in the case of one student's aunt who swore to “tell the [Qatari] police to treat [such Western people] badly, like what they treat us (Appendix H).”

Misunderstood

Culture clash is inevitable in a setting of native students and expatriate instructors. From the aftermath of this clash, a lack of understand from the visiting group may serve as the paralyzing factor in developing any type of trust or rapport with the students. Therefore, students will revert back to what they can find comfort in, hence, “the Qatari teacher, he will be understand (Appendix H).”

Cultural Difference

From the 38 participants, 28 believed that their native Qatari students' culture is quite different than theirs (Appendix K). The implications of this mentality indicate that either consciously or subconsciously, 'othering' (Phillipson, 1992) is in effect.

Discomfort with Students' Native Language

Notably, at least a quarter of the personnel participants of the survey are not comfortable at all with the native language of their students (Appendix K). This sentiment is another
indication of 'othering' taking place in the college based 'linguistic imperialism' (Phillipson, 1992), whereas, the language of the native population is viewed as inferior and thereby, as 'others.'

Unfamiliar with Students' Educational Background

More than half of the personnel participants expressed that they either have no or limited knowledge of their college students' educational background (Appendix K). This has led the native students to believe that their expatriate teachers are not concerned with their educational success, and with statements made as, “I don't care if there is still three students [left], they [can] all drop” (Appendix I) by some expatriate teachers, the native students have evidence to support their lack of confidence in their instructors.

Student Preparedness

More than half of the personnel participants felt that their students are not prepared for college (Appendix K). Since the native students are not familiar with the type of preparedness that their expatriate instructors expect from them, the possibility of their falling victim to the “lazy” (Appendix H) stereotype is high.

Conclusion

This intervention would not have been successful if were not for the participants. All research relies on data, and the researcher is thankful to the students, colleagues, department chair, and the college as a whole for allowing him to conduct this action research case study. From the results of this research, it can be said the future of native Qatari students learning in an EFL context is grim should underlying negative stereotypes, racism, and lack of understanding from some of their Western expatriate instructors continue.

Implications

The intended effects of the researcher’s actions were to initiate ongoing research in this topic, contemplate on how to use this research for student retention, and to learn more about the native students. The unintended effects of these actions were that, unexpectedly, more personnel members asked to be involved as additional participants to the research. Also, another unintended action is the discovering fact that students have to cope with being stereotyped and racism without any help.
The educational issues that have arisen from this research indicate that some Western expatriate instructors seemed to have neglected critical pedagogical aspects such as ethics, empathy, mercy, open-mindedness, tolerance, and compassion for students. For example, when teaching immigrant students in American classrooms of ESL, teachers nurture the students and serve as guides in the brand new educational and cultural experience; but, in the EFL context, students in Qatar are not met with the same support. This phenomenon is to be researched in subsequent studies.
References


Appendix A

Student Open-ended Questionnaire
Q1. Could you describe what makes someone a good teacher in Qatar?
Q2. Could you describe what makes someone a bad teacher in Qatar?
Q3. How often have you had a bad teacher?
Q4. Could you describe whether or not you feel that your foreign teachers understand you?
Q5. Could you describe whether or not you feel that your foreign teachers respect you?
Q6. How comfortable do you feel in your foreign teachers' classroom?
Q7. Is there anything you dislike about your college?

Appendix B

Guiding Questions for Student Focus Group
Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)
Q2. How would you describe what your cultural identity means to you?
Q3. What are some stereotypes you have heard about the Qatari people? If you have had experiences being stereotyped, describe one of these stereotypings. Have you experienced these stereotypes in school at the college level?
Q4. Have you ever been harassed because of your cultural background as a Qatari college student?
Q5. Do you believe you have ever been insulted or treated differently because of your Qatari identity? Describe one of those times. Where were you? Who was with you? Have you ever experienced these in college?
Q6. Do Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
Q7. What are some stereotypes you have heard about Qatari people? Have you experienced such stereotyping in college?
Q8. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
Q9. Do you believe Qataris or Middle Easterners have been the target of racism throughout history?
Q10. How do you cope with experiences with stereotypes and racism? Who do you ask for help?
Q11. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community?)
Appendix C

