Narrative Inquiry into Competing Pedagogies:
Chinese International Students' Learning to Teach in the U.S.

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You know who you are.
And I thank you, each and every one of you, from bottom of my heart.

谢谢每一个在我读博期间曾经帮助过我的人。
是的，就是你。
对你们每一个人，我由衷地感谢。

Dedication

To my parents

To Daniel / 王熠欧

Abstract

Cross-cultural teacher learning, or learning to teach in a linguistically and culturally different context, presents teacher learners challenges ranging from language barriers and cultural adjustment to struggles with identities, marginalization, and emotions (e.g., Faez, 2010; Haneda, 2009; He, 2003; Rodriguez & Cho, 2011). Supporting teacher learners from linguistically and culturally different backgrounds has become a topic of increasing importance in teacher education research accompanied by a call for greater diversity among teachers (Olsen, 2011) and a growing enrollment of international students in language teacher education programs in the U.S. Literature shows that cross-cultural teacher learning is profoundly shaped by teacher learners' prior experiences in the home culture, which often causes conflicting perspectives of pedagogies (e.g., Haneda, 2009; Gao, 2010). There is a need for teacher educators to understand how the conflicts unfold as international students navigate the conflicts on an individual, contextual, and daily basis, and how their navigation may influence the choice of what type of teacher they want to become. Therefore, this study aims to document conflicting perspectives of pedagogies from teacher learners' perspectives, to reveal the cultural dimension behind the conflicts, and to examine the connections between their experiences of conflicts and their teacher identity.

In order to address this need, this study adopted narrative inquiry (Clandinin & Connelly, 2000) as the methodology to investigate learning experiences of four Chinese international students enrolled in a Chinese licensure program in the U.S., with a focus on their self-identified conflicts as they reconciled conflicting perspectives of pedagogies in

learning, or competing pedagogies. Through a one year's inquiry into the four Chinese international teacher candidates' narrated experiences around competing pedagogies, this study aims to answer three questions: What stories do Chinese international students tell about their learning experiences around competing pedagogies? How are their narratives shaped by their culture identities? How is a teacher's voice illustrated in their narratives? Data primarily came from the students' self-initiated pair conversations on the conflicts, follow-up interviews, complemented by recorded Professional Learning Communities (PLC) meetings, field notes, course assignments, and other documents. Stories that were told touched on such aspects of learning to teach as "differentiated instruction", "professionalism", "plagiarism", and topics about race in the U.S. A narrative analysis of their stories revealed the following findings: 1) while culture identity heavily shaped the four Chinese international teacher candidates' sense-making process of the conflicts, the intersection of competing pedagogies constituted the very site where they started to reflect on, reinterpret, and reconstruct their learning; 2) the site of competing pedagogies, however, became missed opportunities of learning when the teacher candidates perceived a lack of modeling in the instruction and contested with debatable instructional practice; 3) their narratives also illustrated a developing teacher's voice that contained fragmentation due to the complex transitions in their cross-cultural learning to teach experiences. The implication of this study includes the power of the use of teacher learners' narratives to externalize, construct, and reconstruct their learning, the importance of teacher educators' modeling of instructional practices, and the necessity of adopting a culturally relevant approach in the curriculum and practice for cross-cultural

teacher learners.

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Where do I start?

In summer 2008 when the Beijing Olympics was in full swing, I left the Beijing

International Airport for Minnesota alone. Quitting my job as a faculty member of

College English in a university in China, I became a graduate student at the University of

Minnesota, aiming for a doctoral degree in Second Language Education. I was fortunate

to have been offered a graduate assistantship (GA) position teaching Mandarin Chinese

as a second language in the Department of Asian Languages and Literatures for the first

year. I still remember shortly after my arrival, on a summer afternoon in August, I paid a

visit to the department office on the fourth floor of an old, red building. As I entered the

Chinese language program office, a big room shared by the lead teacher and several other

colleagues, I was warmly greeted by my colleagues in Mandarin Chinese. Chatting in

Mandarin Chinese with them, although for the first time, made me feel I was just like

back at home.

Learning to Teach Chinese in the US

I quickly learned that I was assigned to teach both the first and third year Chinese

language classes. For the first year class, I was supposed to work with a team, most of

whom were graduate students like me. The instructor team for the first year took turns in

teaching all the discussion sessions, which means that we each had a different class every

day in a week To clarify, the first year Chinese class was composed of two-hour lecture

sessions, taught by the lead instructor mostly in English and in lecture format, and five-hour discussion sessions, seven hours of class meeting times in total per week. As a member of the team for the discussion sessions, I taught a different group of students for fifty minutes every day. As for the third year class, I co-taught with a full-time, experienced instructor who was originally from Taiwan.

The way Chinese was taught in the program came to me as a surprise. In the first year class, vocabulary and grammar were the focus of teaching and drills were a common practice. Most of the class time was spent on questions and answers: teachers asking a question and expecting students to answer it using the target vocabulary or grammar. The questions from teachers were mostly display questions, or questions to which the teacher already knew the answer. Language practice was largely controlled. There was barely any room for spontaneous use of Chinese. Back in China, however, communicative language teaching (CLT) had been widely adopted in the College English classroom. In my College English classes in China, for example, contextualized, communicative activities were common. Students were always encouraged and supported to use English for communicative purposes in pairs or groups.

Also a surprise was how little I knew about Chinese linguistics and the student body who were mostly white Americans and few Asian heritage and international students. Despite being from China, schooled in China, and a native speaker of Chinese, I had a hard time explaining Chinese grammar to my students. Compared with the students I had in my College English class in China, I had limited knowledge of the students in the U.S. and how they would learn Chinese as a second language. How to engage students in

learning was a huge challenge for me. I was reluctant to spend most of the class time doing the recommended grammar instruction and drill practice. I tried hard to design communicative activities at both first and third year levels where my students could actually use the vocabulary and sentence structures for real purposes.

Meanwhile, I was taking methods classes on teaching second languages in the M.A. program in Second Languages Education. The program had its strength in developing curriculum design using such approaches as communicative language teaching, content-based instruction, and backward design. The pedagogical theories I was exposed to in my graduate courses was in a sharp contrast to the way Chinese was taught in the Department of Asian Languages and Literature. The theory-practice gap made me wonder: Why was there a gap between the theory and practice? Was there such a thing as a language-specific pedagogical approach? As a language instructor, how would I address or live with such a gap?

Working with Chinese International Students

As I moved further along into the Ph.D. program in Second Language Education, I had a chance to work with a group of Chinese international students who were studying for the M.A., the M.Ed., or Minnesota K-12 Chinese teaching licenses in the department. The Chinese international students, mostly in their early twenties, came from diverse regions of China and had a variety of education backgrounds. In the program, there were also Chinese immigrants who had stayed in the U.S. for a great number of years, were teaching Chinese in K-12 schools on temporary licenses from the Minnesota Department of Education, and needed to acquire teaching licenses to sustain their teaching position.

For students in this program, I was both program advisor and student teaching supervisor. Primarily I worked under the supervision of the department faculty to advise students in program planning, course selection, and student teaching. I met frequently with students when they came to me for advice on course registration, program planning, and student teaching.

As time went by I began to know most of them through these meetings. Increasingly they began to share with me their personal struggles in learning. I heard individual stories and offered as much help as I could. They often expressed how much they appreciated me being from China too because they could ask me questions in Chinese without worrying about not being able to fully express themselves in English. Not only was it easier to share struggles and seek advice in their native language, but also they felt that as international students I understood them well. I knew that it was not the only reason they trusted me. As a more advanced graduate student and experienced language teacher, I had shared with them my learning experiences, both struggles and gains I had had, in the hope to help them find solutions to their problems.

Frequent interaction with this group of Chinese international students also gave me a good sense of their learning experiences in the program. Like any other new graduate students, they found themselves adjusting to the new academic and professional environment. New to the American culture and academy, many of them found it challenging to adapt to the English-dominant, culturally diverse environment. This group of Chinese international students became so large that they constituted more than half program cohort. Their shared struggles and increasing need for program support did not

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go unnoticed. The department faculty and course instructors were concerned. In one

meeting with the department faculty I volunteered to conduct focus groups with Chinese

international students in order to understand and document their struggles and needs as

the initial step to address expressed concerns about them. In Fall 2013, I had three focus

groups, two of an hour and half long and one of two hours, with twelve Chinese

international students who responded to my invitation. In all the focus groups, Chinese

was the primary language of communication. There was occasional code-switching

between English and Chinese. I found, and stated in my focus group report that there

were indeed shared challenges in the international students' cross-cultural adaptation,

primarily related to language proficiency and academic learning skills. The need for

program support was also communicated. The focus groups formalized many of the

issues I had been hearing from the students such as challenges in understanding

instructors' expectation, figuring out appropriate ways of communication with instructors

and advisors, and learning about academic literacy practices in the program.

As a response to these needs, I started regular, bi-weekly Professional Learning

Communities (PLC) with the Chinese international students in Spring 2014. We had six

meetings in total, each lasting two hours. For each PLC meeting, the students took turns

and signed up to be co-facilitators with me, volunteering to bring ideas for discussion to

the meeting and co-lead the discussion. Over the six PLC meetings, the topics covered

ranged from English language learning to peer interaction and their relations with

instructors and advisors. As it went along, one recurring theme in the discussion stood

out, which was comparison and contrast between Chinese and American ways of

education. This could be for several reasons: they were graduate students from China and studying in the U.S. and were experiencing these differences on a daily basis; there was a long historical foundation of such comparison and contrast in education; they were also learning to become language teachers and perspectives of education were the natural focus of discussion. The recurring theme of Chinese versus American ways of education sparked my research interest and motivated me to delve deeper into the Chinese international students' experiences outside the PLC meetings.

Learning to Be a Narrative Inquirer

As I started to contemplate Chinese and American ways of education and how the Chinese international students experienced through the conflicts, I recalled my personal experiences of wandering in cross-cultural learning. My own stories of struggling along the differences between the two cultures and striving to grasp a better understanding of American education kept surfacing. And among the stories was the central focus of my inquiry: what type of teacher would I like to become?

Ever since I became a language teacher in 1998, I have wondered about who I was as a teacher and what type of teacher I would like to become. I constantly reflected on how I would position myself vis-à-vis the language and culture (English or Chinese), of my students, and the other roles I have played (language learner, teacher learner, international student, etc.). As I continued to contemplate who I was as a teacher and what type of teacher I would like to become, I came across narrative inquiry as a methodology in a course where Dr. James Bequette was the instructor. I was intrigued by the power in the stories documented in the narrative inquiry studies I read in class. The

conceptualization of experience as stories resonated with me. As I recalled my own stories of cross-cultural learning and listened to the Chinese international students' stories of learning in the PLC meetings, I learned more about myself and about them. Both their and my stories had historical roots in our prior experiences and strong connections with the Chinese culture. And these historical and cultural aspects constantly interacted with what we were experiencing in the graduate school in the U.S. For instance, in a discussion on participating in class discussion in one of the PLC meetings, we made comparisons between how we were expected to participate in a class in China and in the graduate school in the U.S. We also drew on our prior learning and teaching experiences to identify the strengths and weaknesses of various strategies of participation that we could use in the U.S. In another word, the historical, cultural aspects of the stories became intertwined with the immediate, situated learning contexts. I began to understand the significance of such multi-dimensional storied experiences and their interactions with learning.

The discussions that happened in the PLC meetings reinforced the connection between their historical and cultural roots and their learning. As I see it, the Chinese international students were capable learners. The struggles they had came largely from barriers in understanding a new culture, the still developing ability to connect the two cultures, and the support system in the program. I thus wondered if my assumptions about their experiences could find support in literature.

What Is Known About Cross-Cultural Teacher Learning

Cross-cultural teacher learning, or learning to teach in a linguistically and culturally different context, is a rising topic of research in teacher education accompanied by an insistent call for diversity in teacher population (Olsen, 2011). There is a stronger presence of international students in world language licensure programs in particular. Cross-cultural teacher learners (both pre-service and practicing teachers) have been found to experience a variety of challenges in learning to teach as a result of the ways they differed from their American dominant-culture peers primarily in terms of culture and primary language(s). The identified challenges include language barriers and cultural adjustment to struggles with identities, marginalization, and emotional experiences (e.g., Faez, 2010; Haneda, 2009; He, 2003; Rodriguez & Cho, 2011). The field of language teacher education needs to produce more knowledge about this phenomenon in order to be responsive to the needs of international students in their programs as well as prepare international students for teaching positions in cross-cultural situations in U.S. schools.

Within the current language teacher education research agenda, researchers have developed a keen interest in the "hidden side of the work" (Freeman, 2002, p. 1) and are inclined to center on how teachers learn and what is important to consider in the process of teacher learning. Among the language teacher education field is the noteworthy and popular view that learning to teach is a meaning-seeking process of what it means to be a teacher, which is dynamic, multiple, ongoing, and shifting (Beauchamp & Thomas, 2009; Olsen, 2011). This theoretical approach has resonated among many and a significant amount of empirical evidence has emerged that teacher learners' experiences are characterized, if not defined, by identity struggles and development (e.g., Antonek et al.,

1997; Liu & Fisher, 2006; Sutherland et al., 2010; Trent, 2010), as they navigate through linguistic, social, cultural, and political discourses. For teacher learners in cross-cultural situations, sociocultural or cultural identity has also been found to play a significant role in teacher identity development (e.g., Duff & Uchida, 1997; He, 2003), mostly when their culturally shaped prior experiences still remain influential in teacher learning and practice. Overall teacher identity, has become an area of interest in language teacher education research and supporting teachers learners to reflect on their identity therefore started to be recognized as a useful and promising conceptual and pedagogical tool to understand and facilitate teacher learning (Britzman, 2003; Gee, 2000; Olsen, 2011; Izadinia, 2012; Varghese et al., 2005), including those in cross-cultural teacher education programs and in U.S. K-12 schools.

Along with the illuminating research discoveries in and insights into cross-cultural teacher learning, teacher education is at the same time faced with challenges of making adjustments in terms of policy and practice and readiness of adopting a culturally relevant approach to preparing teachers for changing contexts. In reality, the challenges of working with internationally educated students still needs to be addressed. Most research has been conducted to explore a theoretical understanding of cross-cultural teacher learning experiences, and few to examine teacher learning embedded in daily practices of teacher education. Hence there was a gap between theory and practice of addressing international educated teacher learning in teacher education. What often appears to be fundamental understandings of cross-cultural teacher learning serves as a starting point for further inquiry. Cross-cultural teacher learning may end up being deeply

embedded in an ongoing and complex process of teacher identity formation occurring within a politically contested arena of role-identity difference. This, along with the politically and culturally shaped discourses of competing pedagogies, or perspectives of pedagogies in conflict, and most importantly, the emergence of a teacher's voice, are the focus of this study.

Purposes of This Study

Starting from the interest of understanding the group of Chinese international students in the PLCs I facilitated, I expanded my research understanding through literature review and decided on using the multi-layered competing pedagogies that the group of Chinese international students confronted as the research focus. The purposes of my dissertation are, through studying Chinese international students' narrated experiences around competing pedagogies while learning to teach:

1) to document and describe the tensions and struggles they have in the process of learning and how to navigate through these tensions and struggles;

2) to reveal and examine the cultural dimension behind the tensions and struggles;

3) to track their development of understanding of what it means to be a language teacher, or language teacher identity, as the development centers around the tensions and struggles;

4) to analyze connections between their learning experiences and language teacher identity development; and

5) to discover implications for teacher educators and teacher education institutes as to how curriculum and practices could be changed and adopt a culturally sensitive

approach to internationally educated students, for the sake of bridging teacher role-identity gap, and more daringly, bringing innovation and breakthrough in a locally contextualized and globally perceived view of education.

Overview of chapters

This thesis includes six chapters. This chapter, Chapter One, is a brief introduction that provides the starting point, the background, and the purpose of the study. Chapter Two reviews the literature on second language teacher education and cross-cultural teacher learning in general and presents the poststructuralists' view of teacher identity as the theoretical framework for this study. Chapter Three introduces narrative inquiry as the methodology and outlines the research design, the context, participants, and method of data collection and analysis. The participants' stories were presented in Chapter Four and Chapter Five contained a restorying process from the researcher's perspective. The last chapter, Chapter Six concludes the study by revisiting the stories told in this study, highlighting its significance and contributions, and offering implications for future research.

Chapter 2 Literature Review and Theoretical Framework

This chapter is composed of two sections. The first section is an overview of literature on learning to teach in the field of second language education, with particular attention to cross-cultural situations. It outlines the field's current understanding of teachers learning across cultural contexts, which includes the challenges they may confront, important concepts and components in understanding the process of learning, and identified research gaps. The literature review is followed by the second section that introduces and gives grounds for the theoretical frameworks of the poststructuralists' approach to teacher identity (Britzman, 2013; Clarke, 2009) as a way of examining cross-cultural learning to teach in this study.

An Overview on Conceptualization of Language Teacher Learning

In the past four decades, second language teacher education (SLTE) has undergone tremendous changes, the most perceptible of which was the interpretative paradigm shift from the positivist stance in general teacher cognition in the mid-1980s. Teacher cognition, according to Borg (2003), is an umbrella term for teacher beliefs, knowledge, attitudes, thoughts, and other psychological constructs. Rather than seeing teaching as a simple application of knowledge and skills, the interpretative paradigm, or the situated one, highlights teaching as a complex cognitively-driven process in which teachers are "active, thinking decision makers" (Borg, 2006, p. 1), interpreting their work through the lens of their prior experiences and beliefs. Research in teacher cognition has seen a turn toward the desire to understand teachers' mental lives, or "teachers' personal

and 'situated' approaches to teaching" (Richards, 2008, p. 167), which is the

"unobservable cognitive dimension of teaching" (p. 81), or "the hidden side of the work"

(Freeman, 2002, p. 1). A renewed understanding of teacher cognition is that it is "an

often tacit, personally held, practical system of mental constructs held by teachers and

which are dynamic --- i.e. defined and refined on the basis of educational and

professional experiences throughout teachers' lives" (Borg, 2006, p. 35). Since the early

1990s, the interpretative paradigm has produced a substantial body of research on teacher

cognition (e.g., Johnson, 1992; Woods, 1996). To highlight, it has been affirmed that

teacher learning was heavily shaped by teachers' prior learning experiences, which were

more often than not in disparity with what teacher education aimed to promote. Because

of this, learning to teach was believed to be an individualized, complex process that needs

to be made explicit and understood for the purpose of being transformed (Borg, 2006).

Relatively younger than general teacher cognition, language teacher cognition shared the

same focus on teachers as active learners and the recognition of the complexity of the L2

teacher learning process in interaction with the social environment (Burns & Richards,

2009).

Another influential wave of thoughts drove significant changes in SLTE. Framing

it as the sociocultural turn, Freeman and Johnson (1998) called our attention to the impact

of the wave on the SLTE and shared their insights in the seminar article on a renewed

understanding of how second language (L2) teachers learn to do their work. Drawing

largely from Vygotsky (1978, 1986), and his recent followers such as Wertsch (1991),

Lantolf (2000), and Johnson (2009), a sociocultural perspective "defines human learning

as a dynamic social activity that is situated in physical and social contexts, and distributed across persons, tool, and activities" (Johnson, 2006, p. 237). From this perspective, teachers are viewed not only as active learners but also as legitimate knowers of teaching who construct new knowledge, or practitioner knowledge, through interacting with the social learning contexts. Teacher learning, therefore, is socially negotiated, constantly constructed, and "normative and lifelong, as emerging out of and through experiences in social contexts" (p. 239). It constitutes not only the cognitive process of acquiring knowledge and skills, but also the shaping and reshaping of teacher identities (Johnson, 2006), or what it means to be a teacher, within the social interaction. As a matter of fact, the latter, teacher identity, is central to teacher learning (Beauchamp & Thomas, 2009). An understanding of teacher learning as developing a teacher identity, therefore, is essential to teacher education research. In a review on SLTE from an international perspective, Wright (2010) commented that the sociocultural view of learning to teach is "a productive alternative" (p. 269) to current research, because it prioritizes the role of teachers and the influence of the broad social and political contexts. Despite that, what is still needed in this thread of research are studies that investigate in depth, daily encounters between teachers, teacher educators, and resources in SLTE.

Along with the sociocultural perspective of teacher learning, Freeman and Johnson (1998) called for reconceptualization of the knowledge base of STLE as a needed institutional response to the changing view of teacher learning. Their proposal includes an epistemological framework that has three domains. First, seeing teachers as active learners, the knowledge base should account for how they learn to teach and for

the complex process of learning to teach, which could be shaped by teachers' prior knowledge and beliefs, constantly changing nature of their knowledge, context in teacher learning, and teacher education as a form of intervention. Second, seeing teacher learning as not only an individual but also social process, both schools (the physical location) and schooling (the sociocultural environment) should be examined as contexts of teacher learning in and over time, and included in the knowledge base. Third, the activity of language teaching should be understood from the perspectives of the teachers whose experiences and beliefs play an influential role. It is important that teachers should be able to gain awareness of and understand their own beliefs and knowledge because the "drive to understand oneself and the impact of one's work on others lies at the core of the activity of teaching" (p. 412). Equally important, they should be able to articulate and "develop a questioning stance towards the complex social, cultural, and institutional structures that pervade the professional landscapes" (p. 412). As the first two domains reinforces the sociocultural view of teachers taking active roles in social learning, it is the third one that underlines the real need to give voice to teachers in both research and practice.

Language teacher learning as a process has been conceptualized using a variety of underlining epistemology ranging from cognitive to sociocultural. There are a number of emerging agreements in the literature regarding knowledge of teacher learning. First of all, teachers are active learners and decision makers who play a central role in the process of learning and teaching. Second, teacher learning is a complex process that an array of factors interacts with each other, primarily including personal experience, experience of

schooling and instruction, and experience with formal knowledge. Third, there is a difference between individualized and more generalized, shared components of teacher learning, which points to the importance of understanding individual experiences of teacher learning as they differ from the collective, shared ones (e.g., Burns & Richards, 2009; Freeman & Johnson, 1998; Johnson, 2006; Richards, 2008).

My review also discloses gaps in the literature. Primarily, the majority of this research was conducted in English as a Second Language (ESL) or English as Foreign Language (EFL) context. There is much less research in the context of world language teacher education. The lack of world language teacher education scholarship is reflected in the fact that two key overview articles on SLTE (Richards, 2008; Wright, 2010) both focus exclusively on studies in the ESL or EFL contexts. In order to fill in the gap and contribute to a comprehensive understanding of SLTE which consists of more than ESL and EFL contexts, more studies are needed in less well-documented contexts such as the world language teacher education context and cross-cultural teacher learning context.

Language Teacher Learning in Cross-Cultural Situations

The need for studies on language teacher learning in cross-cultural situations is closely linked to the internationalization of education in the U.S. and worldwide. In language teaching field, there has been an increasing focus on foreign language education of critical languages such as Arabic and Chinese, which brings about an expanding teaching force in second language teacher education comprised of those who learn to teach in cross-cultural contexts. For example, people who were born in China learn to teach Chinese in teacher education programs in the US. This contributes to a diversified

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population in SLTE and is likely to create spaces for learning about multicultural

approaches to education. For one thing, the interaction may generate opportunities to

contest or challenge mono-cultural, or take-it-for-granted teaching practices, leading to

transformative conceptualization of learning and teaching, for example, in the

multilingual and multicultural trend in education; for another, it may also give rise to

dissonance and conflicts in learning to teach, especially for teacher learners, because

cross-cultural teaching (or learning to teach) places the teacher or teacher candidates in a

context that is by no means culturally or socially neutral. Rather, the context often

embodies social and cultural complexity, and power differentials, all of which may pose

interpersonal, personal, and professional challenges for them.

The following part will review empirical studies in cross-cultural language

teacher learning in categories of 1) Challenges and tensions in multiple discourses; 2)

Culture identities in cross-culture teaching; and 3) Chinese versus western cultures in

language teaching.

Challenges and tensions in multiple discourses. One common theme in the

literature is that teacher candidates in cross-cultural situations often find themselves in

layered contexts that are linguistically, culturally, and socially intertwined. From a

sociocultural perspective, there are discourses where languages and non-language

practices such as thinking, acting, feeling, believing are enacted and communities are

formed (Gee, 1999). The multi-layered discourses pose myriad challenges for teacher

candidates in cross-cultural experiences that cannot go unnoticed.

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For instance, in a descriptive study of linguistic and cultural adaptions of internationally educated teacher candidates, Faez (2010) focused on five internationally educated teacher candidates (origins unspecified) who lived in Canada less than five years and studied in a Bachelor of Education program in a research intensive institution in Ontario. Over a period of six months, interviews were conducted with the five internationally educated teacher candidates with no prior language teaching experiences and a teacher educator working with them, complemented by classroom observations and a background profile questionnaire. The researcher found two major challenges that the majority of the teacher candidates identified: one was in English language skills and the other in culture knowledge. To be specific, the internationally educated teacher candidates reported challenges in oral and written communication skills, completing reflective writing assignments, dealing with issues of accent and pronunciation as well as acquiring occupational-specific linguistic knowledge. The teacher candidates pointed to a range of difficulties as a result of their English language proficiency, of which academic reading and writing assignments were the biggest concern of all. They shared struggles with finishing assigned readings on time, reading feedback on their course assignments, and reading curriculum, school and ministry documents. As for culture knowledge, the internationally educated teacher candidates expressed frustration due to lack of knowledge of Canadian culture, familiarity with the educational system in Ontario, teacher and student roles and responsibilities, pop culture, and classroom management. Critical thinking and analytical skills, for example, were areas of difficulties to some teacher candidates because they were not supported or not accustomed to using such

skills in their previous educational experiences in their home countries. In light of the identified challenges, Faez called for teacher education programs to modify a screening system for teacher candidates' language proficiency and design courses to address the needs of internationally educated teacher candidates who are already admitted. Faez also cautioned us that internationally educated teacher candidates possess a wide range of linguistic and cultural expertise and a one-size-fits-all approach does not work to address the complexity of needs and assets among them. Rather, a multiple, contextual view is needed. It is, however, not clear what a "multiple, contextual view" could be in Faez's view. Although Faez did notice that sometimes the linguistic and cultural challenges intertwined in the teacher candidates' experiences, the challenges that the teacher candidates reported were talked about as if they were static, constant, and separated. The researcher did not address the interactive, complex nature of the challenging cross-cultural experiences from a theoretical perspective, which leaves considerable room for further theoretical and empirical exploration.

Framing cross-cultural experiences as academic enculturation, Haneda (2009) studied the process of three Korean students' enculturation during the first two quarters in a MA TESOL program in the US. All of the three Korean students used to teach in an EFL context in Korea and had stayed in the U.S. under three years by the time when the data were collected. Data came from their weekly journals and interviews with the researcher complemented by observation field notes, course syllabi, and the students' written artifacts. The three Korean students' experience in the program was captured as a negotiating process which started with "a considerable degree of disorientation" (p. 78)

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due to the lack of the linguistic and cultural knowledge of the academic discourse community in the program, followed by their conscious and determined efforts on developing strategies to cope with the challenges, and ended up in a choice to resist normative practices in the program. It was noted that the three Korean students were particularly challenged, or "mystified" (p. 79) by the academic Discourse (Gee, 1996), or the ways of interacting, thinking, speaking, reading and writing that are associated with academic assignments in the study. It was concluded that academic enculturation is a multi-dimensional process that involves not only linguistic and cultural dimensions but also professional and academic Discourses. In recognition of the challenges that the three Korean students particularly confronted in the academic Discourse, the researcher commented that the distinction between the professional and academic Discourses was not well attended to in teacher education and need to be explicitly and sufficiently addressed. Making the academic enculturation "transparent as well as enriching" (p. 82) for international students was emphasized in order to help international students in teacher education enact classroom literacy practices. In addition, major developments were also observed among the three Korean students in their appreciation of certain aspects of the academic enculturation (e.g., group work, the constructivist approach to teaching). Meanwhile, they began to develop their own voice to evaluate the graduate program critically.

The focus on academic challenges in Haneda (2009) offers a complex view of the Discourses that learning to teach in cross-cultural situations may involve. The academic enculturation approach in the study, however, falls short of capturing the sociopolitical

dimensions of the cross-cultural teacher learning situations. One of the recurring themes pertaining to the sociopolitical dimension is marginalization. According to the literature, marginalization has taken the form of cultural, social and professional alienation and isolation, imposed labeling and stereotyping, and silencing. Pailliotet (1997), in a case study, successfully tracked how one Chinese heritage undergraduate student learning to teach elementary in the U.S., Vivian, felt isolated and prejudiced against because of her ethnicity and language, communication problems. Over a two-year period, the researcher collected a range of data: participant observation field notes, interviews with the teacher candidate and relevant stakeholders (e.g., faculty, family, peers, and staff), teacher candidate's writing assignments, course syllabi, and program documents. It was observed that a range of linguistic and cultural differences as well as economic class and race altogether contributed to Vivian's linguistic, academic, social, and economic struggles in her preservice education. For example, Vivian was caught between her home (Chinese) and school cultures (American). In school, she dressed up in shorts, tennis shoes, and oversized sweatshirts rather than conservative skirts and long pants as she used to wear at home. As she wanted "'to become an American' without losing her 'Chinese culture'" (p. 682), she found herself "caught between the Chinese and the American ways of doing things" and encountered "profound conflicts in determining 'which way [she] needed to be'". To the researcher's surprise, most of her peers and teachers were incognizant of her prior experiences. On the one hand, Vivian often felt distanced from them; on the other, she discerned "stereotyping and racism" from them, like being positioned as "the Oriental type" by her mentor teacher and frequently asked to share "the Asian point of view" in

class. Vivian became silent and quiet, the way she chose in reaction to what the researcher called the profound cultural conflicts between her past (rooted in Chinese culture) and present experiences (being an immigrant, minority). Based on Vivian's case, the researcher shared a deep concern that multiculturalism might become "rhetoric" in this teacher education, and not practiced in the program.

