EXPLORING TAIWANESE PRESERVICE TEACHERS' IDENTITY CONSTRUCTION IN THE CONTEXT OF SERVICE-LEARNING: CONFLICT AND DEVELOPMENT

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ABSTRACT

Language teacher identity (LTI) has gained prominence in second language education in the recent two decades, particularly the complexity of identity construction in the changing context shaped by local and global forces. This study adds to recent work on LTI by exploring how Asian teachers of English as a foreign language (EFL) constructed their professional identities in the context of service-learning. Adopting the theoretical framework based on the perspectives of identity-in-practice and identity-in-discourse, the present research investigates eight Taiwanese preservice teachers' identity construction, as they worked with their American collaborators to teach English to Taiwanese elementary school pupils. Data analysis reveals that initially, as the preservice teachers drew upon and negotiated two dominant discourses which are associated with educational models in Confucian heritage culture (CHC) and American culture, they experienced conflict between their desired identities and the identities available to them. However, when the preservice teachers participated in relevant social practices from their service-learning experiences, they managed to reconcile identity conflict by appropriating discourses, which led to empowerment in identity development. Based on the findings, this study discusses implications for future research and the provision of support in preservice teacher education to handle identity conflict and facilitate identity development.

Key Words: teacher identity, preservice teachers, discourse

INTRODUCTION

Language teacher identity (LTI) has gained prominence in second language education in the recent two decades, particularly the complexity of identity construction in the changing context shaped by local and global forces (Danielewicz, 2001; Pinho, Andrade, & Araújo e Sá, 2011; Tsui, 2007; Varghese, Morgan, Johnston, & Johnson, 2005). The examples of theoretical debates and empirical studies on LTI as a research tool and pedagogic frame are salient in recent publications, especially articles in special issues of two prominent language education journals, *TESOL Quarterly* and *The Modern Language Journal* (De Costa & Norton, 2017; Varghese, Motha, Park, Reeves, & Trent, 2016). An important aim of studying the elements of LTI is emphasized as to develop "various holistic, situated framings of teacher development in practice" (Olsen, 2008, p. 5). All the work also underscores a shift in the perspective on LTI; identity is understood not as a set of fixed characteristics which predetermine the adoption of teaching roles or behaviors and later result in specific learning outcomes, but as a dynamic process of individual teachers developing conceptions of themselves, shaping and being shaped by social, cultural, and political contexts (Miller, 2009; Yuan & Lee, 2015).

Few studies have looked through the lens of identity to examine Asian ESL/EFL teachers' learning to teach as a process of identity formation (Trent, 2011, 2012; Yuan, 2016; Yuan & Lee, 2015). Such a line of research reveals that teacher identity is developed through the (re)interpretation of social interactions that evolve over time. However, little is known about social interactions involving two dominant cultural ideologies in the context of education in Asia, namely Confucian heritage culture (CHC) and the individualist culture in the West, specifically in English-speaking countries. The discussion on the impact of two dominant cultural ideologies on Asian ESL/EFL teachers' development remain sporadic, yet was often linked to the issue of native and nonnative-English-speaking teachers (NESTs and NNESTs). Whereas NEST and NNEST labels have been problematized, "the native-speaker episteme continues to influence educational practices and policies world-wide" (Trent, 2016, p. 306). This episteme also underpins teacher training practices to a considerable degree, evident in the NNESTs' interactions with NESTs in local or global contexts for their professional identity construction (Morita, 2000; Moussu & Llurda, 2008; Pavlenko, 2003).

With regard to teacher training practices, in the recent two decades, language teacher education has started to include short-term programs that enable teachers to have intercultural experiences (Baldwin, Buchanan, & Rudisill, 2007; Moore, 2013; Trent, 2011). Such short-term programs are considered crucial features of teacher education in the era of globalization; they are intended to foster preservice teachers' professional knowledge and enhance identity development (Trent, 2011, 2012). Service-learning programs are one of these short programs. Service-learning is deeply rooted in the model of experiential education (Dewey, 1938), and has been proposed as a pedagogical approach for combining community service with instruction and reflection to promote student learning and cultivate civic responsibility (Eyler & Giles, 1999; Fitzgerald, 2009). Although multicultural service-learning experiences appear to positively influence teacher identity development in the field of language education (Wurr & Hellebrandt, 2007; Wurr & Perren, 2015), studies mainly discuss preservice teachers' receptiveness to multicultural issues, yet limited efforts have been made to understand preservice teacher identity development through service-learning experiences (Hallman & Burdick, 2011; Moore, 2013).

To address these gaps in the literature, the present research was conducted as a qualitative case study that explored identity construction of eight Taiwanese preservice teachers in the context of a teacher training scenario implemented through a service-learning project. In this particular service-learning project, Taiwanese preservice teachers worked with their American collaborators to teach English to Taiwanese elementary school pupils. Adopting the theoretical framework based on the perspectives of identity-in-practice and identity-in-discourse, this study focused on how Taiwanese preservice teachers managed to reconcile identity conflicts and develop their professional identities from their service-learning experiences. Specifically, they drew upon and negotiated discourses underpinning educational models in CHC and American culture as they participated in relevant NES-NNES collaborative teaching practices.

LITERATURE REVIEW

This study takes Varghese et al.'s (2005) perspective of teacher identity as a useful frame for reaching a comprehensive understanding of language teaching and teachers. Such a frame addresses two interconnected aspects

of identity formation: identity-in-practice and identity-in-discourse. Varghese et al.'s (2005) conceptual model and related concepts included in the theoretical framework (Figure 1) adopted in this study are discussed. As the service-learning project which Taiwanese preservice teachers participated in is characterized by NES-NNES collaborative teaching and cross-cultural communication, a brief review of selective studies on L2 identity construction is provided, focusing on the NES-NNES divide in TESOL and teacher education programs.

