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INTERCULTURAL TEAM TEACHING:
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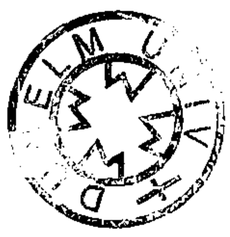
CHEN, SHU-HSIN

A thesis submitted for the degree

of

Doctor of Philosophy

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March 2009

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- 8 JUL 2009

ABSTRACT

Intercultural Team Teaching:
A Study of Local and Foreign EFL Teachers in Taiwan

Shu-Hsin Chen

Durham University

'Team teaching' is often seen in primary and/or secondary EFL classrooms in some East Asian countries, including Taiwan, where the issue that cultural differences between local teachers and foreign teachers affect team teaching effectiveness is receiving increasing attention. A number of studies focus on team teachers and attribute poor teacher partnership to different personality or interpersonal incompatibility, which helps little theoretically and professionally. Identifying factors that may facilitate or impede teacher partnership in an intercultural teacher team may expedite the development of theoretical models of the teaching activity and practical solutions to the issue.

Aiming at understanding how intercultural teachers of EFL conceptualise their team teaching experience, this study adopts an ethnographic approach to elicit interview data from local and foreign teachers of EFL in Taiwan. The interview recordings were transcribed verbatim, which produced transcripts in English and in Chinese, depending on the participant's choice of languages during interviews. A modified grounded theory approach was then adopted to analyze the data in both languages with new methodological issues identified and discussed, which may be of interest to future qualitative analysts and applied linguists.

The findings suggest that *intercultural capacity* is one of the factors that are involved in team teaching, which justifies the terminology of *intercultural team teaching* (ITT). The five factors include *professional capacity*, *teaming capacity*, *intercultural capacity*, and *language capacity*, which concern an individual teacher's personal quality, and a *relational/situational variable*, which concerns whether the teacher would meet someone who is easy to get along and to work with. These elements form the model of *intercultural team teaching capacity* (ITTC).

The ITTC model provides a useful source for future research and training programme development in the areas of TESOL, ELT, intercultural education, intercultural communication, and multicultural team management. The findings give valuable insights to personnel who are involved in intercultural team teaching in terms of teacher collaboration and intercultural communication.

Keywords: team teaching, collaborative teaching, teacher collaboration, EFL, TESOL, ELT, intercultural communication, multicultural team, team management, teacher training, ethnographic interviews, qualitative research, grounded theory, Taiwan.

DECLARATION

This PhD thesis is my own work and no part of the work contained in it has been submitted for a degree at this or any other university. Part of the content in the two methodology chapters has been presented at international conferences.

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'The crucible for silver and the furnace for gold, but the Lord tests the heart.' (Proverbs 17:3)

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LIST OF ABBREVIATIONS

AET	Assistant English Teacher
ALT	Assistant Language Teacher
BBC	British Broadcast Company
BERA	British Educational Research Association
BSWA	Buddhist Society of Western Australia
CEPD	Council for Economic Planning and Development (行政院經濟建設委員會)
CLAIR	Council of Local Authorities for International Relations
CLT	Communicative Language Teaching
CT	Collaborative Teaching
CQ	Cultural Intelligence
DBAS	Department of Budget, Accounting and Statistics (主計處)
DMIS	Development Model of Intercultural Sensitivity
DPP	Democratic Progressive Party (民主進步黨)
E	English
EAC	English Advisory Committee (英語教育輔導團)
EAL	English as an Additional Language
EB	Education Bureau
EEIP	English Educational Implementation Programme (英語教育實施方案)
EFL	English as a Foreign Language
EIL	English as an International Language
EJEE	Electronic Journal of English Education (英文教育電子期刊)
ELT	English Language Teaching
EPIK	English Program in Korea
ESL	English as a Second Language
FET	Foreign English Teacher
FL	Foreign Language
FLA	Foreign Language Assistant
FLT	Foreign Language Teaching
GIO	Geospatial Information Officer
GDP	Gross Domestic Product
GNP	Gross National Product
GT	Grounded Theory
HC	Horizontal Collectivism
HCCG	Hsinchu City Government (新竹市政府)
HCEB	Hsinchu Education Bureau or Department of Education (新竹市政府教育處)
HI	Horizontal Individualism

HKSAR	Hong Kong Special Administrative Region
IC design	Integrated Circuit design
IC	Intercultural Competence
ICC	Intercultural Communication / Communicative Competence
IDN	Independent News (自立早/晚報)
INCA	Intercultural Competence Assessment
ISQ	Information-Seeking Questions
ITT	Intercultural Team Teaching
ITTC	Intercultural Team Teaching Capacity
JET	Japan Exchange and Teaching
JTE	Japanese Teacher of English
KK	Kenyon & Knott (1944)
KMT	Kuomingtang, a.k.a. National Party (國民黨)
L	Learner
L1	First Language
L2	Second Language or Foreign Language
LET	Local English Teacher
MOE	Ministry of Education (教育部)
NA	North American
NASW	National Association of Social Workers
NC	National Curriculum
NEHS	National Experimental High School (國立實驗中學)
NEST	Native English-speaking Teacher (Carless, 2006a)
NET	Native English-speaking Teacher (Lai, 1999)
NNS	Non-native Speaker
NPS	National Phonetic Symbols (國家注音符號)
NS	Native Speaker
NSC	National Science Committee (國家科學委員會)
NYIC	Nine-Year Integrated Curriculum (九年一貫課程)
P	Participant
PGCE	Postgraduate Certificate of Education
R	Researcher
ROC	Republic of China
SLA	Second Language Acquisition
T	Teacher
TC	Traditional Chinese (正體中文)
TE	Teaching Effectiveness

TEFL	Teaching English as a Foreign Language
TESEC	Taiwan Elementary and Secondary Educator Community (國民教育社群網)
TESOL	Teaching English to Speakers of Other Languages
TM	Taiwanese Mandarin (臺灣國語)
TT	Team Teaching
TYB	Taiwan Yearbook
UN	United Nations
VC	Vertical Collectivism
VI	Vertical Individualism
WTO	World Trade Organization

CHAPTER 1 INTRODUCTION

'This project originates from a question that I posited 3 years ago of whether 'intercultural team teaching' could be a justifiable notion...'
(My note on the 20th December 2008)

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In this post-modern era, the trend of globalization is influencing almost every aspect of our modern life. The impact of globalisation also challenges teachers in foreign language education (Kumaravadivelu, 2008). For instance, in countries where English is taught as a foreign language (EFL), 'team teaching' of EFL is becoming more and more popular. The birth of 'EFL team teaching' can be seen as one of the by-products of economic and cultural globalisation, and because it demands recruitment of native English speakers to teach English to non-native English students, it can also been seen a source that fosters economic and cultural globalisation.

Generally, 'EFL team teaching' refers to a teaching method conducted by a native speaker (NS) of English and a non-native speaker (NNS) of English, both of whom form an intercultural teacher team to teach EFL to learners whose native language is not English. Such a form of teaching was initiated in Japan in late 1980s as a means to achieve 'internationalisation' (McConnell, 2000) and has become a popular teaching approach in EFL classrooms since then (Wada & Cominos, 1994). It has also become popular in other countries mostly in East Asia (Benoit & Haugh, 2001), where Taiwan is no exception. In 2001, a local government in Taiwan implemented an EFL team teaching programme that recruits the foreign English teachers (FETs) to teach English together with local English teachers (LETs) on a regular basis, i.e., the Hsinchu Programme.

The present study aimed at understanding 'EFL team teaching' from the insider's perspective in the programme in Taiwan with a focus on their team teaching experiences, which was my primary research goal. The additional theoretical goal was to explore the notion of *intercultural team teaching*. In opening the research, the objective of this chapter is to present a brief outline of my research to justify a need to investigate 'EFL team teaching' from an intercultural perspective by virtue of ethnographic approaches.

1.1 RESEARCH RATIONALE

Current literature of 'EFL team teaching' has been dominated by quantitative research that focuses on learners (Sturman, 1992) or the FETs (e.g., Lin, 2002). Although there is a gap in qualitative research that approaches 'EFL team teaching' from an intercultural perspective,

more research attention seems to be paid to classroom roles (Hamada, 2003; Macedo, 2002) or pedagogical development of team teachers (Chen, 2007). A few studies do approach team teaching by virtue of rigorous qualitative methods (e.g., Luo, 2004, 2007b; McConnell, 2000; Scully, 2001; Tajino & Walker, 1998). However, none of them approach it from an intercultural perspective, although the word 'intercultural' may appear in the article title (Carless, 2004a).

On the other hand, regarding research findings, previous research in the Taiwanese context suggests that 'team teaching' may not work due to cultural differences between two teachers in a team. (Chou, 2005; Lin, 2002; Lin, et al., 2004; Lin, 2007; Tsai, 2005; Yen et al., 2003). Particularly, 'personality' or 'personality trait' has been identified as one of the main factors that impeded team teaching (Chou, 2005; Yen et al., 2003) as well as students' learning effectiveness (Yen et al., 2003).

This study goes beyond, while still maintaining sight of previous implications of team teaching, and delves deeper into the arena of intercultural studies by gaining understandings of participants' teaching experiences by means of ethnographic approaches. Since intercultural communication and cross-cultural collaboration is becoming more frequent and important today, there is an urgent need to understand human interaction in intercultural situations and to identify factors that affect team partnership in relation to team effectiveness. In view of this, studying intercultural teacher teams that are involved in 'EFL team teaching' should give us valuable insights in this aspect. Hence, based on the rationale of accumulating knowledge that may benefit human knowledge both theoretically and professionally, I propose the research on *intercultural team teaching*, a terminology that is to be explored in the following chapters.

1.2 RESEARCH CONTEXT

This study was based on the Hsinchu Programme that has been the first large-scale EFL team teaching programme implemented in Taiwan since 2001. The programme aims to enhance the quality of EFL education (Lin, 2002), and in an EFL teacher team, there are always a NS of English (the FET) and a NNS of English (the LET). In terms of qualification, a LET is required to be a well-trained and certified primary school teacher specialized in EFL teaching, while the requirement for a FET is native-like English proficiency with a bachelor degree and a teaching certificate (Chen, 2007).

My participants mainly came from LETs and FETs of the programme who were assigned to conduct team-taught lessons in primary schools on a regular basis in the school year of 2005. The other group of participants comprises students in grades 5 to 11 who had been team-taught since the implementation of the programme in 2001, school principals and relevant staff in primary schools and secondary schools, managers of a private recruiting company that recruited the FETs for the programme that year, and official personnel from the local government.

1.3 RESEARCH AIMS

The aim of the research was to understand how EFL team teachers conceptualized team teaching in the context of the Hsinchu Programme. Here are the research questions (RQs) that I posed for the main fieldwork:

RQ1. What are the LETs and the FETs' team working experiences, as they describe them?

RQ2. In regard to their beliefs about team teaching, are there any differences between those of the LETs and the FETs? If there are, what are the differences? Do teachers bridge the differences? If so, how do they bridge these differences?

RQ3. What favourable factors do the LETs and the FETs believe help them develop effective working relationships?

RQ4. What unfavourable factors do the LETs and the FETs believe prevent them from developing effective working relationships?

More importantly, there was a working hypothesis underlying the above research questions, which was that the notion of *intercultural team teaching* (ITT) was a useful descriptive term, which would be shown by gaining understandings of participants' team teaching experience in the Hsinchu Programme.

As a working hypothesis, I assumed that in an intercultural situation, *intercultural competence* (henceforth IC) was one of the factors affecting team teaching, which was an issue that had not been explored yet. Whether my hypothesis would be supported or not depended on whether EFL team teachers themselves saw IC as one of the factors that affected EFL team teaching effectiveness. In other words, it was necessary for me to obtain *emic* and rich data that were not imposed or led by the above conjecture. If the data supported the hypothesis, then the notion and the terminology of 'intercultural team teaching' (ITT) could be justified, which could replace the current label of 'EFL team teaching' and make evident the specific nature of this phenomenon not caught in the term used hitherto.

1.4 RESEARCH DESIGN

The present research design and my choice of methods were to be shaped by several factors: my philosophical stance in interpretive research (Radnor, 2001), personal interests in symbolic interaction and ethnographic research (Prus, 1996), a lack of relevant theories during the course of my study, and practical constraints for doing this project. I was aware of uncertainty in the research design. I also learned from my supervisors how to be a reflexive thinker by asking 'what I know' and 'how I know it' (Hertz, 1997, p. viii) throughout this learning journey.

Since the study was to depend on data that were directly elicited from the participants, I adopted an ethnographic approach (Hammersley & Atkinson, 1983) for my research design. I used ethnographic interviewing technique (Spradley, 1979) that enabled me to elicit good quality data during my data collection, while grounded theory method (Glaser & Strauss, 1967) that provided valuable source of data analysis strategies was also useful during data analysis.

I conducted a preliminary fieldwork and learned many lessons in terms of how to be a researcher, how to collect good data and how to analyze them properly. The experiences were useful for me to conduct the main fieldwork. After the main fieldwork was completed, I tried to pay more attention to data processing and management. For instance, all of the interview recordings that I collected in the main study were transcribed verbatim and were kept in the original spoken languages for the sake of trustworthiness (Lincoln & Guba, 1985). Eventually, two sets of transcripts were produced, one in English, and the other one in traditional Chinese.

However, as the issue of how to analyze data in two languages has not been discussed fully by grounded theorists and fieldwork researchers (e.g. Charmaz, 2006; Dey, 1999; Glaser & Strauss, 1967; Goulding, 2002; Strauss, 1987; Strauss & Corbin, 1997, 1998), I had to work on the data alone to generate my own data analysis framework that was applicable to my data in this study. During that time, several methodological issues were identified from my data analysis, which I tackled and discussed in Chapter 5. In a word, my discussion on the methodological issues based on my own experience shall be able to contribute to knowledge of qualitative research methodology.

1.5 OVERVIEW OF THE THESIS

This PhD thesis contains ten chapters that are divided in four parts. Part I is comprised of the first three chapters. Chapter 1 is an opening that explains the aim and the scope of the thesis, i.e., to see whether intercultural competence is one of the factors that affect EFL team teaching. Chapter 2 sets the scene by introducing the research context – Taiwan and the Hsinchu Programme. Chapter 3 presents my conceptual framework via a critical literature analysis of 'team teaching', 'EFL team teaching', 'team management', 'intercultural communication' and 'intercultural education'.

Next, Part II includes Chapters 4 and 5 that present my research design for data collection and data analysis. Important methodological issues will be presented and discussed in Chapter 5, which shall give new insights into qualitative data analysis and benefit international postgraduate students who write up cross-cultural research.

The following Part III comprises Chapters 6, 7, and 8 that present my interview data in the order of team teaching inside the classroom, team teaching outside the classroom, and factors that facilitate or impede team teaching. In these chapters, the data whose original languages are not English will be presented in the original form with English translation.

Finally, Part IV entails the last two chapters. Chapter 9 integrates the findings to generate two grounded theories held by the LETs and the FETs respectively, which confirms cultural differences between the two groups of teachers. Based on the evidence and previous research on multicultural teams, I will argue that *intercultural competence* is an important factor that affects teacher partnership in 'EFL team teaching', a term that shall be replaced by *intercultural team teaching* (ITT). Next, based on the argumentation, the model called *intercultural team teaching capacity* (ITTC) that is grounded in the data will be derived, which I will use to test existing

conceptual models of team teaching and intercultural competence. Finally, this thesis ends with Chapter 10 that synthesizes the research findings, draws implications, highlights the originality and significance of the research, acknowledges limitations, suggests future research recommendations, and concludes by giving brief personal reflections on my PhD journey.

CHAPTER 2 THE TAIWANESE CONTEXT

'I didn't realize how much I was involved in Taiwan education system, EFL curriculum, and the Hsinchu Programme, until I came here as a full-time student.' (My note on the 5th April 2005)

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Teaching foreign languages in a team approach is not exclusive to East Asian countries, where 'team teaching' of English as a foreign language (EFL) refers to EFL lessons conducted by a native English speaker and a local teacher of English in the same classroom at the same time. The aim of the study was to explore this form of teaching practice and to see if 'intercultural' quality could be one of the competences required by teachers in intercultural duet teams. Before presenting the literature analysis of 'team teaching' and its origin and conceptual development in the next chapter, it shall be useful to take a look at the Taiwanese context to understand why such form of teaching is practised in many primary EFL classrooms in Taiwan nowadays.

This chapter thus aims to provide a brief introduction to the context of EFL 'team teaching' in Taiwan under the impact of 'globalization', the grassroots implementation of the 'Grades 1 to 9 National Curriculum' since 2001, and the national recruitment of foreign teachers for primary schools in rural areas since 2004. To get an overview of the context, I will introduce Taiwan's sociolinguistic background. Then, I will introduce her present education system, national curriculum, recent education reforms and current issues in EFL education. After that, I will turn to the Hsinchu Programme, the focus of my investigation. Finally, the last section will summarize the chapter.

2.1 SOCIOLINGUISTIC BACKGROUND

This section will introduce the sociolinguistic context in Taiwan. It is divided into four sub-sections in the order of languages and language planning, values reflected in language choice, language learning in the school setting, and cultural values reflected in education.

2.1.1 Languages and Language Planning

There are four main ethnic groups in Taiwan, including post-war immigrants from China, Taiwanese Holos, Taiwanese Hakkas, and the Austro-Polynesians. Their languages belong to two main language families. The Han-Tibetan language family includes Southern Min or Minnan Hua or Holo (臺語), Hakka (客家語), and Mandarin or Guoyu (國語); and the Austro-Polynesian language family includes the 12 indigenous tribes' languages of Amis, Atayal, Paiwan, Bunun, Kavalan, Puyuma, Rukai, Pinuyumayan, Tsou, Yami, Saisiyat and Shou in

Taiwan (Taiwan Year Book, 2004), also called 'Shandi Hua' (*山地話*) (Feifel, 1994), i.e., languages spoken by people who live in the mountains.

Historically Taiwan has gone through various colonial periods and its language policies have swung between monolingualism and multilingualism. For instance, during the Japanese colonial period (1895-1945), most native Taiwanese (i.e. Holo speakers, Hakka speakers, and indigenous people) were bilingual speakers (Copper, 2005, p. 79) of Holo-Japanese, Hakka-Japanese, or indigenous language-Japanese. At that time, Japanese government was trying to "make Taiwan Japanese" and to make Taiwanese speak Japanese as a second language.

However, the Nationalist Party (a.k.a. Kuo-Ming-Tang or KMT) took over Taiwan in 1945. Since then, the Republic of China (ROC) or the KMT government had endeavoured to "make Taiwan Chinese" (Simon, 2005, p. 34). Therefore, Japanese language and culture was banned and Mandarin and Chinese culture was imposed in Taiwan (Tsao, 1996). However, most of the population in Taiwan were not native speakers of Mandarin. When they learned to speak Mandarin, they tended to replace Mandarin phonetic and syntactic features with their native Taiwanese languages (Li, cited in Feifel, 1994, p. 22). The post-war immigrants from China in Taiwan often regarded native Taiwanese speakers' pronunciation of Mandarin as 'incorrect' (Kubler, 1985). Gradually such a version of Mandarin is called 'Taiwanese Mandarin' (op. cit.) (*臺灣國語*) that was and is spoken by a majority of Taiwanese people.

Before the martial law was lifted in 1987, all of the Taiwanese languages were prohibited on public media and formal occasions (Huang, 1993, p. 52). The KMT's strong monolingualism policy and control of media language in the 1980s received severe criticism and resistance from Taiwanese people, which eventually led to "language conflicts" among ethnic groups (ibid., p. 70-82).

In late 1990s when the Democratic Development Party (DPP) gained political power, more freedom and power was given to Taiwanese languages in order to balance language rights with that of the long predominant Mandarin. Evidences of such empowerment can be found in wording and labelling and education reform. For instance, more neutral descriptive labels replaced those with discriminating connotations. Therefore, the Austro-Polynesians in Taiwan are now called 'Yuan-Jhu-Min' (*原住民*, i.e. aborigines or indigenous people), not 'Shan Bao' (*山胞* or people who live in the mountains), and their native languages are called 'Yuan-Jhu-Min Yu' (*原住民語*, i.e. indigenous languages), not 'Shandi Hua' (*山地話*, i.e. languages spoken by people in the mountains). In the aspect of education, language lessons on Holo, Hakka, and indigenous languages have been included in the new Grades 1-9 National Curriculum since 2001 (see Section 2.3).

Today, most of the people in Taiwan are bilingual speakers who are fluent in Taiwanese Mandarin and at least one of the above Taiwanese native languages. Taiwanese people's ears are receptive to or tolerate different accents in Mandarin (Scott & Tiun, 2007). Additionally,

older generations in Taiwan who had been educated during the Japanese colonial period tend to be fluent in Japanese (Jordan, cited in Feifel, 1994, p. 84), meaning that some of them may be able to speak more than two languages, e.g., Holo-Mandarin-Japanese. The multilingual nature of the Taiwanese society is well portrayed in a recent Taiwanese film called *Cape No. 7* (Cape7, 2008). The following figure is created based on different resources (Chen, 2003; Huang, 1993; Tsao, 1999; Scott & Tiun, 2007), which gives an overview of languages or language planning in Taiwan during the past 400 years.

Figure 2.1 Language Planning in Taiwan (before 2000)

16th century	*17th & 18th cent.*	*1895-1945*	*1945-1987*	*1987-1990s*	*2000-now*
Taiwan as a remote island from China	Dutch ruling period	Japanese colonial period	KMT ruling period	Lift of martial law	DPP ruling period
Multilingualism	***Multilingualism***	*Strong* ***Monolingualism***	*Strong* ***Monolingualism***	*Towards weak* ***Monolingualism***	***Multilingualism***
'Austro-Polynesian' or indigenous languages	*'Holo, Hakka, and indigenous languages'*	*'Japanese'*	*'Mandarin'*	*'Mandarin'*	*Mandarin, Holo, Hakka, and indigenous languages*

2.1.2 Values Reflected in Language Choice

According to Huang (1993), the high status language (H) tends to be used in formal occasion and media, while the low status language (L) tends to be used in informal occasion or folklores (p.14). Moreover, an individual's language choice may depend on his/her attitude or intention to project own social status (p. 17). For instance, among the above languages spoken in Taiwan, Mandarin (in standard accent) occupies a higher status than any other languages, and thus, it is the H language. However, Holo, Hakka, and indigenous languages were regarded as the L languages (Huang, 1993, p. 16).

Huang (ibid.) further compares the languages vertically in terms of high language (H), middle language (M) and low language (L). He concludes that Mandarin with Taiwanese accent was perceived as the lowest status (L) than the Taiwanese languages (M), standard Mandarin (H2), and Mandarin with American English accent (H1). The language hierarchy model is shown in the following table. However, the model seems to ignore a vast group of 'Taiwanized Japanese' (a term used in Tsao, 2000) speakers on the island.

Table 2.1 Language Status Hierarchy in Taiwan (Huang, 1993, p. 16)

H1	Americanized Mandarin
H2	Mandarin
M	Holo, Hakka, Indigenous Languages
L	Taiwanese Mandarin

Huang's (1993) model of language status hierarchy in Taiwan may explain why to some Taiwanese people, speaking Mandarin with American English accent or constant code-switching between Mandarin and English, or giving oneself names in English is regarded as a

demonstration of 'superiority' of a higher economic or social class. However, to some others, using an American or English name and deliberate code-switching from one's one languages to English may be criticized as being receptive to colonization by exotic culture and languages (e.g., Hsu, 2000) and looking down on self's languages and cultures (e.g., China Times, 22nd September 2006).

2.1.3 Language Learning in the School Setting

In 2003, the ruling party – Democratic Progressive Party (DPP), proposed the *National Language Development Law* in order to ensure all the native languages in Taiwan share equal language rights, which is a sign of 'linguistic pluralism' (Cobarrubias, 1983, p. 63). Meanwhile, more and more people were supporting the idea of making 'English' an official language in Taiwan (TVBS poll survey, 2002), which they thought was a step for 'internationalism' (op. cit.). Nevertheless, the national language proposal was not put into practice yet, and whether to make English an official language is still an issue for debate between the KMT (Press Release, 2002) and the DPP (Hsiao, 2003), and the disagreement could simply be out of political reasons, rather than intellectual ones.

In reality, whether or not to include English as one of the official languages in the future, English has long been taught as a foreign language (EFL) in Taiwanese secondary schools (see Section 2.2). Nearly four decades later, the new National Curriculum includes EFL education and native languages education in primary schools (see Section 2.3). In other words, today Taiwanese students are required to study at least three languages at school, including Mandarin and Chinese, one of the above 12 indigenous languages, and English as a foreign language. Hence, they are expected to be able to speak or use at least three languages at school.

More specifically, in the school context, most primary school students learn to speak Mandarin (spoken language) and study *正體中文* ('Jheng-Ti Jhong-Wen', traditional Chinese characters). Besides, in the textbooks, Mandarin pronunciation follows a phonetic system originally called 'National Phonetic Symbols' (NPS) (Tsao, 1999, p. 359), or its *emic* form, *注音符號* ('Jhu-Yin Fu-Hao') that was implemented in Republic of China in 1918 (Xie, 2003, p. 2) and has been practiced in Taiwan along with Mandarin education until today. In addition to learning the NPS, Taiwanese students have to learn American English phonics in primary EFL lessons and the Kenyon and Knott's (cited in Laver, 1994, p. 59) American English pronunciation (so-called 'KK Phonetic System') in secondary EFL lessons.

There is so far not a unified phonetic system for all of the languages that Taiwanese students have to learn. Every student in Taiwan would have to get used to a number of phonetic systems and use them according to contexts. For example, Wade-Giles phonetic system is used when people transcribe their names in Mandarin or native languages into English alphabet; Hanyu Pinyin is mainly used in Taipei City; Tong-Yong Pinyin that was developed in 1999 is seen on signs in highways and train stations (Bender et al., 2004, p. 345). In a word, Taiwanese students have to learn at least three phonetic systems in order to learn the compulsory languages,

which can be confusing to them, not to mention to those who just immigrated from other countries to Taiwan (Lihpao news, 4th November 2008) or children of intercultural marriage couples (Su, 2007; Syue, 2007).

To show the sociolinguistic reality in Taiwan after the DPP gained political power, I generate the following table based on Ferguson's (1959) distinction between the majority language (H) and the minority language (L) and Baker's (2001) categorization of context (p. 44). As the table shows, Mandarin is still the most spoken language of all in the society. Therefore, Mandarin remains the key language for anyone, especially new immigrants, to master in order to survive in Taiwan.

Table 2.2 Context and Language Use in Multilingual Taiwan after 2000

Language Use Context		English (H)	Mandarin (H)	Holo (M)	Indigenous languages (L)
1	Home and family	√	√	√	√
2	Schooling	√	√	√	√
3	Mass media	√	√	√	√
4	Business and commerce	√	√	√	√
5	Social and cultural activity in the community	√	√	√	√
6	Correspondence with relatives and friends	√	√	√	√
7	Correspondence with government departments	-	√	-	-
8	Religious activity	√	√	√	√

2.1.4 Cultural Values Reflected in Education

For a long time, *Ru-Jia Si-Siang* (*儒家思想*) – Confucianism, has influenced 'political governance, social ethics and even the habits' in many East Asian countries. It has greatly influenced how people communicate and behave (Tu, 2002, p. 55), including multilingual and multiethnic Taiwan. For instance, Confucian ethics is comprised of two basic ideas, *chung* (忠; 'loyalty') and *shu* (恕; 'forgiveness'), in which the former means 'to do one's best', while the latter means 'to properly play one's role in society' (Sun, 1994, p. 105). Confucian values the 'pursuit of education', 'complementarity', 'cooperation rather than competition', and 'obligation rather than rights' (Sun, 1994, p. 105), which is prevalent in Taiwan programming the society's mode of thinking and behaviour.

In a traditional Chinese society, teachers are highly respected, and students are expected to work hard not only academically but also morally. The situation is the same in Taiwan, where school children are educated Dr Sun, Yet-San's 'Three Principles of the People' (三民主義), including 'nationalism' (民族主義) 'democracy' (民權主義), and 'people's livelihood' (民生主義) (Simon, 2005, p. 35), along with the 'eight virtues' (八德) in Confucian values – 'loyalty and filial piety, charity and benevolence, faith and justice, peace and harmony' (忠孝仁愛信義和平) (ibid.). Particularly, in the Confucian culture, 'teaching' is conceptualized as 'delivery of content', 'development of character', and 'a particular type of relationship' in Chinese society (Pratt, 1992, p. 312).

Some scholars believe that Confucian values share how Chinese people learn. For instance, psychologists compare Chinese students (from China) and American students' learning strategies in terms of 'creativity' and suggest that,

> Chinese are more concreted and practical than Americans in the objects that they choose to draw, and more pragmatic in their tendency to evaluate ideas in terms of their immediate application. Both characteristics lesson creativity, which requires that people explore situations in all their possibilities without prejudging their usefulness (Bond, 1991, p. 25).

They further point out that Confucian values may limit people's creativity whose 'favours are not bestowed exclusively on those already designated as leaders, scholars, and established artists' (Bond, 1991, p. 26). But they seem to believe that Chinese students are good at '"additive and fine-tuning" approach to learning' (ibid.), rather than 'adding to a core of existing knowledge' or challenging 'what one has already mastered' (ibid.) as is expected from 'creativity'. However, whether their claims can be applicable to all nations that share Confucian culture is unclear.