The above selected studies showed that the linguistic, cultural, socio-political, academic, and professional discourses are intertwined and together constitute multi-level discourses for teachers and teacher candidates in cross-cultural situations. A holistic picture of these discourses reflects complexity of challenges that they have to cope with. Lack of in-depth knowledge of the new language and host culture, insufficient support and instruction from the instructors, and rare chances of utilizing their home cultural knowledge altogether impeded their participation in class and navigation in the institution and broader social and cultural contexts. An investigation into the tensions involved in cross-cultural teacher learning has proven meaningful and valuable to teacher education practice. The strong connection between culture and learning to teach as documented in previous studies points to the need of a research direction of culture identities in cross-cultural situations.

Culture identities in cross-culture teaching. Some studies focused on cultural identities in language teacher education. The following review includes studies on both pre-service and in-service teachers.

Duff and Uchida (1997) was one of the early studies conducted with in-service language teachers' cultural identities. In a six-month ethnographic study, the researchers

examined how two American teachers and two Japanese teachers teaching adult EFL in Japan dealt with institutional and curricular expectations regarding culture teaching in the classroom. Viewing language teachers with social and cultural roles and identities, it explored how their identities interacted with the institutional and interpersonal contexts. Identities were conceptualized as "co-constructed, negotiated, and transformed on an ongoing basis by means of language" (p. 452). From data collected through questionnaires, the teachers' journal entries, classroom observations, field notes, teaching materials, and the researchers' journals, this ethnography case study summarized that teachers' sociocultural identities had developed along two dimensions: biographical/professional (e.g., past learning and teaching experiences) and contextual (e.g., the local classroom culture). On one hand, the teachers' sociocultural identities were heavily informed by their prior experiences; on the other, they continuously negotiated the curriculum, the institutional expectations of them and their teaching preferences. Not distinguishing between the two American teachers in cross-cultural teaching situations and the two Japanese teachers teaching in their homeland, the researchers found that none of their social and cultural identities was static. Rather, they were "constantly changing", and complex in the sense of being "not predictable or uniform" (p. 472). There were contradictions between the teachers' beliefs and practices as well as dilemmas in cross-cultural team-teaching relations. However, the researchers pointed out that it was through the "cumulative experience", or "the ongoing negotiations" that the teachers learned to teach in the constantly changing context. The relationship between the two dimensions, biographical/professional and contextual, of the

teachers' social and cultural identities, lies in that the former provided an established basis for learning and the latter created a needed space for change and continuous learning. For example, the teachers were always on a quest for "control" over their teaching, asserting and negotiating their social and cultural identities in every single instructional event. Altogether, both dimensions serve as basis for "the foregrounding, backgrounding, and transforming of aspects of teachers' sociocultural identities" (p. 479). It is thus emphasized by the researchers that it should be of necessity and importance in teacher education to have student teachers or teachers reflect on both dimensions of their social and cultural identities, especially those who belong to minoritized groups in new cultures of learning and living. As a matter of fact, some teacher learning had happened to both the teachers and one of the researchers, during the study and possibly as a result of the study. For example, Carol, one of the American teachers, felt more capable of exploring her cultural awareness. Uchida, one of the researchers and a Japanese teacher, felt her views, of expectations of a Japanese woman in Japan for example, were "both informed and transformed". It was concluded that the collaborative inquiry between and self-reflection on both the participants and the researchers, "facilitate the process of understanding how teachers in cross-cultural contexts resolve conflicts that relate to their sociocultural roles and personae" (p. 479). Recognizing the mutual gains and profound depth of the reflection that the teachers conducted, the researchers suggested that it would be valuable to conduct collaborative inquiry and self-reflection of both researchers and teacher candidates in future research.

Duff and Uchida (1997) is illuminating because of the following three reasons: first, it reinforces the connection of teaching and teachers' sociocultural identities; second, the identified biographical/professional and contextual dimensions serve as a starting point for continuous exploration into the multidimensional nature of culture identity in language teaching; third, the recognition that conflicts constitute a site for teacher learning is revealing and significant for future research, and points to the need of examining closely the conflicts in teacher learning for a deeper understanding of how teachers learn; fourth, it demonstrates the importance of collaborative inquiry on both participants and researchers as a methodology to capture the interactive, situated, nuanced cultural dimension of teaching. However, they did not give an explicit definition of sociocultural identity. Instead, they drew on a series of theories on social identity to imply their stances towards social identity, which is that social cultural identities are co-constructed, negotiated, ongoing, transformative, conceived as positioning, personal belonging that involves tribalizing and stereotyping others, being immensurable and hybrid.

Another important study that focused on cross-cultural identities is Menard-Warwick's (2008) comparative case study of two ESL/EFL teachers who had significant cross-cultural experiences. One teacher, Ruby, originally came from Brazil and became a ESL language teacher in the U.S. The other, Paloma, originally came from Chile, moved back and forth between Chile and U.S. for study and work several times, and ended up teaching English in Chile. Explicitly focusing on the two teachers' transnational experiences, the researcher investigated how they defined their cultural identities and

how their cross-cultural experiences were related to their practice of culture teaching. Framing cultural identity as "intercultural identity" in this case, the researcher defined intercultural identity as "a negotiated investment in seeing the world through multiple cultural lenses" (p. 622). Data came from a series of sources including audiotaped class observations, field notes, and interviews that lasted for several weeks. Drawing on Kramsch's (2005) definition of "interculturality", or "an awareness and a respect of difference, as well as the socio-affective capacity to see oneself through the eyes of others" (p. 553), the researcher found that "interculturality" played a central role in the two teachers' way of living. They brought intercultural identities into classroom teaching and drew on their intercultural experiences to address students' linguistic, ideological, and cultural concerns. They also modeled intercultural identities for their students, which according to the researcher, "opened up identity options not previously imagined by their students" (p. 636). Kramsch demonstrates that teachers' reflection on their transnational and intercultural trajectories may help them identify their cultural resources and constraints and develop a metacognitive-awareness of their cultural experiences that would be conducive to culture teaching.

Unlike Duff and Uchida's (1997) study which did not single out cross-cultural teacher learning, Menard-Warwick (2008) focused exclusively on cross-cultural situations. By inviting the two teachers to reflect on their intercultural identities, Menard-Warwick (2008) was able to reveal the dynamic interaction between cross-cultural experiences, culture identity, and practice. The two teachers, however, were both seasoned language teachers with tremendous cross-cultural experiences. Their

experiences might not speak well to teacher learners who are fresh to the new culture and the language teaching field.

In light of this gap, Fichtner and Chapman (2011) chose to focus on graduate student teaching assistants, all of whom had experiences in the culture of the languages they were teaching (German or Spanish) and were then studying in the U.S for graduate degrees in either German or Spanish. With a group of twelve graduate student teaching assistants, this study conducted semi-scripted interviews that comprised four main areas of inquiry: personal background, cultural identity, cultural identity in the classroom, and ambition. Culture identity was narrowed down in scope to "cultural affiliations" (p. 121), which was "constitutive of their cultural identities" (p. 123), and operationalized as the teachers' identification with one culture or another. The study showed that "meaningful engagements with and experiences of other cultures may not necessarily lead to a profound restructuring of one's own cultural identity" (p. 126), as eleven out of twelve graduate student teaching assistants claimed to affiliate primarily with one culture, mostly their national culture, over another. Although they also claimed to have other cultures as secondary, they remained "rooted in their own national identities" (p. 134) and expressed uncertainty, discomfort, or insecurity about representing the secondary cultures in teaching. Moreover, it was found that eight of the twelve participants preferred that their students saw first and foremost their pedagogical positioning or their personal attributes rather than their cultural identity. Some participants, like Claudia, even claimed to be front "identitylessness" (p. 132) as a teacher, or being positioned by others vis-à-vis not a particular culture at all. Overall the extent the graduate student teaching assistants saw

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their cultural identity as relevant in the classroom was closely associated with their familiarity and level of comfort with the target culture. Fichtner and Chapman concluded that the multiple cultures a person in cross-cultural teaching has been exposed to were not necessarily positioned in balance. National boundaries still played a powerful role in shaping one's cultural identity. However, the researchers described the twelve graduate student teaching assistant using the binary native/non-native category; it was unclear if any of the graduate student teaching assistant was immigrant born in the U.S. or in the target culture because the concept of national boundaries would be complicated by their immigrant experience.

In addition, both the fact that the graduate student teaching assistant felt uncomfortable representing the secondary cultures in teaching and that they preferred personal or pedagogical positioning rather than culture positioning indicated a disconnect between culture teaching and culture identity. In other words, their teacher identity and culture identity were not connected in a rich and complex way as in the other two studies, Duff and Uchida (1997) and Menards-Warwick (2008). Given that the populations were practicing teachers in the other two studies and graduate students in Fichtner and Chapman (2011), it indicated that culture identity development varied on the continuum of teaching experiences. The challenge that the graduate student teaching assistants had in articulating and reflecting on their cultural affiliations called for the need to address issues of cultural identity in language teacher education.

To sum, the above selected studies altogether reported a wide range of connections between culture identity and teacher learning that were worthy of attention.

They illuminated the role of cultural identity in cross-cultural teaching and highlighted the use of cultural identity as a lens to study cross-cultural teaching experiences. Culture identity was largely conceptualized and operationalized as which culture(s) to affiliate with or who one claims to be from the culture dimension in contrast to individual, institutional, or racial. It was examined as a concept of multi-dimensions (e.g., biographical and contextual) and situated, involving a co-constructed, negotiated process of individuals in context that is culturally embedded. Culture identity also had the potential power to shape culture practice, which teaching is part of. In cross-cultural situations, it could also be developed based on differences and/or conflicts between the cultures involved. This study will adopt the multiple, situated, and complex aspects of culture positioning.

Chinese versus western cultures in teaching. Among studies in cross-cultural contexts, there have been numerous studies specifically focused on differences between Chinese and Western perspectives of pedagogies. One common view is that the Chinese and Western views of education are historically perceived to be distinct, or even conflicting (Hofstede, Hofstede, & Minkov, 2010; Li, 2012). For instance, Chinese way of learning has a historical Confucian foundation that values cultivating virtue such as diligence, perseverance, and the endurance of hardship, whereas Western way of learning emphasizes on cultivating the mind (Li, 2012). This view of difference is reinforced and prompted through frequent mention of how Chinese and Western views contrast, particularly as the world becomes more globalized and China has opened up to the world. Another reason for an increasing number of studies on Chinese and Western cultures in

teaching is perhaps because a strengthening linkage between China and the other parts of the world in terms of economic, politics, culture, and education has brought a rise in the number of immigrants and international students into the U.S. education institutes, which results in the proliferation of research on this group of population in particular. As the previous literature review aims to establish a broad research landscape and framework of understanding cross-cultural education experiences, a focused review of studies on the two culture comparisons has the purpose of manifesting the culture-specific subtleness and nuances that may not align with the general picture of cross-culture teaching.

An influential study on the Chinese's cross-cultural learning and teaching experiences was He (2003). In a life-based narrative inquiry, He documented cross-cultural identity development of three Chinese ethnic teachers as they traveled back and forth between Canada and China, between Chinese and Western lives. Based on Connelly and Clandinin's (1999) narrative inquiry, the researcher developed a composite, collective auto-biographical narrative method, in which the three Chinese teachers, the researcher being one of them, collaborated in the narrative exploration and composed collage stories that entailed multiple voices. A river metaphor was employed throughout to symbolize the subtleties, fluidities, and complexities of cross-cultural experiences that the three Chinese teachers had. From the metaphorical sense, all the three Chinese teachers "felt pushed and pulled between the Chinese river and the Canadian river" and the pushing and pulling force "acts upon identifying" (p. 144) who they were. They "felt lost and challenged" and at the same time "learned" (p. 75) through the cross-cultural experiences. For instance, they realized that their expectation of "the West" was in

collision with what they were experiencing. At the same time, they also learned that "learning about the West does not imply that we [they] should give up the values of our [their] own culture in order to accept the new ones" (p. 67). Importantly, they felt that both identity and culture were not static. Rather, they were "fluid with changes occurring in cultures, languages, and places" (p. 74). As they constantly had to cope with changes, it also "vitalize[d] the static second culture preconceptualized in our [their] mind" (p. 75). Because they crossed the river and entered a new culture, their storied experiences of everyday life became "highlighted" (p. 75), and everything "potentially more stimulating" (p. 75). "Challenges multiply every day. Tensions set in. Learning occurs. Our [their] identities are developed in the midst of these tensions and challenges" (p. 75). In the process of such identity inquiry, they felt their "identities were shattered and reformulated upon our [their] evolving understanding of both cultures" (p. 131).

He's (2003) study is particularly important to my thesis because by using a cross-cultural narrative inquiry, which focused on "contextualized and historicized experience" across "linguistic, cultural, educational, and social boundaries" (p. 18), He (2003) questioned static notions of culture and searched for a fluid way of thinking about the complex cross-cultural identities. He argued that the "cross-cultural experience involves awakening and transformation of identities, overlapping landscapes, cultures and languages" (p. xix). His conceptualization of cross-culture experiences and cultural identities marked a strong, mutually interactive, evolving linkage between language, culture, and identity. Both the fluid, transformative view of culture identity and the

interconnected view of language, culture, and identity are significant to understanding the group of Chinese international students as my study investigated.

As He (2003) exhibited a complex, multi-layered picture of three language teachers' cross-culture experiences between China and Canada, it was not specifically situated in the language teaching field. An important study specifically on language teaching was Gao (2010), a doctoral dissertation that documented two Chinese immigrant teachers of Chinese language in K-12 schools in the U.S. negotiating their professional identities around the Chinese and American pedagogical storylines. Using the theoretical lens of the figured worlds, Gao explored how two the Chinese immigrant teachers navigated the cultural and educational discourses and negotiated their professional identities in the US public schools within four months. For example, both teachers narrated uncertainty and struggle on the "American" way of using activities and games versus the Chinese way of lecture and drills. They also had a hard time in positioning themselves in classroom discipline and control and carried a strong sense of the Chinese conception of hierarchy and authority in teaching. As Gao stated, the two teachers' daily decision-makings were heavily shaped by the competing pedagogical storylines of teaching.

Gao (2010) illuminated on how immigrant and language teacher identities interplayed in the cross-cultural teaching situation and illustrated heterogeneity even within an ethnic culture, which is Chinese in the study. Arguing against an arbitrary, simple attribution of practices and identity to cultures, Gao documented detailed, nuanced storylines of competing pedagogies even between the two Chinese language teachers of

the same ethnicity. Gao's study echoed Duff and Uchida (1997) in terms of both

biographical and contextual dimension of teacher identity and reinforced the multi-

dimensional, relational aspects of culture identity. Using the theoretical concepts of

improvisation and orchestration of various discourses, it revealed the figuring and

uncertainty in the process of culture identity development. Unlike in previous studies,

however, tensions or conflicts between the two competing pedagogies were not evident in

Gao (2010). It could be that the two teachers had mostly "positive learning experiences"

or that they had "unquestioned authority" (p. 167) in their own teaching. Because of these

two reasons, how tensions or conflicts between Chinese and American competing

pedagogies would unfold in the learning of Chinese student teachers could turn out vastly

different. Moreover, Gao's (2010) study was limited to the classroom as the only context

for examination of professional identity. Perspectives of others (e.g., students,

colleagues) or in other parts of teachers' professional lives (e.g., interaction with

colleagues) were not included.

A recent study by Lai, Li, and Gong (2016) went further into wider aspects of

professional learning in cross-cultural situations. Using the theoretical framework of

teacher agency, the authors examined how Chinese language teachers exercised their

professional agencies in cross-cultural teaching contexts, especially in professional

learning. Professional agency was defined as the practices where "'professional subjects

and/or communities exert influence, make choices and take stances in ways that affect

their work and/or their professional identities'" (Eteläpelto, Vähäsantanen, Hökkä, &

Paloniemi, 2013, as cited in Lai, Li, & Gong, 2016, p. 13). Participants were a mixture of

fourteen Chinese ethnic teachers in international schools in Hong Kong: some taught

Chinese as a second language and others taught Chinese as a first language. Some

schools had English as the medium of instruction and others were Chinese-English

bilingual schools. Turning from a British colony to a special economic zone in China in

1997, Hong Kong remained a multilingual and multicultural society, with Cantonese

being the dominant daily language, English being an official language, and Mandarin

being somewhat peripheral. According to the researchers, the international schools were a

space for teachers, both Chinese ethnic and Western, to learn cross-culturally from each

other. To elicit their perceived professional learning experiences in such cross-cultural

learning situations, open-ended interviews were conducted with the group of fourteen

Chinese ethnic teachers. Organizational themes were adopted including the Chinese

ethnic teachers' perceived professional learning under the influence of Western

colleagues and their perceived influence on their Western colleagues as well as reasons

for the two-way influences. From the interview data, the study found a predominant one-

way influence from the West to the East. In other words, the Chinese ethnic teachers'

professional learning was influenced by their Western peers more than the other way

around. The three aspects of professional learning that varied in the extent included:

"critical and balancing agency in pedagogical learning, unreserved agency in adopting the

dominant student-teacher relationships, and restricted and selective agency in learning

how to interact with colleagues" (p. 20). In addition, the extent they exercised their

agencies was shaped not only by their self positioning but also socially imposed identity.

As the researcher said, it was "boosted by the availability of social venues and resources

for learning and reinforced by the sovereign and discursive power at the school context"

(p. 20).

Lai, Li, and Gong (2016) expanded the range of investigation beyond classroom

and revealed the varied extents to which the group of Chinese ethnic teachers exercised

their agencies in such aspects as professional learning. More importantly, it went further

to examine the reasons behind using the agency-structure theory. The explicit focus on

the use of agency accentuated both the affordances and constraints that the cultural being

had access to in navigating the cross-cultural situations, which again was complicated by

the self positioning and socially imposed positioning from others. In other words, the

extent the teachers exercised their agency was closely related to both the biographical and

contextual aspects of their culture identities. For instance, when they positioned

themselves as a type of Chinese teacher whose responsibility was to execute school

policies, they were reluctant to participant in the actual decision-making process as their

Western colleagues would do; When they positioned themselves as part of the dominant

culture of equal student-teacher relationships in the international schools, they embraced

the Western approach and changed their practices. As the researchers reflected, the

connections between culture identity and professional agency made it possible for teacher

education programs to activate agencies especially of the minority, underprivileged group

of teachers through an open and critical examination of the teachers' own identities and

practices. The connection between agency and culture identity, the feasibility and of

cultivating culture identity development were both insightful to this thesis as it attempted

to examine how Chinese international students navigated around tensions and conflicts in particular.

How the Literature Review Has Informed This Study

The above literature review has informed this study in important ways:

1) The literature review has illuminated a renewed understanding of language teacher learning, which includes a) teachers are active learners that play a central role in teacher learning; b) teacher learning is a complex process involving interrelated factors; c) there is an important distinction between individual teacher learning and a generalized, shared components of teacher learning.

2) To understand language teacher learning, therefore, it is essential to take into account the above renewed understandings, and in particular, there is an important direction for future research on individualized and contextualized teacher learning, which includes the experiences of world language teacher candidates in the internationalized and multicultural teacher education.

3) The studies on challenges of cross-cultural teacher learning pointed to a direction towards a deeper understanding of the experiences behind the challenges, with particular attention to the cultural dimensions, and more importantly, a needed reflection on teacher education to address the challenges.

4) The competing perspectives of pedagogies between Chinese and Western have been proved to be influential in Chinese teachers' practice and professional learning. It indicated the importance of investigating the connection between

culture identity and development of professional agency in cross-cultural teacher learning.

The following part will introduce the theoretical framework of teacher identity as a way of understanding teachers' and teacher candidates' experiences in cross-cultural situations.

Theoretical Framework

Identity, or "being recognized as a certain 'kind of person' in a given context" (Gee, 2000, p. 99), has recently been advocated in education as "an important analytic tool for understanding schools and society" (p. 100) and become a popular topic of interest in education research. Researchers and teacher educators have come to realize that identity plays a significant role in shaping the process of becoming a teacher (Beauchamp & Thomas, 2009; Richards, 2008). Learning to teach is being redefined as becoming a teacher (Britzman, 2003). And "In order to understand language teaching and learning we need to understand teachers: the professional, cultural, political and individual identities which they claim or which are assigned to them" (Varghese et al., 2005, p. 22). Literature shows that teachers and teacher candidates, crossing multiple cultural contexts, were characterized by significant identity development and individual struggles that occurred to them during identity development (e.g., He, 2002; Li, 2012; Yang, 2008). For teachers and teacher candidates in cross-cultural situations, their bi-/multi-cultural identities are significant to their self-perceptions as a teacher (e.g., Duff & Uchida, 1997). As mentioned earlier, teachers and teacher candidates in cross-cultural situations were often confronted with a variety of challenges. They struggled with

competing pedagogies between their home and host culture. Their beliefs rooted in prior education experiences might be vastly different from the host culture. As minorities in the class, they also encountered marginalization and imposed simplistic conceptions of their identities.

Many researchers have attempted to theorize teacher identity through a variety of lenses rooted in fields such as anthropology, philosophy, psychology, and sociology (Beauchamp & Thomas, 2009; Beijaard, Meijer, & Verloop, 2004; Izadinia, 2012). A review on literature in the past decade witnesses a general trend away from seeing teacher identity development merely as a psychological process to favoring a contextualized social process (Miller, 2007). Built on the sociocultural view of teacher identity development, the poststructuralist approach incorporates the political dimension into the discourse of teacher learning, presenting itself as the most rigorous one to teacher identity in the era of multicultural education.

The following part will elaborate on what the poststructuralist approach to teacher identity is, focusing on Britzman (1994, 2003) and Clarke (2009), and how it serves to understand various aspects of cross-cultural learning to teach. Both are theorists in the general field of teacher education and have had important influences on the field of language teacher education.

Britzman's (1994, 2003) Poststructuralist Approach to Teacher Identity

Britzman's (1994, 2003) poststructuralist approach to teacher identity has several important components that inform the theoretical conceptualization of teacher identity in this study, which are the discourse of experience, role-identity difference, competing

pedagogies, and development of a teacher's voice. The following figure, Figure 1,

demonstrates the four components in the approach.
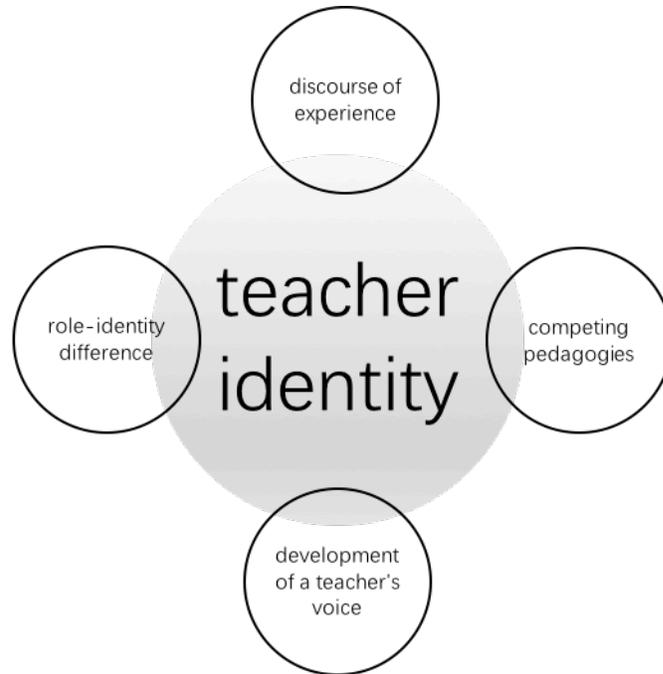
Figure 1. Four components of Britzman's (1994, 2003) poststructuralist approach to
teacher identity

The discourse of experience. Fundamentally, the poststructuralists conceive

meaning to be produced and constructed in language. Poststructuralists challenge the

unitary or cohesive self and see subjectivities constructed at the intersections of meanings

with experiences. The discourse, from the poststructuralists' point of view, is the

language used to interpret events and make sense of the self and the other. Orientations,

values, and interests are typical forms of discourse. In reading identity it is important to

consider its multiplicity and the discourse connected with the multiplicity.

Poststructuralists state that language cannot transcend historical and social discourses. In

analyzing language and interpreting meanings, it is essential to figure the discourses

behind it and contemplate how it is constructed, what is said and what is not, and at what

cost.

The discourse of experience, rather than the experience itself, is the focus of

poststructuralists' analysis (Golombek, 1998). We are all tellers of experience. Yet our

capacity to tell is enabled and constrained by the historical and social conditions we are

situated in, as well as "an odd combination of our own deep commitments and normative

notions of what constitutes truth, power, authority, and knowledge" (Britzman, 1994, p.

56-57). In telling experiences, an identity is being constructed, subject to the social

structure and practices of discourse. Positioning experiences in the historical framework

allows poststructuralists to capture the complex and broader structure an identity is

situated in. Following the same line of thinking, Britzman proposes that "the problem of

identity is a problem of language, and thus a problem of fabrication" (p. 54), or a problem

of being invented and constructed. In teacher education, she contends, teacher thinking

cannot be understood without acknowledging that "teachers are raced, classed, sexed, and

gendered, and that these social markers organize teachers' thoughts in ways we are just

beginning to imagine" (p. 70).

Identity construction is also politicized. As Britzman puts it, "the politics of

identity refers to questions of what it is that structures identity and how identity is

narrated" (p. 71). Britzman places the difference between role and identity as the point of

departure for the political approach to teacher identity. In her view, role and identity are

different constructs because "role speaks to public function, whereas identity voices

subjective investments and commitments" (p. 59). To illustrate, teacher role is articulated expectations of and prescribed evaluation for the teacher, consisting of values in the teacher education program and more broadly in the teaching field, whereas teacher identity necessarily involves individual teachers' taking up these expectations and values in constant negotiation with their personal selves. The negotiation is often tricky and filled with tensions between role and identity, which makes learning to teach "one of the most vulnerable moments" (p. 55).

In conclusion, adopting the poststructuralist approach as an interpretive framework, Britzman suggests, is one way of thinking about teacher identity as being fabricated or produced in particular discourses that are politicized, which is usually neglected in previous teacher identity theories. Britzman also maintains that it is legitimate and necessary to bring issues of teacher identity to public sphere and create a dialogic space, or discourse, in teacher education, in order for the student teachers to develop critical thinking in their process of becoming and potentially expand our visions of "what teachers can become and who we can become as teachers" (p. 71). The acknowledgement of the political aspect and transformative power of teacher identity is inspiring to future teacher education research.

Competing pedagogies. Also included in academic and professional genres are competing pedagogies, another common challenge for teachers and teacher candidates in cross-cultural situations. As a matter of fact, in the field of education, tensions around pedagogy always exist. As Britzman (2003) put it,

(e)nacted in every pedagogy are the tensions between knowing and being, thought

and action, theory and practice, knowledge and experience, the technical and the

existential, the objective and the subjective. … (p. 26).

Similarly, Olsen (2011) stated that "any teacher self is multifaceted, frequently

composed of competing parts, and as much about emotions and ideologies as about

rational bodies of intellectual knowledge" (p. 267). Culturally diverse views of pedagogy

also play a significant role in teacher identity as in the field of education exist distinctly

culture-specific approaches to teaching and learning (Ladson-Billings, 1992). When

cultural preferences are brought to classrooms, co-existence of two or more pedagogical

systems constitute the context of competing pedagogies (e.g., Gao, 2010).

Because competing pedagogies are prevalent in learning to teach, it is closely

related to teacher identity development. Britzman (2003) recognized its importance by

saying,

"Indeed, negotiating among what may seem to be conflicting visions, disparaging

considerations, and contesting interpretations about social practice and the

teacher's identity is part of the hidden work of learning to teach" (p. 26).

Because it is "hidden", what is contained in competing pedagogies can only be

defined by and made visible through the student teacher.

In contrast to the importance of teacher identity development, competing

pedagogies have not yet been defined. Up till now, it tends to be used as an umbrella term

for any tension-embedded, learning-related conflicts that the student teacher may

encounter and have the potential to affect their teacher identity development. In other

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words, a student teacher might come across competing pedagogies at various aspects of learning to teach, be it cognitive, cultural, or emotional. Because it is important in understanding the process of learning to teach yet still an "unmapped territory" (Olsen, 2011, p. 26), the conceptualization of competing pedagogies needs to be further examined.