Theoretical Framework of Teacher Identity: Practice and Discourse

The theoretical framework, as shown in Figure 1, centers on Varghese et al.'s (2005) conceptual model of identity: identity-in-practice and identity-in-discourse. It also incorporates certain concepts related to identity construction.
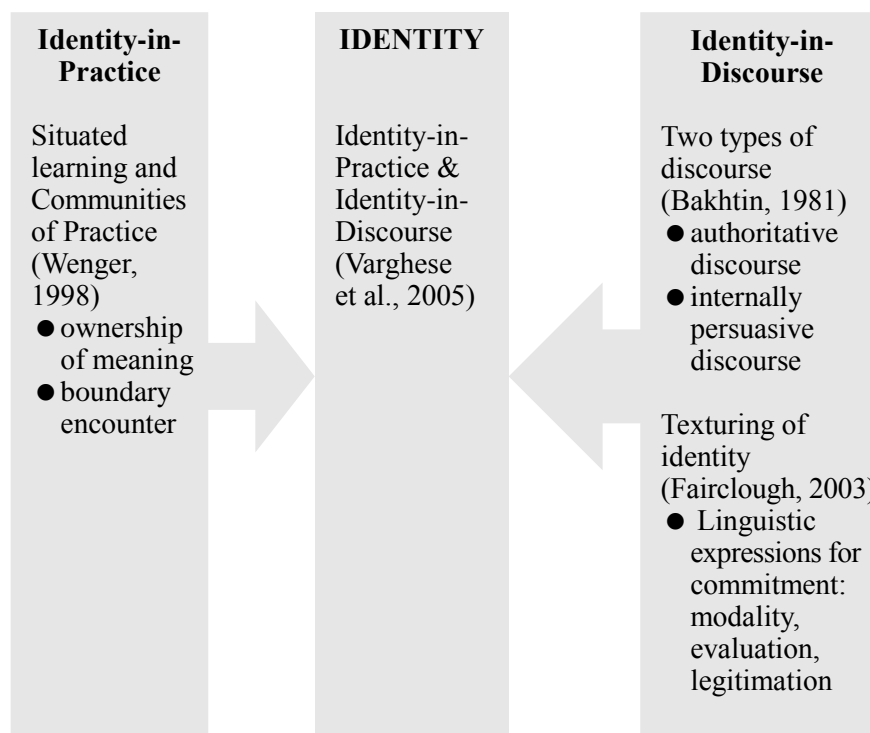
Identity-in-Practice	**IDENTITY**	**Identity-in-Discourse**
Situated learning and Communities of Practice (Wenger, 1998) ● ownership of meaning ● boundary encounter	Identity-in-Practice & Identity-in-Discourse (Varghese et al., 2005)	Two types of discourse (Bakhtin, 1981) ● authoritative discourse ● internally persuasive discourse Texturing of identity (Fairclough, 2003) ● Linguistic expressions for commitment: modality, evaluation, legitimation

Figure 1. The theoretical framework for investigating identity

Identity-in-practice refers to the enactment of identity through actions, arguing identity construction is a social matter that is operationalized through concrete tasks and practices (Varghese, et al., 2005). Regarding identity-practice, Wenger's (1998) theory of situated learning is employed to explore identity construction that is operationalized through relevant social practices. In Figure 1, the individual's identity construction through participating in practices is captured by their negotiations of meanings. Specifically, "ownership of meanings" (Wenger, 1998, p. 200) suggests that different individuals have varying degrees of control over meaning in participating in relevant practices, which results in some meanings controlled by people in power being more favored than others. The irrelevance of the individual's experiences of owning or negotiating meanings "as a form of competence" may lead to an "identity of non-participation" and "marginality" (Wenger, 1998, p. 203). In addition, crucial to participation is engagement through boundary encounters. Boundary encounter potentially provides "areas of unusual learning, places where perspectives meet and new possibilities arise", yet may also be sources of tension that cause "separation, fragmentation, disconnection, and misunderstanding" (Wenger, 1998, p. 85) in the individual's identity development. Wenger's (1998) emphasis on the individual's negotiation of meaning is reflected in recent investigations on L2 teachers' processes of negotiating their roles and social relations through different patterns of participation in relevant practices (e.g., Aneja, 2016; Morita 2000; Trent, 2016). These investigations provide the insights regarding the approaches to theorize and to analyze L2 teachers' processes of negotiation, which help to uncover how Taiwanese preservice teachers negotiated meaning to resolve conflicts and to reconstruct their professional identities in this study.

Identity-in-discourse underlines that "identity is constructed, maintained and negotiated to a significant extent through language and discourse" (Varghese et al., 2005, p. 23). The view of recognizing the discursive nature of identity is grounded in poststructuralist theory which argues language and identity are mutually constitutive (Weedon, 1997). Regarding identity-in-discourse, this theoretical framework also draws upon two related theoretical concepts. The first concept is Bakhtin's (1981) notion of authoritative and internally persuasive discourses. Authoritative discourses are constructed through words of authority, exerting power over people (Bakhtin, 1981, p. 343). In contrast,

internally persuasive discourses are those over which we have ownership as they are "tightly interwoven with one's world" (p. 345). Different from authoritative discourses, an internally persuasive discourse is characterized by its "semantic openness" (Bakhtin, 1981, p. 356) and can be used flexibly to adapt to ever-changing contexts. Importantly, Bakhtin (1981) points out that the classification of a discourse as authoritative or internally persuasive is not mutually exclusive. A discourse can be "simultaneously authoritative and internally persuasive", despite the rare case (p. 342). It is possible that a discourse may appear authoritative initially but later turn out to be internally persuasive, especially in an individual's identity formation. Bakhtin's (1981) notion of discourse reveals identity as a dialogical process of "selectively assimilating the words of others" (p. 341). In language education, this notion is drawn upon to explicate that individual identities are mutually and continuously constituted through fusing "authoritative and internally persuasive discourses" and combining "personal worlds with collective space of cultural forms and social relations" (Holland, Lachicotte, Skinner, & Cain, 1998, p. 5). The duality of discourse is reflected in Figure 1, suggesting Taiwanese preservice teachers acquired professional language embedded in relevant discourses which shaped and were shaped by their professional identities.

Another theoretical concept related to identity-in-discourse is Fairclough's (2003) perspective of discourse; a discourse is often represented by "what the individual commits to in their texts," which constitutes "an important part of how they identify themselves" (p. 164) in socio-cultural contexts. As Fairclough (2003) argues, identity work as the "texturing of identity" is achieved through textual strategies and realized by specific linguistic expressions. The focus lies on analyzing the commitment which the individual as an author (writer or speaker) makes or articulates to reveal their identities in terms of modality, evaluation, and legitimation. Modality, often expressed through modal verbs (e.g., should, must, ought) and adverbs (e.g., possibly, probably, likely), signifies an author's commitment to "obligation, necessity, and truth" (Fairclough, 2003, p. 164). Evaluation can be conveyed through adjectives and relevant descriptions to explain the quality of appraisal as being articulated overtly in texts or invoking implicit value systems assumed and shared among people in a particular community of practice (Fairclough, 2003, p. 165). Legitimation refers to legitimation strategies adopted to demonstrate "their [authors'] various commitments to truth"

(Fairclough, 2003, p. 98). As indicated in Figure 1, Fairclough's (2003) approach of the "texturing of identity" is employed as an analytical framework to identify linguistic traces of discourses which Taiwanese preservice teachers selected, recontextualized, and negotiated in the particular context of service-learning. These discourses contribute to the dynamic, contradictory, and embodied shaping of Taiwanese preservice teachers' professional identities.

Although practice and discourse are inseparable dimensions in the theorizing of identity, as summarized in this section and shown in Figure 1, this research puts more emphasis on identity-in-discourse but also takes account of identity-in-practice. The examination of identity-in-discourse is to unravel how eight Taiwanese preservice teachers negotiated different discourses and reconciled tensions among some discourses to (re)construct their identities as they participated in a TESOL-based service-learning project. The analysis concentrates on the texturing of teacher identities in terms of modality, evaluation, and legitimation strategies. Negotiability is put at the center of identity-in-practice for scrutiny. Negotiability is contingent on Taiwanese preservice teachers' experiences of dealing with challenges or contradictions as consequences of the interplay between seemingly competing discourses and educational practices evident in CHC and American culture. Examples of the ways this theoretical framework were used to understand Taiwanese preservice teachers' discursive identity construction are provided in the methods and data analysis sections.