In Taiwan, Confucian values seem to drive the government and the people to pursue higher degrees (Oladejio, 2006, p. 154). For example, the Taiwanese government spent 5.89% of the GNP on education in 2001, which 'exceeded NT$16.31 billion' (ibid.). Taiwanese parents also tend to believe that success of children depends on their own hard work on study. Hence, they tend to urge children to work hard and to respect teachers, and they are often ready to sacrifice in order to help their children to receive good education (ibid.). A high literacy rate of over 97% in Taiwan (Education, 2007) and continuous pursuit for higher degrees (Oladejio, 2006, p. 154) can be summarized in one old Chinese saying, '萬般皆下品，唯有讀書高' ('All walks of life are inferior to scholarly people'; my translation).

Taiwan's economic boost in the late 1980s was described as 'Taiwan miracle' (Gold, 1986), which may be related to traditional Chinese culture, Japanese culture, and American culture (Harrel & Huang, 1994, p. 1). However, it is observed that the Confucian characteristics of *chung* and *shu* are no longer active in the Taiwanese society, even among students (Sun, 1994, p. 105). For instance, Sun (1994) criticizes that the deterioration of Confucian values in Taiwan is relevant to the rapid economic growth that changes people's mind from 'being loyal' and 'playing one's role well' to 'chasing after money'.

> Although education is still highly valued, the emphasis is on knowledge rather than ethics, to the point where ethics may be completely ignored. Even if ethics are not ignored, they are taught and learned as a subject of knowledge, not as a discipline to be internalized or to be put into practice. [...] Chasing money has become a most popular game in recent years. Long gone is the traditional attitude that without proper grounding 'wealth and high positions are to me like floating clouds in the sky.' There are economic, demographic, and educational factors associated with these changes. (Sun, 1994, p. 106; my omission)

2.2 EFL EDUCATION POLICY

This section will briefly introduce Taiwan's compulsory schooling and education system before moving to Taiwan's EFL education policy, its context and external drives, and relevant policies at play for the implementation of the new curriculum and national development plans.

2.2.1 Compulsory Schooling

The current 9-year compulsory education, i.e. the Grades 1-9 National Curriculum, has been implemented since 2001. But according to the Ministry of Education (MOE), 12-year compulsory education will be in place (MOE 12-year Citizen Education) soon.

According to the Taiwan Year Book (2004, p. 269), the current compulsory education in Taiwan follows the 6-3-3-pattern, i.e., 6-year elementary school, 3-year junior high school, and 3-year senior high school. Primary (or elementary) schooling provides 6-year basic education for all 6-year-old children in Taiwan, followed by 3-year junior high schooling.

Following the 9-year compulsory education is senior high schooling that provides various routes and choices for students of all kinds of interests. Some students may choose to receive an alternative a 3-year senior vocational education, rather than normal senior high education. Those high school graduates can choose to attend a 4-year university of college, or a 1-year junior college, or a 4-year technology college after 1-year work experience. For instance, nearly 75% of high school graduates in 2003 chose to pursue higher education. An overview of the education and school system in Taiwan can be found in the Appendix 2.1.

A Taiwanese school year is divided into two semesters, each of which is 20 weeks long. In primary school, one lesson lasts 40 minutes, in junior high school 45 minutes, in senior high school 50 minutes. The school size tends to be between 1,500 to 3,000 students, and the average class size is 30-35 students. In general, school students go to school from around 7.30am to 4pm. There are two long vacations for school students, one in July and August, and one in January or February, depending on the lunar calendar date of the Spring Festival.

2.2.2 EFL Education

EFL education in Taiwan can be traced back to the first public foreign-language school, Tung We Kuan (同文館) in today's Beijing, established by Ching (Man Chu) government in 1862 (Chen, 2003, p. 64). Since then, English has become the most important language in foreign language education. For example, in 1912 the Republic of China (ROC) government implemented English education in China. After the ROC government (or the KMT) came to rule Taiwan in 1949, English has gradually become the only required foreign language to be taught in the Taiwanese secondary school since 1968, as well as in the first year of college since 1971 (ibid. p. 65).

According to Yen et al. (2003), after the KMT lifted the martial law in 1987, more freedom was given to language education, during which some experts and scholars began to propose to include English education in primary schooling (p. 10). After 1993, English remains a compulsory subject in secondary schools, but it is no longer the only foreign language to be

taught in schools and in colleges (ibid.). However, since 'English', in addition to 'Chinese Literature' and 'Mathematics', is one of the main subjects to be examined in the Entrance Examinations of Senior High Schools and Colleges in Taiwan, the status of English would remain higher than any other foreign languages.

2.2.3 Recent EFL Policies

English has become 'the key *external* link' (Phillipson, 1992, p. 30, emphasis in original) in many aspects of modern life, such as 'politics, commerce, science, technology, military alliances, entertainment, and tourism' (ibid.). Hence, it is not difficult to understand why English itself has gained extreme power and importance over other languages in Taiwan.

Taiwan's recent EFL curriculum planning can be regarded as partly market-driven, a response to public's demand under the influence of globalization (Liao, 2005; Wu, 2008) and increasing importance of English in Asian countries (Phillipson, 1992, p. 30). Indeed, Taiwan is one of the periphery countries (ibid. p. 17) where English is used as a foreign language or a country in Kachru's (1985) 'Expanding Circle'. However, unlike other 'Expanding Circle' or 'Outer Circle' countries such as India, China or Singapore that develop their own versions of English, Taiwan relies on countries in the 'Inner Circle' (e.g. USA, UK) to offer ELT standards (Liao, 2005). This explains why English learning and education is always a hot topic in Taiwan and why there is 'English Fever' (Krashen, 2003) to pursue standard English in Taiwan.

To respond to the demand in the nation and to promote internationalization, Taiwan's MOE planned and implemented the Grades 1-9 National Curriculum that includes the subject of English as a foreign language (EFL). The whole process of implementing English education policy can be divided into four periods: initial period (1987-1992), exploration period (1993-1998), national preparatory period (1998-2001), and official implementation period (2001-present) (Yen, et al., 2003, pp. 10-19), which are summarized below:

(1) **Initial Period** (1987-1992): More and more parents were sending their children to private English classes (so-called 'Boo-Shi-Ban' or *補習班*), which caught governments' attention.

(2) **Exploration Period** (1993-1998): More and more local governments in Taiwan started to teach English lessons to students in Grade 5 and Grade 6 during Group Activity hours. Therefore, in 1998, the central government announced the *Principles of English Teaching Implementation for Primary Schools in Taiwan* that roughly regulated teaching hours, participant autonomy, teaching content, evaluation, teaching materials, teachers qualities, etc. Meanwhile, private 'Boo-Shi-Ban' mushroomed rapidly in the country.

(3) **National Preparatory Period** (1998-2001): The trend of English education in primary schools has forced the Taiwan Ministry of Education (MOE) to announce tentative guidelines of new curriculum in 1998. Later in 2000 the MOE officially launched the Preliminary Guideline of the Grades 1-9 Curriculum that includes English as one of the compulsory subjects in primary education (see Section 2.3 for details).

(4) **Official Implementation Period** (2001-2004; 2004-present): The MOE officially implemented the Grades 1-9 Curriculum in the nation in 2001. Since then, English has been taught from Grade 5 to Grade 9 as a compulsory subject. The curriculum in Grades 5 and 6 focus on listening and speaking more than reading and writing, while that in Grades 7, 8 and 9 include all of the four skills (a summary based on Yet et al., 2003, pp. 10-19). Since 2004, the curriculum has included English language to be taught from Grade 3 to Grade 9 as a compulsory subject. (Yen et al., pp. 10-19)

2.2.4 The 'Challenge 2008 – National Development Plan'

To further support the upcoming Grades 1-9 Curriculum and a series of national development plans, Taiwan's *Council for Economic Planning and Development* launched the 'Challenge 2008 – National Development Plan' (*挑戰2008國家發展重點計畫*) in 2002, in which the 'E-Generation Manpower Cultivation Plan' (*E世代人才培育*) is most relevant to the implementation of the new English curriculum in the country.

The 'E-Generation Manpower Cultivation Plan' aims to foster 'internationalization' and 'to improve the nation's overall English proficiency' in the five following areas: (1) to create opportunities to use English in daily life; (2) to promote English studies and international cultural exchange; (3) to shorten gaps of English education between urban and rural areas, (4) to enhance civil servants' English proficiency; and (5) internationalization of colleges and universities (Council for Economic Planning and Development, 2008, p. 6) (my translation). The first three objectives are directly related to Taiwan's EFL teacher education and teacher recruitment that was required by the new curriculum implemented in 2001. Eventually, during 2002 and 2007 nearly 10% (roughly NT$92.5 million, equal to £18.5 million) of the whole plan budget was spent on recruiting and training teachers of English (ibid. p. 1-11).

2.3 THE GRADES 1-9 NATIONAL CURRICULUM

In Taiwan, the Grades 1-9 National Curriculum（國民中小學九年一貫課程）was introduced in the school year of 2001 in an attempt to integrate school subjects and connect curricula between primary education and junior high education. It is officially translated as the 'Grades 1-9 Curriculum' (TESEC, 2003), but is also known as 'the Nine-Year Integrated Curriculum (or NYIC)' (Chen, 2007) or 'the First through Ninth Grades Curriculum Alignment for Elementary and Junior High Education' (Taiwan Year Book, 2004). In the text, I will use 'G1-9 NC' as its short form.

2.3.1 Content and Aims

The revised new G1-9 NC was launched in 2003 that encourages teachers to conduct team teaching or collaborative teaching that combines teachers from different disciplines and subjects to work together for the benefit of students. Seven learning areas are identified in the curriculum, including languages, health and physical education, social studies, arts and humanities, mathematics, nature and life technology, and integrated activities, which is to cultivate citizens in five aspects. The major elements of each of the aspects are described below.

A. "Humanitarian attitudes" include self-understanding and respect for others and different cultures, etc.

B. "Integration ability" includes harmonizing sense with sensibility, a balance between theory and practice, and integrating human sciences with technology.

C. "Democratic literacy" includes self-expression, independent thinking, social communication, tolerance for different opinions, teamwork, social service, and a respect for the law.

D. "Native awareness and a global perspective" includes a love for one's homeland, patriotism, a global perspective (both culturally and ecologically).

E. "Capacity for lifelong learning" includes active exploration, problem solving, and the utilization of information and languages. (MOE-92-Guideline, p. 4)

Particularly, in the study area of language and arts, the new curriculum has included EFL education and local language education in primary schooling. Since 2001, primary school students have studied one of the native languages, such as Holo, Hakka, and indigenous languages, in addition to Mandarin (the spoken language) and traditional Chinese (the written form). Also, students in the 5th and the 6th grades have studied English as a foreign language since 2001, and those in the 3rd and 4th have done so since 2004. In other words, primary school students in Taiwan have to study three languages, among which English teaching and learning often attracts debates and discussion.

According to MOE, English proficiency is one of the competences of a global citizen, and the implementation of EFL education as a compulsory subject can promote internationalization and enhance national competitiveness after participating in the World Trade Organization (MOE-92-Guideline). Hence, the curriculum prolongs the original 3-year English study in junior high to a total of 5-year English study. Later, since 2004, EFL lessons have also been provided to the 3rd and the 4th graders as well, which allows students from 3rd grade to 9th grade to receive a total of 7-year English compulsory education.

The general structure of learning areas in the G1-9 NC is shown in the following table, in which the subject of Mandarin (or 國語) refers to lessons on Jhu-Yin phonetic system in Mandarin pronunciation and Chinese writing system in traditional Chinese characters.

Table 2.3 Structure of Learning Areas in Grades 1-9 Curriculum (MOE-92-Guideline, p. 7)

Grade/L.Area	G1	G2	G3	G4	G5	G6	G7	G8	G9
Language Arts	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin
			English	English	English	English	English	English	English
Health & PE	Health & PE	Health & PE	Health & PE	Health & PE	Health & PE	Health & PE	Health & PE	Health & PE	Health & PE
Social Studies	Life Curriculum		Social Studies	Social Studies	Social Studies	Social Studies	Social Studies	Social Studies	Social Studies
Arts and Humanities			Arts and Humanities	Arts and Humanities	Arts and Humanities	Arts and Humanities	Arts and Humanities	Arts and Humanities	Arts and Humanities
Science & Technology			Science & Technology	Science & Technology	Science & Technology	Science & Technology	Science & Technology	Science & Technology	Science & Technology
Mathematics	Mathematics	Mathematics	Mathematics	Mathematics	Mathematics	Mathematics	Mathematics	Mathematics	Mathematics
Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities	Integrative Activities

Additionally, according to the general guidelines of G1-9 NC, MOE also holds the 'Basic Achievement Test for Junior High Students' (*國民中學基本學力測驗*) at the end of nine years of schooling to assess students' academic performance in compulsory education. The result can be used as references for admission of senior high education (MOE-92-Guideline, p. 13).

The ultimate goal of education in Taiwan is to improve national competitiveness (Huang, 2003, p. 3) and that this goal is also stated in the new primary EFL curriculum. The aims of teaching EFL to primary students, as stated, are to establish English communicative ability in the students, increase their motivation and interest in learning English, develop an international perspective, and improve their capacity for dealing with international matters in the future. And the objectives of EFL education implementation are to develop students' communicative ability, cultivate their interests in learning and teaching them how to learn well, and to gain cultural knowledge, and compare and respect cultural differences (TESEC, 2001a; My translation).

Particularly, the new curriculum emphasizes 'lively' and 'interactive' ways of teaching in order to develop students' interests in learning English and to develop their English communicative ability in the skills of listening, speaking, reading and writing. The emphases of the EFL curriculum are summarized below, in which more interactive teaching styles, authentic teaching materials, and learner-centred pedagogy are emphasized.

- It prefers a more lively and interactive way of teaching, rather than one-way input of grammar knowledge;
- It prefers textbooks and fun activities with authentic and practical content;
- It encourages students to use and read in English in daily life;
- It emphasizes that students' learning interest has priority over the teaching schedule. (TESEC, 2001b; my translation)

2.3.2 Main Issues in Primary EFL Curriculum

There are three main issues concerning the implementation of primary EFL curriculum in Taiwan: availability of primary EFL teachers, professional development of primary EFL teachers, and the recruitment of foreigners to be teachers in Taiwanese schools.

The first question was: *who was qualified to take the new teaching posts in primary schools nationwide in 2001?* By the time the top-down policy was made to include primary EFL education, none of the universities offered primary EFL teacher education or training. To recruit potential primary EFL teacher candidates, the MOE in Taiwan held a 'one-off' national Primary School English Teacher Screening Examination in 1999, which attracted 45,495 applicants to be tested on English proficiency. As reported earlier, only 3,536 of them passed the exam, and those candidates were given 120 hours of TESOL training, and depending on their verbal test score, another 240 hours of English courses. After that, the candidates had to receive 1-year 40-credit primary teacher education and 1-year teaching practicum. Once they completed the whole programme, they were certified primary teachers and were qualified to teach primary English (Shih, cited in Chen, 2007, pp. 1-2). However, among the 3,536

candidates, only 1,922 completed the courses and only 1,476 successfully gained full-time positions in primary schools mostly in cosmopolitan cities of Taiwan (MOE Report, 2003).

The second question was: *how did the MOE-certified primary teachers of EFL meet the needs of the new curriculum?* These teachers were chosen entirely on the score of their listening, speaking, reading and writing skills of English, and later they were trained as solo teachers before the new curriculum was officially announced in 2001. Since the new curriculum emphasizes replacing traditional teaching methods with more interactive ones and encourages team teaching, these teachers may need extra training to improve their professional competence, so that they may be able to collaborate with other colleagues and to develop students' learning.

The third question was: *why are foreign teachers recruited to work in Taiwanese schools?* It shall be noted that the implementation of the EFL curriculum in primary schools in 2001 has led to a rapid growth of students going to private language schools or cram schools (e.g. Chien, 2006) in Taiwan, where Hsinchu City is no exception. From the perspective of Bourdieu's capital theory, Yang (2004) suggested that whether a student in Taiwan can go to cram schools to learn English would depend on his/her household's economic status, cultural capital, social capital, and representation capital, and he concluded that nowadays primary school students who are more proficient in English are probably from families with more such capitals. To distribute the capitals and to promote equal rights of education, some wealthy local governments in Taiwan, such as Kaohsiung City and Hsinchu City, chose to initiate self-funded EFL teaching programmes and recruit foreign teachers to teach in schools in 2001, which was not yet legally justified at that time and has attracted great media attention (Lin, 2002; Yen et al., 2003). Thus the Hsinchu City Government implemented the Hsinchu Programme (see the next section) in 2001. Later some other local governments, such as Nantou County Government, Chia-Yi County Government and I-Lan County Government, recruited foreign teachers through a project called 'Albert Schweitzer in English Education' or the 'Fulbright Fellowship' project (TESEC news, 11th, December 2003).

In doing so, these programmes may have been encouraged by local EFL experts who argued that native speaker (NS) teachers are "better" than non-native speaker (NNS) teachers. For instance, a local linguist, Liu (2002), supported this view and 'an early start' of English education for primary students in the Hsinchu Programme. In addition, Butler's (2003) findings about teachers' perceptions of qualified EFL teachers at primary school level in Taiwan may also give us a clue, which is an EFL teacher's 'friendly personality' is most expected and more desired than his/her English proficiency (p. 11).

However, in the field of language education, whether NS teachers are better than NNS teachers is a debated issue (see Tang, 1997; Cook, 1999; Davies, 2003; Kachru, 1992; Medgyes, 1992; Rampton, 1990; Seidlhofer, 2003; Tajino & Tajino, 2000; Widdowson, 1994). Besides, it has not been scientifically supported yet whether an early start of formal foreign language education in primary schools would automatically lead to 'better levels of foreign language

competence' (Sharpe & Driscoll, 2000, p. 80). The controversies shall not be dealt with here and are not the main focus of this thesis.

The fact that the local governments in Taiwan recruited foreigners to teach English in municipal schools in 2001 might have given an impetus to other local governments to plead to the MOE for equal rights. Consequently, more requests were made to the MOE. All these, as we shall see, would lead to an emphasis on the teaching of EFL and is part of the context in which team teaching has been introduced to primary EFL classrooms to improve English Language Teaching (ELT) in Taiwan.

The bottom-up request made by the local governments was eventually considered. To minimize educational inequality, the MOE decided in 2003 to recruit foreign teachers to work in compulsory schools in rural areas and off-shore islands for the purpose of promoting internationalization and of compensating for an insufficient number of MOE-certified and qualified primary EFL teachers (MOE Report, 2003). Hence, the 'Promoting EFL Teaching Collaboration Scheme' (推動英語教學合作計畫) was launched in 2004 with a budget NT$16.9 billion (£3.38 million) for foreign teachers recruitment and teacher training (ibid.). In other word, most of the primary English teachers in the scheme would have to co-work and share lessons with foreign teachers.

However, although the MOE recruited foreign teachers for most rural primary schools, the public was suspicious about cost-effectiveness of the whole scheme (NTA, 2003) due to the low employment rate of local certified teachers, poor quality but well-paid foreign teachers, uncertain classroom roles, and potential cultural invasion (Song, cited in Chang et al., 2008, p. 1). In addition, although the new curriculum encourages team teaching, not every teacher in schools has been trained to teamwork with other staff from the same nation, not to mention those certified local teachers of English and foreign teachers who have to work with teachers from different cultural and linguistic backgrounds. Unanticipated problems seemed to discourage and prevent foreign teachers from staying in their posts. For instance, in 2006, 50% of the foreign teachers chose to leave the teaching post within one year (Liberty Times, 12th January 2006).

2.4 THE HSINCHU PROGRAMME

This section is mainly about the Hsinchu Programme that has been implemented in Hsinchu City since 2001. I will introduce briefly the democratic and social background of Hsinchu City, the Hsinchu Programme, its background, objectives, participants, and issues.

2.4.1 Hsinchu City

Hsinchu City is located in the north west of Taiwan with about 400,000 local, multi-ethnic, and international residents living in plain, coastal and mountain areas of the city. Since the early 1980s, the central government of Taiwan has established 'Hsinchu Science and Industrial Park' that has attracted people from local areas and outside to work in IC design, PCs and networking production, and semiconductor manufacturing. Since then, the Science Park is

regarded as the Silicon Valley of Taiwan, and Hsinchu is regarded as a city of high technology and high income.

It shall be noted that the average annual household income and expenditure of Hsinchu City in 2006 was the highest of the nation (ET Today, 30th August 2007). In addition, the birth rate in Hsinchu City in 2008 was also the highest (IDN news, 22nd June 2008). In terms of educational facilities and population, there are 6 universities, 24 secondary schools, 31 primary schools, 87 kindergartens, and 17 lifelong learning schools (HCCG-DBAS, 2007) with 35,040 primary school students in 1,144 classes of the 31 primary schools, and 1,827 primary school teachers. The statistics in 2007 show that the average educational level of the citizens was high, owing to the fact that 23.61% of the population have received higher education and 79.48% of the citizens have completed compulsory education (ibid.).

With the high annual income in the past decade, the government was able to carry out certain projects without external funding. For example, the Hsinchu City Government invested in three educational areas: IT equipment in all municipal schools (2 laptops and 1 desktop PC per classroom), primary students' swimming lessons, and primary EFL education. Among them, the Hsinchu Programme cost NT$75 million in 2007, which was 1.58% of the city's educational budget in the same year (HCCG news, 26th November 2008).

2.4.2 The Programme

As stated earlier, in August 2001, Hsinchu City government implemented a self-funded programme, the 'English Educational Implementation Programme' (EEIP), which I also term as 'the Hsinchu Programme' here. The programme was to recruit foreigners to conduct some form of team teaching with local teachers of English. The implementation took place 3 years before the MOE recruited the first batch of foreign teachers to Taiwanese schools in 2004. The programme recruited around 60 foreigners every year, but the annual cost of the programme was huge. Let me introduce the background of the programme and current issues in it.

(1) Origin

The idea of the Hsinchu Programme may be related to experimental projects (NEHS, 1997, 1998, 1999) conducted by the primary division of the National Experimental High School (NEHS) funded by the National Science Committee (NSC) of Taiwan. The projects recruited native speakers from America or Canada as teachers of English and Taiwanese teachers to teach English to the 4th, 5th, and 6th graders in separate lessons where the foreign teacher and the local teacher of English were not present in the same classroom simultaneously, and the second project (NEHS, 1999) reported that students were positively motivated to learn English and stressed that students preferred to be taught by Taiwanese teachers.

Compared with the NSC-funded NEHS projects, the Hsinchu Programme is not a school-scale project funded by the central government. Rather, it is a programme initiated by the local government as a means of promoting 'internationalization' and responding to local parents (Yen et al., 2003, p. 1), who are also mayoral-election voters and tax payers. In addition, it was

claimed that the recruitment of foreign teachers might help establish a 'total English' environment so that learners would be able to 'speak English at ease' (ibid. my translation).

(2) Proposal and Objectives

According to the official EEIP website (HCEB, 2005), the Hsinchu Programme was initiated for the following purposes:

- To create a time and place for English education in the public elementary schools within Hsinchu City.
- To foster a natural English learning environment.
- To improve students' listening and speaking skills.

The objectives of the programme cover the following four dimensions:

- To promote the understanding and acceptance of other cultures in order to build a broader international perspective.
- To inspire enthusiasm and dedication in the study of the English language and develop confidence in its use.
- To improve students' ability to communicate with native English speakers about simple daily activities.
- To emphasize speaking and reading skills to enable students to comprehend knowledge, information and concepts from a greater variety of sources (i.e., Internet, multi-media).

(3) Teaching Materials

The Hsinchu Programme produced free textbooks and audio CDs for students from grade 1 to grade 4 in all of the municipal primary schools and free teaching aids and manuals for all teachers involved in the programme since the school year of 2001. The students from grade 1 to grade 4 receive two or three English textbooks each year that are composed and edited by foreign teachers: 'ABC in Phonics', 'ABC in Conversation' and 'ABC in Story' (Yen et al., 2003, p. 63). And the 5th and 6th graders are obliged to use textbooks published by MOE-certified publishers in Taiwan (EJEE, 2003).

(4) Participants

The programme originally involved Hsinchu City's Bureau of Education, private recruiting agents, primary school heads, administrators, teachers, language teachers and students. Initially it was implemented in a total of 26 municipal schools from grade 2 to grade 6 (Lin, 2002), and from grade 1 to grade 6 in 2002 (Yen et al., 2003). The following table gives an overview of the numbers of schools, students, and teachers involved in 2002.

Table 2.4 Numbers of Schools, Students, and Teachers in the Hsinchu Programme

(Translated and adopted from Yen et al., 2003, p. 61)

Number of School	N = 26						
Grade	G6	G5	G4	G3	G2	G1	
Number of Class	147	148	164	169	173	169	
Total	295		615				910 classes
Number of Students	5282	5313	5240	5455	5499	5469	
Total	10595		24663				32258 students
Number of Teachers	Primary Teachers		EFL Teachers		Foreign Teachers		
Total	1552		26		54		1696 teachers

Later in 2005, foreign teachers were introduced to municipal secondary schools, and hence, the number of students who were involved in the programme increased: there were 987 classes with a total of 33,372 students (HCEB, 2005).

From 2001 to 2006, there were about 60 foreign teachers being recruited each year. The programme prefers North American accent (ibid.). In the school year of 2005, for instance, half of the foreign teachers were from Canada and the United States, and the remaining teachers were mostly from South Africa, and a few of them were from Australia, New Zealand, England and Ireland (personal communication with personnel at the Bureau of Education, 6th January 2006). In the same year, there were 81 Taiwanese teachers, among which 41 were MOE-certified teachers of English, 33 were English majors, 3 were medium TOEFL score achievers, and 4 received 20-credit English training (ibid.). All of the newly recruited foreign teachers were given 'induction' and initial 'teacher training' organized by the recruiting agent. Their training courses might cover topics such as 'How to Teach Phonics, 'Chinese Culture', or 'How to Teach Large Classes' (Hsinchu City English Programme Work Division, 2008), depending on the recruiting agent in charge.

On the other hand, from 2001 to 2006, the programme had to find a private recruiting agency every year to recruit foreign teachers. The way of finding an agent was through a series of public bidding processes hosted by the city government (Yen et al., 2003). However, since 2007, due to perhaps managerial and perhaps financial reasons during the bidding process and between the agent's management and foreign teachers, the government terminated their dependence on recruiting agents (personal communication with the Taiwanese teachers on the 10th August, 2007). That means, no private agents are involved in the programme today and all of the schools there are now able to directly recruit foreign teachers on their own.

(5) Issues and Development

Several issues are identified in the programme regarding inter-teacher communication and collaboration. For example, Lin (2002) stated that most of the teachers involved in the programme had no clear idea of what team teaching was for and how team teaching should be conducted (p. 203). In addition, some Taiwanese teachers were seriously concerned about the 'cost-effectiveness' of the programme. They complained that since most of the foreign teachers joined the programme for one year for money only, they were neither devoted nor committed to conduct good lessons (ibid. pp. 195-196). In my observation, a Taiwanese teacher has to team-teach with more than one foreign teacher and vice versa. The fact that the teachers could not choose whom they wished to work with may have also made collaboration more difficult.

Moreover, regarding teachers' classroom roles, in the first semester of 2001, the Bureau of Education did intend to leave foreign teachers in charge of two 40-minute EFL lessons per week in grades 5 and 6 and 40-minute EFL lesson in grades 2, 3, and 4 (Yen et al., 2003, p. 73). In other words, the programme originally assigned foreigners to be the main teachers at all times (Yen et al., 2003, p. 73), even though most of them in the first year were not properly

trained or certified. Such a decision aroused complaints among the Taiwanese teachers, especially the newly employed MOE-certified primary teachers of English in grades 5 and 6 because they had to 'yield' their lessons to uncertified foreigners and were not allowed to lead a lesson then.

Since most of the foreign 'teachers' were not well-trained EFL professionals, they failed to conduct effective lessons (Chou, 2005). In the 2nd semester, the situation changed, and since then, Taiwanese teachers of English have been allowed to lead both lessons in grades 5 and 6: a solo lesson and a team-taught lesson, and the foreign teachers are in charge of lessons in grades 1, 2, 3, and 4, where most of the class teachers are supposed to act as co-teachers (ibid.).

2.5 SUMMARY

A chapter like this is not sufficiently comprehensive to introduce the complexities of Taiwan's cultural and linguistic background, nor does it provide a detailed description of everything about the Taiwanese context. Yet, it allows us to have a quick overview at many facets about Taiwan, the education system, EFL policy development, G1-9 NC, and the Hsinchu Programme that recruit foreigners to teach English in municipal schools.

In a sense, the educational reform and policy-making in Taiwan is a product of 'decentralized planning' (Tollefson, 1981), presented by mutual negotiation between the central government and the local governments. For example, the primary English curriculum implemented by MOE in 2001 can be seen as a 'top-down' decision that triggered the initiation of the Hsinchu Programme. Although the programme was not legally justified initially, it aroused great attention and controversy, and other local governments pleaded with the central government, which resulted in a 'bottom-up' change in the policy of foreign teachers' recruitment. Eventually since 2004, all of the local governments have been allowed to recruit foreigners to work as EFL teachers in municipal schools.

Despite the freedom of recruiting foreign teachers, the prerequisite of having these teachers in EFL classrooms in Taiwan is that they have to be accompanied by at least one local teacher. This is why some form of 'team teaching' is practiced in most of the Taiwanese primary schools, including those in Hsinchu City. In the next chapter, I will review relevant studies on 'team teaching' of English within and beyond the scope of the Hsinchu Programme.