The difference between teacher role and teacher identity. The difference between role and identity is crucial if the political approach to teacher identity is to be adopted (Britzman, 1994). In Britzman's view, role and identity are different constructs because "role speaks to public function, whereas identity voices subjective investments and commitments" (p. 59). In other words, teacher *role* is articulated expectations of and performance evaluation for the teacher, consisting of values embraced in the teacher education program and more broadly in the teaching field, whereas teacher *identity* involves individual teachers' taking up (or not) these expectations and values in constant negotiation with their personal and multiple selves. The negotiation is often filled with tensions at multiple levels, which makes learning to teach "one of the most vulnerable moments" (p. 55). Olsen (2011) also added that teacher identity is "a political project as much as an ontological frame" (p. 257) and is distinct from a teacher's role. In other words, teacher identity is learning how to teach in a politically contested arena.

Arguing that the difference between role and identity is often underplayed in teacher education, Britzman (1994) calls for attention to the way role-identity difference shapes teacher learning. Noticing that teacher identity is sometimes reduced to be a "literal problem of acquiring a role" (p. 55), she cautions that teacher education be aware

of the way "normative discourse position identity as a private dilemma in their dismissal of the contradictory meanings of race, gender, sex, and class, and in their refusal to recognize the contexts that provoke constrictive versions of identity" (p. 71). In other words, it is important and necessary to conceive of teacher role and identity as separate yet linked constructs, to consider complexity of teacher identity as it intersects with the other identity markers such as nationality, ethnicity, home language, race, gender, sex, and class. All identity markers are fore- or back-grounded depending on the micro- or macro-context, and informed by the issues of power.

Several researchers have echoed Britzman and made explicit distinctions between teacher role and identity in their studies. Sexton (2008), to begin with, made the observation that

When role and identity aligned for student teachers, they experienced a consonance between personal goals and program expectations, but also limited opportunities for professional growth. Misalignment, however, created dissonance, and students drew on personal experiences or other resources to address the divide between personal goals and program expectations (p. 78).

The observation was repeated in Martel's (2013) study on a female Spanish student teacher, who at the end of her student teaching was observed to put aside a teacher's role, or role identity as Martel would say, as associated with institutional expectations. Instead, she enacted her own teacher identity in such second language pedagogical approaches as target language use and grammar instruction, as divergent from the institutional expectations.

The metaphorical clothing-skin comparison created by Gaudelli and Ousley (2009) is an intriguing approach to theorizing the role-identity difference. They proposed that teacher identity has two dimensions, one prescribed by institutions such as a teacher education program as a suit of clothing to be worn periodically when a student is performing as a teacher whereas the other as one's skin that is tied up with one's experiences, beliefs, and worldview, therefore embodied and evolving. Viewing student teaching as a "limbic position of becoming" (p. 937), Gaudelli and Ousley set up an onsite student teaching seminar as a space for exploring the role-identity differences through various conflicts including those between perception they had of teaching and realities in their student teaching. It was suggested that identity work focusing on the skin of student teachers, which is personal, contextual, and embodied, is a critical process in teacher development and a necessary complement to the role-focus in teacher education.

Conceptualizing teacher role and identity as separate yet connected constructs presupposes that the acquisition of an identity is a social negotiation and teacher learning is politicized. It is the tension between teacher role and identity that produces the 'lived experiences' and the social practices of teacher (Britzman, 1994). Controverting the unitary notion of being a teacher that postulates roles as synonymous with identity then permits student teachers a space to reflect upon what type of teacher they want to become and thus critically elaborate the journey of becoming one (Britzman, 1994). Thus, the conceptual difference between role and identity could also be appreciated as an opportunity to explore learning and the condition for developing a teacher voice that challenges the status quo and potentially transforms the education landscape if the student

teachers are prepared to exercise their agency.

Thus, the role-identity difference on the one hand seems inevitable in learning to teach as it is always situated in a political arena; on the other hand, it is needed and feasible to address the difference in research and practice, as Britzman puts it, to "move beyond the normative discourse of who a teacher is and can become, and on to the crucial awareness of the constructedness of knowledge and how these images set the terms for and boundaries of identity" (Britzman, 1994, p. 72). This could possibly be conducted in a public, dialogical, and structured space like the seminar in Gaudelli and Ousley (2009). To bring identity issues to public discourse, teacher education program should engage the student teachers in a dialogue about their "ideological processes of becoming" (p. 72). However, the nature of such a space and its operation as well as an exploration of other possibilities in addressing teacher identity in public sphere is unclear thus need further research.

A teacher's voice. Because of the competing pedagogies involved, learning to teach is also a process of looking for a teacher's voice. Viewing learning to teach from the biological attitude, MacLure (1993) sees teacher identity as "a form of argument" (p. 312) that teachers use, instead of having, "to justify, explain, and make sense of themselves in relation to other people, and to the contexts in which they operate" (p. 312). Learning to teach is not about reconciliation of the teacher's personal and professional selves; rather, MacLure suggests teacher identity as "a continuing site of struggle" (p 312), where teachers are often constrained by the "iconographies of teacherhood" (p. 320) featuring an established structure or discourse while defending

their own attitudes and behaviors. Likewise, Britzman (2003) conceptualized learning to teach as "a struggle for voice" (p. 22), the voice that is often unheard and neglected in teacher education. From a critical perspective, Britzman (2003) attributes the historical tensions and conflicts in teacher education to "the problem of discourse" (p. 11). The predominance of one particular discourse sustains conventions and implicit values. At the same time, the discourse confines different voices and other sides of experiences that do not conform to the dominant one. To learn to teach is not equivalent of idealized expectations that teacher educators have for student teachers. In contrast, it is also "to tell a story of what learning to teach 'does' to and for student teachers" (p. 10). The struggle for voice is then a struggle for narrative: "finding the words, feelings heard, understanding one's practical constraints, learning from negative experiences, speaking one's mind, and constructing a new identity from speaking differently the language of education" (p. 18).

If teachers are not experts but inquirers (Britzman, 2003), there is a need to support teachers to develop their "narrative authority" (Olson & Craig, 2001, p. 669), the expression and enactment of the teacher's personal practical knowledge, through sharing stories in a safe professional knowledge landscape, or "knowledge communities" (p. 670). Teachers are positioned as legitimate knowers and knowledge builders, and construct their knowledge in such a knowledge community. Because the construction of teacher knowledge does not happen automatically, narrative serves as a catalyst for the construction, through which the teacher questions, reinterprets, organizes, articulates, and makes connections (Johnson & Golombek, 2011). As teachers narrate their process of

learning, be it struggles or understandings, the "expert" or theoretical literature can provide support and collaboratively address the troubles or difficulties the teacher has. Hence, narrative is more than a device to story the teacher's experience; it works also as a semiotic tool that facilitates teacher learning. Besides, narrative has the transformative power, as the professional landscape that constitutes the teaching field will ultimately be changed. The acknowledgement of the political aspect and transformative power of teacher identity as developing a teacher's voice via narratives is inspiring to future teacher education research.

Yet what is teacher identity and how should it be operationalized in research? Clarke's (2009) framework of doing identity work provides a way to understanding teacher identity in practice, which this study will adopt.

Clarke's (2009) Framework of Doing Identity Work.

Viewing that identity necessarily involves doing identity work, Clarke (2009) articulates a strong voice in advocating identity work in teacher education and theorizes a framework for doing so. According to Clarke, identity work is "an ethical obligation" (p. 187) that we all should fulfill in education, and engaging in identity work is "indispensable for teachers if they wish to exercise professional agency, and thereby maximize their potential for development and growth" (p. 187). In short, the ethical aspect of teacher learning is the conjunction of agency, practice, and identity development.

While acknowledging its importance and necessity in teacher education, Clarke also cognizes complexities in doing identity work, which he frames as three paradoxes

including the agentive paradox, the differential paradox, and the paradox of excess. First, the agentive paradox refers to the tension between the teacher seeking to express him or herself versus impediments to this self-narration, the latter of which can be unconsciousness yet influential experiences, thoughts, relational aspects and material bases of identity, socially determined nature of norms and discourses. Clarke quoted from Dreyfus and Rabinow to explain how this line of tension works: "His use of a language that he does not master, his inherence in a living organism that he does not fully penetrate with thought, and the desires that he cannot control must be taken to be the basis of his ability to think and act" (p. 188). Second, the differential paradox is the conflict between identity being internally built on differences (i.e., cognitive dissonance) versus the tendency to "diminish difference" in pursuing completeness. For example, the notion of "being student-centered" is always defined in contrast to "being teacher-centered," the latter of which becomes "the others" to the former. Hence the second paradox constitutes the "tendency for identity to marginalize the phenomenon that constitutes its 'others'" (p. 188). Third, the paradox of excess is connected with language and meaning. Identity is expressed through language; however, language has limits in capturing "the real," as expressed in the line "I'm not exhausted by my identity" (p. 189). This paradox represents the "unfinalizability" of identity, or the fact that "the meaning of an event or a thing or, indeed, an identity will always exceed our knowledge of it and our capacity to 'capture' it in representational systems such as language" (p. 188). Regarding complexities embedded in identity work, Clarke summarizes, "identity is at once a complex matter of the social and the individual, of discourse and practice, of reification

and participation, of similarity and difference, of agency and structure, of fixity and

transgression, of the singular and the multiple, and of the synoptic and the dynamic" (p.

189).

Then, how do these paradoxical complexities lead to an ethico-political view of

identity? Clarke suggests that these complexities, although appearing as a threat to the

integrity of identity, constitute the very source of opportunities for exploring identity. The

conjunction of identities, ethico-politics (or ethics), and critique is the basis for such an

opportunity. As identity entails both self-reflection and social recognition, the two

compete for scope within identity. Instead of antagonizing the self and power, we can see

power as conditions for moral inquiry and ethical deliberation. Exercising agency then

becomes choices for individuals, which is bound up with critique, or critical reflection.

Ultimately, ethics is "the care of the self" (p. 190).

Using Foucault's four axes of ethics, or the relationship to oneself (1983, 1985),

Clarke proposes a framework for thinking about teacher identity as ethical self-formation

and for engaging in identity work, which is demonstrated in the diagram attached below:

Ongoing teacher identity

Four ethico-political axes of teacher identity

1. The substance of teacher identity
2. The authority-sources of teacher identity
3. The self-practices of teacher identity
4. The telos of teacher identity

Ongoing teacher identity
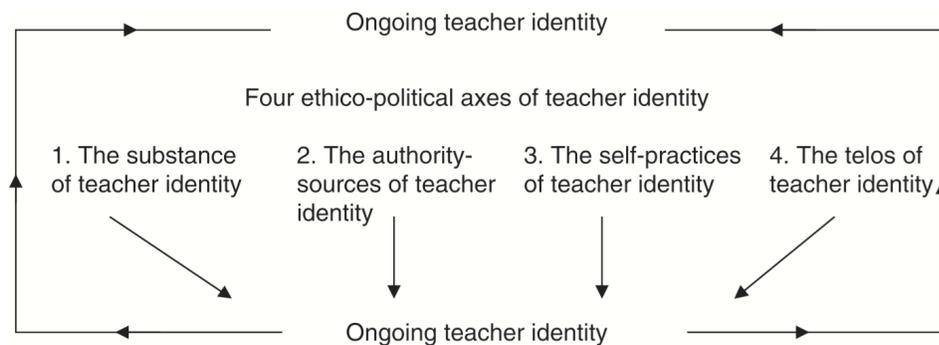
Figure 2. A diagram for doing "identity work" (Clarke, 2009, p. 191)

As the above diagram reveals, the framework is comprised of four components illustrated below:

a. The substance of teacher identity refers to issues of what part of the self pertains to teaching and what forms of subjectivity constitute the teaching self, be it rational, intellectual, or emotional parts of being;

b. The authority source of teacher identity denotes the reasons for certain attitudes, beliefs and behaviors that one holds and sources of discursive authority one recognizes as a teacher, which is linked to issues of power and politics;

c. The self-practices of teacher identity constitute the techniques and practices one uses to fashion and shape the teaching self, such as a reflective journal, which can "open a space for discourse and an awareness of the contingency and constructedness of teachers' knowledge and thinking" (p. 191);

d. The endpoint of teacher identity is the ultimate goal or purpose as a teacher, which serves as "a vehicle for recognizing the slippage between social norms and conversations about teaching and teachers, and the meanings constructed by student teachers from their experience, hence the potential for reconstruction" (p. 191).

As Figure 2 shows, the above four components signify the teacher's self-examination at multiple levels. As Clarke sees it, the framework enables us "to see how our identities have been shaped in particular ways and to consider possibilities for thinking about the aspects comprising them differently" (p. 194). The ethico-politics of teacher identity represents a systematic and comprehensive approach to complexities and

multiplicity of teacher identity that could work as operational guide in supporting teacher identity in practice in teacher education. It is important because there is a need to move "beyond discussions that focus on trying to define teacher identity as a theoretical concept" (p. 197) towards practical approaches to engaging and supporting student teachers actually in doing identity work. In other words, it is responsible for theoretical as well as practical approaches to teacher identity and has the potential to address both macro and micro levels of process of becoming a teacher.

How the Poststructuralist View Serves This Study

As summarized earlier, the poststructuralist view of teacher identity is "a site of struggle" (Britzman, 1994, p.70) for student teachers, which gives due attention to the messiness and often hidden (Freeman, 2002) side of teacher learning. Its significance lies not only in its potential in accounting for the complexities involved in teacher learning, but more importantly, in its capability to value and "critically attend to the diverse experiences of all beginning teachers" (p. 258). Concerning the question of what structures identity and how identity is narrated, the poststructuralist approach to teacher identity is to examine the problems in teacher learning rather than on teachers themselves. It fits my research interests in the way international student teachers navigate in a cross-cultural situation, which is imbued with issues of adaptation and challenges, power, and marginalization. It allows for teachers to be viewed both as a "three-dimensional individuals" and "as social beings simultaneously constrained and empowered in relation to the groups, structures, and roles in which they participate" (p. 259). Framing teacher identity as "a struggle for voice" (Britzman, 1994, 61), it offers us

the prospect of reconsidering teacher education from relatively less accommodated minorities such as international student teachers.

Defining Terms

    Identity. This study draws on Gee's (2000) definition of identity, "being recognized as a certain 'kind of person', in a given context" (p. 99), as the basis for an understanding of what identity is. It views identity as an ongoing process in which the self is constructed and reconstructed through interacting with the context (Olsen, 2008; Sfard & Prusak, 2005). It also sees identity and role as distinctly separate concepts in that identity is subjectively taking on or not the role expectation from others (Britzman, 1994). The situated, dynamic, constructed, and subjective (or agentic) aspects are key to the conceptualization of identity in this study.

    Teacher identity. Built on the conceptualization of identity above, teacher identity is basically a way of becoming a teacher, signaling a transition from a student to a new teacher. Like identity, it is constantly constructed and reconstructed in the process of learning to teach. As stated previously, teacher identity differs from teacher role and necessarily involves individual teachers' taking up these expectations and values in constant negotiation with their personal selves.

    Chinese international students. In this study, Chinese international students means those who are of Chinese nationality travelling across national borders from China and enrolled in a higher education institution for credit in the U.S., and who are not immigrants or permanent residents or undocumented immigrants, or refugees in the U.S.

Competing pedagogies. As mentioned in the literature review, competing pedagogies are defined in this study as the tensions in learning that are cognitive (knowledge versus experience), social (individual versus environment), cultural (between cultural groups), or political (nonexpert versus expert). It is thus a multi-dimensional term that captures various "tension-embedded, learning-related" conflicts (cross referenced) that learners experience, and not simply as nationally or ethnically rooted ideologies of pedagogy that are in conflict with each other.

Narrative. Narrative, when it is used alone as a noun, is equivalent to articulation of a story, or of experiences in a story format. It is a constructed product that necessarily involves a structure of telling and a sense-making process (Clandinin & Connelly, 2000).

Cultural identity. Culture identity is a totality of all at the intersection of the various cultures, visible or not, and constructed through practice at the concrete place of belonging. Culture identity includes, but is not limited to national, or ethnic identity. National and ethnic identity are part of it because the informants are all Chinese international students, the positionality of which binds them as a group. Ethnic identity, like any other type of identity, is not singular, unified, or static. Rather, it is based on the sense of "otherness", those who do not have citizenship of China, for example. It is multiple and dynamic. As international students, each of the four informants is also an entity that is shaped by the diverse communities she belongs to, at all levels, be it a family, a class, a cohort, a town mate, etc.

A teacher's voice. Drawing on Britzman's (1994, 2003) framework of teacher learning as "a struggle for voice" and the concept of the authority source of teacher

identity in Clarke's (2009) framework, a teacher's voice is defined in this study as the reasoning process that a student teacher articulates, including attitudes, beliefs, and behaviors that they hold in relation to teaching and learning, and evidences that they have constructed a new identity differently from the discourse of normative education. A teacher's voice is adopted in this study as the operational concept of teacher identity.

Research Questions

Given my research interest, the research gap as it showed above, and the significance of the theoretical framework, my thesis aims to investigate into a group of Chinese international students' learning experiences specifically centering on tensions and conflicts that the competing pedagogies posed for them. It is to address the following research questions:

1) What stories do Chinese international students tell about their learning experiences around competing pedagogies?

2) How are their narratives shaped by their culture identities?

3) How is a teacher's voice illustrated in their narratives?

Chapter 3 Methodology

The methodology used for this dissertation is narrative inquiry. In this chapter, I start to define the method of narrative inquiry primarily drawing on Clandinin and Connelly (2000), highlighting its connection with Britzman's (1994, 2003) poststructuralists' view of teacher identity as the theoretical framework and alignment with the purposes of the study. Then, I lay out in detail how narrative inquiry was employed in this study, presenting the research site, participant selection, the data collection and analysis methods I used, and the rationale behind my process. In addition, I examine ethical issues at each stage of the inquiry process. Last, I conclude this chapter by reflecting on my positionality and an analysis of reciprocity.

Defining Narrative Inquiry

Historically, the narrative turn in social sciences took place in the early twentieth century and narrative research first bloomed in the mid1980s, signifying an interest for qualitative inquiries that are essentially concerned with individualized and contextualized human experiences. Situated in the matrix of qualitative research, narrative study, or narratology, builds its foundation on the view that human beings live storied lives and narrative is an essential way of characterizing human experience. In education research, the significance of narrative was initially established by Clandinin and Connelly, who introduced the term "narrative inquiry" to the field in an article published in 1990, with the purpose of bringing "theoretical ideas about the nature of human life as lived to bear on educational experience as lived" (Connelly & Clandinin, 1990, p. 3). This thesis primarily draws on the situated understanding of narrative inquiry in education as

conceptualized in Connelly and Clandinin's work. In the subsequent section, I will first

introduce how Connelly and Clandinin have built the framework of narrative inquiry in a

broad sense and in education in particular. Then I will proceed to its application in

teacher identity studies and justify the use of narrative inquiry in this study on cross-

cultural teacher identity development.

Clandinin and Connelly's (2000) Conceptualization of Narrative Inquiry. In

its conceptualization, narrative inquiry is both a phenomenon and method in that

"narrative names the structured quality of experience to be studied, and it names the

inquiry for its study" (Connelly & Clandinin, 1990, p. 2). Narrative, usually used

interchangeably with the story, is contextualized and grounded in experience. As a

phenomenon, narrative is the story we live by. However, experiences are fragmented and

disorganized. It is through the story that disconnected events are made sense of. As

Connelly and Clandinin (2006) put it, story is "a portal through which a person enters the

world and by which his or her experience of the world is interpreted and made personally

meaningful" (p. 477). Experiences bear meanings themselves. Yet when stories are

composed, "a new level of relational significance appears", which is also "a display of

the meaning-producing operation of the plot" (Polkinghorne, 1995, p. 7), as the plot

structures experiences through selecting and ordering events as well as clarifying the

meaning events have. In this sense, story is what distinguishes human existence from

other kinds of existence. As Polkinghorne argued, story is "a legitimate form of reasoned

knowing" (p. 9).

Narrative inquiry is also a method for studying experience. To elaborate on how

experiences can be understood narratively, Connelly and Clandinin (2006) identified three commonplaces as dimensions of an inquiry space: temporality, sociality, and place. To be specific, temporality means "events under study are in temporal transition" (p. 479). Every story has a past, present and future. The story viewed in a time space represents Dewey's "continuity of experience" (Dewey, 1938, p. 35). To inquire into constructed stories, it is essential to situate them in a constant ongoing process or transition. Sociality refers to the relationship between participants and the inquirer, involving a balance of personal (e.g., feelings, desires, moral dispositions) and social conditions (e.g., environment, forces from the context). Place is "the specific concrete, physical and topological boundaries of place or sequence of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 480). These three dimensions mutually shape each other and are not to be considered separately. Together they form an inquiry space that features constant moving inward and outward, forward and backward on the part of the inquirer, who is "to experience it (the experience) simultaneously in these four ways and to ask questions pointing each way" (Clandinin & Connelly, 2000, p. 50). Narrative as a phenomenon and a method are closely interconnected. It could be said that narrative thinking is part of a narrative phenomenon and narrative as a method is part of an experience too.

Enhancement of personal and social growth is one of the purposes of narrative inquiry as well as a criterion for judging the value of the experience (Clandinin & Connelly, 2000). Inquirers bring their personal lives into scholarship in retelling the story, and it was only through retelling that growth occurs. Therefore, narrative inquiry

signifies a fundamental reconstruction of the relationship between the researcher and those who are researched. It asks for a narrative view of and a restorying approach to lived experiences. It is both a way of knowing and a way of doing. What counts as data is not the stories told to the researcher but those stories constructed in collaboration between the researcher and participants (Polkinghorne, 1995). Artistic in nature, the merits of narrative inquiry can be judged by its illuminating effect (the ability to reveal things unnoticed), generativity (the ability to ask new questions), incisiveness (ability to address significant issues) and generalizability (relevance to a broader context) (Barone & Eisner, 2006).

To elucidate the connection between narrative inquiry and teacher identity both as ways of understanding teacher learning, I will explicate the theoretical links and empirical evidence that support the combined approaches of narrative inquiry and teacher identity in this study. I will begin with a theoretical understanding of narrative and identity.

Theoretical Understanding of Narrative and Identity

First, the inseparability of narrative and the self is essential in understanding the link between narrative inquiry and teacher identity. The self connects narrative and identity in numerous, fundamental ways. Above all, it is the self that both narrative and identity embody and aim to understand. On one hand, identity denotes a sense of the self that develops in the course of life in interaction with social milieu. An exploration of the self is also a process of identity development. Understanding the self is the key to understanding identity. On the other hand, narrative, or the story, facilitates the

exploration of the self by providing opportunities for revealing aspects of the self. As we tell stories, we connect and configure events in relation to a plot. A new level of meaning, a higher order one, is attached to the story. It is through the development and elaboration of the life story that the individual self emerges. For that reason, stories are the way to express and conceive identities. As Sfard and Prusak (2005) put it, identities are "collections of stories about persons" (p. 16). Telling stories is basically exploring one's own identity, or doing identity work (Watson, 2006). And "continuity of identity is maintained through narratives" (Akkerman & Meijer, 2011, p. 313). All in all, "we become the autobiographical narratives by which we 'tell about' our lives" (Bruner, 2004, p. 694).

By reason of the vital link to the self, both narrative and identity contain a sense-making and transformative process. As the link between narrative and identity, the self is always shifting according to contexts. In interaction with the context, we tell stories to make sense of the events and negotiate multiple identities that are always conflicting. Narratives serve such purposes as to attain personal and social growth (Clandinin & Connelly, 2000), or to enhance perspectives (Barone & Einsner, 2006), both of which compass a process of meaning making, learning, and knowledge construction, or "narrative knowledging" (p. 5). On that account, narrative inquiry and identity development both are a sense-making process. Moreover, narrative inquiry and identity both embrace the agentic nature of the self, or "a sense of agency, of empowerment to move ideas forward, to reach goals or even to transform the context" (Beauchamp & Thomas, 2009, p. 183). In Sfard and Prusak's (2005) words, it is through the narrative

that "human agency and the dynamic nature of identity are brought to the fore" (p. 13). The self, through narrating and negotiating identities, has the capacity to shift the structure of a particular context, thus the transformative power.

Second, both narrative and identity are dialogically constructed. According to Bakhtin, life is dialogic by nature. Narrative is the story we live by, yet the story is not there to be discovered. It is to be dialogically created through interactions between the storyteller and the listener. The interaction involves genuine communication among people and also between people and the context. Through "collaborative stories" (Connelly & Clandinin, 1990, p. 12), a plurality of viewpoints, mainstream or marginalized, is embodied. Since telling stories is doing identity work, identities are products of collective storytelling, even if individually told (Sfard & Prusak, 2005).

Third, identity development is a non-linear, complex process that involves cognitive and emotional aspects of the self in interaction with the context. To understand one's identity development, it is necessary for the identity holders to externalize their inner development (e.g., thoughts, emotions) and make them explicit. Storytelling is a way for sharing among people. We tell stories all the time, in which we share thoughts and emotions, struggles and growth. Stories, as "discursive counterparts of one's lived experiences" (Sfard & Prusak, 2005, p. 17), retain the complexity embedded in human experience and capture the richness and the nuances of meaning the experience embody. In a word, stories are capable of revealing the complexities involved in identity development (Johnson & Golombek, 2002).

Narrative Inquiry and Teacher Identity

Given the close connections between narrative and identity, what can narrative inquiry do for teacher identity development in particular? Teacher narrative is gaining recognition at the time when a fundamental question in teacher education is "What counts as teacher knowledge?" Attention to teachers' voice became increasingly necessary as teachers are viewed as active learners in teacher education. Connelly and Clandinin (1988) proposed a narrative understanding of teacher knowledge as a response to the need to change. The narrative understanding of teacher knowledge indicates that teachers' personal practical knowledge constructed in professional knowledge landscapes such as classrooms is the stories they live and tell. In this sense, teacher education and narrative inquiry are "pieces of the same cloth" (Craig, 2011, p. 20). In language teacher education, narrative inquiry is defined as a "systematic exploration that is conducted by teachers and for teachers through their own stories and language" (Johnson & Golombek, 2002, p. 6), because teachers are legitimate knowers and knowledge builders. It is argued that teacher narratives are the most authentic way to understand teaching from the viewpoint of the teacher.

In research the use of teacher narratives aligns with a poststructuralist view of teacher learning, which I adopt in this study as the theoretical framework or stance in relationship to understanding teachers' stories. Among the poststructuralists, I primarily draw on Britzman (2003 who conceptualized learning to teach as "a struggle for voice" (p. 22), the voice that is often unheard and neglected in teacher education. Britzman argued that the struggle for voice is then a struggle for narrative: "finding the words, feelings heard, understanding one's practical constraints, learning from negative

experiences, speaking one's mind, and constructing a new identity from speaking differently the language of education" (p. 18). From a critical perspective, Britzman (2003) attributes the historical tensions and conflicts in teacher education to "the problem of discourse" (p. 11). The predominance of one particular discourse sustains conventions and implicit values. At the same time, it confines different voices and other sides of experiences that do not conform to the dominant one. To learn to teach is not equivalent of idealized expectations that teacher educators have for student teachers. In Britzman's words, "to learn to teach is also to tell a story of what learning to teach 'does' to and for student teachers" (p. 10). It is therefore fair to say that the use of teacher narrative has the potential to reveal the complexity and contradictory realities that are embedded in cross-cultural learning.

Besides a narrative understanding of teacher knowledge, narrative inquiry is also a pedagogical tool that creates a mediational space for teacher learning (Golombek & Johnson, 2004). Because the construction of teacher knowledge does not happen automatically, narrative serves as a catalyst for the construction, through which the teacher questions, reinterprets, organizes, articulates, and makes connections. Based on Vygotskian sociocultural perspective, Johnson and Golombek (2011) declared that narratives work to ignite cognitive processes and lead to teacher learning. As teachers narrate their process of learning, be it struggles or understandings, an "expert", any interlocutor they are dialogically engaged with, or theoretical literature work as mediators to provide support and collaboratively address the issues with the teacher. Knowledge is then built and professional development practices are developed. The mediation functions

of narrative are theorized as a.) narrative as externalization, b.) narrative as verbalization, and c.) narrative as systematic examination (Johnson & Golombek, 2011). Hence, narrative is more than a device to story the teacher's experience; it works also as a semiotic tool that facilitates teacher learning. On that account, narrative has transformative power for teachers.

To conclude, a theoretical sense-making of narrative inquiry in teacher education illustrates the significance that narrative inquiry has for understanding teacher identities in cross-cultural learning situations as this study aims to do, which can be summarized as its authentic approach to disclosing the experience of teacher learning and its transformative power to support the development of a teacher's voice.

Following the theoretical reasoning, I will next review several empirical studies that have informed this study of the way narrative inquiry was used as a methodology.

Empirical Studies

Empirically, narrative inquiry has been used as a methodological approach to teacher identity in numerous studies. In these studies, it appeared in varied forms such as as self-study, narrative analysis, composite autobiographies, and meta-stories, the selection of which was determined by respective research purposes and orientations (e.g., Barkhuizen, 2008; Elbaz-Luwisch, 2007; He, 2003; Norton & Early, 2011; Schultz & Ravitch, 2012; Tsui, 2007; Watson, 2009; Xu & Connelly, 2009; Yang, 2008). The following section reviews in detail three studies on teacher identity that exhibited rigor and innovation in the use of narrative inquiry, and informed the way narrative inquiry was used in this study.