L2 Teacher Identity: NES-NNES Divide in TESOL and Teacher Education Programs

LTI-oriented research and pedagogical agendas recently have called for transdisciplinary or innovative approaches to explore issues of teachers' racial, colonial, and linguistic identities (De Costa & Norton, 2017), yet relatively few studies are devoted to the connection between the ideological underpinning of different cultures and L2 teacher identity (e.g., Ilieva, 2010; Morita 2000; Trent, 2016). These studies illustrate L2 teacher identity as (re)shaped in the teachers' ongoing engagement in the structural and cultural elements of a professional teaching context (Beauchamp & Thomas, 2009; Pavlenko, 2003). The dynamic interactions among different cultural and contextual factors are often attributed to the native/non-native English-speaking teacher dichotomy in English language education (Kamhi-Stein, 2004; Moussu & Llurda, 2008). While some studies unveiled that the promotion of NEST-NNEST

labels in pedagogic practices might result in disempowerment of NESTs (Faez, 2011; Morita, 2004), a growing body of research sought to problematize the native speaker fallacy by modifying TESOL and teacher education programs to accommodate the needs of NNESTs (Kamhi-Stein, 1999; Moussu & Llurda, 2008). Given space constraints, the following studies mainly address the influence of the "native-speaker episteme" (Trent, 2016, p. 306) on ESL/EFL teachers, particularly those from Asia, the context where CHC appears pervasive. Two themes are particularly relevant to this study.

One major theme is to empower NNESTs in TESOL and teacher education programs by creating opportunities for them to critically revisit their practices or view discourses acquired from related contexts. For example, Tsui (2007) used narrative inquiry to examine how an EFL teacher from China negotiated with complex power relations for her professional identity construction. Trent (2011) investigated the effect of a short-term international program experience on a group of preservice teachers in Hong Kong, revealing how the local values and Western ideologies of teaching as well as hierarchical relations in CHC as two opposing forces impacted identity formation of the preservice teachers in Hong Kong; identity conflict occurred yet gradually reconciled to a certain extent. Despite working in NES contexts, Aneja (2016), Ilieva (2010), and Morita (2000, 2004) explored how ESL/EFL teachers, particularly those from CHC backgrounds, negotiated various discourses, especially those opposing their native cultures, while they struggled to construct their multiple identities pertaining to different contexts and social relations. Such types of studies show that the NEST-NNEST labels failed to reflect the complexity of one's linguistic identities as constructed and situated in social contexts. "(Non)native-speakering" termed by Aneja (2016, p. 572) presented possibilities for language teachers to articulate particular discourses in order to position themselves within dynamic socio-cultural contexts. However, there is a scarcity of empirical studies interrogating or deconstructing native and global paradigms of education in which NNESTs engaged and underwent the discursive processes of teacher identity construction.

The other theme is L2 teachers' perceptions of NEST-NNEST team teaching. Relevant literature on team teaching which studies Asian NNESTs, particularly Hong Kong, China, and Singapore, illustrated collaborating with NESTs may benefit their professional development on one hand. On the other hand, they struggled to position themselves,

captured by their concerns of tensions or conflicts which they may encounter while working with NESTs and their fear of being marginalized by NESTs and their students in team teaching situations (e.g., Chen & Cheng, 2014; Trent, 2016; Wang, 2011). Although a number of studies (Carless, 2006; Walker, 2001) suggested making good use of each other's strengths to compensate possible contradictions in NEST-NNEST team teaching may enhance teaching effectiveness, other researchers (Benson, 2012; Trent, 2016) argued such collaboration mistakenly perpetuates power relations underpinning the NEST-NNEST dichotomy without urging the need for critical reflection on inadequate reproduction of hierarchical positioning. In the context of Taiwan, most studies on team teaching have researched inservice teachers' experiences. There is a paucity of research focusing on preservice teachers, examining teaching beliefs (Wang, 2011) or learning from team teaching as moving from peripheral to full participation in target communities (Chen & Cheng, 2014). To date, none scrutinized that team teaching allows preservice teachers to engage in discursive processes of negotiating global and local aspects of pedagogic practices and power relations that are implicated in CHC and the culture of English-speaking countries, which in turn shaped their professional identities.

To fill this gap, the present research adopted the view that service-learning can support preservice teachers' professional development. It aimed to explore the ways in which the Taiwanese preservice teachers drew on particular discourses to (re)construct their professional identities. More specifically, it addresses how multiple discourses came into play in one NEST-NNEST team-teaching scenario as a vital part of a service-learning project to enable or constrain Taiwanese preservice teachers' identity construction. The theoretical framework based on the perspectives of identity-in-practice and identity-in-discourse (Varghese et al., 2005) was used to guide data collection and analysis, addressing the overriding research question: How did Taiwanese preservice teachers conceptualize and discursively construct their identities as EFL teachers through participating in a service-learning project based on TESOL and cross-cultural communication?

METHODS: A QUALITATIVE CASE STUDY

This study was a qualitative case study (Yin, 2009) exploring eight Taiwanese preservice teachers' identity development through participation

in a service-learning project with a focus on TESOL and cross-cultural communication. Despite the difficulty of achieving generalization because of a small sample size, the analysis of each particular case in this study is instrumental (Merriam, 1998) because it seeks to gain insights into how EFL preservice teachers in specific service-learning contexts undergo the process of professional identity construction.

Setting and Participants

Research context: Service-learning curriculum and project. This section outlines the contextual background of the present study. Since 2007 when the Ministry of Education (MOE) in Taiwan officially instituted the Service-Learning Project for Colleges and Universities (http://english.moe .gov.tw/ct.asp?xItem=10744&ctNode=11020&mp=1), service-learning has been incorporated into the curriculum to varying degrees in universities in Taiwan. The university where this study was conducted (hereafter F university) has been implementing service-learning for two decades and has received awards from the MOE for its well-structured service-learning curriculum and positive outcomes generated from student participation in domestic and international service-learning programs.

The particular service-learning project under investigation in this study, named the *TESOL and Cross-Cultural Communication Service-Learning Project,* was designed to be part of a two-credit elective course: *Service-Learning in TESOL*, offered by the Department of English in a university in northern Taiwan. The core objective of this project is to have Taiwanese university students as preservice teachers collaborate with American college students to teach English language and American culture to Taiwanese elementary school pupils by running an intensive English summer camp (hereafter ESC camp).