Survey for Personnel
Q1. Culturally speaking, how different are your students from you?
Extremely different.
Very different.
Moderately different.
Slightly different.
Not different at all.
Q2. How familiar are you with Qatari culture?
Extremely familiar.
Very familiar.
Moderately familiar.
Slightly familiar.
Not familiar at all.
Q3. How comfortable are you with the Arabic language?
Extremely comfortable.
Very comfortable.
Moderately comfortable.
Slightly comfortable.
Not comfortable at all.
Q4. How knowledgeable are you about the religion of Islam?
Extremely knowledgeable.
Very knowledgeable.
Moderately knowledgeable.
Slightly knowledgeable.
Not knowledgeable at all.
Q5. How knowledgeable are you about governmental primary and secondary education in the State of Qatar?
Extremely knowledgeable.
Very knowledgeable.
Moderately knowledgeable.
Slightly knowledgeable.
Not knowledgeable at all.
Q6. How prepared do you think your students are for a college education?
Extremely prepared.
Very prepared.
Moderately prepared.
Slightly prepared.
Not prepared at all.

Appendix D

Interview Questions for Personnel
Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)
Q2. How would you describe what your cultural identity means to you?
Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
Q4. What are some stereotypes you have heard about the Qatari? Have you witnessed any of these stereotypes at the college?
Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
Q6. Do you believe Qatari or Middle Easterners have been the target of racism throughout history?
Q7. How do you think students cope with experiences with stereotypes and racism? Who do they ask for help?
Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)

Appendix E

Timeline for Implementation
October 19, 2014 – Submit proposal for approval by Southwestern College’s Institutional Review Board.
November 2, 2014 - Distribute questionnaires to 14 students.
November 2, 2014 – Send survey link to 5 personnel participants.
November 2-5, 2014 – Conduct focus group of 14 students.
November 6, 2014 – Conduct individual interviews of 5 members of the personnel.
November 6, 2014 – Analyze and record findings from all data sources.
November 7, 2014 – Analyze and transcribe findings from all data sources.
November 8, 2014 – Analyze and transcribe findings from all data sources.
November 9, 2014 – Record findings on paper in narrative form.
November 10, 2014 – Continue to record findings.
November 11, 2014 – Continue to record findings.
November 12, 2014 – Write recommended set of actions.
November 13, 2014 – Continue writing recommended set of actions.
November 14, 2014 – Continue writing recommended set of actions.
November 15, 2014 – Compile findings to present to department chair.
November 16, 2014 – Continue compilation of findings to present to department chair.
November 17, 2014 – Present findings to department chair.
November 18, 2014 – Provide department chair with narrative of findings.
November 20, 2014 – Commence Project H.
November 21, 2014 – Commence Project H in progress,
November 22, 2014 – Finalize project H for submission as a complete assignment.
November 27, 2014 – Write narrative reflection of presentation.
November 28, 2014 – Commence Project I.
November 29, 2014 – Project I in progress.
November 30, 2014 – Project I in progress.
December 4, 2014 – Check Project I for revision and editing if needed.
December 5, 2014 – Check Project I for revision and editing if needed.
December 7, 2014 – Finalize project I for submission as a complete assignment.

Appendix F

Qualitative Data Analysis for Interviews
Student Sample Responses to Focus Group Interview Questions

Students Response

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)
“Our studies makes us strong as students.”

Q2. How would you describe what your cultural identity means to you?
Focus group student #1 - “Proud, um, lucky. We don't have to pay taxes. We don't have to pay for electricity. We don't have to pay for education. We don't have to pay for the hospital.”

Q3. What are some stereotypes you have heard about the Qatari people? If you have had experiences being stereotyped, describe one of these stereotypings. Have you experienced these stereotypes in school at the college level?
Focus group student #1 - “We are rich and we don't worry about something. We have all the nice things in the world, and we have all the convenient things for life. We have a lot of money.” “Yes,
when I was in Malaysia some taxi was work in Qatar and he say you have a lot of, uh, your salary is very high and you don't worry about something and you can go anywhere, like this.” Anywhere you go they told me same thing.” “Mr. R [Western expatriate instructor] always say here [at the college] your education is free, you don't pay for it.”

Q4. Have you ever been harassed because of your cultural background as a Qatari college student?
Focus group student #2 - “No, in college?” “Outside [yes].” “Here,[in Qatar], myself, the Masri (Arabic word for Egyptian nationals). My mother she go she want buy something, she [Egyptian] told my mom, “You're Qatari?,” “My mother say, “Yeah, yes, they told we not buy [sell] for you 'cause you are Qatari” “My mother, she, told them, “close your business.”