He (2003). One of the widely cited narrative inquiry studies is He (2003), which explored cross-cultural identity development of three Chinese women teachers (including He herself) as they moved back and forth between Chinese and Canadian cultures. Rooted in Clandinin and Connelly's narrative inquiry, He created a new form of cross-cultural narrative inquiry, which she named as "composite auto/biographical narrative", defined as "extending first person singular accounts of existence and temporality to entities beyond the individual by chopping plotlines into pieces and piecing those bits together through collage stories and collective critique" (p. 123). In other words, it is a personal experience methodology that mixes non-fiction, fiction, and academic discourses where "voices were switched, backgrounds were fictionalized, critiques of the stories were negotiated while the essential truths were maintained from story telling" (p. 19). The experiences were seen as contextualized and historicized, and the composite auto/biographical narrative approach is to make meaning out of the experiences by "positioning the specific storied experience into diverse contexts" (p. 19). Specifically, the three Chinese women teachers in the study went through four procedures of inquiry: fictionalizing identities in the research text, telling and retelling their stories, going back to relocate stories in particular persona's voice and develop a joint interpretation, and confirming and altering the stories. In the process, all three women teachers thus became auto/biographers and co-researchers collaboratively exploring and interpreting their experiences.

In presenting the narrated experiences, stories were told both in a collective monologue (i.e., shared experiences and historical events) and in the three different

voices of the three teachers. Narratives of struggles, challenges as well as gains in cross-cultural learning and teaching were shared and constantly reflected. A richer and deeper understanding of their experiences came along with a search for new and fluid ways of thinking about culture and identity, which was captured in the river metaphor that the author, He, borrowed from Worster (1992) and conceptualized in the book. In the river metaphor, He visualized the linguistic, cultural, educational, and social landscapes linked by water, where ever-shifting features of the river and its surroundings (i.e., beds, banks, meadows, rainfall) created a flow just like the experiences they had moving between diverse landscapes. The collective narrative inquiry in the river(s) brought to awakening and transformation of identities as reflected in the three women teachers' evolving narratives.

The composite auto/biographical narrative, as an innovative version of narrative inquiry, presents itself as a culture-, people-oriented, experiential, and reflective approach to identity issues in cross-cultural situations. It is innovative in that it represents the fluid aspects of acculturation and enculturation in changing landscapes of linguistic, cultural, and social by telling evolving stories and positioning these stories in diverse contexts. Through collective storytelling and comprehensive life-based narrative inquiry, it captures the complexities and dynamics in cross-cultural situations on one hand while reserving the heritage of home culture and accentuating the voices of the three Chinese women teachers on the other. In particular, He (2003) informed this study in two important ways. First of all, the collective story-telling in He (2003) opened up a space for the three Chinese women teachers who all confronted education and identity

dilemmas to explore the implicit and complicated cross-cultural learning experiences together. The space as it was being shared and co-constructed by the three enabled them to bring different perspectives, offering suggestions, and providing support to each other. It was such collaboration between the three, including collective exploration and collaborative interpretation in the co-constructed space, that cultivated a heightened awareness of their identities, generated dynamic negotiation of meanings, and as a consequence, produced the deep, rigorous narratives. This study incorporated the collaborative approach as it would show in the next session. Second, as this narrative inquiry was conducted bilingually (Chinese and English), it was informative how the bilingual and bicultural researcher, He, utilized "a fluid language" (p. 138) to represent the fluid storied experience. He did so by collaging multiple people's stories with shifting voices and fonts and by presenting narratives in both Chinese and English when she could find equivalents in the two languages. At certain times when there were no such equivalents, she also had to break language barriers "to develop a new meaning based on both languages" (p. 138). This study drew on the concept of fluidity in bicultural interpretation and bilingual writing.

While the composite auto-biographical narrative has its strength in telling historical, life experiences, it is not as powerful in understanding the immediacy and contingent way of teacher learning and identity development as reflected in daily interactions in learning to teach. The grand narrative has its limitation of seizing interactions at the moment, which accumulates and constitutes the ever-shifting identity. Moreover, because voices were often switched and backgrounds were changed, the

authorship of the stories and the storylines appeared blurry and confusing, which has the potential to weaken the practical implications that the targeted audience might derive from the study.

Juzwik and Ives (2010). Departing from the composite, life-based narrative inquiry approach as represented in He (2003), this study focused on micro-interactional and linguistic aspect of teacher narratives situated in classroom setting. Grounded in the premise that teacher identity is interactionally shaped in teaching (i.e., through teacher-student interactions in classroom, with parents), the authors proposed due attention to "the various small-scale, micro-interactionally contingent ways that teacher identity emerge through unfolding semiotic processes in classrooms" (p. 38). They contended that the traditional narrative inquiry approach (i.e., He, 2003) tends to focus on the content of teacher identity and often represent it in historical and canonical stories. The micro-interactional approach, in contrast, is interested in the constitutive process of teacher identity and the way narratives constitute resources for teacher identity work. In other words, the latter, also called dialogic approach, studies discourse in-interaction with a particular focus on local discursive interactional dynamics such as turn-taking, negotiation of meaning, and how identity emerges in such narrative interaction.

Following the dialogic approach, this study examined small stories, or "non-canonical, often short stories told in the course of everyday talk, rather than elicited in research interviews, teacher education courses, or other elicitation settings" (p. 41), which occurred between the teacher and students in classroom setting. Unlike the common way of analyzing narratives as texts, it understood teacher narratives as

constitutive social practices, which shape and articulate teacher-student relationship, at the same time constituting the classroom context itself. This study chose to report on one small story that occurred in a sixth grade English language arts classroom in an urban middle school, which was part of a six-month ethnographic study. The small story, which was videotaped, involved a European American woman teacher telling a story of hers to her sixth graders who were primarily African Americans on the 20th day of a three-month unit on novel study. The small story, (stories are identified by the authors as narratives that do identity-performing work), was about the teacher's exchange with her father regarding smoking at a young age. It was positioned in interaction with students and used by the authors to trace "emergence of identity" (p. 43), as it is an "in-process, context-constituting performance, continuously enacted, contested, and affirmed through myriad interactions across time and space" (p. 43-44). The small story was then analyzed using the dialogic approach and represented in three layers.

The first layer viewed the small story, titled "My Worst Mistake", as detachable, structured text constructed by the teacher in a particular situation, or "entextualization" (p. 44). It revealed how the teacher employed a variety of evaluative devices (i.e., repetition, structuring, assuming a moral stance) to emphasize important points in the story, and by so doing, performed narratives of identity (i.e., teaching through humiliation). The second layer analyzed the teacher narrative as social practice positioned in the classroom literacy event constitutive of a series of ongoing interrelated oral and written narratives. It was found that the narrative functioned to build solidarity between the teacher and students through the teacher participating in the narrating event and

taking up, acknowledging, and honoring the students' contributions. It demonstrated that the teacher's narrative practice could be patterned over time and become resources for relationship-building and performing teacher identity in its relational aspects. Then the third layer represented the teacher narrative interactionally using transcription system originated in conversation analytic and ethnopoetic traditions. It revealed that the way the teacher identified herself through the narrative telling depended on how her students received it and were engaged as audience, or teacher identity being co-constructed with students. The authors argued, this layer of analysis demonstrated that teacher identity is an "interactional accomplishment that can be tracked through the myriad micro-interactional moments in teachers' classroom narratives at the level of turns" (p. 55) and other aspects of interaction. The interactional contingency of teacher identity was the one aspect that traditional narrative inquiry approach fails to capture.

Above all, this study is significant in disclosing a dialogically emergent process in the social sphere of the classroom. The attention to small stories complements the traditional approach to grand narratives in that it illuminates the moment-by-moment interaction in which teacher identity is performed and enacted. It reinforces the notion that teacher identity emerges as the teacher interacts with significant others in a particular context. The micro-interactional perspective also has the potential to counter grand representations of stories. However, it has the limitation of missing diachronic aspects of identity development, or how identity shifts across time and space. Focusing on the here and now risks losing the bigger picture, and vice versa. Representing a story in three layers using different lens in this study successfully disclose strengths and weaknesses of

both macro- and micro-level approaches, which implies the need to take a dual approach to teacher narratives. This study then chose to focus on both macro and micro dimensions of teacher narratives.

Next, I will review one particular study, Rodriguez and Cho (2011), which stressed using narratives as an approach to voicing the silenced and supporting the marginalized to challenge the dominant voice and existing structure in power.

Rodriguez and Cho (2011). This study was a collaborative effort to examine linguistically and culturally diverse preservice language teachers' identities across contexts, drawing upon empirical data from two studies. One is a narrative inquiry with two Latino teacher candidates (elementary) in a large Midwestern university; the other is a participatory action research (PAR) project with five bilingual preservice teachers (3 Korean, 1 Chinese and 1 Samoan) in Hawaii. For the narrative inquiry study, the researcher conducted life history interviews with the two teacher candidates individually and classroom observations during their student teaching. University supervisors and cooperating teachers working with the two teacher candidates were also interviewed. The PAR project was constructed in a course in the CLEAR program designed for language minority undergraduates to critically explore their academic experiences and insights. The researcher was also the instructor and curriculum developer of the course. The students worked as co-researchers who conducted critical ethnography on their own academic and professional identity and provided member checking for the researcher's interpretations of their narratives in the research process. Multiple data sources included class discussion transcripts, interviews, online discussions, weekly reflection papers and

electronic portfolios. For the purpose of this collaborative study, these teacher candidates' narratives were compared and parallel themes were identified.

Similar themes that emerged out of these two studies include participants' resistance to labeling practices, such as use of the terms 'minority' and 'non-native', and their developing narratives of bi/multilingual teacher identity. Linked to the silence/silencing concepts, this study reported similarities between the experience of linguistically and culturally diverse preservice teachers who were silent both by choice (silence is a legitimate practice) and by others (marginalized in classroom discourse). Both studies showed resistance against the negative images associated with particular linguistic/racial/ethnic identity labels, and against imposed and simplistic conceptions of their teacher identities. These silenced experiences were made visible through the dialogic space created for them to explore their experiences and identity. As the researchers argued, critical literacy narratives would help teacher candidates voice their experience and perspective as legitimate knowledge. It stressed that interpretation of the teacher candidates' narratives from the silence/silencing perspective is critical.

To summarize, Clandinin and Connelly's (2000) three-dimensional approach to the narratives (i.e., temporality, place, and sociality) and complementary data would work to position narrated experiences historically, spatially, and relationally. And the three studies reviewed above informed this study in various aspects. He's (2003) cross-cultural narrative inquiry offers particular insights to theoretical understanding and practical approaches to cultural aspects of teacher learning. Juzwik and Ives (2010) enlighten the way to investigate micro-interactional level of narrative in addition to the macro level.

And Rodriguez and Cho (2011) revealed the necessity of using critical literacy narrative approach to understanding underrepresented, sometimes silenced, minority teacher learners, which is what this study aims to do. The next part of this chapter will then elaborate on how the narrative inquiry approach was used in this study.

Narrative Inquiry in This Study

  Research site. The present study was conducted in a second language teacher preparation program in a research-oriented university in the U.S. The second language teacher preparation program offered K-12 licensure preparation in both English and world languages as a second language, including a dozen languages such as Arabic, Japanese, and Chinese. Multiple routes to initial K-12 licensure co-existed to meet varied needs of language teaching in public schools in the state. One was called the post-baccalaureate Initial Licensure Program (the post-bac program), a nine-to-twelve months cohort-based program; the other was Alternative Licensure Pathway (ALP), which was designed for those who could not attend the post-bac program for one reason or another. It was more flexible than the post-bac program and took two years on average to finish. It offered an alternative path to K-12 licensure that allowed students to work fulltime as they pursued licensure.

  At the time of the study, the student population in the ALP was a mixture of full-time students and part-time teachers who were seeking licenses to teach ESL and a variety of different world languages. The program emphasized a content-based instruction approach to language pedagogy. The student teacher population was highly multilingual and multicultural, and international students made up about one third of the

population. During the year I started working as advisor and supervisor, there were more than twenty active Chinese international students among a total of approximately sixty active graduate students.

Participation selection. In the second language teacher preparation program, Chinese ethnic students included both international and immigrant (from a legal sense) students at the time when data were being collected. The former group, Chinese international students, were those who came from mainland China to the U.S. for a short period of time, 1. 5 years on average, mostly with a Bachelor's Degree at hand and no full-time work experience in China or the U.S. The latter group, immigrant students, had lived in the U.S. for a relatively longer period of time, usually with permanent residence and many were part-time Chinese teachers in a K-12 public or private schools. In this study, I chose to focus on full-time international students fresh from China for the following two reasons.

First, the international students were the majority in the Chinese ethnic students in the program at the time. And those who participated in the focus groups and PLCs were mostly international students. In addition, full-time international students were representative in number of the majority of the cross-cultural learners in the program.

Second, while working with both groups, I also discovered that the full-time international students identified as having the most struggles in language and culture adaptation in both the professional and academic discourses. For one thing, the shorter length of stay in a new culture and the lack of experiences in the U.S education system (both K-12 and higher education) were possibly the major causes of their struggles. For

another, because they were fresh to the new culture, they did not have as much social and cultural resources outside the campus as immigrants who had to some extent established a social or professional network out of school through the years. For that reason, the group of international students fresh from China tended to depend more on the campus resources when they navigated through their cross-cultural learning. They demanded different and more support from the program than their immigrant peers. Following the principle of information rich cases (Patton, 2002), I therefore decided to focus on this group of full-time international students rather than a mix of group of both international and immigrant Chinese ethnic students.

All of the four informants in this study were full-time Chinese international students, three female and one male. Three came from the northern part of mainland China and one from the south. I got to know them through my work as advisor and supervisor for the ALP program. I approached them individually to invite them to participate in this study. They were selected both using a criterion and a convenience sample (Merriam, 2009; Patton, 2002). The criteria that were adopted in this study followed the principle of information rich cases (Patton, 2002). All of the four informants participated in the focus group and PLC meetings were active and articulate in sharing their stories and perspectives. Also from informal and formal contacts on other occasions, I learned that they each had identified struggles in learning and demonstrated an open and reflective stance towards the struggles. As I shared my research interest and plan with them and initiated my invitation, they responded readily and consented to be informants in this study. The four informants were also selected partly because of convenience

sampling because they were "readily available" (Mertens, 1998, p. 265). I did not send out a public invitation to search for participants. Rather, I had the opportunity of knowing the four of them through work and had the access to them even before the research idea was formed. Description of the four informants' profiles will be included in the subsequent chapters when each story was reported.

Data collection. This narrative inquiry study spanned over a year and half. It started at one point (spring 2014) when I was involved in working with international students' challenges in several courses offered in the program. Initially, I had focus groups and PLCs with a group of Chinese international students, where I positioned myself as a helper who listened emphatically to their challenges and worked closely with them through the challenges. As I explained earlier, tensions and conflicts in learning drove the start of the focus groups and the PLCs. As the PLCs unfolded, the stories of tensions and conflicts were recurring and turned out a dominant theme in the meetings. After the focus groups and PLC meetings, I continued to work closely with the four informants and narrowed down the research focus to their narratives of tensions/conflicts in learning for a year between Fall 2014 and Spring 2015.

At the outset of the inquiry, questions arose in my mind as to how the narrative was to be elicited and collected, and who would decide on what experience to tell and what is perceived to be competing pedagogy as the topic of interest in this study. Narrative inquiry necessarily involves a certain type of conversation (Clandinin, 2007), but can take a variety of forms: interview and writing journal, structured and unstructured. As I was contemplating the inquiry method to be adopted in this study, two

of the four informants, who happened to be in a romantic relationship at the time, mentioned in an informal talk with me that the two of them sometimes extended the conversations we had in the PLC meeting to even afterwards. Sometimes they would continue the conversations even though the PLC meeting ended and everybody else left; sometimes they would pick up the topic again over meals together or in an informal chat. They found the conversation so enjoyable that they even audio-recorded it once on one of their cell phones. The brief mention of the audio-recorded conversation piqued my interest. I asked them if they would like to share with me the recording and they gladly agreed. As I was listening to the recording, it occurred to me that their self-initiated and privately recorded conversation was what Johnson and Golombek (2002) called the teacher-authored narratives, conducted by them and for them through their own language. And it is this inquiry into the teachers' own experience as learners of teaching that this study was interested in documenting.

I then asked the two informants if they would like to continue recording their conversations, however, with a particular focus on what they perceived to be competing pedagogies and tensions/conflicts in learning. I also shared with them my research purposes. In an audio-recorded conversation, the three of us exchanged our ideas of competing pedagogies and definitions of tensions/conflicts in learning until we all reached a common understanding. I did the same procedure with the other two informants who were study buddies and also willing to record their conversations in pairs. I deemed it important to be transparent with the informants about the research purpose because

narrative inquiry as a methodology stresses the collaborative construction of narratives from both sides of the researcher and participants (Clandinin & Connelly, 2000).

In the end, I decided to combine two types of conversations: the informants' self-initiated pair conversations and my follow-up interviews with individual informant. Both were audio-recorded. And I developed a three-step approach to collecting narrative data at this stage as the chart below illustrates.

Step 1.   Step 2.   Step 3.

The informants' Self-initiated pair conv The informants' Self-initiated pair conversations

The researcher identifying tensions /conflicts & generate questions

The researcher's follow-up interviews with informants individually and in pairs
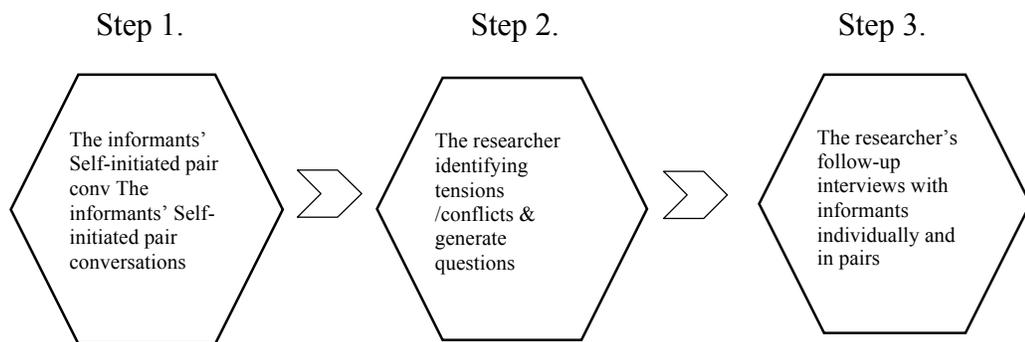
Figure 3. The three-step approach to narrative data collection.

As the above figure shows, this first step went with unstructured, yet prompted, conversations in which the four informants, in pairs, initiated a conversation about an identified issue of conflicts and recorded the two of them talking about what the conflict was, why they thought it a conflict, how they felt about it, and how they dealt with it if possible.

The choice of unstructured conversations initiated by the informants was grounded on the following reasons. To begin with, the self-initiated conversations with a peer, rather than with the researcher, afforded informants' autonomy in identifying the conflicts of their choice and discussed it in the direction they desired. The level of

autonomy in peer conversations would be different, and presumably higher, than with the researcher. Next, the peer conversations were designed to be conducted in pairs because it served as a space for negotiation of meaning (He, 2003; Juzwik & Ives, 2010). That narratives were socially co-constructed was built theoretically on Vygotsky's (1978) socially constructed learning and on Bahktin's (1981) dialogic discourse. A tangible audience in the paired work made the conversation a space for collaborative sense-making process. The following excerpt from a pair conversation between Tian and Dong was a good example of such collaborative sense-making.

[Original transcripts]

Dong: 我现在比较不明白，假如以一个 native speaker, 他们教授的角度来说，到底需要我们的 grammar 达到什么程度，我们肯定不会像 native speaker 写出的 essay 那样，一点错误都没有，而且文采，语用用得特别好，所以我觉得

Tian: 但是他们好像对我们是一样的要求，没有降低要求。

Dong: 没有降低要求。

Tian: 你是说最近你写的作业太多，然后去找 writing center 改不过来？

Dong: 对呀，根本改不过来，一个作业都改不完，有时候… *[...]*

Tian: 我记得 Andie 跟我说过那个 language partner，你有没有尝试？

Dong: 那个我去年注册了一个，完全都没有消息。

Tian: 是吗？

Dong: 嗯，对，那个完全，可能是，不知道怎么回事，注册以后他们一直没给我消息。后来我都忘了这件事情。

Tian: 我觉得那个可能学校一个 writing center 不能服务所有的学生，而且有限。

Dong：对呀，对呀，所以它就限制嘛，一个人一个星期只能约两次，一次只有 40 分钟时间。

Tian: 就是说，最好私下有别的伙伴，或者 language partner，或者别的比较好的朋友。

Dong: 对，或者是有什么类似于哪管说是一些课程。

Tian: 那你觉得我们有必要再去修一个语法课或者专门的写作课么？

Dong: 怎么说呢？如果你让 native speaker 修改得太好的话，你觉得那还是你写的吗？所以我就不知道这个东西该怎么…

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[English translation]

Dong: I am now not quite sure as to what extent our writing is supposed to be in the sense of grammar from a native speaker's like professors' perspectives. For sure we cannot write as well as native speakers, with no errors at all, having a good writing style and proper use of language, so I think

Tian: Yet it looks like that their expectation is the same for us, not lower.

Dong: Not lower.

Tian: Did you mean that you have too much homework and cannot take all to the writing center for proofreading?

Dong: Yes, not at all, not even one piece of writing sometimes *[...]*

Tian: I remember once Andie mentioned the language partner program to me. Have you tried it?

Dong: That I applied for but haven't heard back ever since.

Tian: Really?

Dong: Yeah, right, that completely, perhaps, I don't know why they haven't got back to me. Later I totally forgot about it.

Tian: I think perhaps because there is only one writing center and it cannot serve all the students. It's limited.

Dong: Right, right. That's why there are rules. No more than twice per week per student, 40 minutes each time.

Tian: That is to say, it's better we have partners outside class, language partner, or other relatively close friends *[who can help us with English writing]*.

Dong: Right, or if there are some sort of courses.

Tian: So do you think it's necessary for us to take a class on grammar or writing?

Dong: How can I put it? If your writing turns out too good with a native speaker's help, do you think it still counts as your writing? So I don't know what this should *[be]*...

(Pair conversation, Tian and Dong, October 29, 2014)

From the above excerpt, we can tell that Dong and Tian were making sense of the language expectations that the professors in the program might have on the Chinese international students like them and how they could seek resources to meet the expectations. The excerpt started with Dong initiating a question that she had about the language expectations. She framed it as a question as if she had no answer to. However, after Tian responded to the question with an assumption ("但是他们好像对我们是一样的要求，没有降低要求", or "Yet it looks like that their expectation is the same for us,

not lower"), Dong immediately echoed,"没有降低", or "not lower". In the next turn-taking, they moved to resources they could access to and avail themselves of in order to meet the language expectations. The unfolding of the sense-making process as the excerpt revealed could possibly not happen if it were between the informant and the researcher. Besides the autonomy that the two informants had in conducting the conversation, they also actively explored the topic of interest (i.e., the language expectation and resources to meet the language expectation) through negotiation of meaning (i.e., "limited" service that the writing center can provide).

The self-initiated conversations were audio-recorded by the paired informants themselves, mostly in Fall 2014 on a monthly basis. My original plan was that they could record one pair conversation every two weeks. They did so for the first two times and found it challenging to look for a topic of conflict in learning every two weeks. Then they asked me if they could record a conversation every month. I agreed, reasoning that the pair conversation was supposed to be self-initiated at a pace that the informants would feel comfortable with. Also, I hoped that a less frequent conversation would perhaps lead to more information-rich conversations each time.

The audio recordings were then shared with me usually in the next week. I listened to the recorded conversation and took notes on what could be addressed further in the follow-up interview with individual informant. Specifically, I composed notes identifying tensions or conflicts around competing pedagogies as they were represented in the informants' self-initiated pair conversations. When tensions or conflicts were brought up and discussed in the narratives, they served as a starting point for follow-up

inquiry in the form of interviews. At this stage, I made a list of tensions or conflicts that appeared in the pair conversations and questions I had related to the list, sometimes looking for more information, sometimes for clarification. In the interview, I brought up the questions and negotiated with the four informants about what they meant by tensions/conflicts and prompted them for more details. Therefore, the interview was semi-structured.

To note, some of the interviews I had with the informants did not occur right after they recorded the pair conversations. Sometimes it was because of scheduling issues; sometimes it was because the informants were sick or out of town at the time when an interview was scheduled. Therefore, the interviews turned out to be flexibly structured, ranging from one week to one month, not in the linear procedure of one interview following one pair conversation.

Data source. Methodologically, there were two main types of data I collected: narrative and non-narrative data. Narrative data were those already in the story form, which were found to be in the pair conversations, PLC meetings, and the interviews. Non-narrative data were those not in the story form consisting of field notes, course assignments, and other profiles. The recordings of the informants in the PLC meetings, pair conversations, and the interviews were the primary data source complemented by field notes, and their course assignments and other profiles.

For the primary data source, I collected nine self-initiated pair conversations and had eleven interviews with the four informants in total over the academic year of 2014-2015. Precisely, for one pair, Dong and Tian, there were four self-initiated pair

conversations that lasted approximately four hours long in total, seven interviews with

individuals that lasted approximately seven hours long. For the other pair, Meng and

Yuan, there were five self-initiated pair conversations of about eight hours' long and four

interviews of three hours and a half long. All the pair conversations and interviews were

conducted primarily in Chinese, with a few code-switching between Chinese and English

sometimes, and audio-recorded. The table below displays the data source and the timeline

of data collection.

Table 1. Data Collection Timeline and Data Source

Timeline	Data collection action	Data source
Spring 2014	• audio-recorded six PLC meetings where a group of Chinese international students participated including the four informants • conducted three classroom observations where the four informants attended; wrote field notes	• six audio-recorded PLC meetings, approximately twelve hours' long • field notes on classroom observations
Fall 2014	Pair conversations: • collected four pair conversations from Dong and Tian • collected four pair conversations from Meng and Yuan Interviews: • conducted two interviews with Dong • conducted one interview with Tian • conducted one interview with Yuan Other documents: • collected essay writings • wrote field notes between pair conversations and interviews as well as after the interviews	• four audio-recorded pair conversations from Dong and Tian, approximately four hours' long • four audio-recorded pair conversations from Meng and Yuan, approximately seven hours' long • four audio-recorded interviews with the four informants, approximately three hours and a half long in total • field notes
Spring 2015	Pair conversations: • collected one pair conversation from Meng and Yuan Interviews: • conducted one interview with Dong • conducted three interviews with Tian • conducted two interviews with Meng • conducted one interview with Yuan Other documents: • collected essay writings • wrote field notes between pair conversations and interviews as well as after the interviews • collected informal chats, formal email exchanges	• one audio-recorded pair conversation, approximately one hour and ten minutes' long • seven audio-recorded interviews, approximately seven hours and a half long • field notes on pair conversations and interviews

Data analysis. I adopted narrative analysis (Polkinghorne, 1995) as a way of examining the data I had collected. Narrative analysis is the approach to the analysis of the data in which narrative itself becomes an analytical tool and narratives are constructed and reconstructed. As data was being collected, I started a process of identifying tensions and conflicts of learning as being narrated in the data. I looked in particular for evidence of tensions and conflicts in relation to pedagogies. In most cases, tensions and conflicts in learning were explicitly articulated and easily identified through key words such as "冲突"(conflict), "差异"(disparity), or "struggles"; in other cases, it was implicitly addressed and was storied by the informants as an incident that they had experienced and were contemplating about. For the initial stage, evidences of the identified tensions and conflicts in both cases were gathered at the descriptive level and transcribed for further analysis, in the language (primarily Chinese) that was originally used in the data.

At the second stage, I followed Clandinin and Connelly's (2000) framework of three dimensional narrative inquiry space to look for connections between the evidences. I did so by examining the data from all directions: inward for internal conditions such as feelings and emotions, outward for existential conditions or the environment, and backward and forward for temporal conditions or historical and developmental connections as represented in the past, present, and future (Clandinin & Connelly, 2000). From the three dimensional narrative inquiry using the analytic frame of the three dimensions of sociality, temporality, and place, the data were analyzed not as isolated evidences but as connected experiences lived and told by the informants. As their

experiences were examined and reexamined they were story fragments stitched together and restoried or reconstructed by the researcher.

To note, the narrative data collected from the PLC meetings, the pair conversations, and interviews were primarily in Chinese, sometimes with English and Chinese code-switching back and forth. I did not translate the data to all English until I started to compose narratives to report the study. As this study was not intended for language analysis but for content analysis, the issue of "cross-language trustworthiness" (Squire, 2009, p. 8) mainly lay in how to maintain "conceptual equivalence", or providing "a technically and conceptually accurate translated communication of a concept spoken by the study's participant" (p. 3). As I translated the selected data, I was aware that I became a producer of research data by shaping the analysis through my identity and experiences (Squire, 2009). When I focused on the content of the data, I tended to emphasize "how the word relates conceptually in the context" (Gee, 1990) rather than the literal translation of the words themselves.