Twenty Taiwanese preservice teachers from F university who were juniors and seniors majoring in English and interested in pursuing careers in English teaching enrolled in this course and participated in this service-learning project, which lasted for ten months. They collaborated with twelve American students from a college in Pennsylvania, USA, (hereafter S college), in designing and conducting lessons in English and cross-cultural communication to thirty-two pupils in an elementary school in New Taipei City (hereafter G school). These American students are not preservice teachers but received substantial training in ESL and multicultural education as the prerequisite for participating in international service-learning programs. Neither American college

students nor Taiwanese preservice teachers had taken a professional teaching practicum, but eight American college students and twelve Taiwanese preservice teachers had TESOL related service-learning experiences prior to this project. In my capacity as course instructor and faculty advisor of the ESC camp over the past four years, I have been collaborating with the leaders of S college and G school through regular face-to-face meetings and online communication.

This service-learning project consisted of the following three phases: Phase 1: Preparation, from January to May, 2016; Phase 2: Service, from June to August, 2016; Phase 3: Evaluation, from September to October, 2016.

In Phase 1, prior to the ESC camp, Taiwanese preservice teachers started their teaching practice by immersing themselves in the learning community to which the pupils of G school belonged. They attended the first interview. They then went to G school to provide weekly after-school English tutoring sessions for ten weeks and kept reflective journals. In these tutoring sessions, Taiwanese preservice teachers worked in a pair to provide remedial instruction to a group of fourteen pupils, the low-achievers according to their English course scores. In addition, they communicated with the American collaborators from S college through online communication via Facebook group discussions and video conferences to prepare for the ESC camp. Multiple pedagogical scaffolding elements were provided, including (i) reading of and discussions on theories of TESOL, cross-cultural communication, service-learning, and dynamics of service in community work; (ii) workshops delivered on various topics related to EFL teaching for young learners and service-learning; and (iii) class observations of experienced in-service teachers' classroom practices at G school, the macro-teaching demo session in G school's English classes, and post-teaching sessions with expert teachers and researchers to evaluate the macro-teaching demos.

In Phase 2, one week prior to the ESC camp, the American college students from S college arrived in Taiwan for face-to-face orientation meetings for the rehearsal of all lesson plans and tasks designed for the ESC camp. The objectives of the two-day intensive ESC camp were to provide English lessons centered on Taiwanese and American cultures and to create an authentic environment for the pupils at G school to learn English and engage in cross-cultural communication with Taiwanese preservice teachers and their American collaborators. During the two-day

intensive ESC camp, Taiwanese preservice teachers and their American collaborators worked in different teams to co-teach the pupils at G school. Lesson plans, teaching approaches, procedures, and tasks were negotiated and produced through the joint effort of the participants and their American collaborators. Upon completion of the ESC camp, Taiwanese preservice teachers attended the second interview. Also, they and their American collaborators were divided into eight groups to discuss their reflections for approximately one hour. In total, there were eight groups for group reflection sessions.

In Phase 3, Taiwanese preservice teachers were guided to critically reflect on the service-learning project to evaluate their professional development, specifically their teacher identity development. One month after completion of the ESC camp, they submitted individual service-learning portfolios. The third interview was conducted two months after completion of the camp.

Participants. The present paper reports on eight among twenty Taiwanese preservice teachers who participated in this particular service-learning project. A purposive sampling strategy was adopted to recruit participants with similar levels of language proficiency who also had taken some preservice teacher training courses, had English language teaching experience by taking part in similar service-learning projects or in their part-time tutoring jobs, and expressed interests in participating in this study. Eight participants had passed Taiwan's General English Proficiency Test (high-intermediate level) and were capable of effective communication with their American collaborators. They were reassured that their course grades would not be affected by participating in this study. In this paper, pseudonyms are used and all research data are kept confidential. All eight participants are college juniors, including five females: Ally, Becky, Ellen, Cathy, Debbie, and three males: Kevin, John, Simon. Ally, Becky, and Ellen served as the coordinators for the ESC camp. Further information of the participants is displayed in Appendix.

Data Collection and Analysis

This qualitative case study was conducted as practitioner research; it aimed to gain a better understanding about how preservice EFL teachers in the particular context of service-learning underwent processes of identity negotiation and construction. Its focus on a single case (Yin, 2009) was to underline the fact that learning is deeply linked to an

individual preservice teachers' learning trajectory within socio-cultural contexts. Despite the impossibility of achieving a broad generalization, each case is instrumental for yielding important findings applicable to other similar cases (Stake, 2000).

In this study, I built rapport with eight Taiwanese preservice teacher participants through weekly meetings in Phase 1, discussing their after-school English tutoring sessions and preparation for the ESC camp, and through interviews and group reflections in Phases 2 and 3. Because of the participants' interest in improving their teaching skills and enhancing their intercultural competence, they treated me as an instructor and also as a co-researcher. We developed mutual trust and got along well with each other. Consequently, we shared our learning histories, teaching beliefs, puzzlements, and gains by integrating culture-related issues into EFL lessons, and plans of contributing our professional knowledge in English and passion for serving others in Taiwan and abroad.

The participants' written journals, service-learning portfolios, field observation notes, and interview transcripts were collected as data sources, thereby enabling triangulation for validation (Lincoln & Guba, 1985; Yin, 2009).

(1) Written journals: The participants were given the guidelines to write reflective journals in English to document what they experienced and learned during the particular service-learning project, chiefly those which contribute to their professional identity development.

(2) Service-learning portfolio: The guidelines for composing a service-learning portfolio based on the major principles of integrating multicultural service-learning into TESOL curriculums (Oracion, 2010) were given to the participants. The portfolio consists of the documents relevant to each participant's trajectory of participating in the service-learning project. For the purpose of this study, two documents in the service-learning portfolio were selected for analysis. Two documents are written in English: (i) one analysis paper about 500 to 700 words to analyze at least three meaningful events that illustrate particular issues such as challenges or dilemmas that occurred and how such issues affected the teacher's identity development, and (ii) one critical reflection paper about 1000 to 1200 words to reflect on their professional learning and identity development in the service-learning experience. Despite being partially overlapping with written journals and field observations,

the two documents illustrated more organized records of the participants' self-assessment and detailed reflection of their learning processes during the service-learning project.

(3) Field observation: Field observation serves as another data source that includes notes from the researcher's observations and peer evaluation of the participants' teaching practice. Field observation focuses on three aspects: teaching approach or strategy, task design, and classroom interaction.

(4) Interviews: Three semi-structured interview stages were conducted with the participants individually, with one interview per stage. The three stages were held in January, July, and October, 2016. All individual interviews were semi-structured and conducted in Chinese because the participants felt more comfortable conversing in their first language. The first interview elicited their beliefs about English teaching and expectations of undertaking the particular service-learning project. The second interview focused on the participants' detailed descriptions of their experiences of co-teaching with their American partners at the ESC camp. In the third interview, the participants elaborated further on their individual reflections on participating in this service-learning project. In Phase 3, one group reflection session was also conducted in English. Following a focus group format, the participants discussed with their American collaborators about what they had learned from this service-learning project, specifically about their teaching beliefs and strategies and perceptions of their identities as preservice EFL teachers. All the data of the three interviews and the focus group reflection sessions were subsequently transcribed and translated into English by two research assistants who had received substantial training in transcription and qualitative data analysis.