Q5. Do you believe you have ever been insulted or treated differently because of your Qatari identity? Describe one of those times. Where were you? Who was with you? Have you ever experienced these in college?
Focus group student #1 -“Even in the, uh, all of the shops of Abaya (national dress of Qatari women), uh, they (non-Qatari shopkeepers) say make the price higher like we get another [price].”
Focus group student #2 -“In any shop, yeah, we [they] make high prices.”
Focus group student #3 -“In taxi, taxi.”
Focus group student #2 -“Like the people who are out for money, and say, “I have surgery here, and I need money, and they Qatari, they [think] we [must] give them money right away.” “A lot of money, they think like that.” “You know [inaudible Arabic word] sihr (black magic)?” “Yeah, if you not give him some, uh, last week, uh, she come, one lady, the, she told open the door, me, I am Umm Muhammad (honorific name for a woman, meaning mother of Muhammad), there is too much Umm Muhammad [that] I know,,” “Open the door, she come, one boy, he don't have, uh, arm, she told [me], “where your mother?,” “She [Umm Muhammad is now] inside my home, She [I] tell him [her], “why you come here?,,” “what you want?,” and then she told [me], “I want money or your [used] clothes, if you're not give me, then I will do magic to you!” I close the door, I call my father, my father, she [he] call the police, and [the police] took him [Umm Muhammad] out.
Focus group student #1 -“In her [another student's] job, they think, Qatars are lazy.” “He [her non-Qatari] manager said, “you want us to come [to Qatar] so we can do you job.”
Focus group student #4 -“Uh, Ms. K, said, “Qatari [students and the country] [is] not good, uh, another country [is better] after job, uh, have best, uh Emirat [the United Arab Emirates] is best in the country [the Arabian peninsula]. “Uh, Ms. K, [also] say, no problem teaching [I do not have to be] here, I can go to Emirat, no problem.”

Q6. Do Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
Focus group student #1 – “If it's, uh, a man, Qatari man, they [students] will be more serious, you know, they can't laugh aloud, the same in [with] Western man, like this.”

Focus group student #2 - “The Qatari teacher, he will be understand, because he know the past [primary and secondary Qatari school experience], high school, what you [Qatari students] will need.” “The West [Western teacher] come, and all be good, in the English...”

Focus group student #2 - “No, no, not like this, the students think he don't understand our language, it's ok, like we can laugh, we can say anything.”

Focus group student #4 - “I, uh, [act] different.” “I understand West[ern people]. I shy in [with] the Qatari people. Uh, I don't like to talk together, uh, I don’t understand. Uh, I know Arabic, but [if the] language is being taught is English [language] -[by] Qatari people, uh, study [teaching] English, then I can't study [learn from them].

Focus group student #1 – “Sure, like we will be more shy, we will respect more him more.”

Focus group student #2 – “We be in[on] the time.”

Focus group student #1 - “Because.....

Focus group student #4 - “Because, you[he] know my father...”

Focus group student #1 - “The Qatari knows our rules.” “Sometimes, not all the time, he know to explain[what he is teaching] for us.”

Focus group student #3 - “And he [has] [the] same language.”

Focus group student #1 - “He will appreciate [it] if we....

Focus group student #2 - “He will help us.”

Focus group student #1 - “It depends [on the expatriate teacher how we behave], like, uh...

Focus group student #2 - “ Like, uh, there [is] one [expatriate] teacher here [who says], “[whether] you understand or don't understand, I take the salary.” “Why he say like this?”

Focus group student #1 – “We will not respect him, and we will not be [inaudible].”

Focus group student #2 - “After [I] finish the level, I [re-] member this teacher, [if] I see this teacher in the way, oh, I don't like [to] see [him/her].” “[However] Someone, who teach me honestly, [inaudible Arabic], I told [will tell] my friend [to take this] teacher.”

Focus group student #1 – “Like, Ms. K. My friend was in her class, when she, when they [her] students] told her, “we don't understand,” “she [Ms. K] wrote all of the letters together [on the whiteboard]. They [students] still don't understand.” “[She] doesn't care.”

Focus group student #2 - “[On] The first day [of class], she [Ms. K] told [the students], “I don't care if there is still three students [left], they [can] all drop.”

Focus group student #1 – “We will feel bad [if that happened to us]. It's the first day and she, uh [inaudible].

Q7. What are some stereotypes you have heard about Qatari people? Have you experienced such stereotyping in college?