In analyzing and composing narrative data, there are issues of voice, signature, and audience that a narrative researcher must consider (Clandinin & Connelly, 2000), which will be addressed in the following section.

Issues of Voice, Signature, and Audience

Voice. In narrative inquiry, issues of voice arise at multiple layers: the voices of the participants' as an inquiry aims to represent and tell, the voice of the researcher who is "part of the parade" (Clandinin & Connelly, 2000, p. 51) and an inquirer too, and the voice of the audience whom the inquiry tends to speak to and reflect upon. The

multiplicity of the voices makes it a delicate work to balance among them all. One common concern might be the researcher's voice overshadowing the voice of the researched (Milner, 2007) as the researcher is often the sole decision-maker when it comes to analyzing and writing. And it could become particularly controversial in the case of disagreement between participants and the researcher. Clandinin and Connelly (2000) attributed the balancing work largely to the researcher's "exercise of judgment" (p. 147), and at the same time cautioned the researcher to take into consideration both the researcher's and participants' voices. Similarly, Milner suggested presenting both researchers' and participants' narratives to "add a layer of evidence to complement what is known" (p. 396). Adopting Both Clandinin and Connelly's (2000) and Milner's suggestion, I collected self-initiated pair conversations to maintain the informant's voices. I also restoried the informants' experiences in two layers: first presenting the informant's voices when describing and retelling their stories, then analyzing and unpacking their stories while adding my interpretation and speaking to literature. It should be noted that the two layers were overlapped and the distinction was blurred. Because the retelling in the first layer was by no means a complete representation of the informants' voices. In the second layer too, the informants' and my voices were constantly crossed and mixed. The overlapping and blurry boundaries of multiple voices, however, aligned with the inevitable ambiguity and complexity in the multivoicedness of characters in Bakhtin's (1984) view because the discourse is by nature dialogic and it was just impossible to single out a voice without interacting with others.

Signature. According to Clandinin and Connelly (2000), "being there in the special way that marks each of us as writers constitutes our research signature" (p. 148). The dilemma lies in "how lively our signature should be", or how much subjectivity the researcher should incorporate into the writing. Signature is closely linked to the issue of voice in that the signature can be too thin if external voices from literature were dominant, for example; it can also be overly vivid if the researcher does not adequately represent participants' voices or speak to the audience. Clandinin and Connelly (2000) suggested, because signature is reflected in rhythm, cadence, and expression in writing, the researcher can ask a series of questions to reflect on these three writing aspects: Where I share my voice? Have I shared my thoughts here? Is this my voice, or some else's? Through constant reflection on the use of voices, my signature as a researcher and author can become identifiable and respectful of other voices at the same time.

Audience. It is equally important to have audience in mind while attending to the issues of voice and signature. There are primarily two groups of audiences I had as I started this inquiry first as a research puzzle in the immediate context where I worked: the group of Chinese international students I was working with and the teacher preparation program where this group of Chinese international students were studying. As the inquiry unfolded and was enriched by literature review, conference presentations, and other forms of dialogue with people in the distant context, a larger group of audience came into place: anyone involved in cross-cultural learning to teach situations, willing to reflect on their experiences, to enhance understanding of the experience, and to improve practice of supporting cross-cultural teacher identity development.

My Positionality

In this study, my roles were multiple: advisor for the informants, a fellow international graduate student, a language teacher, an emerging teacher educator, and a narrative researcher. The multiplicity of these roles shaped the relationship I had with the informants as the positionality kept shifting. For example, in one single interview my informants saw me in the roles of advisor, a fellow graduate student, and as a researcher interested in their stories, as they brought up different questions corresponding to all of these roles. The questions regarding course selections and student teaching positioned me as their advisor; they sometimes asked me my perspectives as a graduate student just like them; all the time, they shared their stories because I as a researcher had communicated my interests in them.

Given the multiple roles I played in the study, it is necessary and important to include and address the way these roles interacted with the informants and shaped data collection, data analysis, and story composing. Several important roles seemed to define me as a cultural insider: a fellow Chinese international graduate student and a language teacher. However, this binary insider-outsider division is misleading. Being a cultural insider, I benefited from possibly an easier access to my informants than outsiders and shared linguistic and cultural background with the informants that outsiders might not. I have racial and cultural knowledge of my informants and the community of Chinese international students they represented that an outsider may not have. Nevertheless, it is abrupt and problematic to exaggerate our proximity and ignore our differences in the age,

gender, generation, and social background. As Ganga and Scott (2006) put it, this is the paradox of an insider.

To address the paradox of an insider, it is important to reexamine ourselves, to unlearn "the misinformation and stereotypes we have internalized not only about others, but also about ourselves" (Tatum, 2001, as cited in Milner, 2007, p. 388). In reexamining and unlearning, there should be "a reciprocity with both participants asking questions and answering with a critical attitude toward the statements of the other part" (Tanggaard, 2007, p. 168) and "the general idea of knowledge as something found or collected in the world must be abandoned" (p. 172). The critical attitude is critical to addressing the paradox of an insider in this study.

In addition, Tanggaard (2007) argued that the interview should not be viewed as a way to reach agreement. Rather, as a researcher, we should embrace it "as a context for negotiations of meaning and even a clash of conflicting views" (p. 163), in which both sides are "challenged by each other's assumptions and discourse of learning" (p. 172). Therefore, I did not consider myself as an insider contrary to an outsider. I valued my shared linguistic and cultural backgrounds with the informants and refrained from assuming that I knew what they knew because of the commonality. I positioned myself as someone who respected distance and withheld intimacy (Mallozi, p. 1045).

Reflecting on ethical attitude is also critical in the process of reexamining and unlearning. Underlying the multiple roles that I assumed, ethical attitude was fundamental and permeate throughout the entire research, which includes both macroethics and microethics (Guillemin & Gillam, 2004; Kubanyiova, 2008).

From the macro level, I complied with the legal aspects held by IRB. I approached the four informants with complete transparency of the research procedure and purposes. Upon their request, they were referred to by anonymous names throughout the whole research process. They reserved the right to withdraw at any moment, and the right to share or not to disclose as they narrated along.

The microethics demanded that I always needed to be attentive to the informants' needs at every decision-making in the study. Then comes the dilemma of securing confidentiality and anonymity and the responsibility of producing adequate knowledge (Guillemin & Gillam, 2004). I constantly negotiated with the informants, both verbally and in writing, if they meant what they said and if there was anything to add more or clarify. For example, when one informant changed her mind and asked me not to disclose certain parts of her narratives she had agreed to share in writing, I asked if she would like to share her reasons with me. After she did, I chose to respect her decision. Because I understood that the narrative inquiry spaces were "spaces that are marked always by ethics and attitudes of openness, mutual vulnerability, reciprocity, and care" (Clandinin, 2013, p. 200). It was space of belonging to both the informants and the researcher, yet often imbued with uncertainty, complexity and tensions. I realized that even the informant's act of asking me not to share composed part of her lived story. Just as it was in our every day life, the uncertainty, fluidity, and tension were inherent and valued in narrative inquiry, which I, as a researcher, had to live alongside with. Another side of relational ethics spoke to possible audiences. As I learned to become a narrative inquirer, I sensed that it is not the coverage of details that constituted the richness of narrative

inquiry. The process of negotiation in the principle of relational ethics also involved use of strategies such as fictionalizing, blurring of time, place, or identity when needed. And being consistently transparent about the researcher's positionality and decision-making was essential to the relational ethics. As Clandinin and Connelly (2000) pointed out, narrative relativism, rather than narrative truth, was the one that was valued in narrative inquiry.

In narrative inquiry in particular, according to Clandinin and Connelly (2000), ethics should be thought of in relational ways and relational ethics lies "at the heart of our narrative inquiries" (p 198). The relational ethics of narrative inquiry, similar to the concept of "ethics of care" (Kubanyiova, 2008, p. 510), refers to the responsibilities as being negotiated by both informants and narrative inquirers at all phases of inquiry. Narrative inquiry is a "relational inquiry" (Clandinin & Connelly, 2000, p. 60). Constant reflection in terms of time and space makes it impossible for the inquirer, or the researcher, to stay "neutral" in the traditional sense. Rather, "as inquirers we, too, are part of the parade" (p. 51). My role, therefore, was not an observer that could be isolated from the informants and the context but a participant researcher who was constantly aware of her mediation in the entire process, seeking to understand the mediation and sharing it with the reader. The question of ownership, therefore, became a sense of relational responsibilities jointly shared by all involved in the process. From that sense, I could say that the narratives in this study respectfully represented the informants' lived and told stories.

Last, the stories and restoried narratives were always in the "becoming rather than being" (Clandinin & Connelly, 2000, p. 145). To explain further, Clandinin and Connelly remarked that "narrative inquiry carries a sense of a continual reformulation of an inquiry than it does a sense of problem definition and solution" (p.124). There was never a final story to be told. As a matter of fact, the value of narrative inquiry partially rested in retelling, reliving the stories, and through doing so, generating a new relation between human beings and their environment, and "enhancing personal and social growth" (p. 85). From listening to the informants' stories, retelling and reconstructing their stories through my lens, I have gained a deeper understanding of their cross-cultural learning experiences and about mine too. I have also learned to become a narrative inquirer and tell the stories of the four informants in the following chapters.

A Note on Restorying.

In the next two chapters, I will restory the four informants' experiences around competing pedagogies that were collected through their pair conversations, interviews with me, PLC meetings, and other complementary data sources. The four informants were paired and their stories were shared in one chapter and unpacked together in alignment with the way data was collected. Each chapter begins with "Getting to know XXX" section profiling the informants, then moves on to several selected stories narrated using Clandinin and Connelly's (2000) three commonplaces (temporality, place, and sociality), giving prominence to the informants' voices, and refraining from analysis. In the last section of each chapter, the stories are unpacked and analyzed to relate to the

theoretical framework, and to respond to the research questions, accentuating a researcher's voice for the sake of generating new understandings regarding their stories.

The reasons for laying out the stories this way include:

1) in alignment with the positioning of the informants as inquirers, to present their stories using the three dimensions of an inquiry (Clandinin & Connelly, 2000) as the structure of retelling so that the three dimensions of the inquiry space are made "visible to public audiences" (Clandinin, 2013, p. 50);

2) retelling the stories in layers (e.g., the three dimensions, unpacking through different lens each time), to "allow readers the possibility of entering into the research texts" (Clandinin, 2013, pp.50-51), and "to engage in resonant remembering as they lay experiences alongside the inquiry experiences, to wonder alongside participants and researchers who were part of the inquiry (p. 51)";

3) unpacking the stories using the lens of cultural identity and development of a teacher's voice, not only to address the research questions but also to position the individual inquiries beside that of a social significance (Clandinin & Connelly, 2000) as the study aims at;

It will begin with Dong and Tian's story.

Chapter 4 Dong and Tian's Stories

Getting to Know Dong

Dong came from a family of teachers in a medium-sized city in northeastern China. Her father used to be a teacher of Chinese language arts and later became an education administrator. Her mother was a teacher of Chinese language arts in a high school in the same city all her life. As a child, she had observed and learned from her parents what a "good" student should look like: behaving well in school and getting good grades. Her parents never really articulated their expectation of her to be a good, or top student. Yet Dong knew that they had high expectations, which she tried hard to live up to. If she failed them, she would feel bad about herself. She still vividly remembered once in grade one, she spelled a character wrong and was asked to copy the character ten times at the end of the school day. All her classmates headed home. Her mother, not seeing her walk out of the school gate as usual, became worried and rushed into the school building to look for her. At the sight of her mother, Dong burst into tears. "我内心觉得自责加愧疚, or I was blaming myself and feeling ashamed in heart." She recalled, "我怎么能被老师留下呢，怎么会是我？ or how could I be kept to stay after school? How come it was me?" The unarticulated yet always present high expectation from her parents had been instilled in her and became part of who she was as a learner in school. Ever since that day her parents had been relatively easy with her because they knew that she would be hard on herself. For instance, they would not scold her for something she did wrong, knowing that she would blame herself.

Dong did well in secondary school and went to a Normal University or teacher preparation university in the city where her family lived in. She chose English as her undergraduate major because of interest. In her sophomore year, she had a chance to come to a university at Colorado as an exchange student for four months. It was the first time that she studied abroad. She described the four-month study-abroad experience as "eye-opening". One example she gave was an incident that happened at a local McDonalds store. Doing a part-time job at McDonalds, she found that her then male supervisor made a mistake. Although unsure how the supervisor would receive it, she pointed out to him immediately. To her surprise, her supervisor gladly took her feedback and awarded her a small gift for correcting him. She thought it was a pleasant experience overall and felt appreciative at how her supervisor handled it. Her experience at McDonalds in Colorado gave her a perspective of how the Americans might take honest feedback differently.

As she later shared this experience with her uncle who was a government official in China, however, her uncle warned her of the consequence of correcting a supervisor in China. In her uncle's words, the supervisor, if it happened in China, "可能给你穿小鞋, or might have given you tight shoes to wear", or giving underhanded punishment. Dong had no doubt in her uncle's judgment. She heard stories of underhanded punishment through social media in China. She shared a compelling story in which an elementary teacher asked her students for anonymous and "honest" feedback on her teaching. Yet the teacher became furious at one negative comment she had received. The teacher went all the way to find out who wrote the negative comment and publicly scolded the student.

Whether the news was true or not, Dong thought that teachers in China in general expected obedience from students rather than honest feedback. This story is Dong's first cross-cultural comparison based on her own experiences.

Yearning for more cross-cultural experiences, she applied for graduate schools in the U.S in her senior year and was admitted to the Master of Education program in a Mid-Western University. In Fall 2013, she became an international graduate student in the U.S.

When describing herself as a learner, Dong remarked that positive relationships with her teachers were particularly important to her and had great impacts on her learning. Despite the fact that she had two teachers in the family (her parents), or perhaps because of this, Dong said that she was "怕老师, or afraid of her teachers" from day one in school. By that, she did not mean that she was afraid of the teachers themselves; she meant that she was extremely careful with her performance in front of her teachers and "怕老师说, or fearful for being scolded by teachers". The punishment of copying characters ten times after school that she received in grade one was such an experience that had a lasting impact on her as a learner. Speaking of the instructors she had had in the licensure program in the U.S., she felt more comfortable with those who were encouraging and approachable. In her words, she was "一个特别特别容易受老师影响的人, or someone who was easily influenced by teachers."

Positive feedback from instructors largely built her confidence in learning. For example, speaking of an instructor's positive feedback on a lesson plan Dong had developed for the course, Dong said, "I felt really satisfied and particularly confident when she (the instructor) said that she liked it (the lesson plan) very much and gave me

four stars (the highest)". Even when one instructor seemed intimidating and hard to communicate with, she felt that a word of encouragement was helpful. Hearing the instructor's recognition of her efforts and progress at the end of the semester, she described her feeling as: "以前的不快乐都一笔勾销了, or the unhappiness that happened before was all gone." Dong embraced positive comments from the instructors as encouragement and drive for her growth. In her words, "假如这个老师很肯定我，我会特别积极向上, or if a teacher recognizes what I did, I would be highly motivated and active".

At the same time, Dong felt insecure about her relationship with the instructors. When I invited her to participate in the study, Dong shared her concerns about being identifiable and the possibility of ruining the relationships with the instructors. She asked me in particular not to reveal in my writing certain details that would make her identifiable. When describing a conflict that involved one of the instructors, she said, "我心里会有这些 fear，所以不想过于 personalize, or I have fear (that they may know it's me) so I don't want to personalize it (the experience)." She was worried that the instructor might take personal what she said and feel offended. Throughout her narratives, she was extremely careful with her words when articulating her opinions of her instructors, professors, and peers. She would always start with positive comments, then made some critiques, and at the end, add some compliments. Nevertheless, she was still willing to take the opportunity of this study to share her experiences and contribute to mutual understanding between the program and international students after I reassured her of the privacy she asked for.

Dong participated in both the focus group and the PLC meetings I facilitated to support international students in the program. She quickly stood out to me as a student who was humble, generous in sharing, and active in seeking help from others. She showed her earnest desire to do well in learning and build relationships with others. She spoke softly even when talking about something frustrating or irritating. She was quite approachable to me and seemed to get along well with her peers. She was one of the several students who had inspired me to do this study because of the struggles she had articulated in the PLC and some informal occasions with me. Her experiences and her ability to reflect on her experiences as well as her willingness to share were reasons why I had invited her to this study.

Getting to know Tian

The first time I met Tian, she came to my office with her then fiancé's mother who is from an immigrant family from Hong Kong, in the U.S. for 1.5 generations. Prior to the meeting, her then fiancé's father, a white American, got in touch with me and asked for advice on Tian's admission to the program. Afterwards, Tian and I had several email exchanges, in which she asked questions about the program. She was in China then, working on her visa to come to the U.S. She was polite, addressing me as Ms. Wang and asking questions carefully. Her English was fluent and appropriate, with minor errors here and there. After landing in the U.S., she scheduled a meeting with me through email. Because she did not have a driver's license or a car, her fiancé's mother drove her to the campus for the meeting. When we met, Tian seemed shy, greeting me in a soft voice and wearing a timid smile. She kept silent most of the time. The conversation occurred mostly

between her fiancé's mother, who does not speak much Mandarin, and me, in English. Even when I turned to her with a question, it took her a while to respond. Her fiancé's mother spoke for her in most cases.

Rarely did I see potential applicants coming to those initial meetings with me with a family member or advocate. I recall only once before, an Arabic applicant came with her husband to talk about the program. For Tian, this was her first trip to the U.S. and her very first time to travel outside China. Our professional relationship progressed well and after working with Tian for more than a year, I learned a lot about her. She grew up with her aunt in a small town in eastern China. Her parents who lived in a big city in the northern China were planning on having a boy. After Tian was born as the second daughter, they decided to send her to her aunt to evade fines that the One-Child Policy office in the city district, an institution that controls birth rates in average households in China since 1979, and would charge/fine a family for having an illegal second child. It wasn't until the age of twelve that her parents took her back because they wanted her to have a "better education" in the city. Back to her family, however, she felt distant and disconnected from them and strange in her new urban school. Her classmates laughed at her small town accent and it was hard for her to make friends. In the new environment, she turned from "outgoing" to "shy".

As she grew up, she began to appreciate the "deep love" of her parents, who valued education for their children and supported her all the way through graduate school. Tian loved Chinese language and culture. She chose to major in Chinese linguistics and literature in college. Aspiring to become a teacher, she continued with a

master's degree in Teaching Chinese as a Foreign Language in a prestigious university in China. It was at the graduate school where she met her fiancé, who was from Wisconsin and there to study Chinese. They fell in love and were soon engaged. She came to the U.S. to stay with her fiancé in the summer after her graduation. Prior to then, she had had no work experience except for being an intern teaching Chinese on campus. She grew up as a Christian, which is a small percentage of the Chinese population.

Tian impressed me as a thoughtful student. She always came to meetings with questions. In Fall 2014, I started a Professional Learning Community for Chinese international students that she was part of. She was not outspoken in the Professional Learning Community. She did not share her emotions as easily as her peers did. Knowing her education background, I often invited her to share a comparative view of learning to teach Chinese in China and in the U.S. Then she would gladly share her perspectives. Perhaps because she went through graduate school and had training in teaching Chinese as second language, she sounded more mature and profound than the majority of her peers who entered the licensure program fresh from college.

In my conversations with her, Tian shared her struggles in cross-cultural experiences: living as a foreigner in the U.S., intercultural relationships, and learning to teach as an international student in the licensure program. Throughout her narratives of challenges were two major storylines that shaped her learning in an ongoing and significant way: 1) relating to race issues, and 2) becoming a reflective practitioner. The two storylines were interrelated and posed sharp contrasts between her Chinese culturally shaped past and present experiences.

In the following part, I will firstly retell two stories of Dong's using the three commonality framework (temporality, place, and sociality), then a story of Tian's, and at last unpack the stories of competing pedagogies through the lens of cultural identity and development of a teacher's voice.

Story of Differentiation

Temporality. *"Attending in temporal ways points inquirers toward the past, present, and future of people, places, things, and events under study"* (Clandinin, 2013, *p. 39).*

In the beginning of the first semester in the licensure program, Dong received feedback from several of her instructors regarding her English language writing in course assignments. Prior to then, Dong had been struggling with reading and writing in class. In one of the focus groups that I facilitated with international students during that semester, she briefly shared her struggles in writing and partly attributed it to the regional difference in English education in China: she was from a second-level city in the northeastern China. She believed that the quality of English teaching there was not as advanced as those in first-level cities such as Beijing and Shanghai. By "advanced", she meant in such aspects as the resources and pedagogy of teaching English as a foreign language. Given the regional gaps in quality of English language education, she wondered if it was only her who was struggling with English writing, and if others educated in first-level cities were also struggling, perhaps she was struggling the most.

The instructors did not comment on her writing directly; rather, they suggested in written feedback that she should use the writing center before turning in an assignment.

Dong took the instructor's comment as that her writing performance was not meeting the expectation and needed improvement. Expressing a feeling of frustration, she offered an analysis of her writing abilities in an interview with me:

> [Original transcripts]
> 我刚交上去的作业语法错误比较多，说得也不是很*[...]*，毕竟是从中国直接过来的，就没有经过这种 native speaker 的训练，说的很多东西不是很*[...]*，就是像以前教科书学的东西，不是美国人用的东西。

> [English translation]
> There were a lot of grammar errors in my homework at the beginning. My spoken English was not very *[...]*. After all I just came from China, with no training like the native speakers have had. My English was very *[...]*, just like old textbook English, not really used by the Americans. (Interview with Dong, November 1, 2014)

It was during the first few months after Dong started the program when she received the instructors' feedback on her writing performance. By that time, Dong had not heard of the writing center. She immediately took the instructors' advice and started to use the service at the writing center as much as she could, up to twice per week at its peak.

Visiting the writing center as much as she could did improve her writing yet at the same time left Dong perplexed about the instructor's expectation of her writing. In a pair conversation with her pair conversation partner, Tian, Dong briefly mentioned a few interactions that gave rise to her confusion. As I followed up with her in a subsequent interview, she elaborated on one particular interaction in the following excerpt, Excerpt 1:

Excerpt 1.

[Original transcripts]

第一个学期，大约就是 10 月份吧，刚来两个月的时候，十月份吧，对，第一篇，应该是第一篇还是第二篇作业，我不记得了。TA[1]当时不是质疑我写的，TA 当时质疑我的 reference 出现了我们当时没有读过的材料，那个 Lightbown 嘛，但是那是我 foundation［*那门课*］的材料，我当时就用上了。然后 TA 就说，你怎么知道 Lightbown 这本书的？当时 TA 说 Lightbown 我就没听清，然后我就问 TA，你说什么？TA 说你不知道你用了那本书吗？然后我一下，啊，那本书是 foundation 那门课。TA 也，啊，TA 也明白了。TA 说，我还在想你怎么知道这本书。*[...]* TA 说，你有没有觉得你写作水平比口语水平好很多？然后我就跟 TA 说，我说我去 writing center，然后 TA 就问我，他们只帮你改 writing grammar 吗？我说是的。

[English translation]
[It was] the first semester, probably in October, roughly two months since I came here, right, the first, *[it]* must be the first or second writing assignment, I don't remember. *[The instructor]*[2] was not questioning me about my writing to begin with. *[The instructor]* was questioning me about one reference that I cited and was not part of the required reading in the course. It was the book by Lightbown, a required reading in another course. And I cited it. Then *[the instructor]* asked me, how do you know this book? I didn't get it when [the instructor] brought up "Lightbown" so I asked back, what did you say? *[The instructor]* said, you don't know that you cited that book? At that moment I got it, ah, that book from the Foundation course. *[The instructor]* got it too. *[The instructor]* added, I was wondering how you knew that book. *[…] [The instructor]* said, don't you think that your writing performance is much better than your speaking? I explained, I used the writing center. *[The instructor]* continued to ask, did they help with your writing grammar only? I said, yes. (Interview with Dong, November 1, 2014)

This interaction with the instructor in class on the use of citation and her writing performance made Dong feel "很不舒服, or very uncomfortable". She said that she felt humiliated by the instructor's "质疑, or interrogation", yet she did not say anything to the instructor at that time.

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[1] To conceal the gender of the instructor for the sake of confidentiality, "TA", a pinyin symbol, is used instead of a gender-specific pronoun in Chinese: 她 (she) or 他 (he)。

[2] To conceal the gender of the instructor for the sake of confidentiality, "the instructor" is used instead of a gender-specific pronoun in English: she or he．

Despite the unpleasant interaction, Dong continued to seek help at the writing center. At the same time, she started to wonder about the instructor's expectation of her English writing, or English language performance in general. In the same pair conversation, Dong shared a puzzle that she had had with Tian: "我现在比较不明白，假如以一个 native speaker, 他们教授的角度来说，到底需要我们的 grammar 达到什么程度, or I am now not quite sure as to what extent our writing is supposed to be in the sense of grammar from a native speaker's like professors' perspectives" (Pair conversation, Tian and Dong, 10/29/2014). In the pair conversation, Dong raised the question that was developed from her experiences and she had no answer to at that time.

A few other interactions in class pressed Dong to think about the expectation puzzle further. In a course during the third semester, she came across a situation where she had to take a stance on differentiation. The course instructor asked students to take sides on differentiated treatments based on race in a "Four Corners" activity. In response to the given statement that there should be differentiation based on race, she chose the "disagreement" corner. To explain her choice, she said,

> [Original transcripts]
> 我是不同意这个，但是我的想法，跟之后的想法不太一样。我就站在了 disagree, 说我不同意。然后老师就问为什么，我就反问那个老师，我说，那老师，我不是白种人，你对我有 differentiation 吗？但是那个老师想了一下，TA 说当然没有，然后 TA 后来觉得我问了一个非常好的问题，因为 TA 不可能说有。然后我就说这就是我为什么站在这里的原因。老师觉得挺有意思。

> [English translation]
> I disagreed with the statement. But my view has changed afterwards. At that time, I walked to the "disagree" corner to show my disagreement. The instructor asked me why. And I asked back, "Teacher, I'm not a Caucasian. Do you treat me with

differentiation?" The instructor thought a second and responded, "of course not". The instructor commented that I asked a very good question. Then I said, "that's why I am standing here at this corner." The instructor felt my response interesting. (Interview with Dong, November 1, 2014)

Dong seemed positive and confident when taking her stance in the activity.

However, she changed her mind afterwards. She described her thinking process as below:

[Original transcripts]
但事后我又想，其实我们是希望老师对我们有 differentiation 的, 比如我们希望他们不要过分地 care 我们的 grammar error, 过分地 care 我们写的东西不够 authentic，有些句子写得不够，可能读起来比较拗口。

[English translation]
But after a second thought, I feel we do expect differentiation from instructors. For example, we hope that they won't care too much about the grammar errors we have made, about the inauthentic use of English, like some inadequately written sentences that may sound awkward. (Interview with Dong, November 1, 2014)

Confronted by the concept of differentiation based on race, Dong linked it to her experiences as an international student. In the above narrative, Dong associated the puzzle of expectation with the concept of differentiation in teaching. From the interactions with the instructor in Excerpt 1, she discerned that the instructor might have different expectations of her writing performance because of her non-native speaker status. But she was not sure what the expectations were and how they might be different than her native-speaker peers. Taking a stance on whether people should be treated differently based on race, she was clearly opposed to the use of different treatments. Speaking from her English writing experiences, however, she realized that she did expect different treatment, like in the English language requirement. As her learning in the program unfolded, Dong was caught in the conflicting views of differentiation in teaching. As she articulated in the pair conversation, she was pondering over the

questions: Does the program have different expectations of international students in English language performance in particular? And should there be?

Place. "*The specific concrete, physical, and topological boundaries of place or sequence of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 480).*

Like Dong, there were approximately twelve other active Chinese international students in the licensure program during the academic year of 2013-2014. There were also about a dozen immigrant students from China and other countries like Mexico and Egypt who were English learners. The program had a policy of admitting students of English as a second language in terms of English language requirement: either having "completed 24 quarter credits or 16 semester credits (within the past 24 months) in residence as a full-time student at a recognized institution of higher learning in the United States (or other English-speaking country)" or obtaining a program designated passing score at English language proficiency assessment tests such as TOEFL, IELTS, or other equivalent tests (retrieved from www.grad.umn.edu). Dong took the TOEFL test and her score was slightly higher than the passing score as designated by the licensure program.

For admitted students, there were free on-campus resources to help students, including international students, with their English writing development. The Center of Writing, referred to as "the writing center" earlier on by Dong, was one of the resources. One of its missions written on the Center of Writing website is to encourage "the development of writers and the use of writing as a tool for critical thinking, learning, and communicating in all fields" (retrieved from www.writing.umn.edu). The Student

Writing Support team in the Center of Writing provided free writing instructions to all students through both face-to-face and online consultations. Students like Dong could reserve a forty-minute consultation or just walk in with their work in progress.

In the licensure program, many of the course instructors believed that it was not within their responsibility to edit language use in students' work (informal chats). It was explicitly stated in some course syllabi that students who found writing challenging should consult the writing center before turning in a writing assignment. However, for course assignments, language usually was not singled out as an independent category as in the evaluation rubrics. In a few cases, grammar was assigned two points out of forty or fifty, a small percentage in the rubrics. More often than not, assignment instructions did not specify language performance requirement as a language class would normally do. An examination of the collected syllabi and course assignments showed that in general clarity was emphasized rather than accuracy in language use.