CHAPTER 3 LITERATURE ANALYSIS

'Finally I can work on literature while discussing my findings.' (My note on the 5th September 2008)

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This present study aimed at exploring how Taiwanese teachers of English and foreign teachers from English-speaking countries work together as duet teacher teams in primary EFL classrooms in Taiwan. There was a working hypothesis that 'intercultural competence' could be one of the factors that contribute to successful team teaching. Hence, the ultimate purpose was to identify factors that may facilitate or impede teacher collaboration and team teaching performance in the context of team teaching in EFL classrooms. In Holliday et al.'s (2004) framework, this study was an attempt to explore 'small cultures' (i.e. 'cohesive behaviour' within the dyad teacher teams; p. 63) of team teaching by teachers from different 'large cultures' (i.e. characteristics of a national or ethnic group) (ibid.).

This chapter will review relevant studies on 'EFL team teaching' – a term that I will return to later, with a purpose to point out a gap in the areas of team teaching, team performance management, and intercultural study. This is to justify my proposal for research. The chapter is organized as follows: Section 3.1 examines the notion of 'team teaching' and explains why I prefer the label 'EFL team teaching' in the rest of the chapter. Section 3.2 reviews relevant research on EFL team teaching in the contexts of East Asia. Section 3.3 reviews studies on team effectiveness, some of which shed light on an intercultural perspective. Section 3.4 briefly introduces the field of intercultural communication and models of intercultural competence, which will be useful for my discussion of intercultural teacher teams in Chapter 9. And finally, Section 3.5 summarizes the chapter.

3.1 TEAM TEACHING

'Team teaching' is one of many teaching methods used in educational institutes or trainings. The terminology itself can be ambiguous, since in some places in East Asia, like Japan, Hong Kong, Taiwan, and Korea. It also refers to a specific foreign language teaching approach in EFL classrooms. This section will briefly review the evolvement of its definition and explain why it has become a notion that confuses us. In the end of it, I will propose to replace 'team teaching' with another label 'EFL team teaching' for the sake of clarity in this chapter.

The notion of 'team teaching' was originally initiated in the States from the mid-1950s as a new way of teaching in schools due to a shortage of teacher supply at that time (Shaplin, 1964, p.1), and such a method has been developed and widely spread to other nations. Today, the notion of 'team teaching' could mean different things to different teachers or appear in different forms (Chen, 2006, p. 253; Fujimoto-Adamson, 2004, p. 2). For example, 'team teaching' could refer to a teaching method in school situations where a group of teachers of the same or different subjects are 'working purposefully, regularly, and cooperatively to help a group of students learn' (Buckley, 2000, p. 4). Or, it could refer to the collaborative method in special education and appear in alternative names, e.g. 'collaborative teaming' (Snell & Janney, 2000, p. 3).

In a broader view, 'teams' can be treated as 'performance teams', which refers to 'any set of individuals who cooperate in staging a routine' and demonstrate some capacities, such as 'cooperation', 'cohesion', mutual dependence, and familiarity', etc. (Goffman, cited in Shaplin & Olds, Jr., 1964, p. 60). Team teaching requires team individuals and certain routines. Besides, its practice has some important characteristics, e.g., it is not limited to primary or secondary schools (Shaplin 1964, p. 4). Since the primary aim of team teaching is 'flexibility' (Adams, 1970, p. 12), it can better survive in a system that is 'dynamic', not 'rigid' (ibid.). Hence, successful teams in schools may require 'supportive school policy, good school-building design, and desirable personality traits and behaviour' (Shields, 1997, Abstract), so that teachers and students could make the best use of team 'flexibility'.

However, the flexible feature of 'team teaching' may be lessened in some forms of it. Particularly in countries where English is taught as a compulsory subject in secondary schools, a special form of 'team teaching' is adopted and claimed to be beneficial to EFL learners (Sturman, 1992). But the feature of 'flexibility' seems to be sacrificed in this context in terms of team size, team membership, and team choice. Let me take the Japanese concept of 'team teaching' for example.

Since 1987, 'team teaching' in Japan has become a teaching method of English promoted by the Japanese government through the implementation of the JET (Japan Exchange and Teaching) Programme (JET, 2008). Interestingly, it seems that the idea of 'team teaching' in fact 'began without any form of pedagogic research to validate it as an effective educational innovation' (Wada, 1994, p. 15). It was for the following reason that 'team teaching' of English was proposed:

> the teaching of a foreign language to any individual necessarily involves the bringing together of two languages and two cultures (Jorden & Walton, cited in Wada, 1994, p. 12).

The idea of putting two languages and cultures together was adopted by the Japanese government, and thus created the Japanese version of 'team teaching' especially for EFL classrooms. According to the Japanese Ministry of Education, Culture, Sports, Science and Technology, the aim of 'team teaching' in foreign language education is 'to improve

communicative activities in the classroom' (Fujimoto-Adamson, 2004, p. 2). Smith (cited in Shimaoka & Yashiro, 1990) mentions that the JET programme team teaching is 'native speaker/teacher and non-native speaker/teacher cooperate in teaching a class and are present simultaneously in the same classroom' and the alternative version is 'a native speaker teacher and a non-native speaker teacher cooperate in teaching a class but not simultaneously in the same classroom' (Shimaoka & Yashiro, 1990, p. 20). Brumby and Wada (1990) further define 'team teaching' for the JET programme as follows:

> Team teaching is a concerted endeavour made jointly by the Japanese teacher of English (JTE) and the assistant English teacher (AET) in an English language classroom in which students, the JTE and the AET are engaged in communicative activities. (Ibid. Introduction)

However, due to a lack of clearly defined principles and roles, most of the team teachers in Japan seemed to be confused in the relationship (Tajino & Walker, 1998, p. 115) or troubled by difficulties in daily communication and cooperation (Tajino & Tajino, 2000, p. 5).

With a greater demand for native English-speaking teachers in some Asian countries, this new version of 'team teaching' and the idea of recruiting foreigners to work in local schools have been spread to other countries where English is taught as a foreign language and a compulsory subject at school. This was partly motivated by the assumption that native speaker (NS) teachers are "better" than non-native speaker (NNS) teachers, an assumption which as pointed out in Section 2.2.4 is controversial. For instance, within East Asia there has been the JET Programme in Japan since 1987 and the English Programme in Korea (EPIK) since 1996 (Carless, 2006a, p. 342), the Native-speaking English Teachers (NET) Scheme in Hong Kong since 1998 (Lai, 1999), and the English Education Implementation Programme (EEIP) in Hsinchu City in Taiwan since 2001 (Yen, et al., 2003). Outside Asia, there are the Foreign Language Assistants (FLA) schemes within Europe since the 1950s, e.g., the FLA scheme in secondary schools in the UK that aims to enhance 'cultural awareness' (Pachler & Field, 2001, p. 173); the Language Assistants Scheme in Slovenia supported by the British Council since 1994 (Alderson et al., 2001). In a word, 'team teaching' of English as a foreign language is practised in various ways around the world.

Such a form of 'team teaching' is different from the general approach as mentioned earlier in this section and is believed to be a new teaching approach in EFL classrooms because 'there are always two teachers of different nationalities, normally one local teacher of English and one native speaker of English teaching together in the same classroom at the same time' (Chiang, 2006, p. 40, my translation). In my view, 'team teaching' of EFL is far less flexible than 'team teaching' in general. For instance, in terms of team size (two), teacher combination (one local and one foreign), and member choice ('mandated, rather than freely chosen' (Davison, 2006, p. 458) , or even class choice (usually assigned). Additionally, its operation is similar to what Creese (2005) discusses about 'partnership teaching' (pp. 113-114) in which both teachers are responsible for lesson preparation and teaching of the same group of students, but the

difference is that she focuses on teacher partnership between the EAL (English as an additional language) teacher and the subject teacher in multilingual classrooms in British secondary schools (see also Creese, 2006), rather than that between a native speaker teacher of English and a non-native speaker teacher of English.

Regarding the ambiguous notion of 'team teaching', some researchers have used alternative labels in addition to the confusing label, such as 'cooperative teaching' (Bourne & McPake, 1991), 'collaborative language teaching' (Nunan, 1992), 'collaborative EFL teaching' (Carless, 2006b; Tanaka, 2008), 'English team-teaching' (Chou, 2005; Tanaka, 2008), and 'intercultural team teaching' (Carless, 2004a, 2006a, p. 345). For the purpose of this chapter, I shall use the label 'EFL team teaching' henceforth to refer to this unique form of team teaching and to distinguish it from other forms of it.

3.2 TEAM TEACHING IN EFL CLASSROOMS

Relevant literature about team teaching in EFL classrooms reveals that due to historical and cultural closeness, educational policy development in Japan and Korea tends to have an impact on educational policy making in Taiwan (Yen, et al., 2003, p. 40). I decided to review studies conducted within respective EFL team teaching programmes in Japan, Hong Kong (China), and Taiwan, not Korea, for two reasons: (1) academically, the idea of EFL team teaching has been practiced in Japan and Hong Kong for two decades and has produced a larger amount of literature (Carless, 2006a, p. 343); (2) practically, since my research context was in Taiwan, my home country, it was easier for me to access relevant literature there. Hence, I will focus on relevant studies on the JET programme in Japan, the NET scheme in Hong Kong, and the Hsinchu programme in Taiwan. It shall be noted that Japan and Hong Kong are largely monolingual societies, while Taiwan is multicultural and multilingual as mentioned in Chapter 2.

3.2.1 In Japan

In Japan, the JET Programme was implemented from 1987 with its prime aims to promote 'local level internationalisation in Japan' (JET-CLAIR) and to 'enrich foreign (mainly English) language education' (Carless, 2006a, p. 342). However, as McConnell (1996) pointed out, since the programme had a 3-year contract limit for foreign teachers, it could be more about 'Japanizing the Western youth' (p. 456), to 'increase their level of sympathy and understanding towards Japan' (ibid.) than to internationalize Japan. In fact, until 2008, the JET Programme has recruited more than 46,000 foreigners in the past two decades to work with local teachers in Japanese secondary/junior high schools (JET-History, 2008). A majority of them were involved in the practice of 'team teaching' by teaching English with Japanese teachers of English to students in exam-oriented secondary schools (Browne & Wada, 1998).

Since 1998, native English speakers have been allowed to teach English in Japanese primary/elementary schools (Tanaka, 2008). The nationwide scale, wide range, and a long history of the programme have thus contributed to the size of documented literature about 'team teaching' and 'team teachers' (Carless, 2006a). Let me introduce relevant studies in the order of

issues in team teaching, issues of role discrepancy from a cultural perspective, and teacher collaboration from an intercultural perspective.

(1) Issues and Difficulties Faced by Team Teachers in Japan

Numerous research projects have been conducted within or related to the JET programme, and some provide evidence that the presence of foreign teachers is beneficial to both local teachers and local students (e.g. Sturman, 1992; Gorsuch, 2002). However, some also report that teacher collaboration between the local teacher and the foreign teacher is one of the most important issues that affect teaching effectiveness and students' learning effectiveness. For example, Miyazato (2006) suggested that the 'native speaker fallacy' (p. v) and 'cross-cultural differences' (p. 212) might be the cause of unequal power relations between the native and non-native EFL teachers in Japanese high schools. In addition, in his survey report of Japanese junior high school students' attitude towards team teaching in the Koto-ku Project, Sturman (1992) identified a long list of team teaching problems as follows, in which team teachers' personal characteristics, attitudes, abilities and beliefs seem to be the main source of problems, while time and other affective factors are also regarded as important.

> Any one of the possible problems mentioned—personality, lack of professional or personal respect, poor attitudes to team teaching, poor attitudes to the project itself, communication breakdowns, different assumptions about appropriate materials and methodology and an unwillingness to compromise, lack of time, discipline problems in the classroom, students who do not like English or students who do not enjoy the lessons, and a discouraging atmosphere in the staffroom, can easily cause a breakdown in the team teaching. (p. 153)

Note that in the Koto-ku project, the local teachers were experienced Japanese teachers of English, while the foreign partners were often young inexperienced graduates recruited via the British Council (ibid. p. 141), and their audience were junior high school students who just began to take English lessons at school.

Regarding teacher collaboration, Tajino and Walker (1998) revealed that many of the problems in team teaching did centre on inter-teacher relationship mainly due to 'poor communication' between the local and the foreign teachers or a lack of 'time' to plan things together, and most significantly, the role confusion between them (pp. 115-116).

Macedo (2002) related the role issue to classroom team teaching patterns. He conducted a nationwide survey of team teachers and revealed that foreign teachers tended to take the lead in team-taught lessons, although many of them resisted because officially they were recruited as 'assistants', not 'teachers' ('*sensei*' in Japanese) (p. 36). Besides, the 'clash in learning and teaching style' between the foreign teachers and the local teachers may influence their views of what are appropriate approaches to English teaching (ibid. p. 10).

Regarding teacher's roles, Tajino and Walker (1998) proposed that team teachers should reconsider the fixed formation of a duet team. In order to include all of the participants in a team, they suggest that 'team teaching' should be replaced by 'team learning' (ibid. p. 126). Later Tajino and Tajino (2000) developed this idea and stated that,

> [T]he history of team-teaching in Japan has thus revealed, ironically, that it is the teachers who first need to develop a positive attitude towards intercultural communication (p. 5).

Rather than elaborating what 'positive attitude' may mean, Tajino and Tajino (2000) later switched their focus to classroom team patterns and distinguished the strong version of team teaching (when both teachers are present at the same time) from the weak one (when they are not present at the same time). They proposed five possible classroom team patterns, which added a degree of 'flexibility' to team formation and allowed both students and teachers to be involved in team learning as 'learners'. Their analysis may give solutions to role identification; however, it does not help identify the cause of the role confusion of team teachers in team-taught lessons.

To investigate the cause of potential role discrepancy with an improved research method, Tajino (2002) borrowed a systematic approach and designed a special format of close-ended questionnaires for Japanese teachers to fill in. He then analyzed the teachers' role expectations of their foreign partners. The findings suggest that the foreign teachers' role expected by the local teachers 'may involve not only pedagogical but also social aspects' (ibid. p. 40), and that the foreign teachers tended to be regarded by the local ones as 'guests from abroad, rather than as teaching partners' (ibid.), which might not please the foreign teachers. This, as the author concluded, might be the reason why the local teachers and the foreign teachers in Japan failed to get along.

(2) The Cultural Perspective

On the other hand, some researchers approach similar issues from a cultural perspective. For example, Voci-Reed (1994) adopted the stressor framework and suggested that 'cultural differences' in communication style and social pattern after work between the local and the foreign teachers, as well as role uncertainty in the classroom may result in 'poor communication' and poor collaboration in front of students, which may stress the team teachers from both sides. However, it is unclear whether her claim was based on empirical evidence.

Kobayashi (1994) approached the issue from an intercultural perspective. He used questionnaires to investigate team teachers' opinions and experiences with regard to cultural difference, based on which he argued that there were indeed perceptual discrepancy and intercultural obstacles between Japanese teachers and foreign teachers, in terms of cultural values, beliefs, and communication styles (p. 163). For example, Japanese people tend to avoid confrontation, value reticence in conversation, and use indirect ways of speech, which contradicts the 'western' value of vocal conversation, and direct and open discussion. Also, the Japanese communication style may be interpreted as a sign of lack of 'self-assertiveness' (ibid. p. 169) by westerners or even being 'insincere' (ibid. p. 174).

Kobayashi (1994), however, argued that this was a misunderstanding of the foreign teachers, and the distinction between *honne* ('本音' – true feelings) and *tatemae* ('建前' – the official line) in Japanese culture also exists in westerners as well who should not interpret the

two concepts negatively (ibid. p. 172). Yet for other researchers, (e.g. McConnell, 2000; Tajino, 2002), the distinction between *honne* and *tatemae* in Japanese culture does effectively explain why it is difficult to elicit true comments from Japanese people at meetings (Tajino, 2002, p. 35) or formal encounters at work places, which foreigners may not understand in the first place.

Despite Kobayashi's (1994) insightful analysis of cultural differences, one of the greatest weaknesses in his study lies in the research instrument, since most of the question items carry a strong sense of cultural presumption or stereotypes, which may be leading the participants' responses and result in poor data quality and validity. The implication for future researchers is that more consideration is necessary when designing questions in survey research.

(3) The Intercultural Perspective

Hamada (2003) attempted to relate team teaching of English in the JET Programme to development of teachers' 'intercultural competence'. In her view, the programme was 'one of the largest opportunities for developing a model of team teaching for intercultural competence' (ibid. p. 85) in an ideal situation if local teachers were 'sent abroad' (ibid. p. 81) to experience different cultures and to communicate with otherness in English, just as foreign teachers do when they come to Japan. This implies that both teachers in a team should experience what it is like to be 'sojourners' in a foreign culture. Based on policy analysis and self-report survey questionnaires from 50 students in the 9th grade, 30 foreign teachers, and 20 local teachers, the author compared the role of native English-speaking teachers and the role of non-native English-speaking teachers in team teaching and suggested that a 'synergy' of a good team may enable students to develop intercultural competence (Hamada, 2003, p. 81).

Focusing on sojourners' cultural adaptation, Scully (2001) used multiple data sources, including questionnaires, interviews, observations, and official documents, to investigate the foreign teachers' motivation, Japanese language proficiency, attitude towards the host society, and whether these factors facilitated or hindered them from acculturation and adaptation. The result was there was no direct association between their language proficiency and acculturation, and most problems that trouble the foreign teachers are miscommunication with local teachers, time issue, and cultural barriers, e.g. the foreign teachers would not understand the Japanese pre-decision-making culture called '*nimawashi*' (p. 26) if not being told.

McConnell (2000) also explored how cultural differences between the Japanese teachers and foreign teachers may cause misunderstanding. He related the issue of role discrepancy to Japanese people's special 'guest treatment' of foreigners in the culture. In his ethnographic study of the JET Programme, he pointd out that the Japanese teachers' tendency to avoid foreign partners at workplaces actually lay in the 'distinction between "inside" (*uchi*) and "outside" (*soto*) that underlied all social interaction in Japan' (p. 223), which easily caused a culture clash. Besides, by labelling the foreign teachers as permanent '*gaijin*' (p. 226) ('外人' – outsider), the Japanese teachers were actually keeping them from becoming 'insiders' to the local community.

Indeed, according to Kachi and Lee's (2001) survey study, many of the foreign teachers, despite being regarded as *gaijin*, were not satisfied with the label, because they wanted to 'be more involved in the Japanese educational system and to be the "insider teachers" instead of "visitors from outside"' (ibid. p. 11). The foreign expectation clearly contradicted Japanese teachers' tendency to regard foreigners as merely 'guests' from outside (Tajino, 2002; McConnell, 2000). On the other hand, given the local and the foreign teachers often held different views, McConnell (2000) wondered why conflicts seemed to occur less frequently between the two sides than might be expected. At this, he commented that,

> The high level of sympathy among Japanese teachers for the general slogan of "internationalization" and the cultural tendency to treat foreigners as guests have been crucial in partially neutralizing the disruptive potential of the educational imports. (p. 227)

Additionally, Kachi & Lee (2001) investigated the collaboration difficulties between local teachers and foreign teachers, e.g. lack of 'time' for meetings, local teachers' poor English proficiency, and foreign teachers' 'uncooperative attitude' (ibid. p. 9). They suggested that the government should reconsider the recruiting standard of foreign teachers. They also suggested that both pre-service and in-service teacher training should be established as a means to improve Japanese teachers' English proficiency, foreign teachers' professional ability, and mutual cultural understanding, which seem reasonable suggestions.

However, on this, McConnell (2000) had a very different view. According to his close observation of Japanese teachers, numerous Japanese teachers in the EFL team teaching programme have been keen enough to take various training courses about team teaching. But, since 'the team-taught class is conceptualized as a distinct entity, something apart from their regular English classes' (ibid. p. 216), as he commented, little could be changed in the local teachers' mindset and the English education environment.

To sum up, the above issues on teacher collaboration in the Japanese team teaching context may be approached in different ways with different merits or disadvantages. One interesting commonality is that most of the above authors tended to prefer indirect approaches of data collection with Japanese participants, such as the use of questionnaires in survey (Carless, 2006a, p. 343), except a couple of researchers (e.g. McConnell, 2000; Scully, 2001) who did manage to collect interview data from foreign teachers or Japanese participants. Although some researchers agreed that using questionnaires may enable them to elicit more personal and true thoughts or *honne* from the Japanese participants, e.g. Macedo (2002, p. 39) and Tajino (2002, p. 35), most researchers' preference of the survey approach in Japan might limit the range of research inquiry or make it difficult to accumulate ethnographic experience of human interaction.

3.2.2 In Hong Kong

Since 1987, the recruitment of native English-speaking teachers (NETs) to teach English in secondary schools has long been allowed in Hong Kong (Boyle, 1997; Walker, 2001), as in

Japan. Due to historical, political and cultural reasons (Lai, 1999), the teacher collaboration issues in metropolitan Hong Kong seems no less complicated than the situation in the national JET Programme in Japan. But compared to the amount of relevant literature documented in Japan, the size of literature documented in the context of Hong Kong is vastly smaller.

It shall be noted that the authors of team teaching in Hong Kong are mostly native English-speaking researchers living or working in Hong Kong. A lack of local authors in this area and a dearth of literature in Hong Kong could result from the fact that team teaching in secondary school is rare (Storey et al., cited in Carless, 2002, p. 8), which could reflect local teachers' indifference towards the idea of importing native English-speakers to Hong Kong secondary schools (Walker, 2001).

What follows is an introduction to EFL education in Hong Kong and a comparison of it with the JET Programme. I will review three case studies on teacher collaborations and teacher effectiveness. Based on these, I will critique the studies and explain what inspired me most during my formation of research idea and hypothesis for the birth of this study.

(1) A Comparison of Team Teaching between Japan and Hong Kong

Since 1987, foreign teachers have been imported to Hong Kong and Japan to teach English in exam-oriented secondary schools, and some common issues can be found in both programmes, e.g. different role expectations from the local and the foreign teachers that affect teacher collaboration. However, there are several differences between the two programmes.

As mentioned earlier, the aims of recruiting foreign young adults to work in Japanese public schools are to enhance 'internationalization' and to intensify English language education in Japan with a cultural and political intention. Whereas in Hong Kong, where English was taught as the instruction language in school during the British colonial period, the purpose of recruiting native-speaking English teachers, also known as the NET Scheme, is rather instrumental (due to 'insufficient number of competent local English teachers', Lai, 1999, p. 218) and 'language-oriented' (due to 'a dissatisfaction with students' standard of English', ibid. p. 217), which has little to do with 'internationalization' (Lai, 1999, p. 218) but with 'furthering the city's status as a world-class international centre (EDB-HKSAR, 2000, p. 3). Another difference is that the NET Scheme prefers recruiting qualified teachers of English, rather than young graduates as the JET Programme prefers (Carless, 2006b, p. 342).

Moreover, in terms of labelling, foreign teachers in the JET Programme are mostly labelled as 'Assistant Language Teachers (ALTs) or 'Assistant English Teachers' (AETs), not native speakers. But in Hong Kong, the label 'NET' itself may cause more disputes since it can be easily associated with higher pay and higher social status, as Boyle (1997, p. 173) reveals, which could offend the local teachers and attract more disputes on the issue of native-ness and non-native-ness in language teaching (e.g. Medgyes, 1992; Arva & Medgyes, 2000).

Furthermore, the local teachers in Hong Kong are concerned that the NET recruitment itself costs too much and the planning takes too much time, and about the 'powerlessness' in the

foreign teachers (Boyle, 1999, p. 173). Particularly, the foreign teachers' 'ineffectiveness' contradicts the roles expected of the local teachers as 'innovators and leaders' (ibid.) or 'catalysts' and 'models of more effective English teaching methods' (Walker, 2001, p. 54). In other words, it is believed that the local resistance due to seeing a lack of 'cost-effectiveness' in the foreign partners (ibid. p. 53). The poor teacher collaboration in Hong Kong contradicts Gorsuch's (2002) suggestion that the presence of foreign teachers should be 'a dynamic, if unevenly available, form of in-service teacher education' that will benefit local teachers in terms of communication and professional development (p. 24).

(2) Issues of Teacher Collaboration in Hong Kong

Five articles that are to be reviewed explore teacher collaboration in the team teaching situation in Hong Kong. I will focus on three of the papers authored by David Carless and make both general and specific comments on the studies below.

Carless and Walker (2006) stated that 'there was a lack of genuine collaboration' between foreign teachers and local teachers, and 'there was little shared understanding or common philosophy' between them either (p. 465) based on Storey et al.'s (cited in Carless & Walker, 2006) study on teacher collaboration in Hong Kong secondary English classrooms. Indeed, foreign teachers in Hong Kong secondary schools often act as solo teachers and 'there is little evidence of team-teaching between NETs and local teachers' (Carless, 2002, p. 8).

To investigate this issue, Carless and Walker (2006) reviewed team teaching literature in Hong Kong, Slovenia, and Korea, and they reported their case study on teacher collaboration based on interview data with two foreign teachers and their local partners and their secondary school students and data from classroom observation. The findings showed that local and foreign team teachers differ in their 'educational philosophies', which supports Storey et al.'s (2001) findings. Besides, their suggestion also supports a previous study that good team teaching practice should involve crucial elements, such as 'mutual satisfaction of self-interest', 'willingness to compromise', and 'complementarity', and a sense of 'empathy' (Carless & Walker, 2006, p. 473).

Carless (2006b) also turned his focus to English team teaching in primary schools after NETs were introduced to Hong Kong primary schools in 2000. He collected qualitative data via open-ended questionnaire survey, email interviews, face-to-face interviews, and classroom observations of team-taught lessons (p. 329) where 'there are often three teachers' present in a classroom (ibid. p. 330), based on which he concluded that the inter-teacher collaboration in primary schools received positive responses from team teachers and their students, which supports his suggestion he made in Carless (2004b, p. 13). Additionally, he posited that team-teaching success would depend mostly on team teachers' 'interpersonal skills' and some personal qualities, such as 'willingness to compromise and positive attitudes towards collaboration' (ibid. p. 335).

Following this line of inquiry in Carless (2004b, 2006b), Carless (2006a) extended his focus on team teaching beyond the scope of Hong Kong in an attempt to search for a more general picture. Based on his past research findings and literature discussion on the JET programme and the EPIK programme (Carless, 2004a), he hypothesized that the form of 'intercultural team teaching' between NESTs (native English-speaking teachers) and non-NESTs would depend on pedagogic, logistical, and interpersonal factors, in which he emphasized that,

> The interpersonal factors include the ability to cooperate with partners, allied to sensitivity towards their viewpoints and practices, particularly when differences emerge. (p. 345)

Carless (2006a) compared empirical data collected from three successful team cases, each of which is a teacher pair from Japan, Korea, and Hong Kong, and he identified four common advantages of team teaching in terms of students' positive response, team teachers' immediate provision of support in class, team teachers' demonstration by dialogues, and their complementary collaboration through each others' strengths. About the findings, the following six implications suggest that success of 'intercultural team teaching' may depend mostly on an individual team teacher's interpersonal sensitivity, rather than his/her pedagogic or logistical conditions.

- Sensitivity and goodwill of participants;
- The development of relationships inside and outside the classroom;
- Willingness to let minor points of tension subside for the sake of maintaining harmonious relationships;
- Either some degree of shared philosophy or a willingness to compromise or make sacrifices;
- NESTs exhibiting a respect for, or acquiescence in, culturally well-established classroom practices even when holding different views;
- Continuity of personnel over time, which could be manifested either by a pair being give the time to develop a productive relationship or the practice of team teaching with multiple partners over time. (ibid. p. 350)

So far, all of the three papers about Hong Kong team teaching seem to approach the issue of poor teacher collaboration from the same perspective with similar methodological approaches, and suggest that team teacher collaboration would rely mostly on an individual teacher's personal attribute, such as positive attitude, consideration, cooperativeness, and interpersonal skills, such as sensitivity, respect, and empathy. In other words, those authors support the view that teacher collaboration and team effectives may depend more on personal and interpersonal factors, rather than other factors.

(3) The Term 'Intercultural Team Teaching'

Interestingly, the findings in the above papers caught my attention: particularly, Carless' (2004a, 2006a) use of the term 'intercultural team teaching' inspired me to consider whether

there is another perspective to examine the same phenomena under investigation. In fact, his articles had an impact on the initial development of my research direction and methodology.

Firstly, methodologically speaking, the above case studies as mentioned earlier adopt qualitative research approaches, including face-to-face interviews. Such a preference differs from the Japanese preference of survey methods that may be influenced by the Japanese culture of *honne* and *tatemae* (Macedo, 2002; Tajino, 2002). However, it is not clear whether those authors conducted interviews in participants' native language, which is supposed to be Cantonese, Japanese, or Korean, or in English as the common language. Besides, it is not clear whether there were chances for local teachers in different countries to voice their views in their native language, which might influence data quality and whether any form of data translation took place during the course of research. These I shall return to in Chapter 5.

Secondly, Carless' (2004a, 2006a) categorization of teacher relationships in terms of interpersonal factors is so broad that it makes his model seemingly applicable to any other team situations, not necessarily only to the duet English teaching teams in the school setting. Besides, in each of the articles, he used the notion of 'intercultural team teaching' at least twice. However, ironically, he never mentioned or considered anything 'intercultural' in the articles that might be relevant to his so-called 'intercultural' teaching team.

Finally, it is easy to ignore or disregard the intercultural element when studying human discourse. For instance, Scollon and Scollon (2001) define the construct *culture* in a broad sense and state that,

> Cultures do not talk to each other; individuals do. In that sense, all communication is interpersonal communication and can never be intercultural communication. (p. 138)

This may explain why Carless (2004a, 2006a) and perhaps others would perceive interaction between a foreigner and a local as interpersonal communication and ignore potential interculturality within the communication.

