# Teacher identity in English Medium Instruction Schools of Nepal

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## Abstract

*A large number of community schools in Nepal are shifting their medium of instruction policy from Nepali to English. This shift to English as a Medium of Instruction (EMI) has the potential for disruption and changes in teachers' perception of their own identities. The main purpose of the study was to investigate how teachers' perception of their own identity is shaped and re-shaped along with the changing landscape of medium-of-instruction policy in Nepal's community schools. Following narrative inquiry research design, I conducted semi-structured interviews with three primary teachers from three EMI community schools which were purposively selected. As the findings revealed, the EMI policy overhaul has created two opposing sets of new identities of teachers: on the one hand, there is admiration among the general public towards English as a linguistic capital in Nepal and it has become a part of the linguistic identity of teachers as they are being responsible, laborious, punctual, dedicated, and regular for effective teaching and learning, on the other hand, they cannot explore the content in English in comparison to Nepali since they are not trained as well as equipped with the facilities that are needed to EMI.*

***Keywords:*** English medium instruction, community school, teacher identity, Nepal

## Introduction

English language is used as lingua franca whole over the world. Moreover, it has been emerged as a mostly used lingua franca in Asian countries over the past few decades (Hamid & Nguyen, 2016, p.26). Because of the influence of the English language, people are motivated towards English Medium Instruction (EMI) in school education as Brown (2018) mentions that "Parents are demanding EMI in their

local schools, even at primary level" (p. 21). In English medium schools, subjects such as science, social studies, health, population, moral education, and history are taught in English. Likewise, defining 'English as medium of instruction', Dearden (2014) has claimed that "the use of English language to teach academic subjects in countries or jurisdiction where the first language (L1) of the majority of the population is not English" (p. 4). In the same vein, Sah (2020) defines EMI as, "an instructional model of teaching non-English academic subjects through the medium of English in educational settings where English is not the mother tongue of most students, which aims to facilitate the learning of content knowledge as well as English skills" (p. 1). The shifting school into EMI is often linked to the process of neoliberal globalization and the consequence of advances in international communication, in which people believe that education is best provided in English (Sah, 2020, Zare-ee & Hejazi, 2017; Al-Bakri, 2013). The implementation of EMI has emerged as one of the most substantive developments in Korea, Turkey, Nigeria, Iran, and China at their academic institutions to help students prepare for future business careers or academic pursuits, to attract more international students, and to promote greater mobility and idea exchange within the globalized academic world. (Byun, Kim, Park, Kim & Jung, 2010; Cosgun & Hasirci, 2017, Ibrahim, Anka, & Yabo, 2017; Zare-ee & Hejazi, 2017). In response to the global spread of English, Oman followed Gulf countries such as Bahrain, Qatar and the United Arab Emirates (UAE) and switched from Arabic medium instruction to EMI in the private and public schools (Al-Bakri, 2013, p.55). Likewise, English is increasingly used as the medium of instruction in Nepal believing as English Medium Instruction (EMI) would effectively help students improve their English proficiency (Belhiah & Elhami, 2015).

In Nepal, institutional (private) schools began to provide education in English medium and people sent their children to such schools in the name of quality education (Sharma, 2016). The practice of EMI in institutional schools brought problems for the community (government-aided) schools by decreasing the number of students. To overcome it, some community schools throughout the country have converted to EMI in response to their falling enrollment and to address the demand of parents in Nepal (Brown, 2018). In other words, to ensure their continued existence, many community schools are forced to consider moving from Nepali to English as the medium of instruction (Phyak, 2013). As the main agency of policy making, the school management has not paid much more attention to the preliminary preparation such as proper classroom management, provision of teacher training, use of new technology in teaching learning activities for EMI. The teachers who are appointed to teach in the Nepali medium are forced to teach in English.

In this regard, this paper has explored the struggles of the teachers to negotiate their own identity in the English medium community school through narrative inquiry by collecting teachers' stories using in-depth interview methods. Framed within the Bourdieu's linguistic capital theory, Tajfel and Turners' social identity theory and, Bruner's theory of identity, I have analyzed how the teachers construct their linguistic, social, and professional identity in English medium community schools focusing on the teaching experiences of the teachers in EMI.