Sociality. *"Narrative inquirers attend both to personal conditions and, simultaneously, to social conditions. By personal conditions, 'we mean the feelings, hopes, desires, aesthetic reactions and moral dispositions' (Connelly & Clandinin, 2006, p. 480) of the inquirer and participants. Social conditions refer to the milieu, the conditions under which people's experiences and events are unfolding. These social conditions are understood, in parts, in terms of cultural, social, institutional, familial, and linguistic narratives" (Clandinin, 2013, p. 40).*

As one of the Chinese international students in the program, Dong described herself as sensitive by nature and easily influenced by her teachers. Speaking of the

particular interaction she had with the instructor about her writing performance in Excerpt 1, Dong thought that her sensitive personality might have contributed to the way she reacted to the instructor's comments. Dong felt that the instructor asked her about her writing in an "质问, or interrogative" way, which contained doubt and disbelief in her ability of doing the writing herself. She described her feeling as being "不舒服, or very uncomfortable" at hearing the instructor's questions and comments.

Meanwhile, she understood where the instructor's doubt and disbelief came from. In comparing herself with others and analyzing her English language proficiency, she said,

> [Original transcripts]
> 我觉得她怀疑我水平，因为我知道，我的英语水平确实不是，可能跟同学比起来，身边几个人，比他们低一些，但是写作的话我确实花费了很大精力，因为口语的话，你可能说的时候不可以打草稿，你想什么就说什么，而且我跟特别是 TA 们说话特别紧张，包括现在，平时跟人聊天还可以，我觉得，因为我也跟几个老美聊过天。一旦跟教授说话就特别紧张，跟老师说，写作又反映明显比口语好很多。

> [In English]
> I think [the instructor] doubted my writing ability, because I know, my English proficiency is indeed, perhaps in comparison with my classmates, those around me, lower. But I did spend a lot of efforts on writing. For speaking, you cannot draft. You just think aloud. Also, I feel particularly nervous speaking to *[the instructor]* and several others, even now. I am fine when chatting with others informally for I chatted with a couple Americans before. I become extremely nervous speaking to professors, or instructors. And my writing turns out better than my speaking. (Interview with Dong, November 1, 2014)

As Dong saw it, the gap between her speaking and writing perhaps came partially from the high level of anxiety she had while speaking in front of instructors or professors. She described herself as a student who was always afraid of the teacher. It could also be traced back to how she had learned English before in secondary schools and higher

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education in China, which according to her adopted predominantly the grammar-based approach. As a consequence, her reading and listening were overall better than writing and speaking.

Dong was also very self-conscious about being an international student in the program. To her, what differentiated international students from American-born students was primarily the languages they speak. Acquiring English as a second language in school and later becoming an English major in China, she was particularly aware of the differences in English language abilities between her American peers and her in the program. For example, for an approximately thirty-minute video on an overview of American education that was assigned as homework, it took her several hours longer than her American-born peers. She had to start over and over to catch details because the speaker spoke too fast for her and there was no subtitle. She later found out that she was not the only one who was struggling with the video assignment. Her international peers also felt it very challenging to understand the video. In the end, she spent about three hours merely on reaching a basic understanding of the video, whereas it took one of her American peers only half an hour. To Dong, challenges in English language were real and common among the international students, in writing, listening, and everyday participation in class where English was required. Through sharing her concerns with other Chinese international students in the program, she realized that they were all struggling with English writing to varying degrees.

As Dong saw it, the Chinese international students tackled the struggles in various ways. Some would not even publicly share their struggles because it was embarrassing.

In private, they felt at a loss. As to why they would feel embarrassed and not seek help from the teacher, she provided a reason, "不提高自己的水平，找老师干嘛？or what is the point of going to the teacher if you do not improve your proficiency yourself?" It seemed reasonable, as Dong assumed, that one should try to solve their problems on their own first. As for herself, Dong was open to share her struggles with others as she did in the PLC meetings, often with her peers, and with me in the study. Overall she tended to attribute her struggles to her relatively lower proficiency than her peers. Similar to some, she actively sought help from the writing center, sometimes from her American friends, yet rarely from the teacher.

Dong also related her experience to other international students outside the program. One day she came across a post on Weibo, a China-based social media equivalent to Twitter, in which a Chinese international student described a dilemma and sought help online. Specifically, the student's professor thought that one of the student's essays was well above his average performance and questioned if the student did the essay on his own. In the student's words, he composed most of the writing and his American friend only helped with his grammar. And he was unsure if he should tell the professor that. The concern he had was that the professor might consider it plagiarism and give him a fail in the essay assignment or even worse. There was a heated discussion below the post as to whether the student should tell the truth. As Dong saw it, it was an unclear message overall to what extent one's writing could be edited by others without being considered as plagiarism.

While wondering about the program expectations of international students'

English language performance, Dong made a contrast between her experiences here with

those of international students studying in China. Dong had had experiences of working

with foreign students studying in China before. As she commented on their experiences,

she said, "中国的留学生是很受优待的, or international students in China are given

preferential treatment", and "老师会给很多的便利, or the teacher gives a lot of green

lights to them". When asked about what "preferential treatments" meant, she cited

examples of giving some of the international students an easy pass on assignments,

having lower expectations of their performance on assignments, and so on. She presumed

that the teachers offered such "preferential treatments" because the students were not

native speakers of Chinese. In contrast, she did not experience such different treatments

in the program just because she was a non-native speaker of English.

Encountering a mix of sometimes conflicting messages from her experiences,

others' experiences, cultural preferences, institutional practices, Dong made an inquiry

into the concept of differentiation in teaching.

In addition to differentiation instruction, the following story was on Dong's

inquiry into error correction in language teaching.

Story of Error Correction

Temporality. *"Attending in temporal ways points inquirers toward the past,*

present, and future of people, places, things, and events under study" (Clandinin, 2013,

p. 39).

In spring 2014, the second semester after entering the program, Dong encountered a conflict with a course instructor in class. On that day, the instructor assigned group work in which students were asked to evaluate activities intended for listening and/or speaking in a language class. Dong was in a group of four working on a listening assignment. On a handout, there was a paragraph of task instruction in English, below which there were broken lines or blanks for language learners to write responses on. During their discussion, Dong and her group members talked about how they as teachers would assess the assignment. When it was her turn, Dong commented that she would correct students' spelling errors if the activity were to be conducted in a Chinese language class. At the moment the instructor joined in their group discussion and heard Dong's words. The instructor prompted Dong to share why she would do so. Dong described how she responded to the instructor's prompt below,

> [Original transcripts]
> 我当时想的是，因为我就想，我们的教育，如果出现错别字的话，我们的老师一定画个圈划出来，是吧？我当时想的理由，如果学生既然是以这种 output 出来的话，我觉得要改这个汉字。我就这样跟她讲了。
>
> [English translation]
> I was thinking, because I was thinking about the education we have received, that our teachers would for sure circle errors out if any, right? The reason I came up with at that time was that it was necessary to correct the errors if they were elicited through this kind of output. Then I told the instructor so. (PLC, February 27, 2014)

The instructor did not seem satisfied with Dong's reason. After a brief exchange with Dong as to whether errors should be corrected, the instructor gave her an extra homework assignment, which was to make a list of ten reasons for correcting errors in the given

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context. Surprised at the extra assignment and perplexed by its purpose, Dong continued

to mull over the argument with the instructor afterwards. She recalled,

> [Original transcripts]
> 回去经过仔细想了之后，可能想说她说的是对的。她说的意思是说，我们给学生改过了，直接改了也不见得能帮助学生提高。

> [English translation]
> On second thought, I think perhaps she was right. She meant, even if we correct student errors, they would not necessarily learn from it. (PLC, February 27, 2014)

Despite the change of thought, Dong emailed the instructor a list of reasons for

why she thought errors should be corrected in the case of Chinese learning, which she

summarized as,

> [Original transcripts]
> 我们汉字是象形文字，因为可能一般英语 English speaker，我觉得不会写单词的会很少，但中国的文盲很多，有很多人会说，说得很好，听得很好，但是不会写汉字的，汉字我觉得需要去，汉字的书写是需要另外去学的。然后我就强调了这一点。然后还写了两点，就是说的，如果不当时就给学生这种反馈 feedback 的话，TA 会认为 TA 写的就是正确的。然后我就把这个理由 po 上去。

> [English translation]
> Briefly I said, Chinese is logographic, because perhaps fewer English speakers do not know how to spell, whereas many Chinese are illiterate. Some can speak well, listen well, but cannot write characters. I think one needs to spend extra efforts on character writing. So I emphasized this point. I also wrote two more reasons. I said, if we don't give students feedback, they might think what they write is correct. Then I shared these reasons [with the instructor]. (PLC, February 27, 2014)

The instructor replied, and to Dong's surprise, raised seven more questions in the

next email, asking for clarification in Dong's stance on error correction. Some questions

were: Did Dong mean that the Chinese language is unique, or if all languages vary in one

way or another? Would she do differently in languages other than Chinese? Would she

correct every error in the assignment? In addition to the questions, the instructor also

shared a video of an hour and half hour long and a piece of reading on error correction

with Dong, and asked her to read and watch for further reflection.

Dong did the reading and watched the video. Following the instructor's prompts,

she saw some nuanced aspects of error correction according to proficiency levels in

Chinese learning situations.

[Original transcripts]
我觉得汉字的错误只针对于初学者。我后来仔细想了一下，是，如果我们在高中的时候写汉字错了，老师就不会改了。错别字，谁出现错别字很正常。

[English translation]
I think spelling errors are only for beginning learners. I later reflected more. Yes, if we spelled wrong in high school, our teachers would not correct us. Spelling errors, it was common to make spelling errors then. (PLC, February 27, 2014)

In her next reply to the instructor, she expressed the above view. The change of

her attitude towards error correction somehow came to the instructor as a surprise. As

Dong recalled,

[Original transcripts]
TA 今天回我一封邮件就是说，我很高兴，意思是说我，然后但是我很 curious about why you changed your mind so fast。对，然后我，这封邮件就不知道该怎么给 TA 回。

[English translation]
Today the instructor emailed back and said, I'm happy. But I'm curious about why you changed your mind so fast. Right, and I, I didn't know how to reply. (PLC, February 27, 2014)

Dong decided to explain to the instructor in person in class.

[Original transcripts]
我今天上课的时候我和 TA 解释了一下。我就说的，我仔细想了，然后看了你的 reading 收获很大，看了 video 之后明白了。但是 TA 还在强调，why 为什么你 change your mind。

[English translation]
Today in class I approached the instructor and said, after a second thought, I have learned a lot from the reading and have come to an understanding after watching the video. But the instructor kept asking, why have you changed your mind? (PLC, February 27, 2014)

As I prompted her to communicate further with the instructor in the PLC, Dong was reluctant to do so. Later I asked her several times whether there was any further communication with the instructor regarding error correction, she said that there was none.

Place. "*The specific concrete, physical, and topological boundaries of place or sequence of places where the inquiry and events take place*" (Connelly & Clandinin, 2006, p. 480).

This series of interactions between Dong and the instructor happened in a method class on teaching listening and speaking in a second language class, which was a required course for Dong. More than half of the students in the class were of Chinese ethnicity, including both international and immigrant students. Most of the immigrant students were practicing teachers, either part- or full-time, in a K-12 school in Minnesota, whereas most international students were novice teachers, with zero to very few class teaching experiences.

The narrative above from Dong actually happened in one of the PLC meetings. In each PLC meeting, one student signed up to be facilitator and brought topics of discussion to the meeting. Prior to the meeting, the student facilitator, Yan, another PLC member, messaged me to inquire if it was ok to invite Dong to share her experience of a particular encounter with an instructor in a class they both were taking. I asked Yan to

acquire permission from Dong. At first Dong refused because it was "没什么好说的, or nothing to tell". To respect Dong's decision, the student facilitator prepared a different topic for the meeting. However, when the PLC meeting started, Dong's encounter with the instructor was brought up by one of the attendees and this time Dong openly shared her thoughts with the group.

Sociality. *"Narrative inquirers attend both to personal conditions and, simultaneously, to social conditions. By personal conditions, 'we mean the feelings, hopes, desires, aesthetic reactions and moral dispositions' (Connelly & Clandinin, 2006, p. 480) of the inquirer and participants. Social conditions refer to the milieu, the conditions under which people's experiences and events are unfolding. These social conditions are understood, in parts, in terms of cultural, social, institutional, familial, and linguistic narratives"* (Clandinin, 2013, p. 40).

When the instructor assigned the first assignment to Dong in class, Dong described how she felt:

[Original transcripts]
"感觉，我，说实话，我当时的感觉是，我下次不想再说这种事情了。因为我不想再反驳她了，下次。因为我提出了自己的观点之后，我觉得反而引出来，我给自己反而找了 *[...]*。如果我当时不这样说的话，可能她不会给我布置这个任务。虽然说不是一个*[大的]*，但是给我当时的感觉很不舒服。当时那一瞬间很不舒服。"

[English translation]
"My feeling, to be honest, I felt at that moment that I would no longer want to talk like this. Because I would no longer say against her, next time. Because when I expressed myself, I think it caused some *[…]*. if I didn't say those words, perhaps she would not assign me these tasks. Although it's not a big task, yet I felt very uncomfortable. At that moment, very uncomfortable." (PLC, February 27, 2014)

Apparently Dong took the extra assignment as not desirable. She articulated her real thoughts and expected a different, possibly encouraging, reaction from the instructor. However, she felt that she caused herself some trouble by sharing her opinion. The extra assignment became a "惩罚, or punishment". The interaction was similar to the time when she was asked to stay and copy characters after school in the elementary school in China, because she was given extra assignments on both times.

When I asked her if she really had a different view of error correction after doing the extra assignments and more thinking, she replied yes and added another reason behind.

> [Original transcripts]
> The researcher: 你是真的这么想的吗？
> Dong: 我后来确实是这样想的。而且，但是也有一种想法是，不想和她再 argue 这件事情了。

> [English translation]
> The researcher: Do you really think so?
> Dong: I did think so later. And another thought is that I don't want to argue with her any more about this issue. (PLC, February 27, 2014)

As I have shared with you in "Getting to know Dong", Dong was sensitive to her relationships with her teachers. Whereas teachers' recognition and encouragement boosted her confidence, negative feedback made her apprehensive and stressful. Throughout the entire narratives, Dong viewed the interactions with the instructor as a conflict, and her communications with the instructor in person and via email on the issue of error correction as arguing with each other, which she felt uncomfortable with.

Story of "Becoming an Asian"

Temporality. *"Attending in temporal ways points inquirers toward the past, present, and future of people, places, things, and events under study"* (Clandinin, 2013, p. 39).

Living in the U.S. for more than a year and marrying a Chinese American men, Tian saw herself as "还是中国人, or still a Chinese". At the same time, she was clearly aware of her skin color, black hair, and Asian look on campus. "I am becoming an Asian", she said, which did not make her uncomfortable. Yet it was unclear to her how to interpret the change in cultural identity from being a Chinese in China to an Asian in the U.S. She said,

> [Original transcripts]
> 有时候自己也挺困惑的。我觉得，这算是一种冲突吧。因为来这儿以后，确实是有很多适应新文化的东西，还有怎么看待自己。以前没有太多想过关于identity 的问题，我觉得就普通人，一般人，跟大部分人都一样。现在来这儿以后，我就觉得，可能是因为算是少数人里边，留学生，还没有真正融入这边主流的文化。可能有些改变，但是我也不知道。
>
> [English translation]
> Sometimes I am very confused. I think it is a type of conflict. Because there are indeed a lot to adjust to the new culture and to reflect on myself. Before I didn't give much thought to identity. I thought I was an ordinary, average person, just like everybody else. Coming here [the U.S.], I think, perhaps because I become a minority, an international student, not yet integrated into the mainstream culture here, there are some changes on me. But I am not sure. [Interview, February 10, 2015]

Tian's inquiry into cultural identity extended to some courses that she took. In one course assignment, for instance, she was asked to visit a public location of her own choice that represented a culture different than her home one and reflected on the visit. She went to an Indian grocery store and bought spices she had never used in cooking

before. In reflecting on the first contact with the Indian grocery store, she embraced the opportunity of getting to know a new culture. She was also surprised to find that she took for granted things that she was used to, like the Chinese food in an Asian grocery store that some of her American classmates wrote about in the assignment. She learned to look at familiar things from a different perspective, which was in this case her American peers'. The assignment, a practice of cultural exploration, helped her "增加文化意识, 去欣赏另外一种文化, or enhance cultural awareness and appreciate a new culture".

Despite an appreciation of the cultural approach used in this assignment, she expressed reluctance to and struggle with participating in class discussions around race, especially the race issues around the African Americans. In one class, she watched a documentary "*The Color of Fear*", in which eight North American men of Asian, European, Latino, and African descent shared their experiences and perspectives of racism in the U.S. It was a piece of insightful and groundbreaking work in addressing racial issues and was often used for diversity training in education. In response to the documentary, Tian expressed her understanding and respect of race issues. However, she was overwhelmed by the amount of talk in class around racial issues, which was mostly focused on those between the white and African Americans. Reflecting on the documentary and learning experiences of racial issues in general, she said,

> [Original transcripts]
> 这个学期整个课都在讨论，有点不这么实际，理论的东西太多了。看那些文章，讨论白人和黑人的问题，… 我既没有白人的 white privilege，也没有一个作为一个美国人是什么样的感觉，也不知道黑人是怎样。我能理解他们说的，但是还是不是特别有共鸣。我就觉得这方面谈论的太多了吧，不是特别喜欢这个话题。*[...]* 现在读的文章都形式化，讨论来讨论去没有什么改变，

我也做不了什么，可能自己在态度上面就会知道接受，知道会 open 一点，知道会尊重他们。

[English translation]
The entire semester we have been discussing *[about these issues],* which is not very practical. Too theoretical. Reading about the white and black issues, … I neither have the white privilege that the white Americans have or know how an American feels or an African American feels. I can understand what they said, but it just does not resonate much with me. I think there is way too much talk around this issue. Not one of my favorite topics. *[...]* The readings are all too superficial. There is nothing changed after discussion. There is little I can do except that in attitude I know to accept, to stay open, and respect them." [Interview, February 10, 2015]

Place. "*The specific concrete, physical, and topological boundaries of place or sequence of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 480).*

The state where the teacher education program was located in was diverse in its population, with 19% of people of color including approximately 18,000 Chinese in 2014 (retrieved from http://mn.gov/admin/demography/data-by-topic/age-race-ethnicity/). It was estimated to have around 2,200 Chinese students and visiting scholars on the campus (retrieved from http://chinacenter.umn.edu/services/). Walking on the campus, it was easy to come across an Asian face or Chinese speakers.

Sociality. *"Narrative inquirers attend both to personal conditions and, simultaneously, to social conditions. By personal conditions, 'we mean the feelings, hopes, desires, aesthetic reactions and moral dispositions' (Connelly & Clandinin, 2006, p. 480) of the inquirer and participants. Social conditions refer to the milieu, the conditions under which people's experiences and events are unfolding. These social*

conditions are understood, in parts, in terms of cultural, social, institutional, familial, and linguistic narratives" (Clandinin, 2013, p. 40).

Tian found herself having an increasing awareness of being a Chinese after coming to the U.S., which did not make her uncomfortable. To Tian, "being Chinese" means a Chinese lifestyle, habit of living, and way of thinking. For example, when it comes to food choice, she stuck to Chinese food mostly. As for way of thinking, she described the Chinese way as "比较含蓄一些，说话做事情不是那么直接, or being more subtle, speaking and behaving in a less direct way" in contrast to being direct as her husband would be, which she attributed more to differences in culture than to personality traits. She also noted that her husband was more independent than her because he supported himself through college working part-time, whereas her parents supported her even in graduate school. She was less careful in spending money and liked shopping in malls. Her husband led a "frugal" life yet bought expensive tickets to sports games. After marriage, she talked frequently on phone with her parents who were in China and kept close relationships with her family. In contrast, her husband seldom visited his parents who lived in the same state and was more distant from his family. She first thought that the level of independence, the consumption values, and family values varied due to individual differences. However, she learned later that his friends shared her husband's values and her Chinese friends shared hers. She was left pondering to what extent culture played a role in these differences between her husband and her.

Tian's understanding of the culturally relevant approach might sound general yet was a well-articulated awareness of the importance of making learning relevant to

students. Unfortunately, when asked if she saw evidences of using such approach in the courses she took, she responded "rarely". She gave one example when the instructor allowed the use of students' first language in group discussion and encouraged the use of first language for learning academic concepts. She felt "included in the community" more so than in other classes and "supported in a deep understanding of learning" because of the permission to use her first language. However, such modeling practice in the courses she took was rare and culturally relevant pedagogy she felt was seldom explicitly incorporated in the readings and instructional practices. When it comes to the use of culturally relevant pedagogy in teaching practice, Tian felt lost.

Unpacking the Stories

Competing pedagogies. What stories did Dong and Tian tell about their learning experiences around competing pedagogies? As discussed in Chapter Two, competing pedagogies are defined in this study not only as conflicting views of learning and teaching between cultures, but also as tensions in learning in aspects of cognitive (knowledge versus experience), social (individual versus environment), cultural (between cultural groups), and political (the powerless versus the powerful).

The story of differentiation. The story of differentiation started with Dong's struggle in writing and centered on the concept of differentiated instruction. It plotted a sense-making process in which Dong linked her experience as an international student to the pedagogical concept of differentiated instruction. If the narrated experiences around competing pedagogies are to be viewed as discourses of experience (Britzman, 2003), the

narratives revealed two types of conflicts embedded in multi-layered discourses: conflicts at the cognitive level and at social level.

At the cognitive level, there was a perceived gap between Dong's English writing ability, which she described as "old textbook English" and the academic writing requirement in the program, both by the instructors and Dong herself. That cross-cultural learners often encountered linguistic challenge in writing was one common phenomena reported in literature (e.g., Faez, 2010; Haneda, 2009; Pailliotet, 1997), which were primarily related to the cross-cultural learners' prior education experiences and examined in the discourse of native versus non-native speaker status (Faez, 2010; Haneda, 2009; Pailliotet, 1997). Dong's narratives clearly indicated the influence of her previous language education experiences (i.e., the grammar-based approach to language learning) on her English proficiency level. Also, she constantly referred to herself as a non-native speaker of English in contrast to her American peers when talking about the linguistic challenges. The differences between her prior and current education experiences plus her perceived status vis-à-vis the English language seemed to be the primary basis for Dong's reasoning through differentiated instruction in the narratives.

The concept of differentiated instruction, which is rooted on student differences in brain, culture, socioeconomic status, language, and other aspects, has been adopted and practiced in education for at least three decades (Blaz, 2006). In the second language education licensure program, it was advocated and incorporated into the curriculum design and embedded in the discourses of diversity in teaching, culturally relevant pedagogy (Ladson-Billings, 1995), and multilingualism. Taking the courses where

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differentiated instruction was valued and encouraged, Dong was perhaps exposed to such concept for the first time. In the above narratives, Dong seemed to have taken on differentiated instruction as simply as "different treatments", associating it merely with expectations of performance or requirements. Overall her narratives demonstrated a limited yet developing understanding of differentiated instruction.

The conflicts between Dong's developing understanding of differentiated instruction and the practice of differentiated instruction in the program constituted the social level of competing pedagogies. In the teacher education program, teacher learners have to navigate both professional and academic discourses. On the one hand, they are positioned as those who are becoming teachers to work in the professional field and the professional discourse of teaching is a significant component in the curriculum. On the other hand, they are learners in the academic discourse, having to deal with aspects of learning just like other types of learners. Therefore, the teacher education program is the site where the academic discourse converges with the professional discourse. In Dong's narratives, the two discourses appeared to be connected. Positioning herself as a Chinese international student, she was wondering how differentiated instruction was practiced on international students. Positioning herself as a teacher-to-be in a future class, she was making sense of the application of differentiated instruction in the context. However, she was unable to make the connections without raising questions about the mixed messages she had received from her instructors and the learning environment. Similarly, Haneda (2009) observed in her study with Korean students' enculturation in a MA TESOL program in the U.S that the distinction between the professional and academic Discourses

were not well attended to. She suggested making it transparent should help the students enact literacy practices. Lack of explicitness, and sometimes conflicting views or practices as Dong observed, altogether composed the competing pedagogies here.

The story of error correction. In this story, competing pedagogies were found to occur at the cognitive, social, cultural, and political levels. At the cognitive level, the story of error correction speaks strongly to the disparity between Dong's prior learning experience in China and the instructor's pedagogical approach in the licensure program. As her narratives showed, Dong frequently resorted to her observations and sometimes assumptions as to how her previous teachers in China would address errors, when it comes to her judgment in the Chinese as a second language context. How errors are commonly corrected in a classroom in China could be influential in Dong's beliefs towards error correction, which will be examined in the next section "though the lens of culture identity". As previous studies showed that prior experiences accounted for a significant source of teacher beliefs (e.g., Duff & Uchida, 1997), Dong also learned and believed that errors should be corrected because her teachers in China did so and it worked for her learning.

At the social level, the story expanded from addressing error at the linguistic level to dealing with disagreements in teaching. As the instructor and Dong exchanged their thoughts on whether the errors should be corrected, Dong perceived the communications to be hard and that "没有用, or it didn't work". And she explained why:

> [Original transcripts]
> 因为 TA 在和我 argue。TA 认为我认为中文不一样就是不对的，TA 认为都是一样的。所以我有一种跟 TA 说不清楚的感觉。我跟 TA 说象形文字也没有用，我说 writing 需要另外写也没有用。我扯到 writing 上面去了，TA 给

我回邮件的时候，她又说，我们只 focus on listening，我不知道该怎么讲，因为你的 handout 明明是让学生写下来，那写的肯定是汉字。

[English translation]
Because the instructor was arguing with me. the instructor thought it's wrong that I think the Chinese language is different from the others. The instructor thought they are all the same. So I feel that it's impossible to communicate. It didn't work when I said it's a pictographic language. Neither did it work when I said it took extra efforts to write characters. I connected it with writing, while the instructor said we were supposed to focus on listening in her emails. I don't know what to say, because the handout the instructor gave us is to ask students to write down something, then it must be characters. (PLC, February 27, 2014)

Dong's perception of the communication was negative, as she took it as a conflict with the instructor. To her, the instructor based his/her view on the premise that all languages are the same, or pertaining to the case, rules of error correction are applicable to all the languages. Dong had the opposite view that the Chinese language is unique in such ways as character writing, being pictographic, and because of that, rules of error correction should vary in the Chinese language teaching. The disparity in the premises made her think that it was impossible to reach an agreement. Thus Dong showed reluctance to further communicate with the instructor and as a matter of fact, she dropped off the communication and was unwilling to pursue it any further as she did in the story of differentiation.

That the Chinese language is unique is a frequently heard view among Chinese language instructors based on my contacts with Chinese language teachers. Whereas it is true that every language is unique in its own way, many Chinese language teachers I know seemed to have held it as justification for resisting adopting pedagogical approaches that have been theorized and empirically proven conducive to language learning. Different from her attitude towards new concepts such as differentiated

instruction, Dong was very firm in her belief that the Chinese language being unique and different from other languages is unquestionable. It might be rooted in the native versus non-native speaker of Chinese status that Dong and the instructor each possessed: her being a native speaker of Chinese and the instructor being not. Therefore, despite showing a change of understanding on error correction in front of the instructor, she reserved her opinion of how errors should be corrected in Chinese language classroom.

The story of "Becoming an Asian". In the story, competing pedagogies existed primarily at cognitive level between Tian's prior knowledge of race and racial identity and the culturally relevant pedagogy advocated in the program and the multicultural society of the U.S. Despite an increasing awareness of her own Asian identity, Tian was perplexed by her changing and complex identification with the two cultures, Chinese and American. From her narratives, we could tell that she was gradually building a framework of racial identity. At the same time, she expressed reluctance to join in class discussion on racial issues because she did not feel it relevant to herself in most cases. There seemed to be a gap between Tian's reflection on her own racial identity and her understanding of racial identity of others.

Through the lens of culture identity. How were Dong and Tian's narratives shaped by their culture identities? As a reminder, culture identity in this study is defined as a totality of all that are constructed through practices at the intersection of various cultures, or markers of people's abiding in a singular community.

At first glance, it was evident that there existed distinctly culture-specific approaches to teaching and learning as Dong frequently appealed to her education

experiences in China and positioned herself in contrast to her American peers when it comes to language use and culture understanding. For example, how errors were corrected in her own learning experiences heavily shaped her way of thinking. Also, Dong was reluctant to have conflicts with teachers, partly because of her family and school experiences, perhaps also partly because of the influence of conflict avoidance in the Confucian Heritage culture tradition (Hofstede & Hofstede, 2010). Her interactions with certain instructors, with her Chinese and American peers all elevated differences between her as an international student and her American peers. The differences in the culture-specific approaches constituted the context of competing pedagogies.