In view of these matters, I could not help wondering whether there exists any intercultural element in the interpersonal factor of teacher collaboration. One of my questions was: *Could intercultural competence be one of the factors that affect team relationships of team teachers?* I wondered what and how research can be conducted to address the issue and how the hypothesized intercultural element could be identified from what kind of data. But since it is not time yet to shift my attention away from the literature analysis of team teaching, I shall not deal with the above issues now.

Next, let me move on to the next section that will present some of the relevant studies about EFL team teaching in my home country, Taiwan.

3.2.3 In Taiwan

(1) A Dearth of Published Work in Taiwan

Compared to the JET Programme in Japan and the NET Scheme in Hong Kong, the Hsinchu Programme (see Chapter 2) in Taiwan is much younger (i.e., it started in 2001) and on

a much smaller scale (i.e., it recruits about 60 foreigners for a school year to teach 32,258 students in 26 primary schools) (Yen, et al., 2003, p. 61). Thus the size of relevant documentation in Taiwan is rather limited and smaller. In addition, there is a dearth of published literature about the activity, and most of the studies that can be found are master theses.

Among the several unpublished works, some of them concern about evaluating the impact of foreign teachers on students and EFL lessons (e.g. Lin, 2002; Pan, 2003; Chou, 2005; Lin, 2007, etc.); some are official research reports (e.g. Yen, et al., 2003; Lin et al., 2004); and some adopt purely qualitative methods to examine teachers' beliefs (e.g. Wang, 2006) or teachers' professional growth (e.g. Chen, 2007; Tsai, 2007). These studies reveal various issues in teacher collaboration and the programme itself, such as miscommunication among team teachers, ineffective communication and collaboration due to personality clashes and unclear defined roles, poor teaching performance, a lack of knowledge about students and high turnover rate of foreign teachers, many of which can be found in an article based on an interview (EJEE, 2003) with the local municipal primary school English advisory committee (EAC). Yen et al. (2003) further claimed that 'success of team teaching depends on an individual teacher's personality trait – tolerance, acceptance, open-mindedness, and students-as-the-first-priority' (p. 286, my translation).

Although there seems to be no major study on EFL team teaching in Taiwan, two authors mention 'cultural' issues briefly in their master theses. For example, Lin (2002) surveyed foreign teachers and students who were involved in the Hsinchu Programme in the first semester of 2001 via questionnaires and interviews. She suggested that some foreign teachers may feel unease when local teachers interrupt their lesson by offering translation or something unexpected (p. 199); foreign teachers may learn that students in Taiwan preferred competition and games in English lessons (ibid. p. 146); and the younger the students were, the more willing they would raise hands to take part in classroom activity or more actively answer teachers' questions (ibid. p. 186). I shall point out that Lin's (2002) data were collected during a time when foreign teachers were in charge and there was no real team teaching yet. Later in 2003 the programme changed to allow local teachers to be in charge. This may explain why she focused solely on foreign teachers without considering local teachers' voice.

The other example is found in Chou's (2005) study on team teachers which shows that differences or disagreement of classroom role expectation between local teachers and foreign teachers often leads to poor team collaboration. For instance, she said that foreign teachers would expect equal division of classroom responsibility, while local teachers would expect themselves to complement what is left undone by their foreign partners, even weak lessons (ibid. p. 71). However, both Lin (2002) and Chou (2005) did not discuss cultural issues any further.

A number of published works about the Hsinchu Programme are composed by Luo (2006, 2007a, 2007b) who investigated team teaching with a focus on language teaching, teacher collaboration (between foreign teachers and classroom teachers as co-teachers) and teachers'

professional development based on classroom observation and interviews. To my knowledge, her aim was to seek for a collaborative teaching model for future teacher education and training. And today she remains active in the programme as a professional consultant.

As for me, prior to this study, I became interested in issues in intercultural teams when I was involved in the Hsinchu Programme and later in the EAC. After the EAC submitted a report (i.e. Lin, et al., 2004), I recycled the interview data and conducted a secondary analysis in 2005. The attempt was to associate intercultural theories to team teacher partnership development, from which an inter-teacher ICC development model was proposed (see Chen, 2006). However, as a complete research beginner in the field of education, I was not sensitive enough to detect potential methodological issues, which I will discuss in detail in the next two chapters.

Beyond the Hsinchu Programme, there are other EFL programmes that recruit foreign teachers to teach English in municipal schools. A number of studies have been conducted in various places, e.g., Miao-Li County (Cheng, 2004), Taoyuan County (Chiang, 2006), Yilan County (Tsai, 2005), Hualien County (Wen, 2006), Nantou County (Hsu, 2006) and rural areas (Dai, 2008), etc. All of these, including Lin (2007), are unpublished master theses. Only a few of them (e.g. Tsai, 2005) touch upon issues concerning teacher collaboration and factors that may contribute to teacher relationships, team dynamics, or team performance. Most of them pay little attention to methodological issues involved in cross-cultural research and data translation, and hence, their research designs may be insufficiently sophisticated to offer insights.

(2) Studies on Teacher Collaboration

Among the above studies concerning EFL team teaching, two of them attracted my attention. One is about a teacher collaboration model in Hsinchu City (Luo, 2007b), and the other is an empirical study of team teachers in Yilan County (Tsai, 2005).

Firstly, Luo's (2007b) study aims to identify elements of 'collaborative teaching' that are to be included in future EFL teacher training. In her view, the notion of 'collaborative teaching' entails 'team teaching' that is limited within the classroom. She conducted qualitative research within the Hsinchu programme, i.e., extensive classroom observations of 60 classes and interviews with 2 foreign teachers, 2 local teachers, and 2 class teachers. The interviews were conducted in English or Mandarin, depending on the participants' choices, and they were audio-recorded. The data were transcribed and translated into English before analysis (ibid. p. 191).

In her article, Luo pointed out that teachers in general were usually trained to teach on their own, and thus, the collaborative culture developed by the local teacher and the foreign teacher could stop them from isolation and lead to professional benefit (ibid. p. 193). Based on her data and literature review, Luo proposed a 'collaborative teaching model' – 'R.E.F.L.E.C.T. Knowledge', where the capital letters represent the following eight components: 'respect, equality, flexibility, language (for communication and discussion), empathy, collaborative culture, and time' (p. 193). The element of knowledge in her model is elaborated as follows:

> Teacher knowledge for collaborative teaching of EFL includes language proficiency, collaborative teaching skills, knowledge about curriculum, teaching styles, teaching materials and assessment formats as well as understanding of students' abilities and learning styles. In addition, understanding of host and guest cultures needs to be taken into account (Luo, 2007b, p. 193).

Based on the model and literature, Luo argued that teacher training should cover three types of culture knowledge: *collaborative culture* between the foreign teacher and the local teacher, *teaching culture* of both groups of teachers, and local students' *learning culture*. However, her presentation of the data in the article is insufficient to support the model. Besides, in the text, she fails to explain why knowledge of 'host' culture and 'guest' culture would be an important factor to collaborative teaching. In addition, her transcribing of Mandarin data directly into English text may cause meaning loss or distortion. Moreover, her model is not entirely grounded in the data, nor entirely conceptually constructed, but is a mix of the data and her conception. How much percentage of the model is conceptually constructed is unknown, which limits its applicability.

Next, in her master thesis of EFL team teachers in Yilan County, Tsai (2005) explored intercultural teacher teams in English classrooms with a focus on teacher dynamics and factors that may affect team teaching performance. The author conducted classroom observations and teacher interviews with 12 pairs of team teachers, most of which were qualified with TESOL professions and are believed to have great potential to conduct good EFL lessons (ibid. p. 12).

Tsai acted as a complete observer during data collection, but in the thesis, she did not specify how individual or group interviews were conducted and whether she transcribed and translated her data between English and Chinese. Below is a summary of her findings:

1. Team dynamics depends on individual team members' positive personality and attitude, kindness and goodwill, and agreeable teaching philosophy.
2. Successful team teaching depends on whether team teachers can establish a non-hierarchical partnership and whether roles are decided according to individual teachers' professional strengths.
3. In addition to language and cultural learning, orientation and study groups that are organized by the Yilan EAC group can effectively reduce chances of misunderstanding among team teachers.
4. Cultural differences in terms of communication style between the local and the foreign teachers may cause confusion and misunderstanding. Therefore, teachers who are involved in team teaching should be open-minded and be able to appreciate and accept each other, so that good communication can be achieved.
5. Some of the local teachers are not confident in intercultural encounters and tend to be passively involved in team-taught lessons. (Tsai, 2005, pp. 136-137; my translation)

Tsai (2005) claims that matching of teachers for a team depends on each other's 'personality traits' ('人格特質'), 'personality' ('個性'), and 'mindset' ('心態'), and that team dynamics depend on team members' personality trait and professional ability (p. 142; my translation). She suggests that future recruiters of foreign teachers should carefully check on teachers' professional ability, as well as individuals' personality traits (ibid. p. 141). In reality, EFL team teachers may not be so lucky to choose whom to work with as team members, which

means that team teachers are supposed to be able to team up with anyone in any situation. Davison (2006) points out that collaborative teaching 'can be very uncomfortable, even threatening, especially if the co-teaching has been mandated, rather than freely chosen' (p. 458).

Considering the above suggestions about team teachers' personality traits, personality, and attitude that may be suitable for team teaching, I wonder what these qualities refer to, and are they innate, or, are they trainable traits?

In his study of team teaching, Borg (1966) believes that there are qualities to be trained and that team teaching is something that would require certain qualities in each of the teachers. Thus he urges future researchers to identify those qualities, since the predictability based on the identified qualities and characteristics would enable school administrators to know how to organize teams and optimize team effectives 'from those teachers available' (ibid. p. 51).

Similarly, Creese (2005) points out that 'not only are teachers given little training in dealing with their fellow staff, there are often negative consequences for seeking such interactions' (p. 107), which implies how difficult it might be for the foreign teacher and the local teacher to work together without personal choice. From such a perspective, school administrators would prefer to match teachers available to be teams, and if there are teachers who do not possess certain qualities, they should be trained to be team-able individuals for the purpose of cost-effectiveness. In other words, the above personal qualities that are identified in both Luo (2007b) and Tsai (2005) may contain certain 'trainable' elements that need to be identified, which I thought worth more research.

Some other researchers try to identify factors or to describe how teacher teams develop. For example, Davison (2006) examined teacher collaboration between primary ESL (English as a second language) teachers and content teachers in an American school in Taipei by means of discourse analysis of interview data with 17 teachers. She proposed that collaborative teaching is comprised of five stages, i.e., (1) *pseudocompliance* [sic] or *passive resistance*, (2) *compliance*, (3) *accommodation*, (4) *convergence*, and (5) *creative co-construction* (p. 466), each of which has four indicators, i.e., *attitude*, *effort*, *achievements*, and *expectations of support* (ibid.).

As Davison (2006) suggests, teachers in different developmental stages may need a different kind of external support. For example, teachers tend to need more external support when there is less collaboration, but as their partnership and internal collaboration grows to be highly successful, they tend to request less or zero external support and may benefit more from conducting action research on their own (p. 472). Such findings are useful for teacher trainers; however, as the author admits, it is not clear whether each individual team teacher's professional development would go through all of the five stages of the developmental model.

In sum, this section has reviewed relevant literature on EFL team teaching mainly in the contexts of Japan, Hong Kong, and Taiwan. Although some studies in Japan deal with intercultural aspects of team teaching relationships, the issue of teacher collaboration remain a

dominating topic in the field of language teaching with little attention being paid to intercultural dimension of teacher partnership and there remains a lack of ethnographic research in this area. The gap in literature, therefore, revealed a need to investigate EFL team teaching with an ethnographic approach from an intercultural perspective.

3.3 TEAM MANAGEMENT

Educational, business, and governmental organizations often depend on 'teams' to work out and enhance work efficiency (Ross, et al., 2008, p. 248). Without doubt, it is important to learn how to improve team effectiveness in order to meet educational, economical, or political targets. So far, most studies on EFL team teaching have not clearly identified factors that may affect team teaching performance or team effectiveness. But researchers in organization management have attempted to explore team effectiveness, teamwork, or team performance (e.g. Pina, et al., 2008; Ross, et al., 2008, etc.). Hence, to widen our view and to gain insight, in this section, I will review a few studies on business and industrial team management that concern factors or variables of team effectiveness, which may shed some light on our understanding of team teaching and provide possible perspectives in our later examination of teacher teams in Taiwan under investigation.

3.3.1 Factors of General Team Effectiveness

Researchers who study business teams often rely on conceptual models to identify facilitating variables for effective teams and find correlations between them. Once predictive models are developed, organizations may be able to predict team effectiveness (Ross, et al., 2008, p. 250) or design proper training courses for employees to enhance teamwork effectiveness. For example, in their literature review of 200 articles on team effectiveness from 1990 to 1996, Cohen and Baily (1997) identified effectiveness variables, such as 'environmental factors, design factors, group process, and group psychosocial traits' (p. 243), and outcomes of effectiveness include performance, attitudinal, and behavioural aspects, which are categorized in terms of a purely conceptual model.

On the other hand, Firth (cited in Thomas, 1993, p. 14) asserted that uncertainty at work would cause stress in employees. Interestingly, a recent article further suggests there is a positive correlation between managerial leadership, especially managers' bad habits, and heart disease of employees (Nyberg, et al., 2008). This finding may remind business managers to correct their negative behaviour at work that may hinder team effectiveness and health of employees.

Based on their 3-year grounded theory research project, Larson and LaFasto (1989) highlighted two kinds of competencies: '*technical competencies* are the minimal requirement on any team' (p. 62), which refer to knowledge and capacities for team goal, and '*personal competencies* refer to the qualities, skills, and abilities' (p. 63). They proposed a model of effective teams, in which factors like goal, members, and personal commitment and effort are highly 'interrelated' (p. 132). The model is summarized below:

(1) **A clear, elevating goal**: personally challenging and the performance objective itself makes a difference.
(2) **A result-driven structure**: clear roles and accountabilities; an effective communication system; methods for monitoring individual performance and providing feedback; and an emphasis on fact-based judgements.
(3) **Competent members**: the essential skills and abilities; a strong desire to contribute; and the capability of collaborating effectively.
(4) **Unified commitment**: involvement enhances commitment; and balancing differentiation and integration.
(5) **A collaborative climate**: trust allows team members to stay problem-focused; trust promotes more efficient communication and coordination; trust improves the quality of collaborative outcomes; trust leads to compensating.
(6) **Standards of excellence**: variables such as individual commitment, motivation self-esteem, and performance; individual's support; and constant changes that improve performance standards.
(7) **External support and recognition**: resources; reward and incentive structure.
(8) **Principled leadership**: effective team leaders begin by establishing a vision of the future, they create change, and they unleash the energy and talents of contributing members. (Larson & LaFasto, 1989, p. 132)

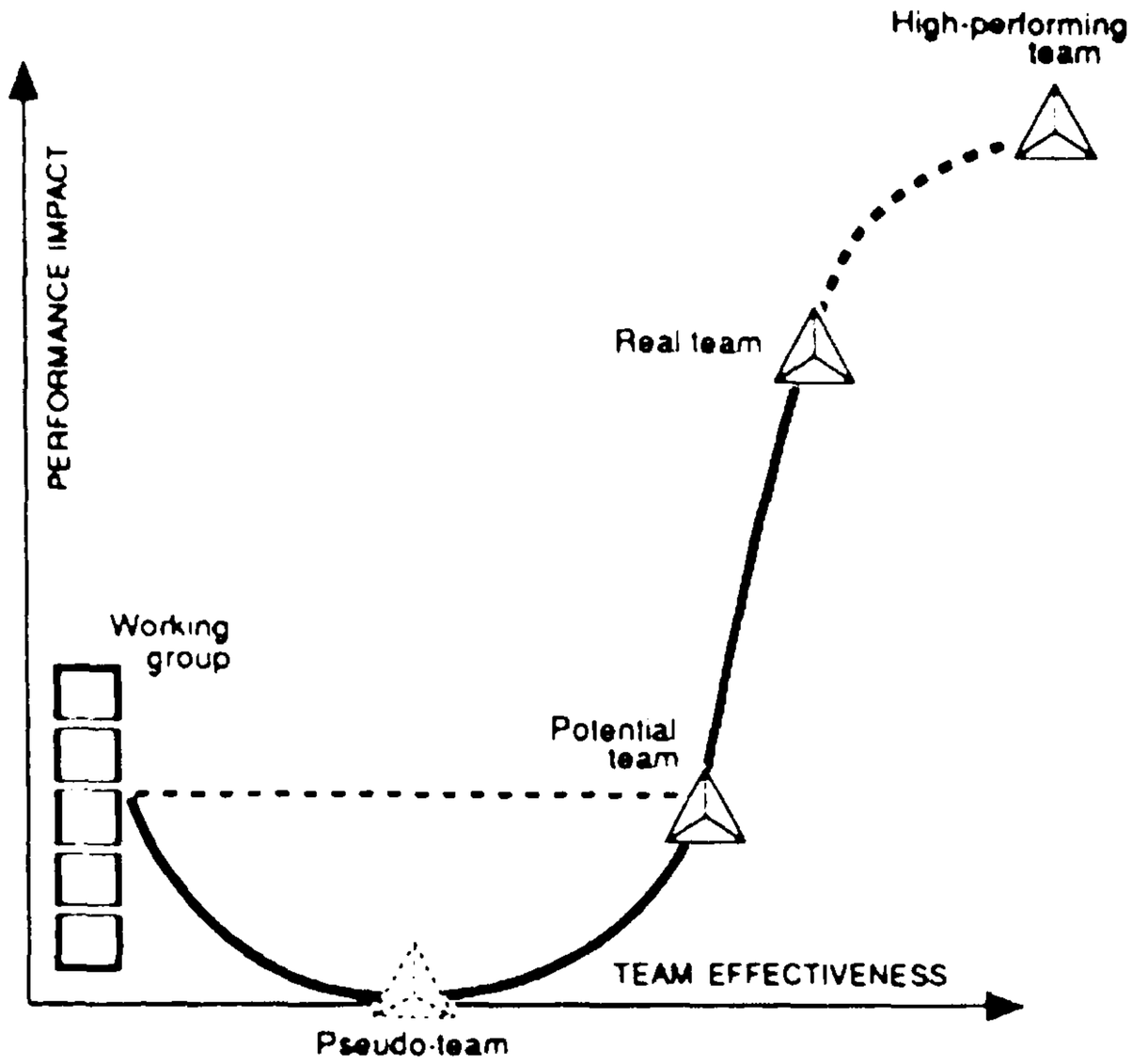
Likewise, Katzenbach and Smith (1993), authors of *The Wisdom of Teams*, suggest three main factors that contribute to high-performance teams, which are *skills* (e.g., problem solving skills, technical skills, and interpersonal skills), *accountability* (e.g., mutual reliance, small size, and individual trust), and *commitment* (e.g., specific goals, common approach, and meaningful purpose). These affect team performance, personal growth, and collective work products, as Figure 3.1 illustrated.

Figure 3.1 The Team Basics (Katzenbach & Smith, 1993, p. 8)



Additionally, the authors argued that as team effectiveness increases, team performance may also increases in a curve-like process, as the following figure shows, from a pseudo-team to a potential team that may continue to grow to be a real team or a high-performing team. The developmental curve is similar to the five-stage model of teacher collaboration development identified in Davison (2006) as mentioned in the previous section.

Figure 3.2 The Team Performance Curve (Katzenbach & Smith, 1993, p. 84)



In fact, Katzenbach and Smith's (1993) work has been influential in business management. Their team components model highlights goal-oriented consensus, trust, and personal commitment to growth that shall be shared by all team members. And the team performance curve may be useful for diagnosis purposes. However, their model does not identify necessary professional knowledge, capacities that may also be important for team success, nor does it identify external support or situational factors or teamwork-related personal competence that is identified in Larson and LaFasto (1989).

In a recent article about team effectiveness, Ross et al. (2008) attempted to formulate a model to predict team effectiveness quantitatively. They modified Adams et al.'s (cited in ibid. p. 251) model of team effectiveness (TE) and proposed five team effectiveness variables, including *performance* (P), *behaviour* (B), *attitude* (A), *team member style* (M), and *corporate culture* (C). The functional relationship among these variables are formulated as $TE = f(P, B, A, M, C)$. (Team effectiveness is a function of performance, behaviour, attitude, team member style, and corporate culture). Although the authors created a model that they believed may be able to predict team effectiveness, it remains questionable what standard was used to measure these factors and how they quantify an individual's personal quality and working style.

In the field of education, Thomas (1992) introduced a team effectiveness model proposed by Krech, et al. (as cited in ibid. pp. 10-11), which included independent variables, such as *structural variables* (e.g., status hierarchy; members' skills and personalities; heterogeneity of members), *task variables* (e.g., nature of task; situational constraints; difficulty of task), and *contextual variables* (e.g., physical setting; group's place in larger organisation). All of which were involved in *emergent processes* (e.g., leadership style; cohesiveness; group motivation) that decide team effectiveness. Then in his study of classroom team effectiveness, Thomas

(1992) examined teachers' roles in classroom teams based on qualitative data and distinguished self-attribution and other-attribution models and suggested that team effectiveness in the former would depend on one's professional integrity, status, and acceptance, while that in the latter would depend on interpersonal skills, flexibility and security (pp. 169-171).

Thomas' (1992) study highlights 'the interactive nature of the emerging team process' (p. 174) between class teacher and other support staff, and it suggests that poor team collaboration in the classroom can result from 'the perceptions of interpersonal difference', 'clarity of managerial and task responsibilities', and 'the perception of philosophical or pedagogical mismatch' (p. 199). Simply put, team members' personalities may decide role-negotiation process and team performance. The finding reminds teacher teams and administration in schools to be open to school team development. Yet in reality, teachers who volunteer to form a teaching team tend to be compatible in personality already, thus the model has little to add. On the other hand, teachers who are assigned to work with anyone without choice may suffer from personality clash. Under the circumstances, his model may not be able to tell them what and how to do to reduce potential conflict.

It shall be noted that all of the above studies on team effectiveness and development either in business or in schools do not distinguish intracultural teams from intercultural teams. In the next section, I will introduce two recent and relevant studies of multicultural teams, which may be useful to the study.

3.3.2 Factors of Multicultural Team Effectiveness

As multicultural teams increase, more and more researchers are paying attention to and associating intercultural competence with multicultural team performance. For example, Matveev and Milter (2004) followed Katzenbach and Smith's (1993) definition of a team and recognized that in multicultural business teams, team members may face challenges, such as conflict management, geographic distances, coordination, communication, and team development, which are resulted from cultural differences (op. cit. p. 105).

Based on previous literature on intercultural competence, Matveev and Milter (2004) derived three components of intercultural competence, including *cultural knowledge* (e.g., cultural-general and cultural-specific knowledge), *skills* (e.g., abilities to understand and communicate with others), and *personality orientation* (e.g., interest, emotional and physiological reactions, and personality) (p. 106), which form the conceptual framework.

The authors interviewed 19 American and 21 Russian managers respectively in their native languages to see if their perceptions of intercultural competence are different. The results indicate that 96% of the managers confirm that having intercultural competence is the key to working effectively in multicultural teams (p. 109), despite the two groups showing a slight difference in their perceptions of the notion. The authors suggested that the components of intercultural competence can be trained (p. 110), implying that managers may be able to decide what training courses and methods can be added to enhance employees' team effectiveness.

Additionally, in a recent study, Callan (2008) argued persuasively how intercultural competence can lead to success in global virtual teams. In his essay, he criticized organizations which tend to ignore that one of the factors in global teams is intercultural competence: 'the body of knowledge and skills to successfully interact with people from other ethnic, religious, cultural, national, and geographic groups' (p. 1). In his view, the growth of global team members' intercultural competence would build and enhance trusting team relationships among them, which means being 'open-minded, curious, and accepting of others' differences' (p. 6).

The above studies point in the same direction: team effectiveness is associated with intercultural competence, which echoes my hypothesis as mentioned in Section 3.2.2. Since intercultural competence may be one of the factors that contribute to team effectiveness and an intercultural perspective will be adopted in the later chapters, I shall now turn to the next section that reviews relevant literature in the field of intercultural studies.

3.4 INTERCULTURAL FRAMEWORK

By definition, culture means 'the distinctive ideas, customs, social behaviour, products, or way of life of a particular society, people, or period' (Oxford English Dictionary). How to conduct effective intercultural communication with individuals from different cultures is not a new issue. For example, in the New Testament, apostle Paul has demonstrated his empathetic strategies when sharing the gospel with gentiles (Scott & Sherson, 1999, pp. 4-5), which can be found in the 1st Corinthians 9: 19-22 in the Bible. However, as Miike (2003) argues, the development of intercultural models has depended mostly on a European paradigm dominated by 'U.S.-derived, English-languages theoretical concepts and constructs' (p. 245), and consequently, most intercultural theories are actually not 'interculturally' applicable to non-western context (ibid.).

In this section, I will briefly review the field of intercultural communication and review theories, models of intercultural competence, and cultural differences in teaching and learning that will be relevant to the later discussion chapter. The section is divided into four sub-sections in the order of origin of the field, theoretical development, terminology of intercultural competence, and models of intercultural competence.

3.4.1 Origin of Intercultural Communication

Since the late 1950s, the anthropologist, Edward T. Hall, has been widely accepted as 'the founder of the field' of intercultural communication (Rogers, et al., 2002, p. 3; Kitao, 1985, p. 3) because the term 'intercultural communication' was first used in Hall's (1959) influential book, *The Silent Language*, which is mainly concerned with non-verbal human communication, especially how 'space' and 'time' affect how people interact (Rogers, et al., 2002, p. 12).

In Hall's (1959) view, 'culture is communication' and 'communication is culture'. His intellectual foundations can be traced back to the fields of cultural anthropology, ethnology, psychology, and linguistics (Rogers, et al., 2002, pp. 5-6). Some scholars believe that 'Simmel's (1908, 1921) theory of the stranger' and 'Darwin's (1872/1965) research on the nonverbal

communication of facial expressions' (as cited in Rogers, et al., 2002, p. 7) also influenced Hall's formation of the intercultural communication paradigm (ibid.), although Hall never cites it in his works (Rogers, 1999, p. 68).

On the other hand, Hall's work experience in the Foreign Service Institute of the United States from 1951 to 1955 (Rogers, et al., 2002, p. 10) played another important role in his conceptual development of intercultural communication (Leeds-Hurwitz, as cited in Rogers, et al., 2002, p. 8). There Hall worked with a linguist to train American diplomats with skills of intercultural communication, mainly between Americans and Japanese diplomats (ibid. p. 9). Such intercultural training experience of the two systems between Americans and Japanese enabled him to distinguish between high-context messages and low-context messages (Hall, 1976, p. 76), which he labels as a distinction between high-context cultures and low-context cultures (ibid. p. 96). As he states, in high-context messages, information tends not to be explicit and coded. While in low-context messages, information tends to be coded and explicit (ibid. p. 79). Besides, the high-context cultures tend to differentiate between insiders and outsiders more than low-context cultures (ibid. p. 98).

Gradually the idea of intercultural communication has attracted scholars in communication to teach and to publish research works. For instance, numerous handbooks and textbooks have been published since the 1970s (Rogers & Hart, 2002, pp. 4-5). Besides, during the 1980s, around 60 American universities opened relevant courses to graduates and around and 200 American universities opened courses to undergraduates (ibid.). This may explain why intercultural communication as a field is often found in university departments of communication, instead of cultural anthropology today (Rogers, 1999, p. 68; Rogers, et al., 2002, p. 7).

3.4.2 Theoretical Development

Following Hall's high- and low-context model, since the 1980s, the field of intercultural communication has developed various theories from different perspectives for different purposes. In answering why people study intercultural communication, Rohrlich (1987) analyses the reason from the perspectives of science and the humanities as follows:

> Why do we study intercultural communication? Because like a science it helps us understand the world around us, and like the humanities it helps us understand ourselves. It can help us with business, government, education, and language skills, all fields which ultimately depend upon interpersonal contact. As the crucial link between the individual and the larger world, intercultural communication as a field appeals to people precisely because it *is* interpersonal in how it addresses the "real issues." True, as a discipline it is ill-defined, and seems permeated by other fields. But then, most of economics was discounted as an intellectual gentleman's parlour game until the industrial revolution allowed its theories to be tested and verified. (pp. 127-128)

Echoing Rohrlich's view, Wiseman (1995) states that one of the purposes of developing intercultural communication theories is to give explanations for people to understand the 'chaotic world' (p. 6). Both support the view that intercultural theories are to be tested. Indeed,

in this multicultural world, where intercultural contact and communication is becoming more common in daily life, people in intercultural situations need to know what competences to predict and to acquire in order to be interculturally competent (Inoue, 2007, p. 1) when communicating with different groups of people effectively.

Two general types of intercultural research are distinguished. Type one researchers adopt a 'macro' view and treat 'culture' as a variable. They focus on cultural-level differences across nations. Type two researchers take a 'micro' view of human communication in an attempt to understand components, process and development of intercultural competence, which may allow researchers or business managers to predict whether individuals could perform effectively in intercultural situations. I shall introduce each of them in the following paragraphs.

(1) The Culture Level

Researchers in ethnography of communication tend to focus more on 'communication' than 'culture' when they investigate common features in human interaction across cultures. For example, Braithwaite (1990) reviewed Basso's (1990) study on *silence* in Apache culture, which attempted to identify whether it is cross-culturally universal and whether it is associated with social relationship and power in social situations.