Data analysis. A systematic qualitative inductive approach was employed for data analysis. The process of data analysis was recursive and dynamic. All data sources were triangulated: the written journals, two documents in each participants' service-learning portfolio, and interview data, and then moved between data sources and the theoretical framework depicted above. First, all data sources were read carefully, referring to Bucholtz and Hall's (2005) insights of "the most obvious and direct way that identities can be constituted through talk is the overt introduction of referential identity categories" (p.594) to develop codes. These codes were initially derived from the explicit descriptions of the

participants about themselves and other teachers such as "approachable", "dominant" teachers. Second, adopting the theoretical framework, thematic analysis, and modifying and classifying codes were placed into specific categories, and most importantly were identifying themes which related to the participants' identities in discourse and practice. "Cross-case analysis" (Merriam, 1998) was conducted in thematic analysis, for juxtaposing and modifying themes within and across four data sources from each participant. For instance, Becky discursively constructed her desirable teacher identity in one interview by associating "authority" with reference to the discourse of knowledge transmission. It was evident in her interview accounts: "[T]he principal is convinced that American collaborators should take a lead in cooperative teaching. They can better introduce English language and American culture. We must help them….our role is just to assist them, ensuring elementary pupils to memorize grammar rules and vocabulary while having fun by interacting with American collaborators….I do not really like this arrangement… because I want to teach as a facilitator." This excerpt exemplifies that institutional power relations played a role in shaping the participant's identity construction. The data analysis and discussion sections below underscored negotiations of discursive power relations and identity positions for the participants' professional identity construction.

However, because of the author's role as a teacher-as-researcher, a dilemma was faced of "self-fulfilling prophecies" in collecting and reporting data derived from the participants' narratives—written journals, service-learning portfolios, and interviews. Three main steps were taken to enhance the validity of data analysis and interpretation. Being aware of potential bias because the participants may "ventriloquate" (Bakhtin, 1981), that means to parrot discourses they assumed the researcher wanted them to assimilate as the assessor of their performance in the service-learning project. To reduce this possibility, it was made clear to the participants that the focus of evaluation was on the participants' application of related educational theories into their own teaching practices, not on their becoming an EFL teacher by drawing upon, negotiating, and (re)constructing different discourses or conceptualizations on teaching. Moreover, to improve the trustworthiness of the findings, participants were invited to read and comment on the data analysis drafts for member checking (Lincoln & Guba, 1985), and their opinions were considered in the final analysis. Thirdly, another researcher, also an experienced teacher trainer, was

invited to serve as a critical observer for providing feedback regarding preliminary data analysis to minimize the threat of subjectivity in data interpretation.

ANALYSIS AND RESULTS

Two major themes identified in the data analysis are identity conflict and identity development.

Identity Conflict: Negotiation of Discourses and Identity Categories

Data analysis revealed two dominant discourses which had been taken up by the participants with varying degrees of questioning the dichotomy between center and periphery discourses and practices in EFL contexts. They are authoritative discourses: (1) the discourse of inquiry-based learning, which is characterized by Socratic dialogues and interactions between the teachers and students to co-construct knowledge for problem solving and critical thinking; it is in line with socio-cultural theories of education and often practiced through communicative approaches to language teaching in the West (Johnson, 2006); (2) the discourse of knowledge transmission, which is rooted in the banking model of education (Freire, 1970), associated with the CHC perspective of education as the teacher-centered approach and memorization for knowledge accumulation (Hu, 2002). These two discourses appeared to be competing, which resulted in negotiation of power relations in social interactions and the participants' struggles to maintain a coherent sense of teacher identity. Two ways in which the participants in this study discursively constructed their professional identities were by naming the representations of two types of English teachers, Taiwanese preservice teachers (NNESTs) and American teachers (NESTs), and the identity positions with which the participants aligned. The former is discussed here while the latter is elaborated in the next subsection.

With reference to the theoretical framework, the participants suggested that the NEST-NNEST dichotomy underpinned their service-learning experiences, especially about collaborative teaching, and contributed to their identity construction. The participants used adjectives and related expressions to depict two types of teachers: Taiwanese EFL teachers and American teachers. These linguistic expressions reflected the salient features of two dominant discourses and

served as the means to achieve the "texturing of identity" (Fairclough, 2003). By explaining their observations and evaluations of these two types of teachers, the participants engaged in the dynamic process of identity construction, as highlighted by different degrees of assertion about their changing identification of various identity categories, which resulted in negotiations of identity positions and identity conflict.

The first division is about two types of teacher, identified from data analysis. One type is "dominant" and "mechanical", whereas the other is "autonomous" and "approachable." Six participants (Becky, Cathy, Debbie, Ellen, Kevin, and Simon) identified the stereotype of Taiwanese EFL teachers in general as "dominant" and "mechanical", as noted in their written journal excerpts in which they wrote about their observations of local elementary school English classes and their own teaching practices prior to the ESC camp. The depiction of typical Taiwanese EFL teachers as passive actors can also be seen in six participants' second interview data and in four participants' documents in their service-learning portfolios. Simon's accounts well-captured this contrast; he noted that some teachers have enthusiasm for teaching, yet the rigid structures of the education system, predetermined curriculum, and power hierarchy between the educational authorities and elementary school teachers compelled them to follow conventional teaching routes, adopting teacher-centered approaches to serve as "textbook teachers" (Simon's analysis paper, service-learning portfolio). The discourse of knowledge transmission here was an authoritative discourse (Bakhtin, 1981), exerting its power in the local context on the cultivation of the qualities in students known as conformity and receptiveness. The qualities which students expected to exhibit are espoused in the educational models in CHC, as pointed out by some researchers examining Asian EFL teachers' professional learning (Trent, 2011; Tsui, 2007; Yuan & Lee, 2015). Taiwanese preservice teacher participants acknowledged the impact of the discourse of knowledge transmission, yet did not embrace it. For instance, Kevin's resistance to assuming such an identity is revealed in his resolute declaration that "Taiwanese EFL teachers of young learners definitely lack the agency to decide what and how to teach….to inspire their students." Therefore, under this circumstance, "Taiwanese EFL teachers were powerless" (Kevin's critical reflection paper, service-learning portfolio)

On the contrary, all eight participants offered explicitly positive evaluations of their American collaborators, describing them as