As for Tian, the uncertainty of changes in her cultural identity was prevalent in her narratives. On the one hand, she affiliated much more with the Chinese culture than with the American culture in such aspects as lifestyle and way of thinking. This was similar to some German and Spanish language teachers in Fichtner and Chapman (2011) who found nationality-based identities were stable and influential in determining cultural affiliation. On the other hand, she was adapting to the American culture and learning to accept or even adopt different ways of doing things such as cooking American foods more than before and sharing her husband's hobbies and consumption habits. Being positioned as an Asian in the U.S., she was apparently confronted with differences in appearance, behavior, and way of thinking. She also raised questions about the role that culture played in such differences.

Nevertheless, it might be oversimplified to conclude that Dong and Tian chose to affiliate with one culture (Chinese or American) more than the other in moments of the

narratives. Cultural identity does not equate with national identity (Menard-Warwick, 2008). For example, Dong also positioned herself as someone benefiting from disadvantaged English education resources in contrast to those from big cities. The regional differences she perceived constituted a sub-layer of her identity: someone from a less developed region in China. Duff and Uchida's (1997) immediate and biographical divisions were explanatory in Dong and Tian's cases too.

Duff and Uchida proposed that biographical sociocultural identities provided a basis for learning and the contextual sociocultural identities created a space for change and continuous learning. There was a non-linear, constructed process of reasoning through the cognitive dissonance. The reasoning of course was not isolated monologue in Dong's mind. It was a dialogue with her prior experiences and her then immediate environment.

Tian's lack of ability or willingness to connect to the race issues addressed in class came partly from the interpreted irrelevance of these issues to her. It seems that the use of identity as "an analytic lens" (Gee, 2000) in learning to teach created opportunities for heightened cultural awareness as shown in the cultural exploration project mentioned earlier. The reflective stance on one's own cultural identity, nevertheless, did not necessarily transfer to an understanding of issues in other cultures or the other way around. This echoed Fichtner and Chapman's (2011) observation that "meaningful engagements with experiences of other cultures may not necessarily lead to a profound restructuring of one's own cultural identity" (p. 126).

Tian's lack of ability or willingness to connect to the race issues in her classes might also come from little exposure to race issues in her previous education in China. Speaking of her contact with multicultural diversity and race issues, she remarked on it as being "limited". She added, "there is usually no diversity", and "it is rare to see people from other races". Yet in another reflection, Tian quoted from a reading that says, "China is a multiethnic and multilingual country that is often overlooked". The neglect of the China's diversity in ethnicities and languages is a commonly reported issue in Chinese education (Ryan, 2011), which was perhaps the reason why Tian was left with no valid framework to use to reflect on and develop critical thinking of race issues.

Duff and Uchida (1997) suggested that conflicts always constitute a site for teacher learning, in which a level of inquiry into cultural differences, for example, was conducted by the teacher and thus created opportunities for learning to happen. Take Dong as an example; on the one hand, Dong was unsure if their struggle with English was their own problem and they should work on improving the proficiency level; on the other hand, she wondered if it was legitimate to ask for extra help, such as subtitles for the video or extension of the assignment. The inquiry into student responsibilities and rights, and into the practice of differentiated instruction consisted of a learning opportunity for Tian that may help her navigate both the professional and academic discourses in the U.S.

Through the lens of development of a teacher's voice. How was the development of a teacher's voice illustrated in their narratives? To repeat, a teacher's voice is defined in this study as the reasoning process that a student teacher articulates,

including attitudes, beliefs, and behaviors that they hold in relation to teaching and learning, and evidences that they have constructed a new identity differently from the discourse of the normative education.

When telling a story of differentiation, Dong positioned herself both as a learner and teacher. Because of the dual positioning, she was able to connect her experience as an international student with her developing understanding of differentiated instruction. She raised questions regarding the practice of differentiated instruction in the courses she took. She also made critiques that the program lacked explicit message in this regard.

In the story of error correction, she also envisioned herself as a teacher of Chinese as a second language and commented,

> [Original transcripts]
> 我觉得，我只是说，在互相交流的时候说了这么一个观点，我不是说很强烈，我就是这个观点，一定要改，我没有这样。我觉得如果是中文老师的话，应该会改，如果我遇到，而且我说的是我，但是她说的让我找更多的 *[...]* 我都不知道这件事情让我不舒服在哪里，就是觉得有一点不舒服。对，我就觉得如果我是老师，我这样做的话，我就想在课堂上可能没有学生爱说，再去陈述自己的观点了。
>
> [English translation]
> And I think, I just meant to say, in group discussion I just shared my opinion. And I was not very strong about it. I didn't mean to say that I would not be open to change. I didn't do that. I just felt that if it were me, I would probably correct errors. I said it's me. But she asked me to find more *[...]* I don't even know what had made me uncomfortable. I just felt so. Right. I just felt, if I were the teacher, if I did so, I think none of my students would perhaps love to express their opinions. [PLC, February 27, 2014]

Here a teacher's voice was clearly heard. Dong's self-examination of being a teacher was evident, which could become the authority source of teacher identity (Clarke, 2009).

Tian articulated a similar teacher's voice as she reflected on culture teaching. She did feel connected more to readings where Asian or Chinese Americans' experiences or perspectives were included. The ability to connect oneself to one cultural group more than the other was taken into consideration in the approach of culturally relevant pedagogy. Accepting the culturally relevant pedagogy introduced in the course, Tian shared her understanding of this approach:

> [Original transcripts]
> 就是重视文化在学生身上产生的影响。要了解学生，知道他的背景，所处的文化，包括他自己的语言，尽量地把这些东西可以融入到我自己的教学里面。比如教中文的话，可能有时候也需要讲别的国家什么的，学生从那个国家来的，就是更把学生的不同文化作为资源，可以利用的东西。

> [English translation]
> That is, to stress the cultural impacts on students. We must know students, understand their background, the culture they have, including their home languages, and make efforts to incorporate them into my own teaching. For example, in teaching Chinese, perhaps I will need to include other cultures, the culture that my students have. It means to see the cultures that my students bring to class as resources to be used for teaching. [Interview, February 10, 2015]

The stories of competing pedagogies at various levels posed both possibilities and barriers for development of a teacher's voice. Culture differences created doubts and led to inquiry for Dong, revealing itself to be a space for teacher learning. However, the inquiry and learning won't automatically happen. For instance, in the courses differentiated instruction was mostly discussed from the perspective of multicultural immigrants, disconnected from international students' experiences of differentiation as perceived by Dong. The lack of modeling, or between theory and practice, created barriers for the enactment of differentiation instruction.

Chapter 5 Yuan and Meng's Stories

Yuan and Meng were a couple when I met them for the first time. Their personal relationship featured prominently in the entire narrative inquiry in this study. The two of them had begun to systematically explore their experiences in the program on their own and recorded their conversations outside class, which inspired me to adopt pair conversation as a way of data collection; they always showed up in pairs to meetings with me, even when I scheduled to interview one of them; one was always in the presence of the other's narratives, and sometimes the conversation between me and one of them became one between the three of us. Their stories intersected with each other's and their perspectives added complexity to each other's narratives. For all of the above reasons, I choose to tell their stories in tandem, which differs from the way the first two informants' stories were presented. Dong and Tian worked in pairs too in the narrative inquiry yet each of them had distinct stories to tell. As for Yuan and Meng, their experiences happened through constant contact with each other. They went through the stories together as partners in many ways and they had intersecting and co-constructed stories to tell.

Getting to Know Yuan and Meng

Both Yuan and Meng came fresh from a university in Beijing, China to the licensure program when I first met them in Fall 2013. They just graduated from the same university in Beijing, albeit with different majors. Meng was a major of Teaching Chinese as a Foreign Language and Yuan majored in accounting. They met in the university and soon started dating. In the senior year in college, Meng decided to apply

for graduate school in the U.S. Inspired by Meng, Yuan decided to switch to the field of education to pursue a master degree. With a background in Finances, Yuan took some training in teaching Chinese as a Foreign Language prior to applying for the graduate school in the U.S. and obtained a Teaching Proficiency Certificate of Teaching Chinese as a Second Language issued by the university in Beijing. In Fall 2013, they were both admitted to the Master of Education program.

Prior to meeting with Meng, I had heard from one of the instructors in the program that a female Chinese international student made a comment in class that the Chinese language had no grammar, which was widely divergent from the common belief that every language has grammar. Evidently the comment came as a shock to the instructor and was brought to a discussion among faculty and, along with some other occurrences in class, developed into a concern as to whether students like her in the program were ready for the learning ahead.

Around that time, Meng came to me for advice on program planning and we first met in person. She wished to add the Chinese license into her Master's of Education degree plan. At that moment, I had no clue who made the comment on Chinese having no grammar but was curious at what Meng would think of it after knowing she majored in Teaching Chinese as a Foreign Language. I brought up the comment and asked Meng if she had heard of it and how she thought of it. She immediately shared that the comment actually came from her. Out of surprise, I asked her why she thought so. She explained that she did not mean that the Chinese language had no grammar at all but that its grammar is conceptualized differently than the English language. Given this clarification,

I realized that there seemed to be some miscommunication between the instructor and her. I then urged her to share her thoughts with the instructor to clarify the miscommunication, and she agreed to return to the instructor to clarify her comment. I was glad she was willing to do this, given the concerns circulating among faculty.

Both Yuan and Meng were actively engaged in the PLC meetings. Meng impressed me as a student who was a quick learner. She was not shy about sharing her opinions, looked curious and humble, and took advice gladly. Yuan, in contrast, liked to raise tough questions and challenge his peers by adding a different perspective. As a facilitator of the PLC meetings, I appreciated that Yuan challenged others and brought the discussion to a deeper level. Sometimes the discussion escalated to a heated debate between him and the rest of the students and I had to jump in to direct it towards constructive conversations. As a researcher, I found him to be like no other Chinese student I had ever encountered in the program. He had no professional experiences as a teacher yet his strong pedagogical assertions intrigued me as a researcher and challenged me as a teacher. I was curious to learn more about Yuan and find out his way of thinking behind.

I later learned from Yuan and Meng that the two of them often extended discussion from the PLC meetings to their home. Sometimes they even recorded their conversations. When I asked why, they said that they saw themselves lucky to have each other as both classmates and life partners. When there were questions about learning and not addressed in class, they found it helpful to examine issues together through talk. They offered to share some of the recorded conversations with me. As a teacher educator and

researcher, it was interesting to learn how the two of them dealt with challenges in learning in a reflective and collaborative manner. When I invited the two of them to participate in this study, they gladly agreed and showed enthusiasm in being able to turn their private conversation into research. They seemed very sincere in wanting to learn their program and even document this learning. I could tell that they felt that this was a very important time in their personal and professional lives.

According to her TOEFL test score and performance in class, Meng's English language proficiency was above average. When speaking of her, several of her instructors complimented her English language skills overall as being excellent. Yuan, on the other hand, was not confident in his English language proficiency. He described his English as "not proficient" and expressed frustration about his ability of use English appropriately. Yuan did have a stronger accent when speaking English than Meng and his difficulties in being able to communicate his complex thoughts fluently were readily observable. Yuan's hometown was a small city in Sichuan, southern China. When he spoke Mandarin Chinese, his accent gave away the fact that he was from the south in China. I was from southern China too and during college I was often laughed at by my classmates because of my mixed use of "l" and "n" in Pinyin, the phonetic system in Chinese. I felt for Yuan. Meng recalled that in college, their friends used to joke about his accent and call him a "foreigner". Yuan was not upset about the joke and nickname at that time. In one of the interviews, he mentioned that one of the instructors perceived his accent to be "sexy", "cool", and socially acceptable. He liked that. But I realized that Yuan had been judged by his accent even before coming to the US.

Yuan and Meng often came to me for advice on their program study. They moved faster than their peers in coursework and student teaching. While taking courses in the program, they were both volunteering in a Chinese immersion school in the city and tutoring students who were learning Chinese as a second language. They were also among the first group to start student teaching and, through their own initiative, to become substitute teachers in a school. They seemed to have a clear goal ahead --- to become Chinese language teachers in the U.S.

The following section will tell two stories, a story of professionalism that primarily involved Yuan and a story of plagiarism that happened to both Yuan and Meng.

Story of Professionalism

Temporality. *"Attending in temporal ways points inquirers toward the past, present, and future of people, places, things, and events under study"* (Clandinin, 2013, p. 39).

During the first student teaching Yuan did in Fall 2014, his school-based mentor teacher voiced concerns regarding communication and collaboration with him. It was a suburban high school where Yuan was first hired to be a substitute teacher for one of the Chinese language classes. Then he applied to do secondary student teaching in the class and was approved to use it as his secondary student teaching placement. He was assigned a mentor teacher, Wei, a white American woman in her late thirties, who was the lead Chinese teacher in the school district and the only other Chinese teacher besides Yuan in the school building.

Because Yuan was a substitute teacher, he did student teaching in his own class. As required by the program, he had observed Wei's teaching for at least ten hours before starting his student teaching. Throughout the entire period of student teaching, Wei would observe his teaching at least three times and provide formative and summative feedback. In the high school, Yuan and Wei shared a classroom for the Chinese language classes they each taught. When Yuan was teaching, Wei sometimes stayed in the classroom grading or working on lesson plans.

Shortly after he started his student teaching, I asked Yuan how the student teaching was going and he responded that it was going well. The mentor teacher was very nice and flexible, he said. He sounded excited about the teaching. He had video-taped himself teaching and was eager to share the videos with me for feedback.

It was towards the mid-term of his student teaching that Yuan started to be concerned about his student teaching. His mentor teacher, Wei's, midterm evaluation for Yuan raised serious concerns among the university supervision team regarding his student teaching performance. In the evaluation form, Wei expressed dissatisfaction primarily with Yuan's unprofessional behaviors. Wei listed numerous examples from her observation and interaction with Yuan. For example, when Wei felt that Yuan was reluctant to take time away from teaching to schedule a meeting with her to discuss his student teaching, she asked Yuan for reasons and Yuan said that he did not want to trouble Wei or make work for her. In response to his reason, Wei felt that Yuan was missing the point of the student teaching experience, which was, in part, to receive guidance from an experienced teacher, and have the opportunity to reflect on his practice

with an educator very familiar with his teaching context. Also, Wei commented that it was hard to have open and honest conversations with Yuan because his first reaction when confronted with a suggestion was always to defend his reasons for his choice. In one of the meetings, Wei stated that Yuan disagreed with her on almost every suggestion. Another example was that Yuan recorded Wei's teaching without asking for permission, a clear breach of trust from Wei's perspective. Some of Yuan's comments were troubling too. Yuan once criticized the field of education for being too subjective: it was just whoever has power who tells you the right way to do things and you just do it. To Wei, this comment suggested a total disregard for the scholarship underpinning the field of language education and a belief that there was very little from his program that he believed to be reliable or useful.

Thinking that Wei's midterm evaluation raised flags about Yuan's performance, the university supervision team quickly arranged a case conference to address the issue. Case conferences are meant to be an internal and collaborative problem-solving system to address challenges faces by M.Ed. and licensure students. Case conferences are often initiated when student teaching issues that signal unsuccessful field experiences or coursework arise. I was invited to the case conference because of my role as his advisor. Also present at the case conference were three faculty members overseeing the program, Yuan's student teaching supervisor, and Yuan. During the case conference, Yuan was extremely nervous. At first he attempted to communicate in English. Shortly afterwards, he began to stutter. He was too nervous to be fluent and asked if he could switch to Chinese. With permission, he tried to respond to the comments Wei put on his midterm

evaluation in Chinese. Yuan's student teaching supervisor, a senior teacher of Chinese originally from Taiwan, and I then took turns to interpret his words to English for the rest of the group.

His talk seemed prepared, or at least was thought through before the case conference. He went into detail trying to explain why he thought his mentor teacher Wei might have perceived his behaviors the way she did. And he said that he was not defending himself and would just like to use the opportunity to share his perspective and intentions. For most of the time, Yuan was making statements and there was not much two-way communication with the rest of the group. He sounded as if he were eager to speak out his mind more than listening to others' concerns. As such, the case conference did little to assure faculty and supervisors that Yuan would be successful in this placement. Major concerns remained about Yuan's ability to take and use feedback in a professional manner. In the end, a decision was made that Yuan would need to submit a reflection addressing the issues of concern, reflecting on the mistakes he had made in the placement and how he would improve his teaching. If the reflection turned out satisfactory, then he could redo his secondary student teaching in a new placement. These events will be unpacked in the following sections.

Place. "*The specific concrete, physical, and topological boundaries of place or sequence of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 480).*

The program offered several tracks that one could choose to get a teaching license in a language. Yuan was in the Alternative Licensure Track where student teaching is

scheduled after all the coursework is completed. Usually the student teaching, both elementary and secondary, lasts twelve weeks altogether. Students could choose to do student teaching among a variety of language programs including immersion and foreign language programs. The high school where Yuan worked had a Foreign Language Experience (FLEX) program for Chinese, which was a language motivational program that offered an introduction to languages with low language skill expectations. In the FLEX program, Yuan was the substitute teacher for Chinese level one course, where students had three hour-long Chinese classes per week.

To meet student teaching requirements, usually one would need to observe and do practicum in a licensed, more experienced teacher's class. In the case of critical languages such as Chinese and Arabic, it was challenging to find placements for all the teacher candidates for a variety of reasons. An alternative was to do student teaching in one's own class if one happened to be teaching. This was the case for Yuan.

In accordance with the requirements, Yuan would need to observe his mentor teacher's class for at least ten hours before he actually started teaching a class. During his student teaching, his mentor teacher would need to observe his teaching at least three times and provide formative and summative feedback in the form of midterm and final evaluations.

Sociality. *"Narrative inquirers attend both to personal conditions and, simultaneously, to social conditions. By personal conditions, 'we mean the feelings, hopes, desires, aesthetic reactions and moral dispositions' (Connelly & Clandinin, 2006, p. 480) of the inquirer and participants. Social conditions refer to the milieu, the conditions under which people's experiences and events are unfolding. These social*

conditions are understood, in parts, in terms of cultural, social, institutional, familial,

and linguistic narratives" (Clandinin, 2013, p. 40).

The evaluation form outlined six broad categories of teacher assessment, the first of which was "Evidence of Professionalism", which was illustrated as "Maintains a professional disposition; is reliable, respectful, and caring; communicates and collaborates effectively with other teachers" (Supervisor information). A detailed description of expectations for professional dispositions names the following areas as important components of "a professional disposition": "shows professional conduct, accepts responsibilities, completes assignments on time, carries out assignments independently when needed, arrives on time, and presents self in a manner appropriate to the setting; in professional qualities, adapts easily to changing qualities, seeks and accepts suggestions of others, demonstrates ability and willingness to self-assess, shows appreciation for diversity, responds appropriately to issues of bias and discrimination as they arise, takes initiative in making a contribution to the learning community, demonstrates enthusiasm about the subject matter, demonstrates a commitment to the individual student, and expresses responsibility for helping all students achieve; in communication and collaboration, collaborates effectively with others, uses good judgment in interactions with others, displays sensitivity in interacting with others, behaves ethically in dealings with others, respects and responds appropriately to differences in point of view, demonstrates effective oral and written communication skills, and demonstrates a commitment to working with families".

Along with other resources, the evaluation form was made accessible to teacher candidates like Yuan. To what extent did Yuan understand what professionalism means and to what extent did Yuan's interpretation align with the teacher education desired? From his narratives, Yuan clearly had his own interpretations of what professionalism means.

Yuan seemed to be struggling with how exactly to draw the line between his professional way of being and his personal way of being. Receiving Wei's comments in the midterm evaluation, Yuan was shocked and felt "寒心, or bitterly disappointed" because he had thought that they were "关系不错, or on good terms with each other". He approached Wei and met with her for more than two hours to figure out why she made the comments. They used English for most of the time and sometimes added Chinese in their conversation. After the conversation, Yuan realized that he positioned himself in front of Wei in a way that was inappropriate to her or to the university supervision team.

As he first entered his secondary placement, he treated his mentor teacher, Wei, as both colleague and a friend. He said, "我每次交流的时候, 我都给她说, 我说, 这只是私人的谈话, 我才会跟你说这些, or every time when I communicated with her, I would tell her, I say, I tell you this because this is a private talk" (Interview, December 12, 2014). Yet what he shared with Wei during the private talk (e.g., the remarks that he made about the field of education) was recorded in the evaluation. This may have felt to Yuan as a breach of trust, much like his surreptitious recording of Wei's teaching.

What had happened between Wei and him pressed Yuan to reconsider his positionality and others' expectations. In an interview with me shortly after the case conference, Yuan reflected, "我觉得还是交流方式不太对，就是我想开诚布公，推心置腹，但是可能我的那种方式又，可能太站在一个朋友的角度了，or I think it was the way of communication, that is, I wanted to be direct and straightforward, to treat a person with sincerity, but my way of communication might be over the line, like more from a friend's perspective" (Interview, December 12, 2014).

Speaking of Wei's comments about him being too defensive and hard to communicate with, Yuan also recognized a mismatch between his intention and others' expectations. He reflected,

[Original transcripts]
我当时的定位可能更多的是一种，我感觉是一种 confused，但是对她来说可能是一种 defense，*[...]*在我看来，因为我可能涉及的东西太少了 *[...]*在这样一种情况下，完全是凭自己的个人经验主义来判断一件事情的时候，很多时候缺乏逻辑，就是严密的逻辑性吧，就会导致很多时候都很，自己认为会很 confused，就会提出很多问题来，这些问题可能就很激进*[...]*

[English translation]
Back then I positioned myself more like, I feel, being confused, but to her it might look like being defensive *[...]* As far as I'm concerned, because of my lack of experience, *[...]* under this circumstance, my judgement was totally dependent on my experience, and was illogical, or did not make sense, which in many cases led to confusion on my part, and many questions I raised. And these questions might sound aggressive*[...]* (Interview, December 12, 2014)

Yuan was trying hard to figure out in what way he looked defensive to others. He seemed to be most confused about how to take different opinions from others. If he was not convinced, he said, he felt that he should not "唯唯诺诺, or be a yes-man" to others' opinions because he considered himself "对等的, or equal" to his mentor teacher. He

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recalled the way Wei provided feedback on his teaching. Wei started with asking if she could share some suggestions with him, and being an American, she wondered if she might be straightforward with Yuan. Embracing her being straightforward with him, Yuan adopted her way. Once after observing Wei's teaching, he shared his feedback in a "straightforward" way with her. He pointed out the tonal errors and other mispronunciation that Wei had made in teaching. Wei appreciated his feedback and thanked him for sharing. Later on the evaluation form she commented that taking notes on her mispronunciation did not improve his teaching because this was already Yuan's strength as a native speaker of Chinese and she hoped to see Yuan pay more attention to other aspects of her teaching. Yuan felt that Wei was offended by him pointing out her errors and was unhappy that she did not share her thoughts directly with him in the meeting. He thought they were "being straightforward", he said.

Back in China, Yuan completed a different type of student teaching to get the license to teach Chinese as a Foreign Language. Meng did student teaching too. Both of them thought that the teacher education program in Beijing emphasized imitation more. An "ideal" pedagogical approach was visually modelled and the teacher candidate was assessed on how they were able to demonstrate the application of the model in their own class. Instructional techniques seemed to be valued more than professionalism.

It was much easier to pass the student teaching back then, Yuan and Meng said, because the assessment was based primarily on teaching performance. Here they felt the assessment was more process-oriented on a wider range of areas, which made the student teaching more challenging. Yuan was particularly perplexed by the area of

professionalism, which was never a problem for him before this time. He could see this was becoming one of his biggest challenges in his professional development in the U.S. He also saw professionalism, as a discourse, very difficult to navigate cross-culturally.

Another challenge that Yuan had was in the discourse of plagiarism, which will be presented in the next story, story of plagiarism.

Story of Plagiarism

Temporality. *"Attending in temporal ways points inquirers toward the past, present, and future of people, places, things, and events under study"* (Clandinin, 2013, p. 39).

In one of the meetings with Yuan and Meng, they asked for advice on something urgent --- they were suspected of having committed plagiarism. It was in an online class that they were both taking in Spring 2014. For one of the assignments, they each received the course instructor's emails explaining why they had received no grade yet.

To Meng, the instructor said that the paper Meng had submitted included numerous direct quotations from other sources without proper citation. She ran her paper through Turnitin, an online program to check plagiarism, and the program confirmed that the majority of her paper was plagiarized. Yuan also included direct quotations without proper citation, but these quotes were from the instructor's lessons. The instructor explained that how Yuan cited was different from paraphrasing, which would be taking the course lessons and putting them into his own words. In the email, the instructor attached a list of resources related to plagiarism and asked to meet with each of them.

In the next meeting with Yuan and Meng, I sat down with them and went through the instructor's comments on their assignments. What they both did was cite others' words (Yuan from the instructor's PowerPoint and Meng from several online resources) without naming the sources. It just never occurred to Yuan that a citation was needed even for the instructor's words. As for Meng, she showed me what she had cited --- it was statistics on the topic of her choice. It was not someone else's ideas, she said. It was just statistics and of course it came from a source instead of her. Like Yuan, it never occurred to her that a citation was needed for the statistics.

So they met with the instructor individually and explained their reasoning behind their improper citation. The instructor showed understanding yet she said that she had to follow the university policy on scholastic dishonesty and report them to the Office for Student Conduct and Academic Integrity.

Place. "*The specific concrete, physical, and topological boundaries of place or sequence of places where the inquiry and events take place*" *(Connelly & Clandinin, 2006, p. 480).*

The university has a series of policies regarding academic dishonesty. A statement and relevant links to policy about academic dishonesty are part of the university's syllabus template. When a case of academic dishonesty occurs, the protocol is for the instructor to report the violation to the Office for Student Conduct and Academic Integrity. Here is how scholastic dishonesty is defined on the university website:

Plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without

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faculty permission; submitting false or incomplete records of academic

achievement; acting alone or in cooperation with another to falsify records or to

obtain dishonestly grades, honors, awards, or professional endorsement; altering,

forging, or misusing a University academic record; or fabricating or falsifying

data, research procedures, or data analysis. (retrieved from

http://policy.umn.edu/education/instructorresp)

After reporting plagiarism, the Office of Student Conduct and Academic Integrity will

continue to work with the student(s) involved. Yuan and Meng's instructor followed

these standard procedures.

     Sociality. *"Narrative inquirers attend both to personal conditions and,*

simultaneously, to social conditions. By personal conditions, 'we mean the feelings,

hopes, desires, aesthetic reactions and moral dispositions' (Connelly & Clandinin, 2006,

p. 480) of the inquirer and participants. Social conditions refer to the milieu, the

conditions under which people's experiences and events are unfolding. These social

conditions are understood, in parts, in terms of cultural, social, institutional, familial,

and linguistic narratives" (Clandinin, 2013, p. 40).

     Yuan and Meng recognized that their citation was indeed improper in accordance

with the citation rules as prescribed in the scholastic dishonesty policy. However, they

were simply unaware of the rule. They were worried about the possible consequence of

being charged with committing plagiarism. They each wrote to the instructor to ask for

another opportunity.

     Here is what Meng said in the email,

I thought a lot since I meet with you. Honestly, it was a very hard time for me, probably the most suffering time I have ever had. But I tried to be positive and learn from it. I would like you to know that I am a very reflective person. Actually, I have hoped to learn the fullest from this course and paid much effort to keep up, that is why I was not ready for a fail in this course. As an instructor, your decision indeed will have a big influence on me. I really hope we can reach a common ground where you feel you are being fair to the students, at the same time give me an opportunity to proceed with my study. I really hope you would permit me to proceed with the rest of this course. [Email document, Meng]

As we could tell from the email, Meng emphasized how she would like to learn from this opportunity and requested that she would continue with the course. She was in the hope that the instructor would not fail her because of the plagiarism. If she was given zero for the assignment, the consequence seemed reasonable. It was the middle of the semester and she could still work to improve her grades. Yet if it was failing the course, the consequence was too much than being fair.

Yuan also wrote an email to the instructor. Different than Meng, he positioned himself as an international student and asked for "公平对待，or fair treatment". Here is Yuan's email to the instructor,

I know you are a kind, responsible and professional teacher, could you please give international students individualized scaffolding? Indeed, no matter what color, background and culture, we all pursue the American spirit of equity instead of equality. Because we are, in fact, not identical in nature. If we follow the concept of equality and give every the same kind of food, it might be too much for young girl and too little for muscle man; what is worse, it might be dangerous for babies or pregnant women to take it. Actually, I am lack of drug-experiences as I never heart or experience these issues in my schools in China where I grow up. It is objectively different (even unfair) for who grow up in the context in U.S. But what I want to say is that I really study hard for the course and want to be as good as others.

I really appreciate what you teach and study hard to keep it going. I also appreciate many people who could sincerely understand the feeling as they could also image how hard they might face in a totally different place. What we desire is more understanding and tolerance, which, I think, is the precious of human

beings. Even though I sometimes have language and culture barriers, miscommunications and other difficulties, I am being better and better with acculturation in the one year in U.S. As many educators said, I believe the process-oriented learning is much reasonable than result-oriented learning. In fact, everyone has the risk to put a food wrong, but also everyone has the chance to improve and finally success in academic, social and career achievement. I really hope you are the one who give me this chance in my life with your caution, wisdom and warm as an educator. [Email document, Yuan]

When the instructor explained further about the policy and her responsibilities as an instructor, Yuan continued,

Thanks for your faith. You are so nice and professional as an educator. I really appreciate that you want to be "fair" to every student.