**Teacher Identity**

Teachers are one of the key stakeholders or main agencies of the school education that have their own identity on the basis of social context and classroom practice. Identity is the meanings credited by others to the people based on their activities in the workplace (Beijaard, 1995). Furthermore, the realization of people as themselves by following the practice of their profession is a way of creation of their identity (Varghese, 2001). Norton (2000) defines identity as" how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how that person understands possibilities for the future" (p. 5). Clarifying identity, Gee (2000-2001, p. 99) mentions, "being recognized as 'a certain kind of person'; identity is connected not to internal states but to performances in society". Identity is also an important analytical tool for understanding schools and society according to social circumstances. The people construct their identity depending on the situation in which they work or the condition they face during their work. The same thing happens in the case of teachers as they develop their identity on the basis of the nature of their workplace. Supporting this idea Miller (2007) has claimed that identity is a way of doing things, but it is inflected by what is legitimated by others in any social context.

Teacher identity has been used in research to describe how teachers seem to understand themselves as teachers (Ball & Goodson, 1985). They have argued that "the ways in which teachers achieve, maintain, and develop their identity, their sense of self, in and through a career, are of vital significance in understanding the actions and commitments of teachers in their work" (p. 18). Teacher identity is very well covered in the academic literature, and Crandall and Christison (2016) acknowledge it as central to "the development of a teacher identity, identifying with language teaching as a profession, and, over time, becoming the type of teacher one desires to be" (p.11).

Making discussion on linguistic capital, Bourdieu (1993) asserts that when a certain lingual capability has higher power than others, it becomes linguistic capital that has the power to regulate the value of lingual utterances and the spread, accumulation, and reproduction of them. The people in Nepal have keen interest and attraction towards English language because they consider it as a capital in their lives since they can get well-paid job for survival after learning English, and they think that English language as linguistic capital. Doiz, Lasagabaster and Sierra (2012) argue that many Asian countries, including Nepal, are opting into EMI for human capital development. Regarding social identity, Tajfel and Turner (1979, 1986) mentions if social groups or categories are differentiated along a status dimension, then low status group members will be driven to correct their low status, either individually or collectively. The status of the people is changed because of their practice and activities they do in the society. They are perceived differently by the social group in the society and thus they create their own identity. The teachers of EMI-based community school teach in their workplace through English language and they are perceived differently by the people in the society which is their social identity. Kelly (2009) affirms that individuals strive to maintain a positive social identity by addressing low-status group membership. Bruner (1990, p. 121) opines, "Identity is not only socially and culturally mediated, but is represented through the narratives that people use to describe their own actions and interactions with others". The narratives made by the teachers on their actions and practice in EMI-based community school reflect their problems and struggle

to develop their professional career as their own identity.

**EMI in Nepal and Beyond**

EMI is adopted not only in Nepal but also in many countries in such a way that learning English is only one way to survive easily in this globalized narrow world as Islam (2013, p.128) claims that the countries, such as India, Singapore, Malaysia and Hong Kong, have widely adopted EMI, while other countries, such as China, Japan, and Korea, have also gained popularity for internationalization of higher education in English medium. Giri (2015) stated that as a consequence of the prominence of English, speakers of other languages have abandoned their languages and adopted English in the belief that it will ensure a better future and access to wider socio-educational resources and opportunities. . Supporting this fashion in the world, Cosgun and Hasirci (2017, p. 11) conclude that a growing number of non-English speaking countries are adopting English as a medium of instruction at their institutions of higher education. In the same vein, Egwuogu (2011) reveals that English cannot be discarded now as a language of instruction in Nigerian primary schools. This is because of the inability of the indigenous languages to explain concepts and ideas especially with new innovations of the 21st century. According to Vu & Burns (2014), "In native English-speaking situations, EMI may be mandated as a medium of instruction by governmental or institutional language policies" (p.3). Belhiah and Elhami (2015) assert that English is increasingly used as the medium of instruction in Nigerian schools because EMI courses would effectively help students improve their English proficiency.