"autonomous" and "approachable," and highlighting their willingness and effort to "interact with their students by designing and carrying out more communicative tasks" (Cathy's second interview). The participants indicated they aligned with such identity categories which often are equated with characteristics of NESTs. One example was found in Ally's written journal. Ally felt strongly that she was a facilitator when teaching at the ESC camp, referring to this identity as desirable. Ally's positive assessment of teachers as facilitators was articulated by the strategy of legitimation through Western styles of education that emphasize "Socratic dialogue" for "critical analysis" (Ally's written journal). Similarly, Simon explained his perspective of NESTs as "more approachable, engaging in negotiations with their learners to trigger their interest in learning English." His unequivocal commitment to the role of facilitator as an "ideal" teacher identity was realized through his evaluation achieved by a series of strongly modalized assertions (Fairclough, 2003, p. 164). Simon said that "conducting the class as a facilitator *should* be what English teachers in this century do… a teacher *can* guide students to think outside the box…; as a result, this *will* help students' learning…I *really* want to do so and *must* take this approach" (Simon's second interview, italics are author's emphasis). These accounts showed that the discourse of inquiry-based learning is shaped by a more communicative approach to English language teaching. Simon took up this discourse as an authoritative discourse by acknowledging its powerful influences. As Bakhtin (1981) argues, an authoritative discourse may later shift to be internally persuasive if the individual chooses to internalize it as it is woven into his or her private world, which impacts identity formation. Simon's endorsement of a communicative teaching approach in relation to his "ideal" identity position suggests his attempt of employing the discourse of inquiry-based learning as an internally persuasive discourse uncritically. He did not problematize potential tensions from recontextualizing it in a CHC context which is dominated by a competing discourse: the discourse of knowledge transmission. Instead, he showed a strong determination to perform his desired teacher identity, the one affected by the discourse of inquiry-based learning, in order to better assist student learning.

The second division lies in the dichotomy between "authoritarian", "formal" teaching and "confident", "creative" teaching. Becky and Cathy asserted that a "good English teacher" has qualities such as "being

competent in TESOL-related theoretical knowledge and practical strategies" (Becky's field observation) and "being skillful in interacting with students and solving unexpected inquiries or problems effectively" (Cathy's field observation). This identity is reified in pedagogical practices characterized by prompts and tasks to encourage learners to speak English and generate interactions for practicing English and discussing ideas. The participants' endorsement of these practices lies in their assimilation of the discourse of inquiry-based learning, acknowledging some assumed values of NESTs such as adopting confidence, communication, and creativity to enable students to experience less stress and more enjoyment when learning English, as illustrated in Excerpt 1. This acknowledgement is a means of justification (Fairclough, 2003, p. 98) to rationalize the participant's identification with their preferred identity category by putting students at center of their teaching.

> Excerpt 1 (from Becky's critical reflection paper in her service-learning portfolio)
> Based on my observation, teachers trained in the West or from American culture are more confident in positioning themselves not as the authority…..This service-learning experience really inspires me to learn how to teach and rethink what kind of teacher I'd like to be….I want to be a teacher, being a communicator, mediator, and facilitator. I consider a good teacher shall be like our American collaborators…., well-trained and know how to address students' needs and answer related questions through interactions or dialogues between teachers and students, definitely not delivered through a teacher's monologues.

Through the lens of authoritative discourse (Bakhtin, 1981), the analysis of the participants' reports of their attempts to emulate their American NES collaborators for "being more competent, conducting creative teaching to impart knowledge, and most importantly developing an in-depth understanding of culture and life" (Ally's written journal) revealed that the participants did not question the NEST-NNEST dichotomy. As indicated in Excerpt 1, Becky labeled NS teachers with qualities of a good English teacher. Such a representation of NS teachers in relation to Taiwanese teachers, in some way, reinforced linguistic imperialism derived from English language (Phillipson, 1992), which may perpetuate existing power relations between the participants as

NNES preservice teachers in the peripheral country and their American collaborators as NESTs in the center in the world of English language learning.

As evidenced above, the discourse of inquiry-based learning was viewed enthusiastically and offered a desirable identity option for the participants. In contrast, the discourse of knowledge transmission was drawn upon with reservation for its limitations on facilitating student learning. The participants recalibrated the ideal identity position by acting as facilitators, yet most also experienced identity conflict because of the teaching reality. The challenges of determining when, why, and how to adopt each of two different teaching approaches, a learner-centered approach for innovation and a teacher-dominant approach for linguistic knowledge mastery, can be noted in five participants' teacher identity development: Becky, Cathy, Ellen, Kevin, and John. The ways in which two dominant discourses were negotiated to handle conflicts in teacher identity construction are discussed in the following by referring to two participants' experiences.

For example, Cathy's struggle of developing an emergent professional identity as an EFL teacher was evident in her process of negotiating and aligning with the particular teaching approach and identity position that she adopted. In Cathy's several weekly journals and field notes, as discussed above, she used two sets of adjectives or related phrases to portray the contrast between two distinct identity options associated with the NESTs and Taiwanese local teachers. She explicated her stances towards two conflicting value systems embedded in two dominant discourses, shown in her first two interviews and documents in the service-learning portfolio: one was to "allow students to be creative and imaginative by communicating with each other in English", whereas the other one "emphasized rote learning through memorizing vocabulary, reciting model essays, and correcting students' mistakes." In Cathy's third interview and the final piece of reflection in her service-learning portfolio, she admitted her shifting use of the two major teaching approaches and expressed disappointment when recognizing the actual conditions of teaching in the local context, which differs from her experience of working with American collaborators. Strategies of legitimation (Fairclough, 2003, p. 98) were employed in Cathy's attempts to find a compromise between the aforementioned two opposing teaching approaches. Cathy's reluctance to follow traditional teaching methods and practice the teacher-student hierarchical

relationship in collectivist CHC-oriented societies legitimized her "enduring attitude" toward the "conventional teacher-centered pedagogy" which she was required to employ in regular tutoring sessions. The service-learning project impacted Cathy's discursive identity construction, demonstrated in her selection of authoritative discourses and recontextualizing them as internally persuasive discourses (Bakhtin, 1981) in different teaching scenarios (see Excerpt 2).

> Excerpt 2 (from Cathy's group reflection session)
> …..in formal classroom sessions, like after-class tutoring session, we must follow the school's curriculum. I actually do not enjoy that type of teaching, hard to endure….After this service-learning project,….I came to realize how to strike a balance of two traditions of teaching. I downplay the school's instructional guidelines, but apply innovative teaching approaches and design tasks and games; therefore, my students can actually use English language they learn in daily conversations….I am challenged and inspired to examine my own teaching practices, rethinking what kind of teacher I'd like to be.

Another example is John's favoring one educational tradition over the other, as documented in his critical reflection paper in the service-learning portfolio. John implicitly attributed insufficient motivation for learning English to the deeply-rooted CHC values in pedagogic practices. Meanwhile, he mentioned that "traditional [CHC] educational value does not necessarily have detrimental effects on English learning; some good elements are passed on; for instance, respect for teachers can be expanded to mutual respect between teachers and students." John's remark illustrated that the participants experienced conflicts between two identity categories, which represent two stereotypical teacher images portrayed in two competing discourses. Simon also referred to two models of education, "knowledge transmission" and "knowledge transformation", to explicate the struggle he and his fellow Taiwanese preservice teachers experienced as negotiating "ownership of meanings" between "full participation" and "marginality" (Wenger, 1998, p. 203): to establish themselves as legitimate authorities, being "powerful English teachers", and to develop alternative and more desirable teacher identities as "autonomous, approachable, and innovative teachers" (Simon's second interview). The participants' constant negotiations during the service-learning

project assisted the participants in striking a balance between the two identity positions when teaching English. Through these negotiations, they learnt to manage identity conflict, as detailed in the following subsection on how the participants appropriated discourses to shift from one teacher identity category to another one.