This question was already answered in the previous questions.
Q8. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
Focus group student #1 - “Not all of them, but, uh, like, Mr. R, he don't care if we, we, will not pass.” “He know[s] 4:00 o'clock (time of the students' first class) [it is] to crowded [due to the construction outside] and he put for me 8 lates [tardies].” “He don't want to help us, like, you, we, we late one minute, we're [marked as] late.” “He tells us, “study hard or you will fail.”
Focus group student #1 – “Sure, he will treat they [Western students] well, and, uh, he will help them. “He will, uh, teach them more nicely.”

Q9. Do you believe Qataris or Middle Easterners have been the target of racism throughout history?
Focus group student #1 - “Maybe some of them [target us].... no, I don't think so because it is more in the Middle East than the West, Egypt.” “Some of them because of the [politics], you know.”
Focus group student #1 - “Like when I [was coming] back from Munich airport, they searched [my bags] more carefully.” “They even touch[ed] my hair.”
Focus group student # 3 - “England”. “Same [situation].”

Q10. How do you cope with experiences with stereotypes and racism? Who do you ask for help?
Focus group student #1 - “No one [for help].” “But my aunt she works in [the] airport, she said, when she will [be] back [in Qatar], she will tell the [Qatari] police to treat [such Western people] badly, like what they treat us.”
Focus group student #1 - “ We will be angry [if we cannot do anything] and will forget [about it].

Q11. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community?)
Focus group student #1 - “Everything, like, uh, parking, [the] building, the website.”
Focus group student #5 – “They should take the sick leave excuse.”
Focus group student #6 - “[Or when] If somebody dies.”
Focus group student #1 - “It's not fair to have three exams in one day.”
Focus group student #1 - “Also, the cafeteria.”
Focus group student #2 - “Uh, [we] choose the teachers.” “Not [be] dropped, and then waiting [to be reinstated].”
Focus group student #3 – (inaudible)
Focus group student #1 – “She (about focus group student #3) wants more Muslim teachers.”
Focus group student #1 - “We have grammar class from 4:00-6:00[pm], and we have to wait 'til 5:30pm and then we [can] will have to pray.” “After [Mr. R] [is] finished.”
Focus group student #2 - “He [does] not care for pray[er].”

Appendix G

College Personnel Sample Responses to Interview Questions

Personnel #1

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)

“Yeah, students usually get support from their families. There are cases when they are not supported by their husbands and their brothers.” “I'll give you two examples: [ A level 2 student's brother] He didn't want to get up in the morning to drive her to school. He just wanted her to drop out and that was a hardship for her. There should have been more support for the family.”

“Another student, her husband doesn't support her very much, but it's interesting because her lack of support [from him] gives her a real drive to get As. She wants to show him it's worthwhile what she's doing.”

Q2. How would you describe what your cultural identity means to you?

“To me, culture means habits that you pick up from your environment [from] people who raised you. It doesn't mean what I was taught is what I chose to acquire. Culture should take on what you're exposed to. It's taken on subconsciously. I think it's super important.”

Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?

“In many ways, I don't think they do. Mostly, I'm exposed to them as an authority figure in the classroom, so in that way, they will act differently.”

Q4. What are some stereotypes you have heard about the Qatars? Have you witnessed any of these stereotypes at the college?

“I was in Oman for five years and I heard that Qatar was kind of like [the] Emirates. That they don't mingle with the expats so much. [That] They're arrogant and snooty. [However] My impression of Gulf Culture is that they are welcoming.”

Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?

“I don't think so.”

Q6. Do you believe Qatars or Middle Easterners have been the target of racism throughout history?
“Yeah, I would say so, but everyone has. I think what's going now is horrible racism against Arabs in America, UK, Canada, as how I like to put it – against small brown people including Hispanics. I think it's horrible, and human beings, uh, I don't know, be better than that.”

Q7. How do you think students cope with experiences with stereotypes and racism? Who do they ask for help?

“I have an Omani friend named Shams and he's a pharmacy student. He went to England about two years ago. Shamis is the most open-hearted, wonderful, young man. A couple of times people were really nasty to him in England. He took it hard. He didn't know why someone would do that to him. I think he didn't ask for help and internalized it. It was really hard on him. I think he felt shame. I don't know that they do cope with it.”

Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)

“I think help is needed before college. I think people should be taught study skills before coming here. They will [soon] be disqualifying students from midterms if they miss more than five classes. I think that's an interesting experience. I don't know how the students will take it. Maybe they won't come or will feel like they're being punished. I think some things need to be learned really early on before they get to us [at the college]. They're not set up for this [college experience]. They're used to being really respected as the dominant first group. We're [expatriates] just add-ons. I think we're doing the right thing if their goal is to join other communities that are doing this stuff. My only complaint about this place [Qatar] is the human rights issues.”