The stakeholders of community schools of Nepal are implementing EMI education in community schools (Sah, 2015). The expansion of English-medium (EM) schools in Nepal over the last 10-15 years is a highly significant development not only in the area of education but also for Nepali society as a whole (Ranabhat, Chiluwal & Thompson, 2018). Sah and Karki (2020) have also agreed that EMI has recently become a preferred medium of teaching for many community schools in Nepal in the last decade. Furthermore, Phyak (2015) argues that parents seem to think that if their children are not educated in English medium schools their future is bleak because English is associated with success in later life. Similarly, Phyak (2011) claims that the community managed schools are implementing English medium of instruction to increase the number of students to receive more funds as per the PCF (per-capital fund) policy. Moreover, Ojha (2018, p. 189) says, "a corresponding shift of medium of instruction to English in some government schools aims to motivate parents to choose to send their children to these schools". Further, Phyak (2011) explains that they are not worried about the availability of competent teachers and resources to teach all subjects in English. Some teachers are in pressure that they need to teach in English, but some have keen interest to teach in English as English is regarded as survival capital for them as mentioned by Phyak (2016) that English has always been the language most associated with high social and economic status in Nepal.

The teachers create their own identity based on the circumstances where they work as Khati (2018) states that becoming a teacher is considered a constantly developing process, as teachers need to adapt continually to new situations, developments and changes in the subject area. In Nepal, Ojha (2018, p.191)

mentions that teachers who had been teaching in Nepali medium for years were suddenly expected to teach in English without receiving any training to improve either their English proficiency or their pedagogical skills to teach in a different language. In this sense, EMI community school in Nepal is a major part of Nepalese society in which the teachers work, interact and negotiate themselves to construct linguistic identity, social identity and professional identity through their own experiences. The main purpose of this study was to understand how teachers negotiate to construct and reconstruct their personal, social, and professional identity when there are dramatic shifts in MoI policies. The study attempted to answer the following research questions:

•       How do community school teachers understand their own beliefs and attitudes towards EMI for constructing and negotiating their linguistic, social and professional identity?

•       What experiences and challenges do teachers obtain in EMI in community schools regarding self-identity construction in their professional career development?

## Methodology

I used a narrative inquiry to collect the stories of teachers because it is these stories that give the world meaning and build the lives and communities of those striving to understand the realities of life (Pinnegar & Daynes, 2007). Likewise, narrative inquiry approach to teacher identity positions teachers "as active agents in their own lives and the construction of teacher identity as a dynamic and changing activity" (Soreide, 2006, p. 529). The three primary level teachers who were teaching at three different EMI community schools for ten years were selected as the participants of the study, following a purposive sampling for my convenience. I had selected three teachers who had long experiences of teaching in EMI based community school to explore their experiences for identifying their identity. Interview was used as a data collection technique since it enables participants to speak for themselves and draws in-depth information around the topic. All interviews were video- recorded to record their voice as well as their facial expression and mimes to understand their attitudes towards EMI in their school. The recorded data was transcribed with hand in participants' language using a play-script transcription approach (Midgley, 2010). The transcription was translated into English, and codes were developed on the basis of transcribed data. Then, the codes were clustered into different categories according to similarity and regularity of the ideas expressed by the participants. These categorical groupings were then systematically compared and contrasted to generate three broader themes (McCarty, 2015).  During theme building, I was engaged in reading and re-reading categorical grouping and the translated transcribed data many times. After only being familiar with the data, I had developed three broad themes for the purpose of data analysis and interpretation.

## Results and Discussion

This section discusses the findings of the study in terms of three thematic areas: 'Admiration of EMI: The linguistic identity of teacher', 'social identity of teachers in EMI School' and 'career development in EMI School: the professional identity of teachers'.

### Admiration of EMI: The Linguistic Identity of Teachers

The teachers can create their own linguistic identity by teaching in English language in community schools of Nepal. As the English language is greatly demanding in Nepalese society, many teachers are following EMI in community schools to teach academic subjects. Erling and Sergeant (2013) mentioned that developing countries, in particular, are orienting their language-in-education policies to EMI to equip their citizens with the language of development, modernization, and technological advancement to integrate into the global economy. Teacher A, who belongs to an ethnic community of Nepal, responded her perception on EMI as:

There is a strong interest in our parents to teach their children in EMI schools because, if their children learn English from the early class, they will not fail in the exam. Further, they can be employed easily at home or abroad. Our school's result was poor in the past but now it is satisfactory because of EMI.