Identity Development: Discourse Appropriation and Empowerment

As shown in Figure 1, the dual nature of boundary encounter from the perspective of identity-in-discourse is noted. According to Wenger (1998), identity conflict is instrumental to identity construction, which involves negotiating different forms of participation in various communities. The individual either engages or does not engage in boundary encounters in their participation, which impacts their identity development (Wenger, 1998). As shown in their written and oral reflections, this particular service-learning project provided eight participants with opportunities to engage in boundary encounters. These boundary encounters were integral to particular social practices related to collaborative NES-NNES teaching and cross-cultural communication. Engaging in boundary encounters allowed the participants, Taiwanese preservice teachers, to manage identity conflict through striving to bridge the gap between their existing identities and desired identities. Such negotiations of disequilibrium between identity positions were achieved by appropriating authoritative discourses or developing internally persuasive discourses that lead to empowerment in identity development.

Triangulating data from the participants' service-learning portfolios with those from the third interview and group reflection data revealed that five participants, Ally, Debbie, Ellen, Simon, and Kevin, reported changes they had undergone in terms of their conceptualizations of teaching and teaching approaches, enabling them to design culture-integrated EFL curricula based on their service-learning experiences. These five participants inserted their own intentions into authoritative discourses by emphasizing the need to recontextualize the discourse of knowledge transmission and the discourse of inquiry-based learning in local contexts to work out "appropriate" versions of effective pedagogic practices. For example, Debbie regarded service-learning functions as a bridge which enabled preservice teachers neither to assume traditional authoritarian teaching roles in CHC nor to follow the prototype of an NS English instructor. It however granted the participants the flexibility to interact with different groups of teachers

and students, to experiment and employ innovation to their pedagogical practices, and be empowered through the gradual development of resilient and dynamic identities. Ellen's interview accounts (see Excerpt 3) more saliently represent how she appropriated the discourse of inquiry-based learning on her own terms, indicated by her explicit reference to critical pedagogy, problematizing the issues of power inherent in ethnicity and disciplinary knowledge of Taiwanese preservice teachers and their American collaborators.

> Excerpt 3 (from Ellen's third interview)
> After this service-learning experience, I started to seriously consider to carry out so-called critical pedagogy. This pedagogy fascinated me by problematizing taken-for-granted assumptions. I learnt it in the lectures before the [ESC] camp. When the principal in G school would like our American collaborators to take a lead, to conduct lessons all in English and we [Taiwanese preservice teachers] as translators or teaching assistants. I felt that was not right, but don't know why at the beginning…later I realize that's the power relation or…..hegemony of being a native-speaker. Fortunately, our American collaborators….respect us, valuing our contributions; some even told me we know how to teach English better. I am inspired by working with them, not only learning innovative teaching approaches, but also developing an awareness…..to make changes in Taiwan's English language education, we, local Taiwanese teachers should take initiative to work hard on the change….teacher is not only doing a job of preaching but shall be a pioneer, guiding young learners to think. To me, a good teacher definitely will influence students' life.

The other three participants, Becky, Cathy, and John, mentioned their ambitions and plans to make changes. In their group reflection sessions and service-learning portfolios, they underscored the role of English language teachers: "not to teach English skills but to have responsibility for initiating change by inspiring young learners to use English as a powerful means of communication for critically engaging with diverse values from local and global cultures in this rapidly changing society." Becky pointed out her concern of positioning their American collaborators as transmitters of English language and culture by having them take a lead in teaching English as NS teachers with the assistance of Taiwanese preservice teachers. She expressed her mixed reactions of

cooperating with American collaborators but through critical reflections on her on-going trajectory of learning, she stated in a firm tone about her transformation:

> ….this service-learning experience is *definitely* an important milestone in my learning journey, especially learning to *become* a teacher….. from a non-native English speaking teacher with limited *power* to own English to a multilingual teacher with *potentials* to influence students' lives and to change societal values about English language education in Taiwan [italics are Becky's emphasis].

Becky's accounts represent three participants' processes of negotiating and transforming their identities by developing internally persuasive discourses. In these discourses, they developed the intense awareness of their agency, making sense of the local context, and initiating changes in their professional actions. This research finding resonates with the core argument in the conceptual framework by Varghese et al. (2005): transformative potential of identity. Thus, empowerment, according to Lather (1991, p. 4), one's development of "sense of one's own power…and a new relationship with one's own context" takes place.

DISCUSSION AND IMPLICATIONS

Investigating the preservice EFL teachers' identity construction from their service-learning experiences is an under-researched area. This paper reports an exploratory case study that explored eight Taiwanese preservice teachers' identity construction through participating in a TESOL-based service-learning project which underscored the implementation of NEST-NNEST collaborative English instruction to Taiwanese elementary pupils. The focus lies on how various discourses and practices were drawn upon and recontextualized to exert considerable effects on their professional identity construction. This study yielded two key findings.

First, like previous studies which concentrated on the socio-cultural and socio-political dimensions of teacher identity (e.g., Aneja, 2016; Yuan & Lee, 2015), this study displayed the dynamic, socially-situated, and multi-faceted nature of the preservice teachers' discursive identity construction in one EFL context which is much influenced by CHC. It therefore confirmed the argument that recent reconceptualization on LTI

as the processes of discourse socialization (Ilieva, 2010; Morita, 2000). Most importantly, it has generated a better understanding of Taiwanese preservice teachers as NNES teachers engaging in negotiations of discourses to confront identity conflict and to be empowered for identity development. The scrutiny of negotiations of discourses focused on how two dominant authoritative discourses—knowledge transmission and inquiry-based learning—were drawn upon and recontextualized through appropriating discourses or developing internally persuasive discourses (Bakhtin, 1981). In negotiations, the participants revisited two dominant ideologies of CHC and American culture embedded in collaborative teaching practices, problematized the NEST-NNEST dichotomy, struggled in taking up identity positions associated with two dominant discourses, and eventually exercised their agency to some extent to develop or transform their professional identities. The transformative potential of identity for empowerment, as discussed and emphasized in Varghese et al.'s (2005) framework of identity, was also evident among Taiwanese preservice teachers, who may not regard having as sufficient agentive opportunities as NNES Asian teachers enrolling in TESOL programs in English speaking countries such as the United States, Canada, or Australia (Aneja, 2016, Ilieva, 2010, Morita 2000).