But as I mentioned above, if a girl only needs 1 service of food to survive, and a man needs at least 2 services of food to survive, but each of them only could get the same food (1 service). Do you think it is fair?

In the American Dictionary, Fair means to be just and equitable to all parties, that is, marked by or having equity. We believe we make sense of the difference between equity and equality. Could you please be "fair" as what you think, say, and do? [Email document, Yuan]

In both emails, Yuan used the notion of fairness as an argument with the instructor. Without going into details with the pragmatic use of English in the emails, we can see that Yuan formulated his argument on the basis of cultural differences between China and the U.S. What is absent from his correspondence is an explicit message of taking responsibility for his actions. Instead, he blames the situation on his instructor for a lack of guidance about how to properly cite in an academic paper.

Unpacking the Stories

Competing pedagogies.

The story of professionalism. Yuan told a story of his struggles with the concept of professionalism. With no prior work experience in a professional discourse and little, or perhaps different, learning experience in this regard in the college in China, he took the concept almost as new. His narratives revealed that his interpretations of what professionalism means, in aspects of positionality and taking feedback were divergent from others' perceptions. His performance did not meet the normative professional discourse of the teacher educators in the program. His tendency to draw binary conclusions and a lack of space for guided reflective practice caused him difficulty in forming, and of course displaying, a sophisticated notion of professionalism.

The story of plagiarism. The story from Yuan and Meng revealed a strong gap between prior education and current practice of academic dishonesty in the American academia. The lack of knowledge and practice of academic honesty in both cases of Yuan and Meng posed challenges for them to accept the instructor's charge that they had committed plagiarism. As they built their arguments on cultural differences, they demonstrated a developing understanding of notions such as diversity and equity, but did little to soften the instructor's concerns about academic and professional behaviors.

Through the lens of culture identity. How were Yuan and Meng's narratives shaped by their culture identities? In addition to their linguistic challenges and lack of knowledge of the professional and academic discourses in the U.S., Yuan and Meng's approaches to professionalism and plagiarism were a reflection of a developing interculturality. Yuan's narratives, in particular, illustrated an emotional and rough sense-making process of professionalism and plagiarism, perhaps partially because of his

individual way of communication and personality (e.g., brutal honesty and confrontational tone). Their narratives, nevertheless, were largely influenced by the intersections of culturally different perceptions.

In Yuan's case, his view of professionalism was developed in a series of interactions between Wei, his mentor teacher, and him, in which Yuan positioned himself as a native speaker of Chinese and Wei an American teacher of Chinese. In the interaction, concepts of the Chinese or American ways had a strong impact on his perception of Wei's comments and behaviors, whereas Yuan's words and behaviors were interpreted through the American professional discourse by Wei and other faculty involved. For example, the boundaries between professional and personal life were blurred by Yuan, partly because of his lack of work experience in a professional field, partly because he deemed it acceptable in the Chinese culture to be a friend with a colleague like his mentor and share private talk. His brutal honesty with Wei (e.g., pointing out mispronunciation errors) showed that he lacked strategies of rapport-building and communication. Also he misinterpreted what "being straightforward" meant in professional discourse in the U.S. He translated the word "straightforward" to be "直白" in his narratives, which connotes a meaning of explicitness and bluntness. Yuan's communication with the course instructor on the issue of equity also disclosed the same language and cultural misinterpretation. From Yuan's perspective, the academy is a place for open debate and intellectual exploration and his demeanor when speaking in Chinese was perceived much differently than when speaking in English. Perhaps due to lack of

strategic use of his English, he sounded less subtle and more brutal when speaking in English than he was when speaking in Chinese.

As for plagiarism, the problems faced by Yuan and Meng are well documented in our field, and in particular a robust area of investigation as a result of cultural differences between some Asian countries like China and western countries (e.g., Hayes & Introna, 2005; Pennycook, 1996; Shei, 2005). As Yuan and Meng indicated, their unfamiliarity with the scholastic dishonesty policy could be a result of their lack of training in higher education in China. The literature has also pointed out that there might be potentially different conceptions of plagiarism (e.g., Gu & Brooks, 2008; Russikoff, Fucaloro, & Salkauskiene, 2003; Sutherland-Smith, 2005). For example, it has been a common and acceptable practice in China to integrate historical masterpieces and well-known quotes without using quotation marks or attribution (Shei, 2005). To what extent these cultural differences should be taken into consideration in the conceptualization and practice of plagiarism in the U.S. remains a question worthy of further investigation. Nevertheless, Yuan and Meng did face a series of institutional and programmatic concerns as a result of the all-too-common violation of attribution norms of academic writing expected in U.S. university degree program.

Through the lens of development of a teacher's voice. How was the development of a teacher's voice illustrated in Yuan and Meng's narratives? The reasoning process of Yuan and Meng above was a process of making sense of the two important concepts: professionalism and plagiarism.

As Yuan reflected on his interactions with Wei, his mentor teacher, and the course instructor who reported him for plagiarism, he noticed and appreciated that they demonstrated aspects of professionalism that he would learn from. He used to think that teaching was an easy job. But a year into his program, it was clear that he had changed his mind. It was "特别不容易, or unusually difficult" because of the relationship with students and colleagues as well as the complex environment.

As I asked him what qualities he thought important to a teacher, he said,

[Original Transcripts]
我个人的体悟，不管是对学生也好，还是对其他人也好，要相互理解是非常重要的，相互尊重是很重要的，要 open-minded. *[...]*尊重别人的想法，不要因为你是老师，你有 absolute power，就可以怎么样

[English Translation]
My personal gain is that it is of ultimate importance to have mutual understanding, with students and with others. Mutual respect is important. One needs to be open-minded. *[...]* Respect others' thinking, and do not assume that you have absolute power because you are a teacher. [Interview, May 20, 2015]

Here he was articulating a developing view of what a good teacher should be. His instructors, mentors and I could tell that his view was established on his experiences of making sense of professionalism and plagiarism. As it might sound like a critique of the instructors' practice, he was clearly envisioning himself in the position of a teacher when speaking of the power distance between the teacher and student.

In reflection, both Yuan and Meng emphasized the attitude to "反思，保持一种学习的态度，or reflect and keep learning", as they had experienced in cross-cultural learning, in particular about professionalism and plagiarism. They believed it of more importance to be reflective and willing to learn from others than applying new

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instructional techniques. Their stories showed that the culture differences they had

experienced in terms of professionalism and plagiarism constituted the space for inquiry

and development of a complex, sophisticated view of what a teacher should be.

Chapter 6 Conclusion

This study has tried to answer the following three research questions: 1) What stories do Chinese international students tell about their learning experiences around competing pedagogies? 2) How are their narratives shaped by their culture identities? And 3) How is a teacher's voice illustrated in their narratives? For these purposes, I adopted the poststructuralist's approach to teacher identity as the theoretical framework, viewing teacher identity development as struggling for a teacher's voice. I also used the narrative inquiry as the methodology to collect and compose the four Chinese international students' stories of self-identified conflicts in learning to teach, or competing pedagogies. The stories from the four informants told in this study highlighted different aspects of their lived experiences around discourses of competing pedagogies, including but not limited to cognitive, social, culture, and political levels. In accordance with the literature, the competing pedagogies they identified and narrated were heavily shaped by their culture identities. And this study made known the individualized and contextualized dimensions of the influence of culture identities on learning to teach via the use of the four informants' narratives. In the narratives, a teacher's voice emerged that displayed their developing attitudes, beliefs, and construction of a new teacher identity.

In the following section, I will revisit each story of competing pedagogies, then examine how these stories would contribute to the existing literature on cross-cultural teacher learning. Implications and limitations of this study as well as suggestions for future research will be discussed in the end.

Stories Being Told

Dong's Story of Differentiated Instruction disclosed that competing pedagogies in learning to teach happened at various levels. At the cognitive level, there was a perceived gap between Dong's English writing ability and the academic writing expectations of the program, which was linked to her prior educational experiences in China and her positionality vis-à-vis the English language. At the social level, her developing understanding of differentiated instruction was supported and sometimes complicated by the practice of differentiated instruction in the program, suggesting a disconnect between professional and academic discourses that were under-addressed or so self-evident to instructors that they did not merit explicit discussion.

Dong's Story of Error Correction demonstrated at the cognitive level a disparity between her prior error correction experience in China, her beliefs on error correction, and the instructor's pedagogical approach in the program; at the social level, the issue of error correction developed to be more than a topic of focus but also a platform where individual and culturally different ways of dealing with disagreements clashed. On Dong's part, the way she chose to communicate with the instructor reflected a passive and cooperative way of communication. She read and watched as the instructor told her to and backed off to accept, as her email reply indicated, the instructor's approach to error correction. Her reflection, however, expressed her strong belief in the uniqueness of the Chinese language, whereas the instructor had tended to lead her attention to the commonalities across languages.

Tian's Story of Becoming an Asian showed a cognitive gap in her prior knowledge of race and racial identity, which was rooted in the overall environment in China where race and racial identity were placed in a different discourse, predominantly race as class in modern China (Dikötter, 2015), than in the U.S. Closely linked to the race and racial identity, the practice of culturally relevant pedagogy in the program, was perceived by Tian to be irrelevant to her Asian identity and turned out not so helpful to her understanding of the importance of racial identity of others. It was the conflicts between theory and practice that constituted the competing pedagogies at the social level.

The Story of Professionalism from Yuan and Meng illustrated a series of mixed interpretations of what professionalism means based on individual and cultural interpretations. For example, Yuan's interpretation of relationship with his mentor teacher did not align with others' perceptions of his lack of professionalism. His tendency to draw binary conclusions and a lack of space for guided reflective practice caused him difficulty in forming and displaying a complex notion of professionalism.

The Story of Plagiarism from Yuan and Meng revealed a strong cognitive gap between their prior education in China and current standards for academic dishonesty in U.S. academia. The lack of knowledge and practice of academic honesty in the cases of Yuan and Meng posed challenges for them to accept the instructor's charge that they committed plagiarism. The communication with the instructor on the issue of plagiarism was also unsuccessful and turned out to be a missed opportunity for them to learn about academic dishonesty.

Altogether the above stories expressed the Chinese international students' heavy

reliance on national identity and more importantly, a developing interculturality, the

awareness and ability to understand things from a culturally different point of view. As

the stories presented, it was largely within the realm of culturally shaped conflicts, or

competing pedagogies across cultures, that they started to reflect, reinterpret, and

reconstruct their learning. In some cases, the realm of competing pedagogies was not

sufficiently addressed in the pedagogy of the teacher education program where the four

Chinese international students were learning to teach. As a result, their learning of many

concepts remained at the surface level, not properly challenged, or missed the opportunity

of moving towards deeper understanding. The realm of competing pedagogies, therefore,

revealed itself to be an area that is worthy of further attention from teacher educators

working with international students.

Significance and Contributions of the Study

On the whole, this study is believed to have contributed to the literature on cross-

cultural teacher learning in the following aspects:

The hidden side of cross-cultural learning to teach. With a focus on the hidden

part of the work of learning to teach (Britzman, 2003; Freeman 2002), this study followed

the research line of the "unmapped territory" (Olsen, 2011, p. 26) in cross-cultural

teacher learning and uncovered the untold lived experiences of Chinese international

students learning to teach in a teacher education program in the U.S. This study revealed

what the hidden side of cross-cultural teacher learning in this context looked like: a

complex process of struggling for a teacher's voice that involved sense-making of

conflicts at multiple layers and was heavily shaped by a developing culture identity.

First, complicating the binary discourse of Chinese versus American ideologies of

learning and teaching, this study revealed the complex, multiple layers of discourses of

experiences that cross-cultural teacher learners navigated. To put it simply, the competing

pedagogies revealed in this study were not a simple and direct representation of the

dichotomy between the two national cultures: Chinese and American, as if the two

cultures were divorced from complexity or context. Whereas we may have the tendency

to draw on principled Chinese or American way of learning and teaching to enlighten us

on cross-cultural learning and teaching, this study pointed to the contextualized behaviors,

thinking, and beliefs that not always turned out to align with the cultural principles. The

individual point of view and specific contexts complicated the conflicts between Chinese

and American cultures. As the individual point of view and context kept changing, they

also constituted the fluidity, or the changing aspect of identity in cross-cultural learning

and teaching. This study shed insights on the use of the informants' narratives as a way to

capture the fluidity of identity and understand the individualized, contextualized

dimensions in cross-cultural learning and teaching.

Second, concentrating on narratives of competing pedagogies, this study went

beyond description of challenges in cross-cultural teacher learning and presented the

stories, or the sense-making process behind the challenges. Telling stories within the

three commonplaces of narrative experiences (Clandinin & Connelly, 2000), it singled

out elements of temporality, place, and sociality in the sense-making process of the four

Chinese international students. The narrative understanding of the cross-cultural teacher learning made known the transitions between cultures, the limbic position of becoming" (Gaudelli & Ousley, 2009, p. 937), of a teacher, and the entanglement in the intersection of two national cultures, the immediate academic discourse, the future professional discourse, and the community of international students. This study answered the question of what a cross-cultural learning to teach looked like via the voices of the four Chinese international students, highlighting the individual and contextual perspective in understanding culturally shaped views of pedagogy. If we are to see grand and small stories on a continuum, examining the variety of lived experienced in cross-cultural teacher learning elevates the importance of research towards the end of individuality and the context in contrast to grand narratives. The stories in this study were not grand in the sense that it was not a life history or autobiography of the four informants. Instead, it focused on the learning site where the four informants participated as learners of teaching. In some cases, like the interaction on error correction in Dong's Story of Error Correction, a particular interactional event was recalled and analyzed in close relation to the immediate environment and decision-making. Dong's life history perspective of course casted a shadow on how she made each decision and reflected on the interaction. Yet the story was generated purposefully with a focused lens on the contextualized experiences despite the life history dimension. It differed from the data in Juzwik and Ives (2010) that came from their observations at the time when stories happened, thus further towards the end of "small stories" than the data in this study.

Third, it reinforced Britzman's (1994; 2003) theory that learning to teach is a site of struggle, which is imbued with tensions and dissonance. Following this line of thinking and deliberately focusing on the tensions, this study provided empirical evidences to show how a struggle for a teacher's voice actually occurred at the professional and academic landscape, and here in this study in cross-cultural learning to teach situations. Some struggled at learning important concepts in teaching, some concerned with the professionalism, and others with connecting the professional and academic discourses. As a result, there was fragmentation in development of a teacher's voice due to the complex cultural transitions in their learning.

The central role of culture identity in cross-cultural teacher learning. Despite the complexity of cross-cultural learning and teaching, this study echoed the finding in the literature (e.g., Duff & Uchida, 1997; Menards-Warwick, 2008) that culture identity, still played an important part in teacher learning. More importantly, it revealed the link of culture identity to the lived experiences of the four Chinese international students.

Similar to previous studies (e.g., Duff & Uchida, 1997; Menards-Warwick, 2008; Sexton, 2008), the Chinese international students in this study drew largely on their prior experiences in making sense of the learning in the teacher education program in the U.S. When there were divides between personal goals and program expectations, they constantly appealed to their prior experiences. But they did not simply rely on their prior experiences. There was an analytical process involved in which they examined what made sense and what did not, and the analytical process was largely influenced by an increasing sense of interculturality (Kramsch, 2005), that helped them figure cultural

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resources and constraints, and develop a critical view of their cultural experiences conducive to their learning. In that way, they constructed their learning experiences at the intersections of various cultures.

In particular, this study found that cross-cultural teacher learning was embedded in the political discourse in teacher education, and their culture identities either afforded or constrained their exercise of agency in the normative discourse of teacher education. For example, when it comes to teacher authority and professionalism in the case of Yuan and Meng, their respect for teachers became a barrier for challenging the instructor's points of view whereas at the same time, offered an opportunity of reflection on culturally different interpretations of respect.

The explorative use of narrative inquiry in cross-cultural teacher learning. This study also contributed to the discussion on the use of narrative inquiry in cross-cultural teacher learning research. As the literature review showed, there are a variety of ways of utilizing narrative inquiry in language teaching and learning (Barkhuizen, Benson, & Chik, 2014). This study explored an innovative way of narrative inquiry as methodology in cross-cultural teacher learning.

First, the uniqueness of the use of narrative inquiry in this study lies in employing the pair conversations that initiated the entire inquiry around competing pedagogies. To note, the idea of the pair conversation emerged from me working with the informants prior to the research. It was the form that two of the four informants had invented to share stories and made an inquiry on their own. The adoption of the pair conversation in this study was thus natural to the two informants at least if to elicit their narratives. To all of

the four informants, the choice of oral over written narratives in their native language (i.e., Chinese) was also based on the concern that as international students new to the North American academia, they might be unfamiliar with the reflective writing genre (Barkhuizen, Benson, & Chik, 2014). Their narratives in writing were more likely constrained by this unfamiliarity. Oral narratives with someone they knew well (a good friend or life partner), nevertheless, resembled daily conversations, which gave the narrators more ease and control over their narratives.

Overall the design of data collection was meaningful in the sense that it gave the informants a sense of agency of narrative, or narrative authority as Olson and Craig (2001) advocated. As mentioned earlier, it afforded the informants' autonomy in identifying the conflicts of their choice and discussed it in the direction they desired. In addition, the pair conversation also offered a space for negotiation of meaning between the two peers involved, which elicited emotional and analytic engagement with issues of competing pedagogies that would otherwise not be captured.

Second, in writing up the narratives, this study resorted to a combined use of narrative analysis (stories) and analysis of narrative (unpacking the stories) (Polkinghorne, 1995). It began with story-telling stressing the three commonplaces of narrative inquiry: temporality, place, and sociality, then subject the stories to further analysis in the unpacking of the stories. The former, narrative analysis was common in biographical case studies, whereas the latter, analysis of narrative in studies of multiple narratives (Barkhuizen, Benson, & Chik, 2014). Because of the design of data collection, this study

had both individual stories and commonalities between individuals to tell. Therefore, it made sense to combine both to address the duality of the story nature.

As there is no single way of presenting narrative inquiry in research, it is a decision made when the participants, the topic of the research, the researcher, the audience, and the purpose of the research were all taken into consideration. The use of narrative inquiry in this study illustrates an alternative way to tell stories of cross-cultural teacher learning and opens up possibilities of explorative use of narrative inquiry in future research.

Implications

This study has implications for cross-cultural teacher learning research and practice of teacher education in several respects.

Towards a narrative understanding of teacher learning. As this study shows, the use of narrative inquiry based on a narrative understanding of teacher learning has the capacity to document the tensions and sense-making process behind the tensions as lived by the teacher learners. It was the narrative nature of the inquiry, through a story format that brought together temporality, place, and sociality of each lived experience, that enabled an understanding of the hidden aspects of the cross-cultural teacher learning in this context (Barkhuizen, 2014). On the teacher learners' part, they narrated their experiences of conflicts in pairs and made their sense-making process visible and accessible to the researcher. On the researcher's part, I chose to retell the teacher learners' stories in the story format with the hope to relive their experiences via the three contextual dimensions: the temporality, place, and sociality. It is believed that the

narratives that give credits to individual voices and contextual complexity will inform the

practice of cross-cultural teacher education in important ways.

The predominant influence of national/ethnic culture on culture identity has been

widely seen in previous studies (e.g., Duff & Uchida, 1998; Menards-Warwick, 2008).

To teacher educators, national/ethnic culture is of high predictive value in cross-cultural

interactions when teacher educators can draw on generalized cultural patterns to identify

possible areas of challenges in advance and adjust their curricula and practice accordingly.

However, as this study showed, the influence of national culture (i.e., the Chinese culture)

was less predictive of the four Chinese international students' sense-making processes

than of their challenges in learning. In another word, they took on the challenges

differently as they participated in the cross-culture learning site in different ways. The

Story of Yuan is a good case in point. One might be able to predict that Yuan might have

difficulty in understanding the notion and practice of professionalism in the American

context because of its difference from the practice in China; yet in what ways

professionalism posed challenges to him and how he took on others' interactions with

him (e.g., he misunderstood his mentor's invitation to be "straightforward) were

complicated by his personality, culture, and linguistic identity. The complex, dynamic,

and multi-layered aspects of the story were only brought to our sight through storytelling

via the voice of Yuan. Therefore, it is also important to listen to teacher learners' voices

and stories of taking on the challenges in learning and attend to their individual needs

(Barkhuizen, Benson, & Chik, 2014). In cross-cultural teaching practice, nevertheless, the

individual voice or story is sometimes overshadowed by assumptions that are made based on national/ethnic identity or group label.

This study also has implications for possible ways to elicit voices from teacher learners. One way is to assign reflective journals to teacher learners to document their experiences of learning. One caution against teacher learners' reflection is that because it is assigned by teacher educators, it may turn out to be performative and inauthentic (Butler, 1990) as teacher learners may tend to conform to the normative ideologies and advance a "confessional obligation" (Morgan & Clarke, 2011, p. 830). To counter against the possible "confessional obligation", the narratives collected in this study were generated on a voluntary basis from the four Chinese international students. They were given a general prompt to identify challenges in learning to teach and that is it. For the rest, they had freedom to choose what challenges they had come across and how they would talk about it in pairs. The agentic feature of the narrative inquiry is one important reason for this study to be able to collect stories that can avoid the dangerous possibilities as observed by Morgan and Clarke (2011).

Another reason is that the narratives were not associated with their grades in the teacher education program and was employed as a start and platform for conversations between the researcher and the informants. In another word, there was no risk of failing or getting a low score. In many practices of using reflection, reflections were graded with a carefully designed rubrics, which on one hand informed the teacher learners what they were expected to reflect on and on the other hand hindered their freedom to express their real concerns and thoughts (Morgan, 2015). A dialogic approach to the use of reflection,

however, would serve both purposes: holding the teacher learners accountable and eliciting authentic narratives. A dialogic approach means that there is a stage when the teacher educator and the teacher learner will have the chance to talk about what is being written in the reflection. The collaborative work and collegial discussion between teacher educators and teacher leaners have the value of establishing mutual understanding and shared practice of reflection in teacher education (Lane, McMaster, Adnum, & Cavanagh, 2014).

To sum up, this study implies that it is of great importance to hear the individual, contextualized stories from teacher learners of culturally diverse backgrounds. And the stories can be elicited through structured narratives or reflection that gives both the agency and responsibilities to teacher learners, followed by dialogues between teacher educators and teacher learners to facilitate the inquiry.

Towards a focus on modeling in teacher education. This study revealed the importance of modeling in teacher education. The stories all indicated that the Chinese international students positioned themselves both as students and becoming teachers, and with the duality of the identities, they sought and developed a critical view of how their instructors, or teacher educators, performed. In return, the modeling or lack of modeling from the teacher educators affected their sense-making of important concepts in learning to teach, like differentiated instruction, culturally relevant pedagogy, and professionalism. In the story of differentiation, for example, Dong perceived the instructors' use of culturally relevant pedagogy to be anecdotal and sometimes absent. As the Chinese international students observed and experienced the approach being modeled, the

presence of modeling did not only offer an example of practice in teaching but also reinforced the significance of the approach. The lack of modeling, however, was more likely to create distrust and doubts on the students, which might lead to giving up the communication.

As for how modeling may facilitate teacher learning, this study implies that teacher learners from culturally diverse backgrounds may benefit from teacher educators modeling at the meta-learning and meta-teaching levels because the academic and professional landscapes are unfamiliar to the teacher learners and can pose challenges for them to navigate without explicit instruction.

Towards multicultural curriculum and practice in teacher education. This study also showed that the Chinese international students who came from a different linguistic and cultural background had their own needs in learning to teach in the U.S. teacher education. For example, the linguistic challenges and lack of knowledge of the professional and academic discourses in the new culture were commonly reported challenges in the cross-cultural learning literature. The navigation of the concepts of racial identity, professionalism, and plagiarism also indicated a need of support in the teacher education program.

Perhaps the teacher educators and teacher education institutes could consider adopting a culturally sensitive approach or an approach that would be more transparently so in curriculum and practice to internationally educated students, for the sake of bridging teacher role-identity gap. More daringly, a culturally sensitive approach to teacher

education may bring innovation and breakthrough to pedagogy of teaching in a locally

contextualized and globally perceived view of education.

Limitations and Suggestions for Future Research

There are several limitations, or regrets, as I look back on this study, which I

believe are worthy of exploration in future research. One limitation of this study is that

because of the limit in its scope, it did not purposefully track a developmental view of

teacher identity on the four informants. With a focus on competing pedagogies, it

documented the tensions and sense-making from a sectional point of view. In other words,

it leaned towards the micro-interactional level of teacher identity rather than a macro,

longitudinal one. As I composed the narratives of the participants, I could not help but

wonder how they might have shifted their thinking along the way. If I had taken a

developmental view to their learning, the stories might be told differently. For instance,

what they learned and how they changed may have been the narrative thread, rather than

the cross-cultural issues they confronted.

Another limitation is also related to the developmental view of teacher identity.

Because of my research design and data collection procedures, this study ended up

focusing on the first two components of Clarke's (2009) framework of doing identity

work: the substance and the authority-practice of identity. Future research may consider

investigating all of the four components if doing identity work is to be emphasized.

Moreover, as far as the co-constructed narratives between the informants and the

researcher are concerned, there is room for further exploration. Although this study

attempted to elevate the autonomy and agency of the informants in the data collection, it

did less so in data analysis and narrative writing. To what extent the informants could be included in the latter is a question left to future researchers.

Future research is also needed in the directions of innovative use of narrative and reflection to capture cross-cultural teacher learning experiences. An understanding of how narrative and reflection are culturally constructed and practiced might bring some light to the innovation.

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Appendix A: Transcription Conventions

- All spoken data was transcribed in the original language that was used, in both Chinese and English, using standard orthography.

- Data was transcribed according to the following conventions

  [Original Transcripts]   original transcripts

  [English Translation]   English translation

  [xxx]   additional comments/metacommentary

  [......]   indication of some parts skipped

Appendix B: IRB Approval

RE: "Narrative Inquiry into Competing Pedagogies: Chinese International Students Learning to Teach"
IRB Code Number: **1503P65062**

Dear Fang Wang:

The Institutional Review Board (IRB) received your response to its stipulations. Since this information satisfies the federal criteria for approval at 45CFR46.111 and the requirements set by the IRB, final approval for the project is noted in our files. Upon receipt of this letter, you may begin your research.

IRB approval of this study includes the consent form version April 14, 2015 and recruitment material received March 6, 2015.

The IRB would like to stress that subjects who go through the consent process are considered enrolled participants and are counted toward the total number of subjects, even if they have no further participation in the study. Please keep this in mind when calculating the number of subjects you request. This study is currently approved for 4 subjects. If you desire an increase in the number of approved subjects, you will need to make a formal request to the IRB.

For your records and for grant certification purposes, the approval date for the referenced project is April 2, 2015 and the Assurance of Compliance number is FWA00000312 (Fairview Health Systems Research FWA00000325, Gillette Children's Specialty Healthcare FWA00004003). Research projects are subject to continuing review and renewal; approval will expire one year from that date. You will receive a report form two months before the expiration date. If you would like us to send certification of approval to a funding agency, please tell us the name and address of your contact person at the agency.

Appendix C: Prompts for Pair Conversations

English	Chinese (for informants)
Time span: October 2014- May 2015 Language: Chinese, English, or both at your choice You are asked to meet with your narrative partner weekly and talk about tensions/conflicts that you have encountered in the program. For example, you could ask each other questions like: • Have you encountered any tensions/conflicts lately? • Could you describe what happened? When did it happen? Where? Who was involved? How did you feel? • Now as you recall, how do you feel about it now? • Has it happened before? • How do you think of the event? • How is the event connected with your cultural background, education experience, and other individual experiences? • What resources (e.g., instructor, classmates, books, workshops) have helped you cope with the conflicts?	时间跨度：本学期（2014 年 10 月 – 2015 年 5 月） 使用语言：中文或英文，自由选择 每周一次，请两人一起，根据提示谈谈你们在 SLC 师资培训学习的过程中曾经碰到的冲突（每次大约 30-60 分钟）。 比如，你们可以讨论下面的问题： • 最近，你碰到过什么冲突事件吗？ • 你能举例说明吗？什么时候？在哪里？有什么人参与？具体发生了什么？当时你的感受是什么？ • 现在回想起来，你的感受是什么？ • 以前发生过类似的事情吗？ • 你是怎么看待这个冲突事件？ • 这个冲突事件和你的文化背景、教育经历、个人经历有哪些关系？ • 有哪些资源（比如老师、同学、书籍、讲座等等）曾经帮助过你应对这种冲突？

Appendix D: Sample Interview Questions

English	Chinese (for informants)
About life history • How did you come to choose to be a teacher? • What kind of teacher would you like to become?	生活背景： • 你是怎么选择要成为老师的？ • 你想成为什么样的老师？
About issues that emerged in self-initiated pair • In the narrative recording last week, you talked about an incident when …, could you tell me why you selected that incident to share with your partner? • When you said …, what did you mean? • Could you elaborate on the point that …?	针对叙述中产生的问题： • 在你的叙述中，你提到了这样一件事…。你能不能解释一下为什么你选择去谈论这件事？ • 当你提到…的时候，你具体指的是什么？ • 你能解释一下…?