Personnel #2

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)

“I haven't been at this college long enough to comment on that.”

Q2. How would you describe what your cultural identity means to you?

“It's important. I think reflects how Canada is as a culture – how Canada is as a culture, open, tolerant. That's why I think I'm a bit like that.”

Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?

“I don't notice.”

Q4. What are some stereotypes you have heard about the Qatars? Have you witnessed any of these stereotypes at the college?

“Before I came here [to Qatar], I lived in the U.A.E., and I was told that Qatar is more
conservative than the U.A.E, but I don't notice that. In my experience of the last 10 weeks, I've found they're no different.”

Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
   “I haven't taught Western students.”

Q6. Do you believe Qatari or Middle Easterners have been the target of racism throughout history?
   “[Yes] I think every culture has people [that] are racist all over the world.”

Q7. How do you think students cope with experiences with stereotypes and racism? Who do they ask for help?
   “Students told me they didn't experience racism in the Emirates except tribal conflict. When some of them traveled to a Western country, they did experience racism, people blurting stuff in the streets and people coming right up to them being belligerent with them. They told me that they ignored it. I think they handled it really well. [It] could have gotten in to a fight or say comments back. They experienced racism and I think they have handled it really well.”

Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)
   “I think there needs to be emphasis on social-sustainability. I think that despite talking to student, they're telling me that they are concern about losing their culture and language. Our job as a college would be to teach sustainability.”

Personnel #3

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)
   “I see persistence, long-term goals, and connections to the tribe, tribal goals and doing what is best for their community.”

Q2. How would you describe what your cultural identity means to you?
   “It's very important. It makes me feel at home and connected to other people.”

Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
   “It depends if it's male or female [student]. I think it's a matter of showing what they can do for the Western expats. There's more a tenuous feeling than what someone looks like.”

Q4. What are some stereotypes you have heard about the Qatars? Have you witnessed any of these stereotypes at the college?
   “People have spoken about them, but I don't pay attention to them because I take people as they
come. I’ve heard they don’t work hard. I think there are ideas and perspectives imposed on our students and they [stereotypers] do not want to bridge the cultural divide.”

Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?

“I hate stereotypes because I don't want to be stereotyped.”

Q6. Do you believe Qataris or Middle Easterners have been the target of racism throughout history?

“I think it depends on the instructor. I think they are sometimes. There are people that impose their perspectives and ideas on other people to abuse...(inaudible). I think it's mixed, but I definitely think that [it] happens.”

Q7. How do you think students cope with experiences with stereotypes and racism? Who do they ask for help?

“I think all groups have. If you look at Rwanda. I always look it at as the question of “other,” you know part of my group. Yes, I believe they have been a target and most recently, after 9/11, definitely. This bad view has been, repeated, repeated, repeated, and imposed on. It's not accurate. That's human nature, unfortunately, I (inaudible). “I think a lot of times students expect to be treated that way -vestiges of colonialism. Certain groups of privilege and others not. Students sometimes actually believe the hype and believe the Fair and Lovely commercial. They’ve [been] bombarded with that stuff, so it makes them feel like they are not desirable.”

Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)

“I think students should build on their tribal relations to become cohesive. We're trying to bring a Western model [of education] in to Eastern though. We have to work within the context in what we have here and build on that.”

**Personnel #4**

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)

“This probably is not a typical answer, but I think they want to have as much fun as possible. I think they have sense of community [and it] brings them together when they are down. I think [their] values are strong. They care of people.”

Q2. How would you describe what your cultural identity means to you?

“I describe myself as an American. I think sense of identity gives people an idea of who they are. If they don’t know who they are then it’s hard for them to make goals, succeed , and prosper, and drive in life, and I think people rely on it and go back to their identity to make a good choice on
what they should do next or why xyz happened.”

Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
“I think that they do. I haven't seen them interacting directly with Qatari teachers, but my perception is when I'm [walking] past an Arabic classroom is that students are more stoic, they feel there is not much wiggle room. I think that they respect the people more and are in more in line to follow their authority. I think with the Westerners, they are more comfortable in some ways. They are not worried about offending or upsetting us because we're not in their club, so to speak.”