This finding has added insights into service-learning as a pedagogy in TESOL teacher education. The existing literature acknowledged the importance of collaborative dynamics in service-learning programs for facilitating awareness of risk-taking and innovation when working with different social or cultural groups (Hallman & Burdick, 2011). Multicultural service-learning projects or programs like the *TESOL and Cross-Cultural Communication Service-Learning Project* investigated in this study, have made opportunities available for preservice teachers negotiating conflicts to (re)construct their identities and develop agency as legitimate English teachers. This study implied that participation in the service-learning project is a transformational learning experience because service-learning involving multicultural inquiries not only increases one's understanding of cultural diversity in actual pedagogical practices (Miller, 2009; Wurr & Perren, 2015) but also enhances their professional identity development.

Second, the analysis of the preservice teachers' identity in terms of practice and discourse has made the processes of negotiation of discourses visible. Empirical evidence obtained from the participants' written and oral narratives underlined the shifting power relations

underpinning collaborative teaching between Taiwanese preservice NNES teachers and American college students as NS speakers. These power relations and social practices in related contexts of the particular service-learning project were mutually constitutive, reflected in the complexities of the participants' aligning with desired identity positions and reconciling tensions in their identity development. The analysis of linguistic means for expressing evaluation and legitimation (Fairclough, 2003) revealed a distinction regarding the preservice teachers' beliefs about teaching and being a teacher before and after their service-learning experiences. The distinction was achieved by the linguistic juxtaposition of relevant attributes of two identity categories through two sets of adjective expressions: "dominant," "mechanical," "authoritarian," and "formal," as opposed to "autonomous," "approachable," "confident," and "spontaneous", and modality markers to show the preservice teachers' commitment to positive or negative evaluations of certain discourses. The linguistic strategies for depicting CHC-American culture and NES-NNES dichotomies used by the participants were similar to what a group of Hong Kong preservice teachers did; Hong Kong preservice teachers described tensions in their professional identity construction by whether to behave like the traditional local teacher in Hong Kong or the Australian teacher who they worked with in one short-term international experience (Trent, 2011). This finding extends the results of previous studies on NEST-NNEST team teaching in Taiwan (Chen & Cheng, 2014; Wang, 2011); the participants in this study appeared to take a more positive and critical attitude toward tension or threat to their professional identities; such tension or threat is embodied in power relations. They regarded ownership of meanings due to the NEST-NNEST divide may be only provisional and temporary. As the conflict is resolved, successful transition to new identities is thereby enabled.

As an exploratory qualitative case study, this study has some limitations. Results based on a small sample and a relatively short period of collaboration with the American college students cannot be generally applied to preservice EFL teacher identity construction. Relevant pedagogical implications can be drawn for the improvement of preservice teacher education. In terms of the design and implementation of service-learning programs as part of teacher education, the significant role of critical reflection in teacher identity development should be acknowledged (Trent, 2016). Through critical reflections, the preservice teachers would unpack authoritative discourses within their native

culture or from other cultures, appropriate authoritative discourses on their own, and implement alternative pedagogic practices which are more compatible with their desired identity positions and even become empowered to exercise their agency for identity transformation. Critical reflection can be conducted through seminars, with anticipatory or prospective elements (Beauchamp & Thomas, 2009), where preservice teachers can share their conflicts and seek solutions together, and if possible, engage in discussions with experienced in-service teachers. Critical reflection should consider the complexity of preservice teachers' participation in relevant communities of practice in local and global contexts, thereby transcending binary divisions between different teacher types to reconcile contradictions among multiple discourses in teacher identity construction.

Also, a very important topic for TESOL educators to discuss is uptake and negotiation of different discourses in the context affected by CHC and Western culture, particularly the culture of English-speaking countries such as the United States, the United Kingdom, or Australia. Perpetuating unquestioning stances about the legitimacy of the NEST-NNEST dichotomy (Kumaravadivelu, 2012) and the inadequate representation of NNESTs as the followers of the discourse of knowledge transmission (Benson, 2012) would not help to alter center/periphery power relations which underpinned the dominance of native-English-speakerness in periphery contexts. Thus, more explicit pedagogical scaffoldings are essential to invite more dialogues and meaningful negotiations for guiding preservice EFL teachers' appropriation or selective assimilation of particular discourses and identity positions which could make sense in their local professional contexts.

Because identity construction and development requires considerable time, further longitudinal research is required to investigate the effect of service-learning programs focused on TESOL and cross-cultural communication on EFL teacher identity construction over extended periods. Moreover, future studies could continue to explore multiplicity in L2 teacher identity construction by exploring the voices of various people involved in service-learning programs, such as school administrators, preservice teachers, and teacher trainers from different cultural backgrounds. Such research could add to our understanding of how service-learning based on TESOL with an emphasis on intercultural education can contribute to preservice and inservice teacher identity construction.

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APPENDIX

Summary of the Participants' Basic Information

Name	Gender	English language teaching and/or ELT-based service-learning experience prior to participation in *TESOL & Cross-Cultural Communication Project*
Ally[*]	Female	● Employed as a part-time English teacher in a cram school for two years. ● Participated in ELT-based service-learning projects twice.
Becky[*]	Female	● Employed as a part-time English teacher in a cram school for three years. ● Participated in ELT-based service-learning projects twice.
Cathy	Female	● Self-employed as a private tutor for individual students for four years. ● Participated in ELT-based summer camp as English tutor for the children in the remote area once.
Debbie	Female	● Self-employed as a private tutor for individual students for 6 months.
Ellen[*]	Female	● Employed as a part-time English assistant for running English club in a local elementary school for one year. ● Participated in a short-term international outreach program, going to Philippines for teaching English and Chinese with Philippine teachers.
Kevin	Male	● Employed as a private tutor for individual students for one year.
John	Male	● Participated in ELT-based summer camp as English tutor for the children in the remote area once.
Simon	Male	● Employed as a teaching assistant in a short-term international exchange summer camp held in Taiwan for foreign students for one year.

Note. [*]: student coordinators for ESC camp.

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在近二十年來的第二語言教育領域，語言教師身份認同實為重要議題，尤其關注受到在地化與全球化多變形勢影響，身分建構認同的複雜性。本文探討以英語為外語的亞洲教師，如何在服務學習的情境下，建構他們的專業身份認同，進而對語言教師身分認同為主題的研究注入新思維。此研究採用基於社群實踐與論述為主的身分認同理論框架，著重八位台灣英語職前教師藉由執行服務學習專題，與美國實習教師進行協同教學，建構語言教師身份認同。研究結果顯示職前教師於服務學習初期，採用並協商與儒家文化和美國文化導向相關的兩個主流教學論述。於協商中，職前教師經歷他們被賦予的身份與期望擁有的身份之間的認同衝突。然而，職前教師在服務學習經驗中，透過參與相關社群實踐活動，重塑並轉化主流論述，逐漸化解身份認同的衝突，掌握教師主權，發展身分認同。根據研究結果，本文亦提出未來相關研究方向與英語師資培訓等建議，期能有效協助教師化解不同教學論述產生的身份認同衝突，進行有效協商，促進身份認同發展。

關鍵詞：教師身份、職前教師、論述