The remarks suggest that English language is regarded as a key language for learning as well as employment purpose for the people in Nepal. The people have given high value to English language in Nepalese society. They are directly involved in shifting schools into EMI to teach their children in English medium from the beginning class. The teachers also have positive attitudes towards English language, and they have also been supporting to the parents to shift their school into EMI. Regarding this idea, Khati (2016) asserted that teachers take for granted that teaching in English helps students find jobs and participate in a global community. They also believe that students' progress in the English language contributes to wider access to information and knowledge for quality education by obtaining good results. Karki (2018, p. 208) stated that parents equated English medium education with quality education, which according to Sharma (2016) is the 'English as a quality' myth. Teacher B expressed her experiences as:

When the school administration launched EMI in our school it helped us to improve our English. I was from Nepali background but now, I can teach in English, though I have some problems. Nevertheless, the students who are studying in EMI are better than the students who had studied in other mediums. People recognize me as a teacher of EMI school. They admire our work as we are teaching in EMI school.

The account made by Teacher B stressed that linguistically the teacher would like to identify herself as EMI teacher. English has become teacher's linguistic identity because they teach in English and the students also learn in English. The people in the society perceive the teachers who are teaching in English as talent and capable teachers. English has been regarded as linguistic capital among the teachers of EMI school which is the linguistic identity of teachers. In this aspect, Flynn (2015) discussed as, "linguistic capital was apparent in teachers in the form of their own fluency in English, their responses to lack of fluency in English and their equating fluency in English to attainment" (p.10). Being a teacher of EMI School they feel proud and would like to continue it. It empowers them as they would like to recognize themselves as the teacher of EMI School. They contented to perform themselves as English is their linguistic identity since they are identified as teacher s of EMI in the society. Considering this fact, Goldstein (2008) pointed out, "those who are able to understand and use the dominant form of the language

are able to gain access to employment and other aspects of the social and economic market place by virtue of their ownership of linguistic capital". Teacher C said:

The number of students decreased in our school because the parents were attracted towards institutional schools. We held meetings with parents and decided to implement EMI in our school. Because of globalization, people are demanding English language day by day. We are teaching in English effectively even if we are not from English background. For it we practiced a lot ourselves and we learned with our friends. We are satisfied with our English and the improvement of our students. People identifies us as English teachers in the society and they admire our work.

The ideas expressed by Teacher C exposed that the parents have attraction towards EMI as thinking English is an essential language for their children. Because of the demand of the parents the teachers have also been teaching academic subjects in English. While they are teaching in EMI school, they have been creating their linguistic identity as English teachers. People think that they are able in English which is their linguistic capital. Because of the knowledge and skills in English language, they are teaching in English in EMI school and then they are creating their linguistic identity as English teacher in the society. Linguistically, the teachers feel arrogance as being practitioner of English in EMI school. They are eager to show their identity as the teacher of EMI school because the people admire them in the society as they are teaching academic subject in English. Thus, English has become their linguistic identity because of the practice of teaching academic subjects in English in EMI community school. The teachers have developed prominent position as a teacher of EMI school which is considered as their linguistic identity in the society.

**Social Identity of Teachers in EMI School**

Social identity can provide people with a sense of self-esteem and a framework for socializing, and it can influence their behavior. To learn the social identity of teachers of EMI-based community school, I went to schools to take an interview with teacher. In a school of Teacher B, it was time of lunch break. The students were playing in the ground and some students were in queue for lunch which was provided by the government. During interview regarding the social identity, Teacher B claimed. "The people look differently for us as we are intelligent, talented, hard-working, punctual, regular, devoted and dedicated to our profession in society as we are teacher of English medium school".

Listening to this statement I realize that people have positive attitudes towards the teachers of EMI school as they are actively engaged in the teaching and learning activities. Talking about social identity, Tajfel and Turner (1979) proposed that the groups which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world. As stated by them, the teachers of EMI School are regarded as they have their own social identity as they have pride and self-esteem because of their practice in EMI classroom. The people regards them as talent and devoted in their profession in the society.  Kelly (2009) declared as, "The basis of social identity theory is that individuals strive to maintain a positive social identity. The concept that individuals strive to maintain a positive self-concept is central to both psychological and sociological conceptions of the self" (p. 451). Concerning this reality, Teacher A expressed:

I am from the *Majhi* community in which many people are illiterate. They do not prioritize education. I studied in English medium institutional school and became a teacher. When they see me as a teacher of EMI School in my society, they praise my effort to be a teacher. They say, "Oh! She is a teacher at EMI School. She is our pride".