On the contrary, researchers in cross-cultural management tend to focus more on 'culture' than 'communication' and measure and compare cultural differences across nations, i.e. national culture. For instance, Hofstede (1980) conducted large-scale cross-cultural research over 50 countries in 20 languages about 3 decades ago, based on which he conceptualized national cultures in four dimensions: *power distance*, *uncertainty avoidance*, *individualism and collectivism*, and *masculinity and femininity*. Another research was conducted in 22 countries in order to explore the fast and sudden economic development in Japan, South Korea, Taiwan, Hong Kong, and Singapore during the 1980s. From this, so-called *Confucian Dynamism* (Chinese Culture Connection, 1987; Hofstede, 1991) has been identified as an additional dimension to show that certain Confucian values in these countries, e.g. hard work, thrift, etc., have positively contributed to the rapid growth of the economy (Goodman, 1994, p. 140).

Hofstede's cultural model provides culture-level 'maps' that enable people to have a general picture about certain nations, and its application has been influential in the fields of cross-cultural business management and education (Bargiela-Chiappini & Nickerson, 2003; Yamazaki, 2005). However, his research methodology and theory receives criticism. For example, his generalizations are not justifiable and his model ignores subtleties (Clark, cited in ibid. p. 527). Also, his data were collected long time ago, and thus some researchers have criticized that the scales could be out of date (Lawler et al., 2007, p. 14). Furthermore, some have commented that his cultural variables fail to account for individual differences at a personal level (ibid.). In response to this, Hofstede added another dimension, *the long- versus short-term orientations* and argued that his model would work over time (Hofstede, cited in

Lawler, et al., 2007, p. 14). In addition, as Smith (2003) points out below, Hofstede's model may also prevent researchers from exploring cultures with a refreshed viewpoint.

> A priority for the future is thus more extensive study of hybrid cultures and how effective managers set about creating them. In formulating hypotheses for such studies in any specific context, we can still draw on the culture-level maps provided by Hofstede and others. However, we need also to be more courageous in knowing when to fold up the maps and put them away. (p. 69)

In addition to Hofstede, other researchers, such as Triandis, Tompenaars, and House et al., also focus on national culture and develop theories useful for fields of international business and human resource management. For example, Triandis (1995) commented that Hofstede's bipolar distribution of individualism and collectivism tendency of a nation fails to recognize that both tendencies may 'coexist' (Triandis, cited in Lawler, et al., 2007, p. 16). He also combined individualism and collectivism with power distance and generates four patterns: horizontal collectivism (or HC), vertical collectivism (or VC), horizontal individualism (or HI), and vertical individualism (or VI). This model has been supported by empirical evidence (ibid.).

Next, based on Parson's (1951) concepts of societal values and relational orientations and large-scale research findings on international managers from 28 countries (Lawler et al., 2007, p. 16), Trompenaars (1993) defined national cultures in terms of seven relationship/attitudinal dimensions, including the universal versus the particular, individualism versus collectivism, neutral culture versus affective culture, specific culture versus diffuse culture, achievement culture versus ascription culture, sequential time orientation versus synchronic time orientation, and inner-directed culture versus outer-directed culture.

Furthermore, based on previous cross-cultural research findings and methodology, House et al. (2004) investigated relevance between national cultures and leadership styles and conducted even larger-scale survey research on 62 countries, the *GLOBE* project. The researchers used a different cultural variation framework from Hofstede's 1980 model and identified nine dimensions of national cultures, including future orientation, gender equality, assertiveness, humane orientation, in-group collectivism, institutional collectivism, performance orientation, power distance, and uncertainty avoidance (House et al., 2004, p. xvi). Their findings serve as 'a convenient way of summarizing intercultural similarities as well as intercultural differences' that enables 'expatriate employers' to gain initial hints of behaviour that may be appropriate in a given new culture (Lawler et al., 2007, p. 17).

It shall be noted that some researchers follow similar culture models to examine cultural differences in terms of teaching and learning styles. For example, Yamazaki (2005) proposes learning-style typologies according to cultural differences. Also, Tweed and Lehman (2002) identify two learning approaches, called the "Confucian-Socratic framework". According to them, the Socratic approach tends to question, evaluate, focus on errors to evoke doubt, and search for knowledge, not true belief, and the Confucian approach tends to value effortful learning, behavioural reform, pragmatic learning, acquisition of essential knowledge, and

respectful learning. As suggested, teachers who follow the Socratic approach tend to guide learners to be 'self-directed' and 'overt' questioners of knowledge (ibid. p. 91), while teachers who follow the Confucian approach may discourage learners to be independent thinkers, since Confucian learners are supposed to learn from seniors or ancients who are highly respected as academic and moral authorities, not from "self" (ibid. p. 92).

Interestingly, such an aspect of Chinese culture is what Boyang (1992) criticizes most severely. According to Boyang (ibid.), Confucian values of social hierarchy and unconditional respect for teachers and seniors have not only discouraged learners and scholars from challenging authorities, but also prevented them from creative imagination and critical thinking. However, more research that links Confucian learning culture to critical thinking needs to be done in order to confirm his point.

In my view, Tweed and Lehman's (2002) cultural model ignores individual differences in Chinese contexts. For example, the typical Confucian learning style may be useful to account for Chinese students' learning style in UK universities, but it may be inappropriate to account for Taiwanese students' learning style. Due to historical reason, Taiwanese students may exert a more American style in academic performance. English instructors in UK universities also observe such a difference between them and students from China (personal conversation with language tutors in the university, 2007).

In addition, Tweed and Lehman (2002) suggest that cultural difference in learning style is not innate (p. 90), but a result of a series of socialization, with which Byram (1998, p. 104) also agrees. Today the new Grades 1-9 Curriculum in Taiwan aims to encourage students' independent and critical thinking (see Chapter 2), which is against Tweed and Lehman's (2002) Confucian learning model. Moreover, independent thinking has been promoted in schools and universities in Taiwan (e.g. Huang, 2002; ITP).

In sum, the issue of learning and teaching style in relation to cultural differences may be of great value for further in-depth research. Since learning and teaching is often interrelated, it might be useful to investigate teachers' teaching style in a given cultural context in order to understand students' learning culture.

(2) The Individual Level

Unlike the above researchers who treat culture as a variable and conduct large-scale quantitative research, except that Hofstede and McCrae (2004) did attempt to link 'culture' to 'personality', some other researchers, however, focus on 'communication' on an individual level in an attempt to create theories to explain human communication and issues regarding adaptation and acculturation. They derive variables either from Hall's high/low context model or Hofstede's national culture theory (Agar, 1994, p. 222) to form intercultural theories that concern how people adapt to difference. They aim at generating theories that have predicting power that can be applied practically to ensure effective intercultural communication in real life. For example, it was argued that 'individualistic cultures tend towards low-context

communication', and 'collectivistic cultures' tend 'towards high-context communication', which is supported by survey data (ibid.). This correlation between high/low-context and individualistic/collectivistic culture may overlook the ambiguity inherent in the notion of *culture* in a world where cross-cultural migration and mobility is common. As Agar (ibid.) points out, the conventional meaning of *culture* defined as national culture is 'the dirty little secret of the field' of intercultural communication (p. 224). Recently the meaning of *culture*, or that of *intercultural*, has been extended beyond the scope of national culture (Arasaratnam & Doerfel, 2005, p. 155).

Due to limit of space, let me borrow a table (ibid. p. 140) that briefly summarizes how different researchers in intercultural communication use different perspectives to approach intercultural competence and what different competence components have been identified.

Table 3.1 List of Different Approaches to Research Intercultural Competence (Based on Arasaratnam & Doerfel, 2005, p. 140)

Perspective	**Component**	**Researcher/Year**
Anxiety/Uncertainty management (AUM) theory	Superficial causes: • Self and self-concept motivation to interact with strangers • Reaction to strangers, social categorizations of strangers • Situational processes • Connections with strangers Basic causes: • Uncertainty management • Anxiety management	Gudykunst (1995, 2002)
Personal network approach	Moderation process: • Heterogeneity of personal network • Level of centrality of out-group members in personal network • Extent of ego's association with out-group members	Kim (1986)
Systems-theory approach	Elements that influence cross-cultural adaptation: • Predisposition of individual • Environment of host culture • Dynamics of host and personal interpersonal and mass communication • Intercultural transformation of individual	Kim (1991, 1995, 2002)
Social skills perspective	• Communicative function behaviours • Verbal and non-verbal behaviours • Conversational management behaviours	Martin & Hammer (1989)
Identity negotiation perspective	• Interactive images: multiple self-identification • Interactive motivations and meanings • Communicative resourcefulness: cognitive resourcefulness, affective resourcefulness, behavioural resourcefulness • Outcome: identity negotiation process	Ting-Toomey (1993)
Knowledge host culture and attitude towards the other culture	• Cognitive: stereotypes • Affective: ethnocentrism • Conative: social distance	Wiseman et al. (1989)

Based on the table, it is clear that one of the aims of researchers who study intercultural competence is to identify factors or variables and effective and practical methods for training. Indeed, some researchers focus on intercultural training (Brislin & Yoshida, 1994). For example, Barna (1983, as cited in Weaver, 1993) stresses that intercultural training shall 'inoculate

sojourners to the stress of cross-cultural adaptation and the difficulties of cross-cultural communication' (ibid. p. 163).

In fact, such cross-cultural training has received a great demand from managers and employees in organisations, governments, and educational institutes and schools. Particularly, 'pre-departure' cross-cultural training is important for missioners (Bernhardt, 2003). On the other hand, other researchers devote their research efforts to online intercultural exchange (e.g. O'Dowd, 2006, 2007), intercultural competence learning via the Internet (e.g., Brammerts, 1995; Muller-Hartmann, 2000) and by means of media and computer technology (e.g. Singh, 1990).

3.4.3 Intercultural Competence: The Terminology

Some research concerning intercultural contact focuses on 'intercultural competence' that may be of use to people in intercultural situations, especially newly arrived immigrants, employees or students who travel abroad and stay there as sojourners but find their new life abroad difficult to cope with. However, as people from different cultures may hold different views and use different standards to judge intercultural competence or use different approaches to it (Gudykunst & Kim, 2003, p. 272), it is not surprising that intercultural competence necessary for sojourners, immigrants, and managers in international business to acquire has been interpreted differently and termed in various forms.

For example, Wiseman (2002) states that alternative labels to intercultural communication competence include 'cross-cultural adjustment, cross-cultural adaptation, intercultural understanding, overseas success, personal growth/adjustment, cross-cultural effectiveness, and satisfaction with overseas experience' (p. 208). Meanwhile, my literature review shows that intercultural competence is often termed differently, such as 'cultural competence' (NASW, 2001), 'transcultural competence' (Harris, Brewster, & Sparrow, 2003), 'cross-cultural effectiveness' (Fisher & Hartel, 2003, p. 5), 'multicultural competence' (Johannes & Erwin, 2004), 'global competence' (Caligiuri & Di Santo, 2001, pp. 28-29) in the USA, and 'global literacy' (BBC survey, 3rd July 2008) and 'global citizenship' (Oxfam Guide for Schools, 2006) in the UK.

Such a long list reveals a fact that different researchers or authors tend to conceptualize the notion of 'intercultural competence' from different perspectives, such as communication, psychology, health care, social work, business, or education, for different purposes. In this study, since the adjective 'intercultural' implies something that 'is not bounded by any specific cultural attributes' (Kim & Ruben, cited in Deardorff, 2004, p. 32), the terms 'intercultural competence' (IC) and 'intercultural communication competence' (ICC) are preferred.

3.4.4 Intercultural Competence: The Model

To gain an overview of ICC/IC models that formulate necessary components in intercultural competence that sojourners need to acquire and developing process of such competence, I summarize a number of relevant intercultural competence models in chronological order in the following table, which may not be comprehensive.

Table 3.2 Terminology, Notion, and Key Component of Intercultural Competence

Label	Definition / Key Component	Researcher/Year
intercultural communication effectiveness	Behavioural dimension: • Ability – to deal with psychological stress • Ability – to effectively communicate • Ability – to establish meaningful interpersonal relationships.	Hammer, Gudykunst, Wiseman (cited in Gudykunst & Kim, 2003, p. 274; in Fisher & Hartel, 2003, p. 5)
intercultural communication competence	• Motivation – desire to communicate appropriately and effectively with others • Knowledge – awareness or understanding of what need to do for effective and appropriate communication • Skills – abilities to engage in the behaviours necessary to communicate appropriately and effectively	Spitzberg & Cupach (cited in Gudykunst & Kim, 2003, p. 275)
Development model of intercultural sensitivity (DMIS)	A development model from ethnocentrism to ethnorelativism: denial, defence, minimization, acceptance, adaptation, and integration – empathy.	Bennett (1993, p. 24, 53); Hammer, Bennett, & Wiseman (2003, p. 424)
intercultural effectiveness	• Knowledge – the target culture • Personal qualities – openness, flexibility tolerance of ambiguity, and sense of humour • Behaviour skills – communicative competency, culturally appropriate role behaviour and ability to relate well to others • Self-awareness – with respect to one's own values and beliefs • Technical skills – the ability to accomplish the task within the new cultural setting, • Situational factors – relative similarity of the target culture to one's home culture, receptivity to foreigners, political/economic/social conditions in the second culture, clarity of expectations regarding the role and the position of the foreigner, and the psychological pressures associated with the experience.	Paige (1993, p. 171)
A learning model for being interculturally competent	• Precondition – a disorienting dilemma • Process – self-examination, critical reflection, external association, exploration for alternatives, planning for change, acquiring knowledge and skills for change, provision identity. • Outcome – competent and confident, reintegration to life based on new perspective	Taylor (1994, p. 398)
Stress-Adaptation-Growth Dynamic	Over time, the stress-adaptation-growth dynamic plays out not in a smooth linear progression but in a cyclic and continual upward "draw-back-to-leap" pattern.	Kim (1995, p. 178)
intercultural communicative competence (ICC)	• Linguistic competence • Sociolinguistic competence • Discourse competence • Intercultural competence: Attitudes (savoir être), Knowledge (savoir être), Skills (savoir comprendre), Skills (savoir apprendre/faire), Critical thinking (savoir s'engager)	Byram (1997)
transcultural communication competence (TCC)	An operationalization process of integrating knowledge, mindfulness, and communication skills in managing group membership differences on a transcultural level. • Knowledge – cultural values, verbal styles, identities, and situations • Mindfulness – reflexivity, empathy, openness or curiosity, and creativity, which links knowledge with skills. • Skills – abilities to conduct mindful observation, mindful listening, identify confirmation, and collaborative dialogue.	Ting-Toomey (1999, pp. 261-276)
Intercultural competence (ICC)	• Traits – respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, humour, tolerance for ambiguity, willingness to suspend judgment. • Dimensions – awareness, attitudes, skills, knowledge, language proficiency. • A developmental process for life long.	Fantini (2000, pp. 27-30)
intercultural communication competence (ICC competence)	ICC competence is not innate nor occurs by chance. • Knowledge – awareness or understanding of requisite information about people, communication rules, context, normative expectations in interactions. • Motivation – set of feelings, intentions, needs, and drives,	Wiseman (2002, pp. 211-212); Arasaratnam & Doerfel (2005)

	which can be influenced by factors of anxiety, perceived social distance, attraction, ethnocentrism, and prejudice. • Skills – actual performance of effective and appropriate communication behaviours.	
intercultural communication competence (ICC)	• Motivation – need for predictability, to avoid diffuse anxiety, to sustain self-conceptions, to approach or avoid • Knowledge – of information-gathering, group differences, personal similarities, alternative interpretations • Skills – ability to be mindful (openness, alertness, sensitivity, multiple perspectives, present-oriented), ability to tolerate ambiguity (high tolerance leads to comfortable feelings), ability to manage anxiety, ability to empathize cognitively and emotionally with strangers with respect, ability to adapt behaviour (individualists or collectivists), and ability to make accurate predictions and explanations	Gudykunst & Kim (2003, pp. 275-294)
intercultural competence (ICC)	A characteristic of the association between individuals, rather than traits or individual characteristics. • Interpersonal and situational context • The degree of appropriateness and effectiveness of the interaction • Sufficient knowledge, motivation, and actions	Lustig & Koester (2003, p. 42, 65)
cultural intelligence (CQ)	A person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context. • Motivational • Cognitive • Behavioural	Earley & Ang (2003, p. 9, p. 87)
cross-cultural behavioural competence (CQ)	• Ability – to create positive and favourable self-presentation • Ability – to frame • Ability – to script • Ability – to stage • Ability – to perform	Tan & Chua (2003, p. 297)
cultural fluency	• tolerance of ambiguity • behaviour flexibility • knowledge discovery • communicative awareness • respect for otherness • empathy	Inoue (2007, p. 7)

Based on the table, two kinds of ICC/IC models are identified: models that are designed for the purpose of acculturation, which are mostly useful for sojourners, immigrants, or business purposes, and models that are useful for teachers, as presented below.

(1) ICC/IC for Sojourners

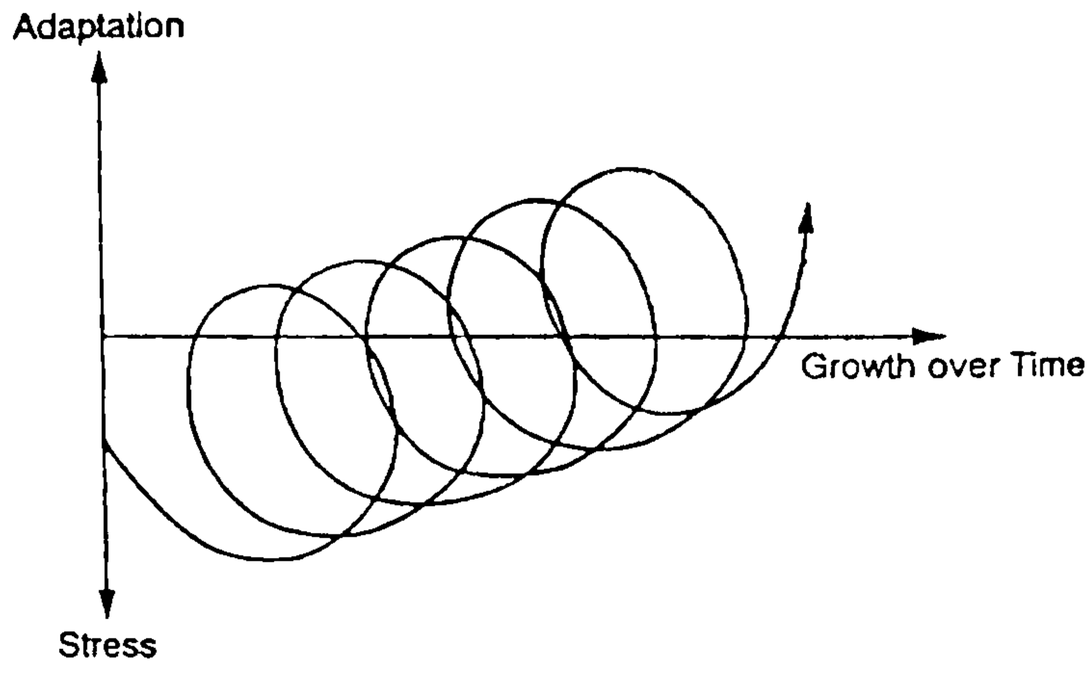
Numerous researchers focus on acculturation. They develop descriptive models that describe behavioural or attitudinal transformation during ICC/IC acquisition and development and models that identify and decompose necessary components of intercultural competence.

For example, Bennett (1993) created a linear chronological model that stems from people's experience and reactions of cultural differences in cognitive, affective, and behavioural levels (p. 26), which was called the development model of intercultural sensitivity (DMIS) model. Next, Taylor (1994) assumed that sojourners in intercultural situations may engage in 'a process of critical reflection' that forces them to challenge own belief systems (p. 402). He borrowed Mezirow's 'transformative learning theory' (cited in Taylor, 1994, p. 395) and proposed a hierarchical stage model to describe precondition, process, and outcome of intercultural learning.

Moreover, in the same vein, Tan and Chua (2003) borrowed Prochaska and DiClemente's (cited in ibid. p. 275) 6-stage transformation model to illustrate how attitude may change over

time to facilitate intercultural interaction, a growth of 'cultural intelligence' (or CQ) (Earley & Ang, 2003), which is a hierarchical model. Furthermore, different from these models, Kim (1995) generated an upward spiral cross-cultural adaptation model, as shown below, to explain sojourners' adaptation process in different cultures based on her belief that 'stress' trigger sojourners to adapt to new culture. In a word, the advantage of descriptive models is that describing human transformation process in intercultural event enables trainer or specialists to diagnose development of ICC/IC.

Figure 3.3 Stress-Adaptation-Growth Dynamics (Kim, 1995, p. 178)



On the other hand, based on the Table 3.2, three observations are made. Firstly, ICC/IC seems to cover three key components: *knowledge*, *motivation or dispositional traits*, and *skills*, as identified by Spitzberg and Cupach (cited in Gudykunst & Kim, 2003, p. 275). Most researchers examine behavioural competence from a psychological perspective, but Tan and Chua (2003) adopted Goffman's (1959) dramaturgical approach and propose five main abilities for CQ. They also pointed out that acquiring behavioural competence is more important than becoming linguistically competent or multilingual for handling intercultural situations (op. cit. p. 297).

Secondly, only a few of the researchers recognize that there are 'situational' factors that may affect one's development of intercultural competence. For example, Paige (1993) asserted that in addition to knowledge, personal qualities, skills, and reflexivity, intercultural effectiveness depends on situational factors, such as interrelation between home culture and target culture, political conditions, expectation and position of the foreigner. Lustig and Koester (2003) also supported the view that one's conduct of intercultural competence would depend on interpersonal and situational context.

Thirdly, many of the authors in the table seem to assume elements of ICC/IC in the thinking of "the more of these, the better" (Tan & Chua, 2003, p. 264). Yet with regard to studies that treat 'individual traits' as explanations, Gudykunst and Kim (2003) cautioned that individual traits might be useful only when individuals would perform their competences in a way that is consistent to their actual behaviours (p. 275), which perhaps only God can judge.

In a word, individual or dispositional traits alone cannot be used to explain intercultural competence (ibid.), a view that Lustig and Koester (2003) supported. Fantini (2000) further said that the concept of ICC entails three components, i.e. individual traits, five dimensions of competence (awareness, attitude, skills, knowledge, and language proficiency), and a development process for life (p. 27), which echoes the earlier suggestion made by Gudykunst and Kim (2003) and Kim (1995). However, all the above models fail to identify contextual and situational factors as Lustig and Koester (2003) and Paige (1993) assert in their models.

(2) ICC/IC for Educational Purposes

In their literature review on culture and language learning and intercultural studies, Byram and Feng (2004) distinguish 'what is' and 'what ought to be' types of research. The ICC/IC model that we are going to review now is an example of the latter type of model.

Byram's (1997) 'intercultural communicative competence' (ICC) model is proposed initially for the purpose of foreign language education, which allows foreign language teachers to design syllabus and lessons to educate students to acquire ICC through education. The author's notion of 'intercultural communicative competence' comprises of qualities that sojourners should acquire in intercultural contact, which is similar to the descriptive models. However, his strong emphasis on the concept of 'intercultural speaker' (ibid. p. 32) that is meant to replace the concept of 'native speaker' model in language learning and the linkage between the notion of 'communicative competence' and 'foreign language teaching' (ibid. p. 3) has made it different from models that solely focus on communication or acculturation.

The author argues that four factors that are involved in intercultural communication are knowledge *(savoirs)* and attitudes (*savoir être*), which serve as preconditions, and skills of interpretation and establishing relationships (*savoir comprendre*) and skills of discovery and interaction (*savoir apprendre/ savoir faire*) (p. 33), integrated 'within a philosophy of political education' (*savoir s'engager*) that may cultivate and develop students' 'critical cultural awareness' (ibid.) which is the central element of the model (see also Byram, 2008, p. 230).

Figure 3.4 Factors in Intercultural Communication (Byram, 2008, p. 230)

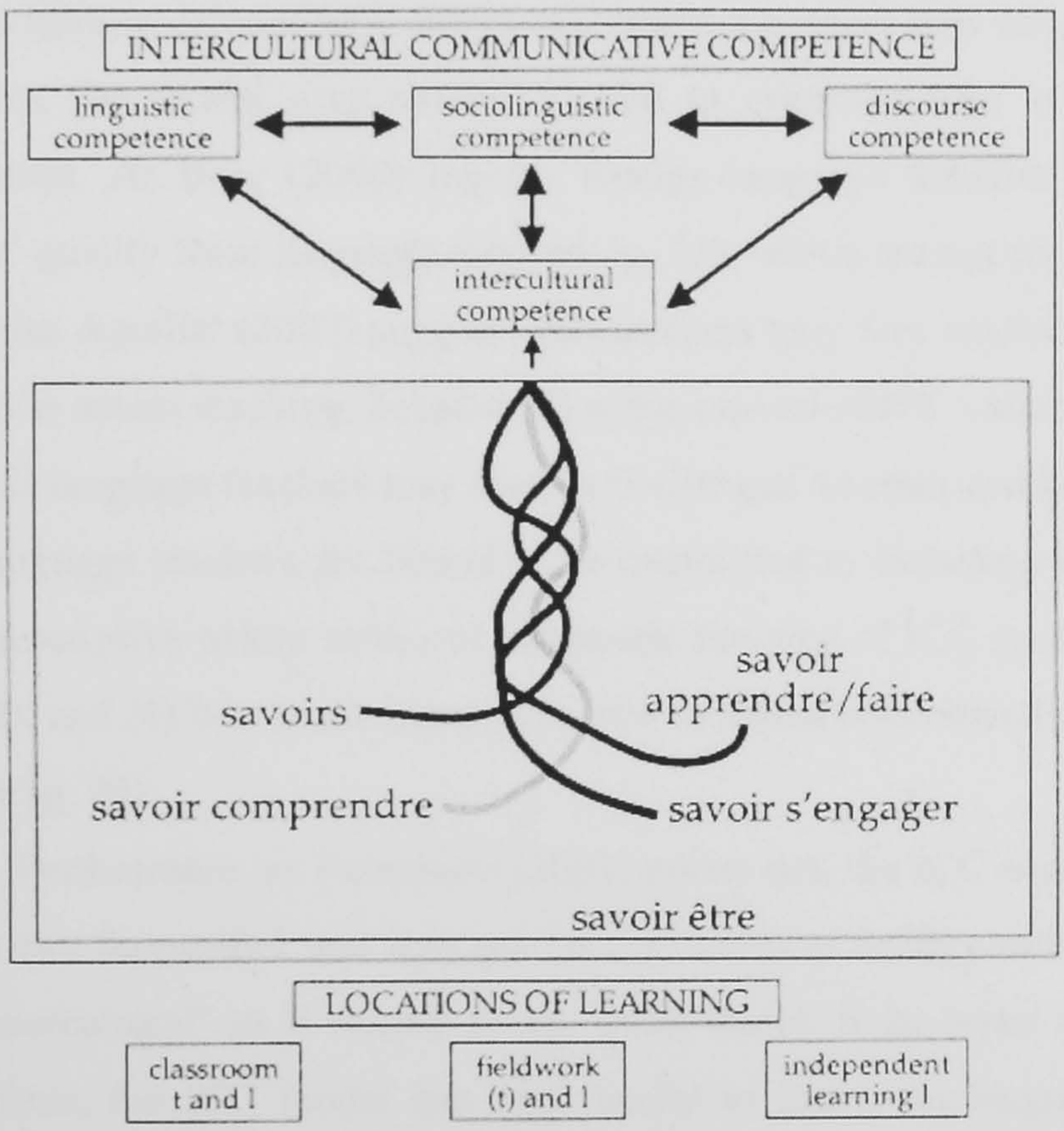
	Skills interpret and relate (*savoir comprendre*)	
Knowledge of self and other; of interaction: individual and societal *(savoir être)*	**Education** political education critical cultural awareness (*savoir s'engager*)	**Attitudes** relativising self valuing other (*savoir être*)
	Skills discover and/or interact (*savoir apprendre/faire*)	

Additionally, with regard to context of intercultural encounters, the author points out three possible situations for foreign language learning and ICC development: (1) 'between people of different languages and countries where one is a native speaker of the language used'; (2) 'between people of different languages and countries where the language used is a lingua franca'; and (3) 'between people of the same country but different languages, one of whom is a native speaker of the language used' (p. 22). Moreover, with regard to time and space, he

extends learning time and location beyond the classroom, because he argues that students may be able to acquire ICC through interacting with otherness during 'fieldwork' (e.g. a short stay abroad) and through 'independent learning' (e.g. reading alone) (ibid. pp. 68-70).

These above factors and the contextual elements are considered as fundamental components of 'intercultural competence', which interrelates with linguistic competence, sociolinguistic competence, and discourse competence of an ideal language learner who is expected to be educated as an intercultural mediator. All of the competences form a comprehensive model labelled 'intercultural communicative competence' – ICC (Byram, 1997). The following figure illustrates this comprehensive model.

Figure 3.5 Schematic ICC Model (Byram, 1997, p. 73)



Byram (1997) argues that components in intercultural and in intra-cultural communication are different in the aspect of language learning (p. 40). Besides, to the question 'whether a native speaker participant in an intercultural interaction needs a competence different to that operating in interaction with other native speaker from their own society' (p. 41), he argues that the concept of ICC 'can be used to describe the capacities of a host as much as a guest' (ibid.), and that the host who speaks native languages shall be aware of host-guest role division, the power of guests using native language, and practical ways to share such power with them.