Q4. What are some stereotypes you have heard about the Qataris? Have you witnessed any of these stereotypes at the college?
“Oh, that they're spoiled, yes, I've seen that. That they're lazy, yes, I've seen that. They are prideful. Those are the three I've heard the most.”

Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
“No, I don't think so. I think we hold them to the same standards regardless of their ethnicity.”

Q6. Do you believe Qataris or Middle Easterners have been the target of racism throughout history?
“Yes, I think that there is a lot of misinformation about Qataris and Middle-Easterners. People paint this group of individuals with a broad brush and they shouldn't. I think it's ignorance. The media likes to sell newspapers who breed on fear. Yeah, I think they are targeted and it has to do with racism.”

Q7. How do you think students cope with experiences with stereotypes and racism? Who do they ask for help?
“I think they lash out. I don' think they care, but I think they go to the dean [or] the highest [ranking] possible person. My students don't tell me they experience racism or (inaudible) very often.”

Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)
“I think people need to take more responsibility. I think that they need to do more for themselves. I get tired of the excuses, not taking any responsibility. I don' think they were raised to take responsibility. Students have maids, and campaigns like “don't throw your bag at your maid and this kind of stuff. So, I think it starts very young and from that age, they need to learn to be self-sufficient and take care of things, and not pawn stuff on other people.”
Personnel #5

Q1. What are the strengths you witness in the Qatari college student community? (In other parts of the Qatari community?)
“I think that they can have a nice sense of community amongst themselves. For example, I had a really nice class this past quarter that had really nice communication with each other, and even made a Whatsapp group during the class and I'm sure they after, too. I think they have a very strong sense of family, which is nice to see. Among the students I've had, some of them have a good direction – they're ambitious, they want to improve themselves for themselves, but also their children, and they're thinking about their kids as they're studying.”

Q2. How would you describe what your cultural identity means to you?
“I think [identity] in part forms how I view the world and how probably unconsciously or consciously, sometimes, make a lot of comparisons to the way I see things to people from other cultures. I think there's a sense of comfort to it. That's true for me and probably most people.”

Q3. Do you notice Qatari college students act/behave/think/feel differently with Western expatriates? Why/Why not?
“I definitely see them behaving differently in the beginning, and because they don't know me, they are more reserved. They open up as [we] get through the quarter and talk about stuff. I think yes, and of course, I have to compare it with how they are with non-expats, I don't see those interactions.

Q4. What are some stereotypes you have heard about the Qataris? Have you witnessed any of these stereotypes at the college?
“[That] All Qataris are rich, they are all wealthy, privileged, spoiled, and have I witnessed any of that? I think yes, in small part, but most of them are lovely people, generous, very kind, very thoughtful. Have I seen things that looked spoiled? - yeah, for example, and this is my interpretation. When I see a young woman followed by her maid carrying her books, that's strange and feels spoiled.

Q5. Do you believe that Qatari students are treated differently than, say, Western students based on their ethnicity?
“I don't see anyone different since they are all Qatari, so I don't know how to answer that [question]. I wouldn't say they're treated differently because of their ethnicity. They are treated in the way that they are taught.”

Q6. Do you believe Qataris or Middle Easterners have been the target of racism throughout history?
“I would imagine, yes, I'm not sure it would be racism [because] Qataris are of many races and so are other races.”

Q7. How do you think students cope with experiences with stereotypes and racism? Who do
they ask for help?
“I have not had any students ask me for help like that. I don't know.”

Q8. What areas of improvement that you see are needed in the Qatari college student community? (In other areas of the Qatari community)
“I think we need to be a little more proactive in helping them to see what the expectations are in Western style education if that is what their country wants for them, and it's not up to us to decide that.”

Appendix H

Themes and Categories Emergent from Native Qatari College Student Focus Group Interview and Personnel Interviews.

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<th>Themes/Category</th>
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<td>Stereotypes</td>
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<tr>
<td>Negative stereotypes</td>
<td>8</td>
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<tr>
<td>Racism directed at students traveling abroad</td>
<td>11</td>
</tr>
<tr>
<td>Coping strategy for racism: Emotional reaction to racism</td>
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<tr>
<td>Misunderstood by some Western expatriate teachers</td>
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Appendix I

Qualitative Data Analysis for Survey Items
Themes and Categories Emergent from Personnel Survey

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<td>Very different</td>
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Appendix J

Themes and Categories Emergent from Open-Ended Survey for Students

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<td>Not feeling respected in some expatriate instructors classroom.</td>
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<td>a. Preventing faithful students from praying.</td>
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