Observing these remarks, I thought that there is a notable social identity of the teacher as a teacher of EMI School in the society. As Teacher B who belongs to one of the marginalized groups of Nepal (*Majhi*), she has uplifted her status through English by creating her dynamic and creative role in teaching in English medium in community school. The English language has helped her to create her different social identity in the society. Supporting this thought, Gee (2000, p. 99) verified the social identity of a teacher as 'a certain "kind of person" in a given context'. Teacher B teaches in EMI School which is a 'given context' for her and she has developed a kind of different personality in the society which is regarded as a ' kind of person' as a teacher of EMI from Majhi community that is called her social identity in the society. In this milieu for making self-identity in the society, people regard her more positively, identifying her as members of such groups in contrast to others.Taking into account this matter, Teacher C delivered his opinion as:

People say that we are able in our subjects to teach in English medium, we are work-oriented, and motivated towards our profession. They honor us in the society and they also encourage us to teach in English medium which helps us to make dutiful and regular in our work.

The characteristics mentioned by Teacher C averred that the teachers who are teaching in EMI School bear a respected and honored position in the society. In this context, Richardson and Watt (2018) affirmed that teacher identity is dynamic and shaped by career choice motivations and goals, reflecting the degree to which a person categories her/himself personally and occupationally as someone who enacts the roles required of a teacher, engages with the social ties of the profession, and is committed to the career into the future. As the principle of social identity which refers to people's self-categorizations in relation to their group memberships, the teachers of EMI School have identified themselves as a different member of the society.

The teachers work hard and practice honestly in EMI community schools. By observing the duty of the teachers the people perceive the teachers of EMI school differently as they are dutiful, laborious, punctual and regular in their work which is the social identity of the teachers in the society. The people think that the teachers of EMI school are task-oriented and motivated towards their profession which is the also the social identity of the teachers in EMI community schools. The people respect the teachers who are teaching in EMI school much more that the other teachers who are teaching in other medium schools.

**Career Development in EMI School: Professional Identity of Teachers**

Professional identity is recognized by the observation of people on the basis of the performance and narration of the individual in their work place. The teachers create their professional identity through their activities in the classroom by developing their proper career. Beijaard, Verloop, and Vermont (2000) said that as a result of experience, teachers seem to have developed rich, well-organized knowledge bases that

enable them to draw readily on their past experiences which is helpful for them to create their professional identity. On the subject of the teachers' professional identity of EMI School, Teacher C remarked:

> We teach in English but we cannot deliver the content effectively and fluently in English as in Nepali. We discuss among our friends and head teachers when we feel difficult in teaching. We have not participated in any training and workshop for learning knowledge as well as skill to teach in EMI. We have done it in our own efforts to improve our career.

Reflecting on these ideas I thought that the teachers cannot deliver the contents in English easily. They discuss with their friends and head teachers to solve the problems of English. Rus, Tom, Rebega, and Apostol (2013) considered that a combination of competing interactions between personal, professional and situational factors is a way of professional development. They have not got opportunity to participate in training for teaching in EMI class. They read and practice themselves to teach in English medium. Knowles (1992) emphasized as "the concept of professional identity was related to teachers' concepts or images of self". This shows that the teachers themselves are to be active and creative to develop their professional identity. Their practice in their workplace determines their professional identity. In the same case, Teacher A stated:

> I prepare a lot to teach my students. The government teachers usually take part in training in Nepali medium but that is not applicable in EMI. We have not received any training, orientation, or course refresher training. The school management committee has provided us with a salary and incentive for an extra period. We teach tuition to the students in off time which is beneficial for us as economic support.

The remarks made by Teacher A also support the idea of Teacher C in the sense that the status of the teacher career development in EMI School is somehow same. They depend on themselves. They labor hard and prepare in a good manner to teach the students. Moreover, the teachers in EMI school can get opportunity to teach tuition to the students which is the extra income for them. Likewise, they get incentive for teaching extra period which are the additional income of the teachers. Teachers' professional identity is gained by the teachers' performance and the activities they usually have done in the school premises. Thinking of these facts Teacher B kept her ideas as:

> I cannot present the subject matter in English as I can in Nepali. Parents say that EMI is a way to improve community school but saying and doing are different. No outsources are launched for us to develop our professional career.