In theory, the ICC model challenges models that regard native speakers as the only standard for language learners to pursue, since 'intercultural speaker' is a more achievable and appropriate model for foreign language learners (ibid. p. 47). The ICC model also challenges a lack of linguistic competence in Gudykunst's (1994) model (ibid.). In this model, definition of 'culture' is no longer fixed or static and the meaning is open to negotiation (ibid. p. 39).

In practice, the ICC model has being influential in foreign language education and intercultural training. For example, a large number of global teachers and researchers apply it in professional practice or to develop assessment tools based on it (e.g. Byram, et al., 2001; INCA, 2004; Guo, 2007). Particularly, the 'criticality' element of intercultural competence has been suggested to be one of the roles of teachers and trainers (Byram, 2009, p. 170). Besides, teachers, especially language teachers in primary, secondary, and tertiary education, would need as much ICC as each other (Byram, 2008, p. 83).

However, the ICC model is not without criticism. Since it is prescriptive in nature, an individual who acquires ICC to fullness would more likely be regarded as a successful language learner who possesses necessary knowledge, positive attitude, skills, and a critical thinking, which from an intercultural communication perspective may not guarantee perfect acculturation. Besides, the model may not be applied to everyone who is involved in foreign language education. As Borg (2006) reports, foreign language learners expect 'sense of humour' and 'actor' quality from language teachers (p. 23), which are not identified in the ICC model. Also, Coperias Aguiliar (2002) suggests that teachers may face challenges from how to apply the ICC model to actual teaching, because (1) some aspects of ICC cannot be taught in the classroom (p. 97); (2) language teachers may also be challenged whether and how to teach languages and ICC, i.e. language teachers are bound to be committed to including ICC in their syllabi (p. 98); (3) the prescriptive nature rules out diagnostic function of ICC gradation or stages of development (p. 99); and (4) it is challenging as to how to assess ICC objectively, especially in the attitudinal aspect (p. 99).

Furthermore, as Parmenter (2003) points out, the ICC model is developed within a Euro-American framework and may not be applicable to Asian context, and hence, the model is not so 'intercultural' as it should be (p. 142), which is an issue worth further research. Despite criticisms, the ICC model has been useful to European language teachers since many have applied it to teaching and assessing learners' development of ICC by means of action research, ethnography, drama, etc. (see Byram, et al., 2001 for example).

A number of researchers (e.g., Pratt, 1992; Tweed and Lehman, 2002; Greenholtz, 2003; Parmenter, 2003; Feng, 2008) assume that Confucianism is the dominating teaching and learning philosophy in most Asian countries. Particularly, Parmenter (2003) analyzes obstacles that prevent the ICC model from applying to foreign language education in Asian countries. She argues that cultural identity in Asia tends to be regarded as national identity. Thus learners may have to 'reconstruct' their identity when learning ICC (p. 131), which may not delight governments in Asian countries. Secondly, teaching of ICC is compatible with teaching English as an international language (EIL), but Asian countries have different national attitude to globalisation and to teaching of English (or even Japanese) as a culture-free international language (ibid. p. 136). Thirdly, people in Asia tend to conceptualize some Asian languages as inferior to western languages. This reflects unequal language power due to unequal economic

power of nations in behind (ibid. p. 143), which the ICC model that assumes culture and language equality fails to consider.

Some of Parmenter's (2003) observations about Asian culture are applicable to Taiwan. For example, compared with westerners, people in Taiwan tend to rely on non-verbal communication more than verbal communication (p. 135), follow rigid hierarchical social order (e.g., between teacher and student and teacher-centred pedagogy) under the influence of Confucianism (ibid. p. 140), and strive for self-improvement (ibid. p. 137) or '*改善*' ('Gai-Shan'). Taiwanese society also values teaching of 'knowledge that' more than that of 'knowledge how' (ibid. p. 137). If ICC is to be taught in Taiwan, teachers under the impact of exam-oriented education may be forced to put emphasis on written-testable *savoirs*, rather than *savoir apprendre and savoir faire* aspects of ICC (ibid. p.139) and to make ICC teaching teacher-based, rather than learner-based (ibid. p. 140).

However, Parmenter's (2003) view of a lack of linguistic and cultural pluralism in Asia (p. 143) may be suitable for monolingual and mono-cultural countries like Japan or Korea, but not for Taiwan. In multilingual and multicultural Taiwan (see Chapter 2), there are controversial issues such as ethnic conflicts and national identity. For example, she states that the pronoun 'we' is prevalent in textbooks in China, Korea and Japan, whose purpose is to establish a cultural identity through education (p. 131). But in Taiwan, a more tricky issue is whether the use of 'we' represents a country called 'Taiwan' or 'the Republic of China' (ROC).

For instance, as Shih (2002) points out, the referent of the term *我國* 'Wuo Guo' (our nation) in primary social studies textbooks is ambiguous (p. 8) and the term *臺灣人* 'Tai Wan Ren' (Taiwanese) is never used in the textbook (ibid. p. 10). Since Taiwanese national identity has not been clearly defined yet, whether 'pluriculturalism' and 'plurilingualism' (Parmenter, 2003, p. 143) can be achieved and whether ICC can be applied in Taiwan is perhaps a political issue that depends on whether the ruling party is undertaking a pro-ROC or pro-Taiwan ideology.

Before closing the section, I shall note that it may be interesting to explore what an oriental version of ICC is like. To my knowledge, one philosophical idea that is compatible with equal human rights as ICC assert can be traced back probably to an ancient Chinese philosopher, Mo Tzu (墨子, 479-372 B.C.), who proclaims *兼愛* 'Jian Ai' ('universal love' in Watson, 1963 or 'chien ai' in Mote, 1989, p. 81), i.e., to love others as we love ourselves and families (op. cit. pp. 39-49) and is against wars. In particular, Mo Tzu's 'universal love' violates hierarchical social order and 'graded love' promoted in Confucianism (ibid. p. 12). As his teaching is too ideal to achieve, rulers in Chinese history did not favour it (ibid. p. 49), and hence, it failed to compete with Confucian philosophy.

So far, it is clear that there is a shared assumption in academics that intercultural competence is trainable or teachable. However, intercultural competence has been

conceptualised differently from different perspectives, which creates different types of models. In comparison, the ICC model for sojourners and that for educational purposes seem to fulfil different needs and complement each other. In the former case, intercultural competence is the key that enables or triggers sojourners to adapt to a new culture, in which their foreign language proficiency may not be as important as the adaptation competence. In the latter case, intercultural communicative competence does not guarantee successful acculturation of individuals. However, it emphasizes language proficiency because ICC refers to complete competencies that is ought to be found in the successful foreign language learner.

3.5 SUMMARY

I began by explaining why the notion of team teaching may be confusing to researchers and why the choice of 'EFL team teaching' for this chapter is more appropriate. Based on the review of studies on EFL team teaching, I hypothesized that the intercultural factor could be one of the elements that affect team effectiveness in team teaching. Later, in the review of studies on business team management, my hypothesis was supported by research on multicultural teams, which justified further literature review of intercultural studies. In a word, the literature story covers relevant literature in the areas of team teaching in general, EFL team teaching, team management, and intercultural studies. Although this chapter may not provide an exhaustive literature analysis, the content of it shall sufficiently illustrate my conceptual framework and explain the rationale and the hypothesis underlying the research.

In the next two chapters, I will focus on my own research on EFL team teaching. Chapter 4 will explain and describe how I collected qualitative data in the field, and Chapter 5 will explain in detail how the data were processed and analyzed. Various methodological issues that emerged during my data analysis will be discussed in Chapter 5 as well.

CHAPTER 4 DATA COLLECTION METHODOLOGY

'The fieldwork is full of uncertainty and exhilaration, a true challenge for a research beginner like me.' (My note on the 2nd January 2006)

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This case study on team teaching aimed at understanding EFL team teachers' subjective experiences and conceptualisations of team teaching in the Hsinchu programme. The research design followed ethnographic methodology, which will be presented and explained shortly, with a focus on how to elicit participants' *emic* voices and interpretations, i.e., their shared social meanings, of EFL team teaching in the programme.

This chapter aims at reporting my research rationale, research design, and data collection techniques and the process of the study, which in turn was based on important methodological modifications after a preliminary study prior to it. I hope that my reporting of the research process will provide a panorama of how I struggled to conduct fieldwork with uncertainty, which may allow the reader to grasp how I came to the methodology adopted in the study and how I learned to be a 'reflexive' thinker throughout this learning journey.

The following sections will begin with an introduction to ethnographic approaches and the relations to my research concern. I will explain and describe my research design and research process, and discuss important decisions that I made before conducting the main study. The last section will summarize the chapter.

4.1 WHY AN ETHNOGRAPHIC APPROACH?

This section aims at explaining why ethnographic approaches were adopted in this study. It will begin with a brief introduction of ethnographic methodology, ethnographic approaches and their relations to educational research and to my research inquiry.

4.1.1 Principles of Ethnographic Research

According to the *Oxford English Dictionary*, the term 'ethnography' was derived from the Greek expressions 'ethnos' (people or outsiders) and 'graphia' (writing), which together mean 'nation description' or 'the scientific description of nations or races of men, with their customs, habits, and points of difference'. In this sense, 'ethnography' refers to the writing that describes 'the way of life, or culture, of a society' (Berreman, 2004, p. 157), i.e. an anthropological product (e.g. Malinowski, 1922) that gives an account of a foreign culture.

Over time, ethnography has been defined in different ways. Some researchers define ethnography as the study of a culture. For instance, Prus (1996) states that,

> *Ethnographic research* (also "field research," "naturalistic inquiry," "qualitative research," "interactionist research," "Chicago school research," and "participant observation") refers to *the study of the way of life of a group of people.* [...] Although one may find some descriptions of people's life-styles in a variety of documents, including journalist accounts, autobiographies, diaries, letters, and the like, contemporary ethnography relies primarily on the methods of observation, participant-observation, and open-ended interviews. (Prus, 1996, p. 103; author's emphasis)

Some other researchers highlight that the definition of ethnography is distinct by its research objectives, not by methods. For instance, Brewer (2000) points out that,

> Ethnography is not one particular method of data collection but a style of research that is distinguished by its objectives, which are to understand the social **meanings** and activities of people in a given 'field' or setting, and its approach, which involves close association with, and often participation in, this setting. (p. 11; author's emphasis)

Additionally, a distinction is made between 'big' ethnography (Wolcott, 1973, cited in Brewer, 2000, p. 18) and 'little' ethnography (ibid.). In the former, ethnography is a 'perspective', while in the latter, ethnographers rely on 'first-hand experience' of participants (Atkinson et al., 2001, p. 4-5), so that they may capture people's lives or cultures (Hammersley & Atkinson, 1983, p. 2).

Essentially, the methodology of ethnography is rooted in the interpretive or hermeneutic (*Verstehen*) tradition. In his discussion of methodology in science traditions, von Wright (1971) made a distinction between *Erklären* (explanation) and *Verstehen* (understanding). In the former, researchers seek for **cause-effect explanation**, following the tradition of *Naturwissenschaften* (natural sciences), whereas in the latter researchers seek for **understanding**, following Dilthey's conception of *Geisteswissenschaften* (moral sciences) or mental sciences (Schwandt, 1994, p. 119). In this case, science is distinguished by research objectives and researchers may follow the *Verstehen* tradition to seek for understanding or they may follow the *Erklären* tradition to seek for explanation.

Ethnographic research follows the *Verstehen* tradition. It aims at understanding humans or the cultural or social meanings of a strange social or cultural community from the *emic* (Pike, 1967) or the insider's perspective (e.g. Hitchcock and Hughes, 1989, pp. 52-53; Spindler and Spindler, 1992, pp. 72-74). As a method for human sciences, ethnography requires the ethnographer – the human researcher – to be the research instrument (Berreman, 2004) or the 'human instrument' (Fetterman, 1984, p. 13; Lincoln and Guba, 1985, p. 187).

Ethnographic description of meanings is generated based on qualitative or textual data, and hence, it can never be completely objective (Fine, 1993, p. 281). In other words, responsible ethnographers need to recognize potential source of bias or reactivity by seeing themselves as part of the multiple realities mutually constructed by the researcher and the participants (Hammersley and Atkinson, 1983, pp. 14-15). This is the element of 'reflexivity' that has been stressed by many social research authors (e.g. Coffey, 1999; Hertz, 1997).

Basically, reflexivity 'requires explicit recognition of the fact that the social researcher, and the research act itself, are part and parcel of the social world under investigation' (Hammersley and Atkinson, 1983, p. 234). It is argued that reflexivity may be achieved through 'detachment, internal dialogue, and constant (and intensive) scrutiny of "what I know" and "how I know it"' (Hertz, 1997, p. viii). It is also suggested that reflexivity plays an important role in the research process because it 'permeates every aspect of the research process, challenging us to be more fully conscious of the ideology, culture, and politics of those we study and those we select as our audience (ibid.).

4.1.2 Ethnographic Approaches For Data Collection

Due to limit of space, let me briefly introduce here three main research methods in ethnographic research: observation, interviews and documents.

(1) Observation

Two types of observation are distinguished by the degree of detachment and involvement with the research context and participants: *participant observation* and *unobtrusive observation.* Participant observation requires a large amount of involvement and time in the field. It allows an observer to be able to be immersed in the everyday life of a strange culture. By constantly watching, observing, listening, and talking to the participants in the field, the observer may be able to explore the participants' shared social meanings and to gain an insider's perspective like the participants (Brewer, 2000, p. 58).

However, a participant observer must know how to balance their roles as 'part insider' and 'part outsider' (ibid. p. 60), so that they can avoid 'going native' and maintain their academic criticality during the fieldwork. On the contrary, unobtrusive observation denotes detachment from the field where an observer does not or tries not to interact with participants. In this case, the observer may not interact or talk to participants and may act as a complete outsider.

Many researchers seem to agree that observation plays an essential role in ethnography (e.g. Burgess, 1982) and that interviews cannot replace observation because of the following reasons,

> [C]apturing members' words alone is not enough for ethnography. If it were, ethnographies would be replaced by interviews. Good ethnographies reflect tacit knowledge, the largely unarticulated, contextual understanding that is often manifested in nods, silences, humour and naughty nuances. [And] it is necessary to give an account of how we know things, what we regard and treat as empirical materials – the experiences – from which we produce our second (or third) hand accounts of 'what is happening' (Altheide & Johnson, cited in Brewer, 2000, p. 43)

(2) Interviewing

Interviewing refers to a conversational activity that involves at least two persons: an interviewer and an interviewee and uses 'a verbal stimulus (the question) to elicit a verbal response (the answer)' from the interviewee (Brewer, 2000, p. 63). It can be structured, semi-

structured, and unstructured, depending on research purpose and design. The basic assumptions are that the questions asked by the interviewer and the answers given by the interviewee should be 'a reliable indicator of the subject of the research' (ibid.). Thus, interviewing serves as one of the practices of the 'dialogical' approach between the researcher and the researched, by which 'we can open ourselves to risking and testing prejudices' (Bernstein, 1983, pp. 128-129, cited in Hammersley, 1993, p. 206).

The aim of ethnography is to get the natives' perspective 'based on their concepts, not ours' (Boas, 1943, p. 311; cited in Spradley, 1979, p. 18), and as a result, ethnographers are responsible for eliciting responses directly from the participants and 'should make maximum use of the native language' of the participants (ibid. p. 24). One way to achieve the goal is by means of 'ethnographic interviewing'. It is 'one strategy for getting people to talk about what they know' (Spradley, 1979, p. 9) from which 'both questions and answers must be discovered from informants' (ibid. p. 84). In some cases, 'ethnographic interviews' are like a series of casual conversations, and thus, they are also called 'intensive interviews' (Bryman, 2004, p. 113) and 'unstructured interviews' (Lofland and Lofland, 1995). The basic principles of 'ethnographic interviewing' seem similar to Levy and Hollan's (1998) 'person-centred interviewing', in which the authors state that in-depth interviewing involves both art and science, and that the interviewee is required to be an informant – who offers factual information, and a respondent – who reveals personal experience, opinions or feelings.

Spradley (1979) makes a finer distinction between the respondent and the informant. He points out that in survey research, a researcher may use academic language, so the interview questions 'arise out of the social scientist's culture' (p. 31); while in ethnographic research, the researcher may use the informant's native language, and thus, the interview questions 'arise out of the informant's culture' (ibid.), not from the researcher's head. In the case of ethnographic interviews, the implication is that an interviewer would have to be able to conduct interviews in the participant's native language on their own or via interpreters' help.

(3) Documents

In addition to observation and interviewing, written materials relevant to the research can serve as supporting data for data triangulation, for deeper inspiration, or for background information prior to the research (Brewer, 2000). The advantage is that researchers may be able to retrieve documents at once that have been kept in a natural setting for a long time, and thus, researcher reactivity can be avoided or minimized; however, the disadvantage is that there could be a lack of documents or documents produced by limited numbers of participants (ibid. p. 73).

4.1.3 Ethnographic Approaches in Relation to Educational Research

Ethnography has been applied in many disciplines, including education or 'educational evaluation' (Fetterman, 1984) with its root in cultural anthropology and sociology (Delamont and Atkinson, 1980). What makes educational ethnographers different from anthropological ethnographers is that the anthropologists must try to 'make the strange familiar' but school

ethnographers must 'make the familiar strange' (Gordon, Holland, and Lahelma, 2001, p. 188), since it is easy for them to fall into 'the familiarity trap' (Atkinson, Delamont, and Hammersley, 1988, p. 232; Delamont, 2002, p. 47). The four ways to fight with 'over-familiarity' include: studying 'different' schooling, studying other societies or cultures; studying 'non-educational settings' and focusing on 'gender, race or sexuality' (Delamont, 2002, pp. 51-55).

Some educationalists have used ethnography to study the way of life of teachers or students in educational settings as anthropologists investigate a people in a remote tribe like Fiji (Toren, 1999); others have focuses on schools nearer home, for example, the ethnography of schooling (e.g. Ball, 1981; Burgess, 1983, 1984; Hammersley and Woods, 1976; Hargreaves, 1967; etc). Sometimes student researchers may focus on a specific aspect of a topic and choose to conduct a form of 'micro-ethnography' (Wolcott, cited in Bryman, 2004, p. 293) instead of carrying out a full-scale ethnography that normally would involve long periods of time in the field (ibid.). However, educational ethnographies have been criticised by anthropologists who thought that the educationalists were just using ethnographic techniques, not doing ethnography (Fetterman, 1984, p. 22).

On the other hand, a comprehensive survey article (Byram & Feng, 2004) links the field of language education to ethnography well. It discusses types of research that have been used in foreign language and culture education. It also shows a close relation between foreign language education and ethnography and distinguishes three types of research work according to the purpose of explaining, understanding, or seeking for revolution and change, especially in the context of educational research.

For example, ethnography is used in two ways in the study of language education. On the one hand, ethnography is used as a method of research especially by educational researchers in foreign language teaching (FLT) and English as a Second Language (ESL), and researchers are either interested in studying teachers or learners in language classrooms and put themselves as the role of ethnographers (e.g. Willett, 1995), or they are interested in understanding teachers, learners and schools. For example, Sercu et al.'s (2005) study on European FL teachers has adopted ethnographic approaches to explore the international teachers' beliefs about culture learning.

On the other hand, ethnographic techniques have been used as a teaching method in FLT. In this case, FL learners are required to experience direct contact with people from the target cultures through exchange programmes or trips. The assumption is that language learning and socialization can be achieved by interaction (e.g. Watson-Gegeo & Gegeo, 1995). For example, Byram and Fleming (1998) have presented cases in which FL teachers used ethnography, as well as drama, as teaching methods that could improve language learning performance.

So far, I have briefly introduced methodological background of ethnography. The next section will explain its relation to my research inquiry and focus on the empirical study.

4.2 RESEARCH DESIGN AND FIELDWORK

Originally, two data collection periods were planned for this study. The first fieldwork was conducted before the start of the first semester during August and September 2005, which was a time when new foreign teachers were recruited and trained to work as EFL teachers in the Hsinchu Programme. The second one was conducted before the end of the first semester during December 2005 and January 2006, which was a time when the new foreign teachers were supposed to get used to the working environment and gain certain amount of experience from teaching and team teaching in the programme.

The preliminary study was an important learning experience for me to reflect and improve on my research skills and to identify methodological issues, so that I was able to pay attention to subtle issues that might arise again in the main study. Eventually, the main study collected sufficient and better quality data. However, it does not mean that what I did in the main study was perfect. Later I decided to disregard the data collected from the preliminary study, so that the preliminary study is not to be reported in the main text here but in the Appendix 4.1. The following sections will present my research questions, research design and the fieldwork that I conducted to collect various forms of ethnographic data from December 2005 to January 2006.

4.2.1 Research Questions

'If there is no reflexivity, there will be no possibility of choice.' (Ball, 1993, p. 40)

The aim of the present study was to understand how the teachers of English in the Hsinchu Programme conceptualized their team teaching experiences. My research questions can be found in Section 1.3. My research design was influenced and shaped by ethnographic research methodology. I chose ethnographic approaches because of my belief that 'reality' can be 'seen as a construct of the human mind' (Bassey, 1999, p. 43) and the following reasons.

Firstly, this study was 'concerned with developing theories rather than with merely testing existing hypotheses' (Hammersley and Atkinson, 1983, p. 29) since there was a lack of literature during the course of my study that focused on grounded models of team teaching conducted by a native English-speaking teacher and a non-native English-speaking teacher.

Secondly, the holistic nature and objective of my inquiry of understanding the multiple realities of the team teaching phenomenon conceptualised by foreign teachers and Taiwanese teachers and their students called for the use of an ethnographic approach.

Thirdly, for the purpose of this study, which was to understand the cultural and social meanings of the team teachers, it was more appropriate to make sense out of qualitative, i.e. verbal or textual, data, rather than quantitative – numerical, ones. In view of the above, my choice of the ethnographic approach shall be an appropriate decision. Besides, my personal interests in learning other cultures and in practicing 'tolerance of uncertainty' with a 'willingness to make mistakes' (Agar, 1996, p. 103) made it possible for me to face the challenge of becoming a trained ethnographer.

4.2.2 Sampling Strategy

It is important to adopt an efficient sampling strategy in order to find out key informants. Hence, I took school size and school location into consideration for two reasons. On the one hand, the size of a school in the Hsinchu programme would decide the number of FETs and LETs recruited in the school. For example, in large sized schools, 3 to 5 FETs may work with 4 to 6 LETs, which may form nice group dynamics. But in a small sized school, there may be 1 FET and 1 LET, or several schools share 1 part-time FET. In this case, teacher dynamics is not as salient as that in large-sized schools. Therefore, choosing medium sized or large sized schools seemed more appropriate Among the 28 primary schools in that year, 14 medium sized schools and 5 large sized schools – a total of 19 schools were short-listed, as shown below.

Table 4.1 Numbers and Size of the Primary Schools in the Hsinchu Programme (HCEB, 2005)

Size of School	**Large (above 60 classes)**	**Medium (30-59 classes)**	**Small (below 30 classes)**	**Total Number of Schools / classes**
Number of school	5	14	9	28 / 994

On the other hand, according to the geographic location of the 14 medium and the 5 large schools in Hsinchu City, I decided to choose four of them that are located in the north, the west, the east, and the south part of the city centre. In addition, I went to one of the three municipal secondary schools to seek for student participants up to the 10^{th} grade and chose one secondary school that is located close the city centre. The information about the five schools that I visited can be found in the following table:

Table 4.2 Information about the Schools that I Visited (HCEB, 2005)

	School I	**School II**	**School III**	**School IV**	**School V**
Primary/Secondary	Primary	Primary	Primary	Primary	Secondary
Location	North	South	East	West	East
School size	Medium	Large	Medium	Medium	Medium
Number of the FET	2	3	3	2	1 (part-time)
Number of the LET	2	3	3	2	3

Before entering the field, I made an initial appointment with each of the head teachers (the principals) of the five schools by phone. With their permission, I met them in person in their offices and explained who I was, my intention and possible helps and resources that I might need. The permission from the authorities allowed me to visit schools, observe lessons and interview teachers and students at these schools.

I also realized that establishing good rapport with the school authorities was also important, because it helped to identify 'key' informants more efficiently. For example, one of the school principals introduced me to a member of the Hsinchu programme committee who worked as an advisor at that time. Through this advisor's help, I was able to contact the manager of the recruiting company at that time and a person who was in charge of the programme in the Bureau of Education, from which I gained more insightful and most updated information.

4.2.3 Teacher Participants

Through initial contact and consent from the school principals, I was allowed to contact and visit a total of 24 potential teacher participants, including 13 LETs and 11 FETs, who worked in the five schools in the following months, and their students. The first teacher participant that I contacted was a very experienced and respected Taiwanese teacher who has been involved in the English programme long with good connections with other teachers. I believed that from him I could get in-depth and up-to-dated information. Hence, our first interview appointment was arranged and informed consent obtained. I conducted interviews with him and observed his team-taught lessons. Both audio and video data were collected.

Based on the first interview data and his suggestions, I identified what to explore and decided whom to interview next. Meanwhile I also began to contact foreign teachers, both experienced and less experienced. This process repeated several times until I have collected sufficient data after interviewing 14 teacher participants, including 8 LETs and 6 FETs. The following two tables summarize the background information of the LETs and the FETs who had participated in my research during December 2005 and January 2006, in which the alphabetical letters A to N signify the 14 participants, 'TM' denotes 'Taiwanese Mandarin' (Section 2.1.2), and Holo and Hakka refer to two of the native languages most commonly used in Taiwan.

Table 4.3 Demographic Information of the LETs

The LET	A	B	C	D	E	F	G	H	Ave.
Age	40	42	26	31	40	34	33	30	34.5
Gender	Male	Female	Femal e	Female	Female	Female	Female	Female	
TESOL?	5 years	3 years	3 m	4 years	3 years	4 years	4 years	4 years	3.5
Languages	4 TM Holo English Japanese	4 TM Holo Hakka English	3 TM Holo Englis h	3 TM Holo English	3 TM Holo English	2 TM English	3 TM Holo English	4 TM Holo English French	3.25
Education	BA FLL	BA Social Welfare	MA Edu	MA (Leeds)	BA Chemistry	BA Mass Comm.	BA Mass Comm.	BA FLL MA Edu	
Prior Experience	internation al trades	education	educat ion	business	education	media	media abroad	educatio n	

Table 4.4 Demographic Information of the FETs

The FET	I	J	K	L	M	N	Ave.
Nationality	Canada	Canada	South Africa	USA	South Africa	USA	
Age	29	40	30	28	23	27	29.5
Gender	Male	Male	Male	Male	Female	Female	
TESOL?	yes	no	no	no	no	no	
Languages	2 English, French	1 English	3 English Afrikaans Zulu	2 English Spanish	3 English Afrikaans Xhoza	2 English Spanish	2.2
Education	B.ED	Civil Engineering	SACE, English, Sport science	K-8, K-12	SACE, B.ED, science and maths	K-6, K6-8 BA primary, MA secondary	
Prior Experience	Secondary Social Science	7 years teaching in Taiwan	9 years, 3 years co-teaching TW	3 years homeroom teacher	1 year ESL in Taiwan	5 years teaching	

4.2.4 The Fieldwork Process

The following table summarizes the setting and the participants during my fieldwork. The personnel that I have contacted included primary secondary school principals, a retired primary school principal, head teachers of English teaching teams, LETs, FETs, the Bureau of Education, a consultant of the Hsinchu Programme, and a manager of the private recruiting agent.

Table 4.5 Research Process of the Main Fieldwork

When?	What did I do?	Where?	Who was involved?	Result
09 12 2005 Friday	visited team teachers that I knew before	School IV	LET F LET G	got permission from the school principal; arranged interview time
	piloted the questionnaire for students	School IV	a LET	got useful feedbacks from the teacher and the students
	phoned school principal s	School II, III	principals	arranged an appointment with each of them
	phoned school principal	School V	principal	arranged an appointment
12 12 2005 Monday	visited school principal	School II	principal	obtained informed consent; further appointments
13 12 2005 Tuesday	visited head teacher	School I	head teacher	obtained informed consent
	interviewed LET	School I	**LET A**	**interview data & class observation**
	interviewed students	School II	**G6**	**interview data & written data & classroom observation**
	visited head teacher	School III	head teacher LET H	obtained informed consent; arranged an appointment
	interviewed LET	School II	**LET B**	**interview data & class observation**
14 12 2005 Wednesday	interviewed LET	School III	**LET H**	**interview data**
	interviewed LET	School II	**LET C**	**interview data & class observation**
	phoned the programme consultant	N/A	the consultant	more information about the programme management
15 12 2005 Thursday	visited head teacher	School V	head teacher	obtained informed consent; further appointments
	interviewed students	School IV	**G5**	**interview data & written data**
	interviewed FET	School II	**FET I**	**interview data**
	interviewed LETs	School II	**LET D** **LET E**	**interview data & office observation**
16 12 2005 Friday	interviewed students	School IV	**G5** **G6**	**interview data & written data**
	interviewed LETs	School IV	**LET F** **LET G**	**interview data & class observations**
19 12 2005 Monday	interviewed FET	School V	**FET J**	**interview data**
20 12 2005 Tuesday	interviewed FET	School I	**FET K**	**interview data & class observation**
	observed a lesson	School V	FET J	solo-teaching lesson observation
	interviewed students	School V	**G9**	**interview data & written data**
21 12 2005 Wednesday	interviewed students	School V	**G7** **G8**	**interview data & written data**
	interviewed LET	School III	**LET H**	**interview data**
	interviewed FET	School I	**FET M**	**interview data & class observation**
22 12 2005 Thursday	interviewed students	School V	**G10**	**interview data & written data**
23 12 2005 Friday	interviewed FET	School IV	**FET L**	**interview data & class observation**
06 01 2006 Friday	interviewed FET	School III	**FET N**	**interview data**
09 01 2006 Monday	visited the local government	City Hall Journal Room	**administrator**	**document data from city bulletins 2004 to 2006**
	phoned the recruiting manager of the programme	N/A	manager	N/A
10 01 2006 Tuesday	phoned the Bureau of Education	N/A	**administrator**	**FETs background statistics of 2005**

4.2.5 Research Methods and Techniques

Amongst the three major data collection techniques in ethnographic research, including observing, interviewing, and collecting documents, I chose to collect data via a series of individual and group interviews and unobtrusive observations, which form the most of the data corpus. Other data sources included casual conversations, official documents and videos, which were of secondary importance to the research concern.