Her ideas are also similar to the other two teachers as they have to be prepared themselves to teach in EMI class. They themselves are not too satisfied with their performance in the class. The practice they do in their field enhances their professional identity. According to Sergiovanni, Kelleher, McCarthy, and Wirt (2004), "Success involves learning and cultivating relationships, building the capacity of teachers, figuring out better pathways to success, and providing the support teachers need to come together as communities of practice." The observation made by my participants regarding professional identity reflects that professional identity of the teacher is gained through their performance and the activities they usually do in the school premises. They believed that if they work differently they develop themselves as different

as others i.e. separate professional identity. They believe that the practice they do in their field enhances their professional identity.

It is better reality that the teachers have not got any training on teaching English medium in EMI community schools. They practice a lot by making discussion with their friends to teach in English. The main way of professional development of teachers in EMI schools is peer discussion. They also engage in self-study at their home to teach effectively in EMI class. Self-initiation is another way of professional development of teachers in EMI school. By doing these practices they have created their separate professional identity in EMI school.

## Conclusion

People admire English language and they like to teach their children in English medium by shifting community school into EMI because it is useful for employment at home or abroad. The parents believe that EMI can improve students' English and their children can also obtain good result. The practice of teaching academic subjects in English in EMI school enables the teachers to teach in English medium. Then, they consider that being able to teach in English is their linguistic capital which they regard as their linguistic identity because the people recognize them as the teachers of EMI school in the society. They get opportunity to teach in EMI school because of their capacity of English language which is considered as the linguistic capital or linguistic identity of teachers in Nepal.

The teachers' social identity is constructed by the influences of the context, traditions, experiences, social interactions, and positioning of the society. The people assumed that the teachers in EMI Schools are talented, intelligent, hard-working, dedicated, and honest. They are very much careful on the teaching learning activities of the students. They have great social prestige and are honored in the society. The teachers of EMI school are taken as highly respected personality because the parents regard that such teachers can make their children capable in English language. The teachers have received social reputation as being the teachers of EMI school because they are regular and punctual. Because of these activities of the teachers and perception of people upon them, the teachers of EMI community school have developed separate social identity in the Nepalese society.

Teachers' professional identity comes from the interpretations of their experiences. In the experience of the teachers of EMI School, they have developed their own professional identity as they are not so capable and competent in English language as in Nepali. However, they work hard and adapt themselves to EMI class by making discussion among them when they feel difficulty in teaching learning pedagogy. Neither they have attended any training nor they have participated in any workshop to learn to teach in EMI but they are teaching by doing hard labor at their home. Self-practice, peer discussion, dictionary consultation and asking to senior teachers are the main strategies of the teachers of EMI school to develop their professional career which are also regarded as their professional identity.

The present study highlighted the teacher identity in the EMI community school of Nepal. Limited community schools are engaged in running EMI programs but the curiosity and demand of parents is increasing day by day to shift community schools into EMI. People want to teach their children in English

medium in EMI School but there is a provision of providing education in learners' mother tongue from the initial classes. The interest of parents on one side, and the policy is on the other side. The government needs to address the voice of the people or convince the people to teach their children in their mother tongue (or multilingual situation) justifying the relevant logic in remote as well as in urban areas of Nepal. The teachers stated that the amount of attention of people toward learning English has increased but they didn't have sufficient and appropriate textbooks, teaching learning materials, teachers' books, audiovisual devices, modern equipment of ICT, training, orientation, and workshop for teacher. The teachers said that they need appropriate textbooks and other teaching learning materials including capacity building training for effective EMI. This study would attract the attention of the teacher trainers, syllabus designers, and material developers, to build up materials for the EMI program.

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## Appendix I

### Guideline Questions

1.  Tell me about your perception on EMI in community school.
2.  Why do people need EMI in community school?
3.  How do you practice EMI in the classroom?
4.  As a government teacher, are you agreed to teach in EMI?
5.  What is your ideology on EMI?
6.  What and how do you generate your linguistic identity as a teacher of EMI School?
7.  What social identity do you find as a teacher of EMI School in the society?
8.  Is there any economic benefit from EMI?
9.  What problems do you deal with EMI?
10. How do you overcome the problems of EMI?
11. Have you implemented the policy of EMI of your school effectively in practice?
12. Does the EMI help you for your professional career development?
13. What professional identity have you created as a teacher of EMI-based community school?

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