(1) Interviewing

In order to elicit more in-depth data from interviewees, I improved my interview skills and adopted Spradley's (1979) 'ethnographic interview' technique. His 'ethnographic questions' (ibid. p. 60) include: descriptive questions, structural questions, and contrast questions, which allowed the interviewer to dig information from the participant from a descriptive level to a more analytical one. More specifically, for example, 'descriptive questions' include: grand tour questions, mini-tour questions, example questions, experience questions, and native-language questions (ibid. pp. 85-91) as shown below:

Table 4.6 Types of Descriptive Questions in Interviews (Based on Spradley, 1979, p. 86)

Types of Descriptive Questions	Examples from My Interview Questions
Grand-tour questions	'Could you describe a typical team-taught lesson for me?'
Mini-tour questions	'Could you describe your role in the class? ',
Example questions	'Could you give me an example of team teaching in your class?'
Experience questions	'Could you tell me about your experience of team teaching?'
Native-language questions	'How would you refer to ____?' or 'How would you call ____?'

Based on the above principles and my revised research questions, my supervisors guided me to design research instruments in English, including four interview protocols for both teachers and students and one interview sheet for students, as shown below. The data collected from the students were intended to triangulate the teachers' data and my observation.

1. individual interview guide for teachers (Appendix 4.2);
2. group interview guide for teachers (Appendix 4.3);
3. interview guide for students (Appendix 4.4);
4. interview sheet for students (Appendix 4.5).

Most of the interview questions looked like statements of topics. For instance, in the first two interview guides for teacher participants, the probing questions start from 'experience questions', 'grand-tour questions', or 'mini-tour questions', to 'example questions' or 'native-language questions'. In the two interview guides for students, the interview questions cover the students' past experience and their views on two teachers from different cultures, and their preference and reasons. Meanwhile, considering that primary school students tend to talk briefly during the interview, I designed an interview sheet that has three purposes: to get started in the interview; to make students focus on team-taught lessons at school; and to make them focus on English teachers. Before I returned to the field in December 2005, a former colleague of mine kindly piloted the sheet in her class twice, so that I could improve the questions and make the sheet useful with minimal explanation from teachers or the researcher.

Finally, all of the five instruments were translated into traditional Chinese and were printed in both English and traditional Chinese before the fieldwork. I printed out the interview sheet for the students and made copies. I also made four sets of bilingual interview cards with the interview questions and probing questions based on the other four interview guides typed in both English and traditional Chinese.

Before entering the field, I was reminded to be open to responses and outcomes of the interviews, in other words, I should train myself to be not only a 'learner' (LeCompte, et al. 1999, pp. 21-22) as an ethnographic interviewer, but also a listener who would empower participants and treat them as experts (Levy and Hollan, 1998). Later in the field, I always let my participants decide which language was to be used in interviews. Gradually as I got familiar with the questions on my cards, sometimes during the interview with the FET, I found myself looking at Chinese questions on one side of the card, translated the questions into English in my mind and asked the questions in English. That means sometimes I did not look at English questions sometimes when I talked to English speakers. My unconscious behaviour was not noticed until later when I found myself that I did not or could not do the same in other way round. This could be because I was more confident in translating Chinese to English, rather than translating English to Chinese at that moment. Nevertheless, translating interview questions during the course of interviews might have affected the quality of my interview data, which was impossible to avoid in my case.

The interview data were recorded either in English or in Taiwanese Mandarin. The 21 interviews lasted approximately 1100 minutes (18 hours and 20 minutes). In average, an interview with the teacher lasted 70.38 minutes, and an average interview with the student lasted 23.13 minutes. The following table describe the 13 interviews with the teachers, the 8 interview with the students, and the interview time and the observation time in the five schools.

Table 4.7 Interview Participants, Languages and Duration (Ts = teachers; Ss = students)

Date of Interview	Participants	Interview Languages	Interview Duration (approx.)
13 12 2005	LET A	Taiwan Mandarin	100 min
13 12 2005	Ss G6 x 6	Taiwan Mandarin	20 min
13 12 2005	LET B	Taiwan Mandarin	90 min
14 12 2005	LET H	Taiwan Mandarin	50 min
14 12 2005	LET C	Taiwan Mandarin	60 min
15 12 2005	Ss G5 x 2	Taiwan Mandarin	10 min
15 12 2005	FET I	English	65 min
15 12 2005	LET D & LET E	Taiwan Mandarin	45 min
16 12 2005	Ss G5 x 4	Taiwan Mandarin	15 min
16 12 2005	Ss G6 x 4	Taiwan Mandarin	15 min
16 12 2005	LET F & LET G	Taiwan Mandarin	90 min
19 12 2005	FET J	English	90 min
20 12 2005	FET K	English	50 min
20 12 2005	Ss G9 x 2	Taiwan Mandarin	30 min
21 12 2005	Ss G7 x 2	Taiwan Mandarin	25 min
21 12 2005	Ss G8x 2	Taiwan Mandarin	25 min
21 12 2005	LET H (2^{nd} time)	Taiwan Mandarin	30 min
21 12 2005	FET M	English	90 min

22 12 2005	Ss G10x 2	Taiwan Mandarin	45 min
23 12 2005	FET L	English	90 min
06 01 2006	FET N	English	65 min
Total=21 visits	**N=38 (14 Ts and 24 Ss)**		**Total= 1100 min**

(2) Unobtrusive Observations

In addition to ethnographic interviews, I also conducted unobtrusive observations in several schools, particularly in classrooms and staff offices. Due to the constraint of time and avoidance of 'going native', I chose to be a complete observer, rather than a participant or part observer in the study. During the observation, I took notes, took pictures of the class (without using camera flash), and video-taped one of the five lessons. Since the observational notes were to be treated as supporting data, I did not transcribe the video-taped data. Note that in Taiwanese primary school, a typical lesson is 40 minutes and that at secondary school is 50 minutes. The following table shows that the observation time for the 8 classes (330 minutes) and the observation time in 4 school offices (235 minutes) lasted approximately 565 minutes in total.

Table 4.8 The observation process and duration.

Date of Observation	Setting	Participants	Observation Duration (approx.)
13 12 2005	class observation in School II	G6	40 min
13 12 2005	class observation in School I; office observation	LET A	40 min; 100 min
14 12 2005	class observation in School II	LET C	40 min
15 12 2005	office observation	LET D LET E	60 min
16 12 2005	class observation in School IV	LET F	40 min
20 12 2005	class observation in School I	FET K	40 min
20 12 2005	a solo lesson in School V; offices observation	FET J	50 min; 60 min
21 12 2005	class observation in School I	FET M	40 min
23 12 2005	class observation in School IV; office observation	FET L	40 min; 15 min
Total=10 observations			**Total= 565 min**

(3) Other Data Sources: Official Documents and Programme Videos

To accumulate more updated information about the Hsinchu programme and the development relevant to the policy, I also downloaded official documents from the Hsinchu City Hall Web Site (HCEB, 2005) and retrieved about 20 official monthly bulletins from the City Hall Journal Room. From the municipal bulletins, I obtained news clips of the programme development. In addition to the document, video data were considered because two of my previous colleagues handed me officially released video recordings of five best team-taught lessons in the Hsinchu programme. However, eventually all these data were treated as supporting data in the study.

4.3 ETHICAL PRINCIPLES

Ethical issues are especially important when it comes to human research. As Miller and Brewer (2003) have described:

> The ethics of social research is about creating a mutually respectful, win-win relationship in which participants are pleased to respond candidly, valid results are obtained, and the community considers the conclusions constructive. (p. 95)

Beauchamp et al. (cited in Murphy and Dingwall, 2001) have summarised four ethical practices in ethnography:

- Non-maleficence: that researchers should avoid harming participants.
- Beneficence: that research on human subjects should produce some positive and identifiable benefit rather than simply be carried out for its own sake.
- Autonomy or Self-determination: that the values and decisions of research participants should be respected.
- Justice: that people who are equal in relevant respects should be treated equally. (p. 339)

Of the ethical principles particularly needed when conducting interviews, Patton (1990, pp. 356-357) listed seven items: promises and reciprocity; risk assessment; confidentiality; informed consent; data access and ownership; interviewer mental health; and advice. Since the main study relied on interviews more than other data sources, four of the ethic principles are identified as the most important in the main study: **informed consent**, **reciprocity**, **confidentiality, promises and data ownership**, which will are discussed below in three parts.

4.3.1 Informed Consent

Informed consent is defined as participants' understanding and their voluntary decision to participate in a research activity or to reveal themselves without being harmed, manipulated or deceived (Berg, 1995). Research involving human participants is often ethically and legally required to gain informed consent. In my case, my proposed research obtained ethical approval from the Ethics Advisory Committee in Durham University before I conducted the fieldwork. For the use of my study, I prepared an informed consent form (Appendix 4.6), a bio-data form (Appendix 4.7), and letters to teacher participants (Appendix 4.8), all of which were typed and printed in English and Chinese.

Some qualitative researchers have argued that gaining informed consent from participants would lead to overt research, which may result in less natural behaviour of the participants (LeCompte and Preissle, 1993, p. 108). In my case, it would never be possible to conduct research in the school covertly without gaining informed consent from the school principals. In reality, strangers who visit schools in Taiwan would be required to reveal identity and intention, especially for a short-term visitor like me. Once I gained the authority's permission to enter the school, everyone in the school would need to know who I was, so I would not appear as a stranger and there should be no disguise. In this case, it was ethically appropriate for me to gain informed consent and do overt research.

4.3.2 Reciprocity

To gain permission from the school principals was not only ethical, but also reciprocal. The informed consent form was applied not only to the school principals, but also to the team

teachers because I needed their permission to be willing to participate in tape-recorded interviews for about or over an hour. My effort in the field was not only to gain trust and build rapport with the head teachers and the team teachers, but also to fix my make-up, my hairstyle, and wear mature outfits that made me look matured and professional before meeting them, which was exactly what Coffey (1999, pp. 64-68) has described about her self-presentation in fieldwork. The consequence of presenting self as an expert in front of the school staffs seemed to increase my power, which has helped my access to potential participants.

In the end, I realised that I seemed to have received more hospitality from the head teachers than I would have expected. The enthusiasm and respect from the local team teachers (not the foreign teachers) also amazed me. As Hammersley and Atkinson (1983) state, being an ethnographer, I should monitor the impact of my 'gender, age, and ethnic identification' and personal characteristics that 'may shape relationships with gatekeepers, sponsors, and people under study in important ways' (p. 84) and their effects on the data. *In their eyes, was I a female teacher, a temporary guest, a student who studied abroad, or an expert in ELT? Would their attitudes change if I were a male, if I attempted to conduct a longitudinal study in their schools, or if I did not dress up smart? Had I not studied abroad, would there be such sensitivity and 'unfamiliarity' in me to an extent that refreshed my view of what I used to be familiar with?*

These questions reflect my reflexive thinking about self-presentation in the field and my relations to the researched. For example, I sensed that the school principals' benign attitudes towards a stranger like me showed a strong sense of traditional Confucius value that Smith (1991, p. 19) suggests dominates the Taiwanese educational system. I also noticed the local participants' values (e.g. *尊師重道* 'To respect the knowledgeable and to value the words.') that are inherent in the Taiwanese school culture. I also noticed that Confucius statues were placed in every primary and secondary school, which I never noticed before when I worked there as a teacher.

As an overt fieldworker, however, there was a concern as to how much of my identity and intention should be revealed to the acquaintances and participants in the field. On this issue, I shall take reference from Punch (1994) who argues that,

> One need not always be brutally honest, direct, and explicit about one's research purpose, but one should not normally engage in disguise. One should not steal documents. One should not directly lie to people. And, although one may disguise identity to a certain extent, one should not break promises made to people. (p. 91)

In practice, there were both advantages and disadvantages whether to reveal who I was or not. For instance, in front of head teachers and English teacher teams, I was a complete stranger from outside. I spent time building rapport with teachers during our first meeting, and the new relationships allowed me to present myself as a professional researcher. The advantage was that I was able to ask certain types of questions that may seem very obvious to them. This was not the case when I interviewed some of my acquaintances in primary schools. They might assume

that I knew what was going on in the Hsinchu programme, so that they might not feel obliged to respond in detail to my questions.

4.4.3 Confidentiality, Promises and Data Ownership

The issues of confidentiality, promises, and data ownership were also important ethical principles when I conducted interviews in the main study. Particularly, the issues of promises and data ownership were closely related in my study.

Firstly, the issue of confidentiality is linked to the issue of anonymity, which is often discussed under the issue of 'invasion of privacy' in social research (Bryman, 2004, p. 513). In my study, confidentiality or anonymity about personal information of the participants was reassured before and after each interview. I promised the participants that their personal information would not be shown in the thesis, and the names of the schools, teachers and students would not appear in the draft and final product. However, confidentiality was not applicable during my fieldwork and my transcribing of the interview recordings. In the latter case, I had to note down the participant's names and affiliations in the field notes when I was in the field. I also had to type the participants' names on the top page of each interview transcript, so that I could retrieve the original recording or recall my field memory more easily. When it came to writing up, I gave each of the participants and each of the schools a pseudo name, hoping that their anonymity would be obtained. Nonetheless, it was impossible to be done perfectly in the end, and I have done my best.

Secondly, both the issues of promises and data ownership in the study were related to consequences of the interview that needed to be considered in social research. In this study, for instance, I promised the participants that their personal information would be maintained anonymous in the final product of the thesis, the data would be destroyed after the research completes, and a copy of the thesis abstract would be sent to them afterwards. The issue of data ownership was relevant to whether a teacher was willing to participate in my taped interview on the condition that they were free to withdraw at any time during the interview. Cohen et al. (2000) mention the issue of ethics and discuss how to deal with data that are 'off the record':

> The issue of ethics also needs to take account of what is to count as data, for example it is often after the cassette recorder or video camera has been switched off that the 'gems' of the interview are revealed, or people may wish to say something 'off the record'; the status of this kind of information needs to be clarified before the interview commences. (Cohen, Manion and Morrison, 2000, p. 279; the authors' emphasis)

In fact, a LET did ask me to switch off both of my recording machines and began to tell me what she really thought about the programme, the FETs, and all sorts of issues. She requested me not to reveal anything she said after the machines were turned off, so I promised her immediately and did what I had promised her.

Finally, after each interview, I offered to send a copy of the interview transcripts to participants for them check the content. This was not to seek for 'respondent validation' (Bryman, 2004, p. 274) from them because they were not obliged to do so, and what they did

was to confirm the transcripts, not my interpretation of what they said. Eventually, all of the team teachers were willing to receive my thesis abstract later and agreed to check the transcript if I requested and if they were available. For example, one of the LETs asked me to send a copy of his interview transcripts in Taiwan Mandarin and my translation in English, which I did and nothing was changed by him. Besides, one of the FETs requested a copy of her interview transcript, so I sent her one. Later she replied that she has changed her mind about her opinions at one point and emailed me a new paragraph to add to the original transcript.

4.4 SUMMARY

I have described and explained why I chose ethnographic approaches to data collection and how I collected the ethnographic data in a limited time and budget. The fieldwork experience caused a transformation in me from a research beginner to an independent fieldworker and strengthened my confidence. A summary and a comparison of the two empirical studies (the preliminary study and the main study) can be found in the Appendix 4.9.

Listening to participants and observing people and things in the field was an exciting experience to me. However, how to process the interview data that were audio recorded in two languages and how to analyze them that were typed in different languages was a different matter. The next methodology chapter will give more details about what, why, and how the large amount of ethnographic data collected from the main study were organised, processed, selected, transcribed, analyzed, and translated. How the results of the data analysis are to be presented in the remaining chapters will also be discussed.

CHAPTER 5 DATA ANALYSIS METHODOLOGY

'How am I going to analyse the interview data in two languages and generate grounded theories from them?' (My note on the 3rd January 2006)

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In February 2006, I came back to Durham with various types of ethnographic data that I had collected. Most importantly there were 20 hours of audio recording: 13 hours of teacher interviews in English and Taiwanese Mandarin and 7 hours of student interviews in Taiwanese Mandarin. Later the audio recordings of the teacher interviews were chosen as my main data for the following two reasons: my philosophical position in symbolic interactionism that defines culture as a shared system of meanings that can be derived from social interaction (Spradley, 1979, p. 6); and the main concern of the research was to 'develop theories grounded in empirical data of cultural description' (ibid. p. 11) that may help me understand the team teachers' realities of team teaching culture from their own perspective. Hence, other forms of the ethnographic data, such as field notes, students' interviews and documents, were considered as supporting data, if necessary. During the data analysis process, Lincoln and Guba's (1985) criteria of 'trustworthiness' guided many of my decisions.

In this chapter, I will present the process of my interview data transcription and data analysis. The methodological dilemmas and issues that arose from my coding and writing of intercultural data in two languages will also be presented and discussed.

5.1 WHY WERE INTERVIEWS TRANSCRIBED INTO TEXTS IN TWO LANGUAGES?

The audio recordings of the interviews took a longer time than expected for me to process and complete transcripts because of decisions of 'how to transcribe' and how 'to manage the tension between accuracy, readability, and representation' (Roberts, 1997, p. 170). I agree with Roberts (1997) and Green, Franquiz, and Dixon (1997) that the whole process of transcribing the recordings to texts was seen as 'an interpretative process and a representational process' (p. 172), and thus, 'a transcript is an analytic tool constructed for a particular purpose embedded in a programme of research' (Corsaro, cited in ibid. p. 173). McLellan, MacQueen, and Neidig (2003, p. 66) also raised practical issues including whether and how to add punctuation, whether and how to add non-verbal sounds or expressions, and whether to transcribe 'verbatim'.

Kvale (1996) says that transcripts 'are artificial constructions from an oral to written mode of communication' (p. 163). In my case, I had to decide whether and how to translate data

from one language to the other. No matter how 'artificial' the transcription products might appear eventually, my goal of transcription was to ensure data trustworthiness (Lincoln & Guba, 1985) by keeping languages in transcription as accurate and faithful as possible to the languages that were spoken by the participants and recorded. After all, the aim of ethnography is 'to understand another way of life from the native point of view' (Spradley, 1979, p. 3).

To understand team teaching from teachers' perspectives, I decided to transcribe the recordings verbatim in the participant's natural languages, which means, spoken English would be transcribed and typed in British English and spoken 'Taiwanese Mandarin' - a term used by Li (cited in Feifel, 1994, p. 22), would be transcribed and typed in traditional Chinese (the written form of Mandarin in Taiwan).

The digital files of the 13 audio recordings from teacher interviews were copied and stored in my laptop hard-drive and portable pen-drives. To transcribe the data in the natural language of the participants, I worked on a laptop with specific software installed so that I could transfer the recordings from the machines to the laptop and play them on the laptop. I also managed to find campus PCs to key-in traditional Chinese characters while listening to Mandarin.

As I listened to a recording, to save time, I directly typed what I heard into M/S WORD documents with headings, contextual information, page numbers and line numbers, and I saved the file with two copies. After repeating the process several times, I listened again and added punctuations and nonverbal signals to the transcripts. During the course of transcription, a transcription protocol was generated based on McLellan, MacQueen and Neidig's (2003, p. 74-81) sample protocol (see Appendix 5.1), which served as my guidelines for systematic transcription. My handwritten field notes also served as an asset to capture some participants' and my own facial expressions and behaviours during the interview, which I later added to the transcripts. Originally seven of the interviews recording were in Taiwanese Mandarin and six in English.

The whole transcribing process was cyclical and time-consuming. I learned three lessons that may be taken into consideration in future projects. First, verbatim transcription of lengthy open-ended semi-structure interviews may take more time to ensure accuracy. Second, transcribing in someone's foreign language may be more difficult than transcribing in someone's first language. Third, when pursuing respondent validation (Hammersley & Atkinson, 1983, pp. 195-198), the time spent on waiting for some of the participants' feedback may vary.

In fact, the time that I spent on transcribing and tying in English almost doubled the time that I spent on transcribing and tying in Chinese. As a non-native transcriber of English, I had to stop and rewind a recording frequently in order to spell correct English or to understand sounds that were not familiar to me, which was frustrating. Later I decided to recruit another English friend who was available and able to transcribe interviews independent of me with an aid of my

transcription protocol, so that I could deal with other transcripts simultaneously. Eventually it took four months for the transcriber to finish three transcripts in English, during which I transcribed the remaining recordings all by myself. Finally the transcriber and I met to listen and check each other's transcripts in English for accuracy. Some of my participants were involved in checking the transcripts for me by emails. One of them requested his transcript and its translation to be done, so I translated that particular transcript for him, not for my own purpose. Two of the Chinese recordings were interviews with the same participant, so I combined the two transcripts into one. Therefore, there were six transcripts were in Chinese (with code-switching to English) and six in monolingual English, except one of the English transcript was not entirely completed because most of the response was about his private teaching experience outside schools, which was irrelevant to my research.

Finally, the 12 transcripts comprised of 97 pages of bilingual data by Taiwanese teachers and 129 pages of monolingual data by foreign teachers (40 lines per A4 page with 1.5 line space, font size 10). A large portion of the data belonged to so-called 'shadowed data' (Morse, 2001), which were produced by participants when they talked about teaching experiences of other people. In addition, six of the transcripts were typed in traditional Chinese (TC), written form of Taiwanese Mandarin (TM) spoken by the Taiwanese participants, and the rest were typed in English (E) according to English spoken by the foreign participants. The following table shows that my participants' choices of spoken language in the interviews decided my typing language for the transcripts. In the following text, I may simply use Chinese or English as distinction.

Table 5.1 Languages Used in Interviews and Transcripts

Choice of Language	To Local Team Teachers	To Foreign Team Teachers
In interviews	Taiwanese Mandarin (TM)	English (E)
In transcripts	Traditional Chinese (TC)	English (E)

Let me give a reflexive account of the transcripts in general. I thought reading in my L1 (traditional Chinese) would be easier than in L2 (English). But I was struck to find it more difficult to read the Chinese transcripts than to read English ones, because for one, colloquial Chinese expressions in Taiwan Mandarin often appear ungrammatical or illogical in written forms, and I had to listen to these recordings repeatedly in order to capture contemporary sociolinguistic forms and their cultural concepts that just cannot be found in dictionaries. Besides, most of the methodology books I read did not teach readers how to analyze Chinese texts full of colloquial Taiwanese Mandarin and code-switching between this language, Taiwanese, English, and sometimes even Japanese. Luckily under the guidance of my both intercultural supervisors in Durham, I was able to consult them with translation issues and to voice concerns of meaning making dilemmas in both my L1 and L2.

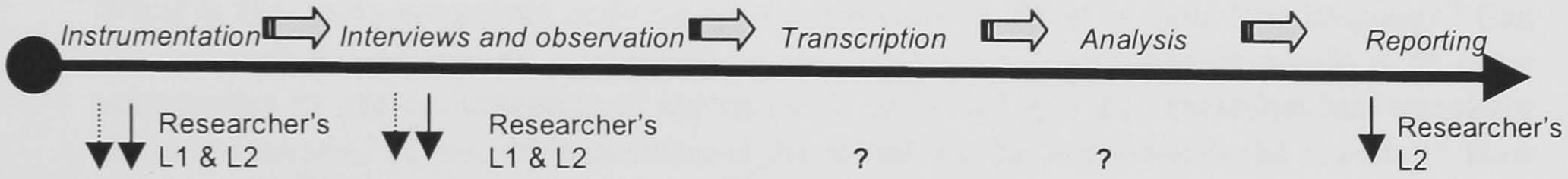
To give a brief critical account of the data quality based on the transcripts, first, I found frequent laughter from both the interviewer and the interviewee during the interviews, which indicated that those interviews could have been conducted in a safe and comfortable atmosphere. Second, in terms of strengths and weaknesses of being an intercultural interviewer, the

transcripts showed that I was able to listen attentively, establish rapport, tolerate silence (Levy & Hollan, 1998, p. 351) and empower the interviewee. For instance, one of the interviewees said that the interview activity was like a 'therapy' (Burgess, 1988, p. 144) to her because of my attention paid to listen to what she wanted to say. However, some of the interview questions that I asked might appear leading questions, which might weaken interview quality to some degree. Two sample transcripts can be found in the Appendix 5.2 whose layout was not constrained by the format mentioned above.

5.2 WHEN DID TRANSLATION HAPPEN? WHY?

I transcribed the interview recordings to 12 textual files from mid-2006 to mid-2007. Since the data were recorded and transcribed in two languages, when to translate the data became an issue. The following chronological diagram depicts a timeline of my research process from instrumentation, data collection, data transcription, data analysis, to reporting of research, and the dotted and un-dotted vertical arrows represent use of my native language (L1) or a non-native / foreign language (L2) during the course of research.

Figure 5.1 Research Process before the End of Fieldwork



During the process, both of my L1 and L2 were used for instrumentation and fieldwork, which resulted in data in two languages. In terms of reporting, the study would have to be written and presented in English only (my L2) in order to fulfil requirement in Durham University. But if I sought for a degree with the same project in any Taiwanese university back home, the final report of it would have to be written in traditional Chinese (my L1). In other words, either case would involve data translation issue at some point in cross-cultural or cross-language research, and thus, data translation was supposed to happen at some point in cross-language research. The next sections will answer two questions: when did translation happen? Who was the translator?

5.2.1 When Did Data Translation Happen?

To translate lengthy transcripts from one language to the other could be another type of time-consuming activity. Translating transcripts may also threaten data integrity. Many believe that it is almost impossible to translate a meaning perfectly from one language to another because of differences of implicit or explicit cultural meaning that attached to the linguistic form. For instance, in his study of ethnography, Berreman (2004) believed that culture and language shapes people's experience, thus, it is not possible to literally translate words between cultures.

> People of different cultures and different languages categorize their experiences and the world around them differently, and they verbalize them in different ways. Literal

> translation of words for objects, ideas, attitudes, and beliefs is often impossible. (pp. 184-185)

Another example was when Tsai et al. (2004) conducted cross-cultural and cross-language health research, her team collected data in several languages and translated the transcripts to English. Although they recruited an international team of bilingual coders to analyse the data in English translation to enhance credibility, they encountered challenges of how to capture specific cultural-specific meanings and how to code data in a language that was not native to participants and some of the coders.

> When researchers analyse the data through translators' choices of working and phrasing, they are drifting away from the interviewees' original interpretation of their experience. (p. 9)

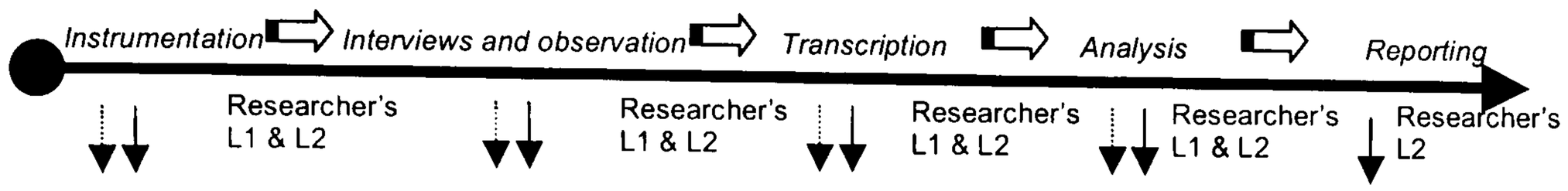
While Tsai et al. (ibid) began to question validity of data translation on the rigour of research process, some other researchers paid more attention to technical issues in cross-language translation. For example, Temple (1997) raised issues in translation and cross-cultural research by asking that,

> What is the socio-economic position of the researcher? What is their first language? Can the research be carried out adequately in the researcher's language or would it be more appropriate to use the language of the research subjects? Are the researcher and translator the same person? If not, what position is the researcher taking towards the research? How does that differ from that of the translator? (pp. 614-615)

Some researchers e.g. Edwards (1998), Temple (1997, 2002, 2005), Temple & Edwards (2002, 2006), Temple & Young (2004) etc. tackled issues and dilemmas that involved translators and interpreters in qualitative data collection and interpretation when investigating individuals who do not speak English. Wallin and Ahlstrom (2006) further explored methodological issues of using interpreters in cross-cultural interview studies based on systematic literature review. Recently Halai (2007) used his own study to demonstrate in detail how he translated bilingual interview data (code-switching between English and Urdu) into English for data analysis and presentation. However, these papers focused on either bilingual data translation or monolingual data translation to another language, which differs from the situations dealing with interview data from two cultural groups in two languages as in my case.

In this study, my data and transcripts involve two languages: English and Chinese. Presumably, the reporting language would be one language – English. To ensure trustworthiness of data and interpretation (Lincoln & Guba, 1985), I decided that literal translation of Chinese data should not happen during transcription and data analysis unless and until writing up. In other words, both my L1 and L2 were involved not only during instrumentation and fieldwork stage, but also during the period of transcription and data analysis. While English, also my L2, served the reporting language except data presentation. The research process can be illustrated in the following diagram:

Figure 5.2 Research Process Involving Two Languages



As the diagram depicts, both of the target languages were used through instrumentation, fieldwork, data transcription and data analysis. Ideally, whenever translation was necessary during the process, I could have applied the 'back translation' technique that has been widely used in cross-cultural research, especially survey questions translation (Forsyth, et al., 2007), i.e., to translate from one language to another, and to translate that translation back to the original language. But due to time limit, I did not try to apply this technique except translating my research questions from English to Chinese before analyzing the data for the convenience of coding in both of the languages. The Chinese translation of the research questions (see Sections 1.3 or 4.2 for English version) is shown below, in which *中師* (Chinese-speaking teachers) and *外師* (foreign teachers), the *emic* terms, are used.

RQ1. 中師和外師如何描述其協同教學經驗？

RQ2. 中師和外師對協同教學的看法上是否有差異？若有的話，差異為何？雙方是否試圖減少差異？若是，他們如何減少這些差異？

RQ3. 中師和外師認為有益於發展有效同事情誼的因素為何？

RQ4. 中師和外師認為不利於發展同事情誼的因素為何？

5.2.2 Who Was the Translator? Why?

In this study, data translation did not happen until the stage of writing up. I selected Chinese phrases and paragraphs from the Chinese transcripts and translate them to English for English readers of the thesis. My question was: who could be the translator of these data? There were two criteria: First, this person must be someone who understands Taiwanese languages and cultures well, and also someone who understands English languages and cultures. As Shah (2004) suggested,

> Learning to be a good researcher, to avoid assumptions based on familiarity, and to bring a critical eye to the research context is a developmental process, but cultural knowledge is a matter of *habitus*, which cannot be acquired except by living. (p. 56; author's emphasis)

Second, this interpreter or translator must be able to translate cultural meanings from Chinese and Taiwanese to English. As Green and Thorogood (2004) stated that,

> Ideally, this relies on not just bilingualism on the part of the interpreter, but biculturalism, so that meanings, rather just words, are being translated. (pp. 84-85)

Therefore, I decided to be my own translator of data for I have been living in Taiwan for most of my life and when I analysed my data, I had been living in England for three years. I

believed that the ethnographic experience of living and studying abroad in England and seasonal travels between western countries could have enriched my cultural knowledge in English languages, and this shall be beneficial for me to be an intercultural translator. Besides, being my own translator could save time and money.

Spradley (1979) asserted that being an ethnographer and a translator requires knowledge of a target language and culture and has double responsibilities:

> The ethnographer as translator has a dual task. For one, you must make sense out of the cultural patterns you observe, decoding the messages in cultural behaviour, artefacts, and knowledge. [...] Your second task is to communicate the cultural meanings you have discovered to readers who are unfamiliar with that culture or cultural scene. (p. 161) (my omission)

My decision of being a researcher and a translator at the same time also concurs with Shklarov's (2007) recent view on bilingual researchers' ethical responsibilities in cross-language research in which the importance of integrity in translation and data presentation is highlighted.

> One of the greatest responsibilities attached to the double role of the researcher and translator is an obligation to convey adequately the voice of those studied, with the understanding that this commitment pertains to the principles of respecting the participants' dignity. (p. 535).

In a word, my unique role as an intercultural researcher in the UK would be unfolded by the multiple roles I have played during the course of my research – an international student of Durham University, a supervisee of an intercultural pair of supervisors, a fieldworker in Taiwan, a transcriber, a coder and an interpreter, a translator, and a research reporter.

5.3 WHY AND HOW WERE DATA PRESENTED IN ENGLISH AND IN CHINESE?

Spradley (1979) believed that an ethnographer is responsible for translating 'the meanings of one culture into a form that is appropriate to another culture' (p. 19). Some ethnographers or qualitative analysts are aware of how difficult it might be for non-native English researchers and international students to code data in English, their L2. For example, after visiting international scholars and students in East Asian countries years ago, Juliet Corbin – one of the famous grounded theorists, gave the following comment:

> What is more interesting to me when dealing with international students are the concepts that cannot be translated into another language because there is no translation. (Cisneros-Puebla, 2004 [52]).

Many international students in the UK may have struggled with analysing qualitative data and writing up in English (Robinson-Pant, 2006). The tendency is: when international students collect data in their native languages in home countries, they might translate the data and code the English translation, because they might think that the research results were to be written in English anyway, translating the data early, coding and writing up everything in English translation seemed a more rational and convenient decision to them (personal conversations

with students in the UK). Some may even found it odd to code data in their own native language because they only knew and learned from books how to analyse data in English.

Indeed, English has long been the dominant academic language in the world (e.g. Phillipson, 1992), and most of the research methodology books published are written for English readers only (ibid. p. 6). In consequence, many scholars and international students may have neglected the fact that using translated data might affect process of interpretation and hence the result of data analysis particularly in cross-cultural or intercultural qualitative studies (Robinson-Pant, 2006).

Gonzalez y Gonzalez and Lincoln's (2006) paper contested the ideology of presenting data solely in English translation in cross-cultural research reports and theses. They presented intercultural interview evidences to argue that when there is no equivalent translation between languages, it is necessary to present data in the natural language, because sometimes a 'whole paragraph says much more than a good translation or interpretation could' ([27]). They advocated the importance of making intercultural data accessible for readers of the language:

> Consequently, making the results accessible in the multiple languages, will give readers the option of the original language of the data along with the "presentation" language. ([34]; author's emphasis)

More importantly, they challenged the conventional format and length of qualitative research reports and argued for non-traditional reporting forms in the academy for this reason:

> the interplay of languages, will of necessity be longer, more open-ended, and always more layered as well as less amenable to closer. Longer text length for such work will, or perhaps should, become the norm for cross- and inter-cultural work ([37]).

Their critical view on data presentation and a former PhD student's thesis (Parmenter, 1997) that presented data in both Japanese and English inspired me to present data in both Chinese (my L1) and English data (my L2) here. This decision may challenge my supervisors and examiners on an interpersonal or even an institutional level because such kind of presentation style was not common, and translated words for the data would take more space and may lead to a thicker product. However, it may benefit me on a personal level in that I might be more sensitive to cultural meanings inherent in both languages when comparing and contrasting inter-language concepts. In addition, as Robinson-Pant (2004) pointed out, the advantage of international students in the UK using their L1 to analyse data and report findings may also help develop a broader perspective to reach out readers beyond the local academy.

> Through combining writing in their mother tongue, students could explore how these apparently conflicting aims could be brought closer together through focusing more explicitly on the expectations and literacy practices of a non-English-speaking audience 'back home' as well as writing for the supervisor and examiner in the UK. (p. 139; author's emphasis)

Furthermore, this decision was supported by the research ethics in *British Educational Research Association* (BERA, 2000) that indicated that researchers should endeavour to show respect and integrity when collecting, analysing, and presenting evidence in research reports.

> The research ethic of respect for truth, or academic integrity, requires researchers to be scrupulous in avoiding distortion of evidence and weakly supported assertions in the reporting of findings. (p. 4)

Thus, when there was a need to translate data from Chinese to English *in the text*, Chinese phrases and words would be presented first, followed by phonetic notation and cultural meaning translation. For example, the phonetic system for the phrase *臺灣通用拼音* 'Taiwan Tong-Yong Pin-Yin' (Taiwan Tong Yong Romanization) (Appendix 5.3) was presented in the order of: (1) Chinese characters, (2) phonetic forms in quotation marks, and (3) cultural meanings of a term in parenthesis. In addition, when *presenting the data*, Chinese data would be presented first, followed by cultural meaning translation in English, as we shall see in Chapters 6, 7, and 8.

The following table summarizes my transcription notation system (v. inf.) based on Green and Thorogood's (2004, p. 101) sample notation system and my transcription protocol (see Appendix 5.1), which will be useful for readers of the three data analysis chapters.

Table 5.2 Transcription Notion System for Data Presentation in the Text

Kinds of notation	**Example of transcription notation symbols**
capital words:	participant's LOUD SOUND in English
bolded words :	participant's **emphasis** in either English and Chinese
underlined words:	researcher's <u>emphasis</u>
words in italics:	researcher's or author's *emphasis* in the text
words in parenthesis:	researcher's talk as short interruption (like this)
words in square brackets:	body conduct [like this]
three dots:	pauses; a 2-5 second break in speech like this: …
three dots in square brackets:	irrelevant speech omitted by transcriber or researcher […]
three dots in parenthesis:	pauses and break longer than 5 seconds like this (…)
P:	the participant
R:	the researcher

5.4 STRATEGIES AND PROCEDURES

The twelve verbatim transcripts had become my main corpus or the compiled qualitative data for coding and interpretation, and most of my initial coding process was kindly guided by both of my supervisors from mid-2007 till mid-2008. Under their guidance, I gradually learned to use 'inductive coding' and 'close reading' to read and code my textual data inductively. Later I realised that the technique of 'close reading' of transcripts coincided to Glaser's (1998) idea of 'explication de text':

> I studied literature at the University of Paris for a year and was trained in the skill of explication de text: reading closely line by line to ascertain what exactly the author is saying without imputing what was said, interpreting it or reifying its meaning. (p. 24)

Meanwhile, I also found Thomas' (2006) general inductive approach for qualitative data analysis useful for illustrating my 'close reading' of the data:

> Inductive coding begins with close readings of text and consideration of the multiple meanings that are inherent in the text. The researcher then identifies text segments that contain meaning units, and creates a label for a new category into which the text segment is assigned. Additional text segments are added to the category where they are relevant. At some stage the researcher may develop an initial description of meaning of category and by the writing of a memo about the category (e.g., associations, links and

> implications). The category may also be linked to other categories in various relationships, such as a network, a hierarchy of categories, or a causal sequence. (p. 241)

The above inductive coding procedures can be summarised as: preparation of raw data files ("data cleaning"); close reading of text; creation of categories; overlapping coding and un-coded text; and continuing revision and refinement of category system (ibid. pp. 241-242).

These steps were partially similar to Glaser's (1978) substantive coding technique and Strauss and Corbin's (1990) open coding technique. Although the inductive coding method may enable me to generate substantive categories on an abstract level, it cannot help generate theories. As Glaser and Strauss (1967) proclaimed, theory can be generated through comparative analysis that implies both inductive and deductive analysis and comparison of data, and they believed that,

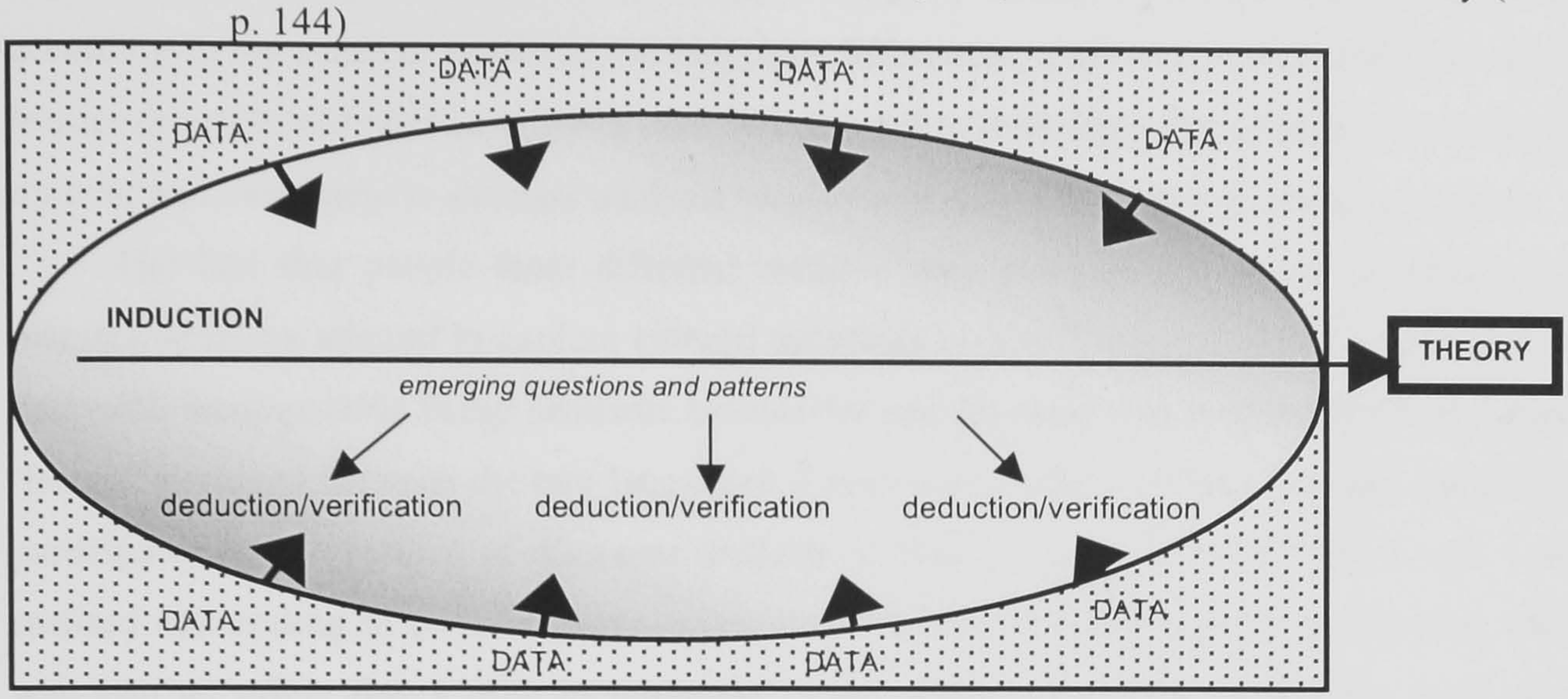
> generation of theory through comparative analysis both subsumes and assumes verifications and accurate description, but *only* to the extent that the latter are in the service of generation. (p. 28; author's emphasis)

According to the authors, the method of 'constant comparison' was meant 'to be used jointly with theoretical sampling, whether for collective new data or on previously collected or compiled qualitative data.' (Glaser and Strauss, 1967, p. 102), while Glaser's (1998) 'theoretical sampling is 'the conscious, grounded deductive aspect of the inductive coding, collecting and analyzing' (p. 157). In practice, my data analysis included the elements of constant comparison and theoretical sampling, by which the data corpus was treated as secondary data or data collected by someone else. This was similar to what Glaser (1998) described as 'secondary analysis of other's unanalysed data' (p. 53).

In addition to the inductive coding method, my other coding technique sympathized with Glaser's (1998) deductive verification inherent in 'constant comparative method' and 'theoretical sampling' from my data corpus, not from the field. Thus, when I read and coded text segments, I could sample more text segments from the corpus simultaneously for coding and comparing. Since the source of my data at this stage was from my data corpus, not from the field, I modified one of Heath and Cowley's (2004) figures that they originated to compare coding procedures between Glaser (1978) and Strauss and Corbin (1990).

For instance, in the figure as shown below, the data analysis procedures included mainly induction aided by constant deduction, for the purpose of theory generation. The rectangle meant the coverage of my data corpus or transcripts, and the oval shape meant the amount of the data that were relevant to my research concerns. The dotted area between the rectangle and the oval shape referred to data that were irrelevant here, which Thomas (2006) called 'data cleaning' in the first step of inductive analysis.

Figure 5.3 Induction and Deduction in Data Analysis (Based on Heath and Cowley (2004, p. 144)



So far, my data analysis method combined Thomas' (2006) inductive data analysis techniques and several elements of grounded theory techniques, such as open coding, comparison method and theoretical sampling within the scope of the data corpus. The next stage of analysis was similar to Glaser's theoretical coding or Strauss and Corbin's (1998) axial coding, both of which 'focus on selectively coding around a core variable that has been identified in the data' (Walker and Myrick, 2006, p. 556).

In my experience, the data analysis required not only an ability to decentre and detach from the transcripts when reading texts closely, but also adequate patience to wait for data patterns to emerge and to organize memos and notes. The process involved not only coding (e.g., close-reading, inductive categorizing, theoretical sampling from the corpus, constant comparing, labelling, memo-writing and sorting of memos), but also writing – the key activity permeated during the coding and interpreting process. I deliberately chose the Chinese data to begin to code, simply because their language was also one of my native languages. As I coded the Chinese data, I referred to the research questions in Chinese and wrote my memos and notes in Chinese, while as I coded the English data, I referred to the research questions in English and wrote my memos and notes in English. Whichever language I chose to code, eventually I would have to write up and report in English. Since most qualitative data analysis software did not support traditional Chinese, I did not use any of them to aid my coding.

During the course of my study, I was not aware of how to code ethnographic data in two languages. To proceed, I explored the issue and learned by doing. Next section will present some of the methodological issues and dilemmas arose from my data analysis experience.

5.5 METHDOLOGICAL ISSUES

The nature of the inter-language data in this study has made systematic coding of the data a great challenge. Besides, humans as analysts bring unavoidable limitations. From a sociolinguistic perspective, my 'subconscious constraints in perception' (Gumperz, 1982, p. 14) may limit my understanding of particular languages and cultures. On the other hand, from a cultural perspective, 'people from different cultures generate different ways of navigation to

explore the world' (Frake, cited in Spradley, 1979, p. 7). Sometimes my decisions were made according to my sense or sensitivity to language differences, a sense that was similar to what a learner driver would need in order to read and respond to road signs appropriately. I could only try over and over again to increase analysis validity and reliability under practical constraints.

The fact that people from different cultures may perceive the world differently was manifested in my attempt to explore cultural meanings in two languages. I paid attention to the data with incomparable fuzzy semantic boundaries and the data with incomparable conceptual 'lacuna' involved between the two languages. I examined power relations between me and my participants by the method of discourse analysis of how we constructed the interviews. I also realised that coding in both languages may lead to potential conceptual contamination, which was also an effect that I tried to minimize in this study. Moreover, challenges arose when searching for suitable bilingual coders for 'inter-coder reliability' (Cohen, Manion, and Morrison, 2000, p. 117). Furthermore, when it came to writing, there was a tension between writing descriptively and writing conceptually. Let me describe these issues now.

5.5.1 Fuzziness and Conceptual 'Lacunas' of the Data

Two issues arose during my data analysis that supported my decision of leaving translation of the data the last step after data analysis: semantic fuzziness and conceptual 'lacunas' of the data. First, a concept that is found in one language may be found in another language embodied in a different written form. Semantic fuzziness refers to semantic boundary of a linguistic form tends to be fuzzy or has no clear-cut meaning. In my data corpus, for instance, the foreign teachers conceptualised an ideal property of team teaching as a team that combines strengths and perspectives from two different teachers. For instance, one particular point is that the word 'different' was used repeatedly by my teacher participants as a means to emphasize that their teacher team was formed by two individuals, and the degree of difference between the two was ambiguous or the semantic boundary was fuzzy: they could mean personally or culturally different individuals. The other point is the local teachers conceptualise an ideal team similarly but with a different linguistic form, e.g. a four-syllabic idiomatic phrase *截長補短* 'Jie Chang Bu Duan' (literal translation: cut the long part to make up the short part; meaning translation: use one's strength to complement the other's weakness) or merely *補不足* 'Bu Bu-Zu (literal translation: compensate what is lacking; meaning translation: to complement what the other person doesn't have).

In comparison, the Chinese idiomatic phrase expresses more meanings than the English expression. Another example was the concept of a Chinese expression *默契* 'Moci' (unspoken understanding or consensus), which was not found in the English data. After checking with other native speakers of English, I realised that the meaning of *Moci* does not exist in English, meaning that there is no available corresponding translation. In this case, coding and analysing the data in the participants' natural languages enabled me to explicate their meaning more precisely.

Let me use the concept of 'lacuna' to explain. Originally a 'lacuna' refers to a difference in meaning of a particular behaviour resulted from different ways of realising or conceptualising things by people from different cultures (see Ertelt-Vieth, 1991). The 'lacuna' here could refer to a hole or a gap of concepts in one language when it is compared with two or more languages. Such holes were found from comparing the codes generated by the local teacher's group and the foreign teacher's group, which was understandable because the two cultural groups may have different concerns and focuses in the matter of team teaching together. For instance, one of the lacunas identified in the data drew my attention – the lacuna resulted from the concept of team teaching in English and in Chinese. In the context of my study, the term 'team teaching' (the *etic* form in English) was used less often than 'co-teaching' (the *emic* form in English), and its mostly used equivalent *emic* form in Chinese was *協同教學* 'Sie Tong Jiao Syue' (literal translation: team teaching or collaborative teaching). In other words, two forms in English were available for the same concept, both of which were used by all the participants, but there was only one form in Chinese that was commonly used by the Mandarin-speaking participants.

5.5.2 Power Relations

I wondered whether the above lacunas influenced how I asked certain type of interview questions in the field. Later I read about Winchatz's (2006) analysis of her cross-cultural ethnographic interview transcripts, which inspired me to examine my own intercultural ethnographic interview data. The author argued that being a L2 interviewer in cross-cultural ethnographic interviews might help elicit richer data. In my case, my data were collected through cross-cultural interviews and intra-cultural interviews, which was not entirely discussed in the literature at that time. Out of curiosity, I decided to analyze my data and focus on power relations between my participants and me for a moment.

The aim of conducting such a tangential study was to see whether my cross-cultural data (L2 to L1) support Winchatz's (2006) argument and to explore how I conducted the interviews in my L1 and L2. The result was that her argument about L2 interviews was confirmed, and that based on my empirical data, new issues were raised for future ethnographers who conduct intercultural ethnographic interviews to consider.

For instance, power difference in language or knowledge between my participant and me might have influenced the way I behaved during interviews, particularly the way I asked and formulated probing questions or 'information-seeking questions' (a term used by Schiffrin, 1994, p. 160-185) in non-native language interviews were different from that in native interviews. The following table illustrates the relationship between power relations and the occurrence of information-seeking questions during the interviews.

Table 5.3 Information-Seeking Questions, Power Relations and Discourse Situations

Types of interviews	Power relations between R and P	Discourse situations		ISQ by R
		situational stimulus of P	situational response of R	
(1) L2 to L1 Non-native language interviews	R < P unequal power	R < P unclear expressions in L2	R < P	*Favourable*
(2) L1 to L1 Native language interviews	R = P equal power	R < P unfamiliar loan words in L1	R < P	*Favourable*
	R = P equal power	R < P P initiated code-switching to L2	R = P	*Unfavourable*

Note: R=researcher; P=participant; ISQ = information-seeking questions

In the first case (my L2 to their L1), the participant and I did not share equal power in language, nor in knowledge. I was in a lower position because I was speaking English as a foreign language, although sometimes the participants who knew me before regarded me as an insider or someone who had more knowledge and experience in team teaching. The advantage of being a L2 speaker was when I did not understand their English, I could ask them to explain or clarify things for me. In other words, being in a lower position was favourable for me to probe with information-seeking questions with no discomfort.

In the second case (my L1 to their L1) where my participant and I were supposed to share an equal position because we were native speakers of the same language, Taiwanese Mandarin, my reaction was different. Interestingly, two situations were identified. One situation was the participants' use of loan words may push me to a lower position because of a lack of knowledge, which resulted in a favourable condition for probing. The other situation was the participant's code-switching to English may make it unfavourable for probing. In the former situation, since I had been abroad for 2 years and I was not aware of the loan words, it was acceptable for me to shift from an equal position to a lower position. In the latter situation, although we shared the same power as native Mandarin speakers, the elements of 'Chinese face' and 'rapport' also came into play, which made it more complicated to analyse the interaction.

On the one hand, my reaction to the code-switching situation could be explained as face or *mien-tzu* protection. Face in Chinese can be understood as *lien* (臉) or *mien-tzu* (面子) in Chinese culture (Hu, 1944), which I think applicable in Taiwan. Ho (1976) further described the former implies moral element, while the latter emphasizes one's social reputation, and if one fails to 'behave with the precepts of the culture' (p. 870), that person is losing *mien-tzu*, not *lien*. In my case, my response to the code-switching stimulus could be seen as a strategy to avoid losing face or *mien-tzu*, because my probing at that moment could be regarded as my lack of English proficiency.

On the other hand, from the perspective of Brown and Levinson's (1987) positive politeness strategies, my response could be seen as an 'in-group' usage of the Taiwanese languages in order to maintain rapport with my interviewee. In fact, code-switching from Mandarin to English in Taiwan is often seen as an individual's attempt to be superior to others

in terms of social class or higher education. Thus, when code-switching occurred during the intra-cultural interview, I was pushed to a lower position. I could have accepted it and lost my face. But I subconsciously refused a power shift for the purpose of identifying with the participants and protecting my face. If I had asked information-seeking questions, I may lose my face and lessen the rapport. Therefore, code-switching behaviour in this case made it an unfavourable situation for me to probe with information-seeking questions.

This little study has analysed the way I conducted the interviews in terms of power relations, face and rapport management with my interviewees. The result of my analysis raised perhaps language-specific and culture-specific issues when conducting both cross-cultural and intra-cultural interviews. In general, researchers seemed to believe that interviewers may be like 'intruders' who bring more threat and anxiety to interviewees in a cross-cultural context more than they do in a mono-cultural situation (Shah, 2004, p. 564), and thus, more attention has been paid to cross-cultural interviews, rather than mono-cultural ones. My analysis, however, suggested that intercultural ethnographic interviewers should not pay less attention to interview techniques and issues specific to their native cultures. Since my finding cannot be generalised due to a small sample size, I look forward to seeing more studies to be done with the same method in different contexts and languages in the future.

5.5.3 Conceptual Contamination and Conceptual Distance

During the analysis of data in the two languages, one of the challenges was to read through the text without realising one's conceptual style may lead to potential conceptual contamination. In this study, conceptual contamination refers to when an analyst's position is too close to the data in one language, his or her conceptualisation may be conditioned or contaminated by the way he or she has conceptualized data in another language at an earlier time. For example, when I completed coding my Chinese data and started to code the rest of the English data, I realised that I seemed to have translated codes between languages and subconsciously map coding templates back and forth, meaning that my conceptualisation in English was influenced by or interfered with by my earlier conceptualisation with the Chinese data. I did not detect such subconscious mutual contamination in coding until I read my codes objectively and was struck by the fact that the codes in English and in Chinese appeared so similar. Thus I reminded myself to think of ways to minimize or resist the effect of conceptual contamination during the coding process – being consciously alerted and using 'break time' for a refreshed mind.

To give my brain an adequate break time was crucial to the coding process. After transcribing or coding the data for a while, I often found myself exhausted, so I had to force myself to leave my data, memos and research notes for a while. The purpose of doing so was to increase a conceptual distance and a stronger sense of unfamiliarity between me and the text, so that I could read and code the text again with a more refreshed mind with less threat from conceptual contamination.

If a typical coding process were understood as a model that includes coding, sorting, break time and writing in a monolingual situation, *what kind of model could be applied to coding data in two languages in the same project?* Let me assign X to stand for this coding model that is supposed to fit solely in a monolingual context. In a bilingual or multilingual context like my case, when I had to code the data in two languages separately, I argue that an adequate length of break time between the two coding activities is necessary for a refreshed mind and for minimizing potential conceptual contamination. The process for a model in a bilingual context can be illustrated like this:



Later I found that Glaser (1978) recommended a methodological technique in theorizing or conceptualizing data that was similar to my view.

> Temporal distance from the data, helps to maintain a conceptual level. Sometimes it is best to wait months, even a year in order to think about the data sufficiently to be able to write conceptually. (ibid. p. 134)

The difference between the monolingual model and mine lies in the number of break times involved in the process. The monolingual model includes one break time before writing, while the bilingual model required three break times in total. But *how could I conduct consistent coding over time, namely, 'intra-coder reliability'* (Bryant, 2004, p. 195)? This was also one of my concerns, thus I kept a coding journal to record how I analysed the data step by step. Another question was: *is it possible to compare theories written in two languages?*

From a practical viewpoint, eventually, I had to write up in English (my L2), not in traditional Chinese (my L1). Thus writing the theories in one language – English, seemed a sensible decision for English readers. I was conscious that it was impossible for me to avoid mutual influence in me both linguistically and culturally at this stage.

5.5.4 Inter-Coder Reliability

For the purpose of seeking inter-coder reliability, i.e., to ensure 'consistency and replicability over time' (Cohen, Manion, and Morrison, 2000, p. 117) of the codes I generated and to check if my coding frame and other's coding frame could be consistent (see also Bryant, 2004, p. 195), a codebook was generated in English (see Appendix 5.4). Since my data were typed in Chinese and English, in theory, I could seek a coder who was a bilingual reader like me, or someone who was either a native English speaker or a native Chinese speaker.

However, in reality, I was unable to find another Taiwanese researcher in Durham who was available to read and code the data typed in traditional Chinese and English for me at that time. Eventually I invited two colleagues to confirm my coding. Both of the coder candidates' native languages were not English nor Taiwanese Mandarin, despite one of them having lived in Taiwan for one year. It shall be noted that this coder was able to read my data typed in traditional Chinese, but he was not familiar to colloquial expressions and meanings that would

be familiar to native Taiwanese. The implication was that a native Taiwanese speaker and reader could be a better coder candidate for the purpose of this study.

5.5.5 Issues Arose from Writing-Up

Being a novice ethnographer and a novice and a non-native English academic writer, I had to learn to present my empirical work and findings clearly and reflexively and establish my 'personal voice' (Hertz, 1997, p. xiv) in English. In addition, two questions were raised on writing: how could I 'translate' two cultures (a native culture and a non-native culture) or two ways of conceptualizing realities for English (and perhaps Chinese) audiences in the thesis? And, how could I balance between writing descriptively and writing conceptually?

The first issue reminded me of what traditional white anthropologists believed a good translation or ethnography 'seeks to reproduce the structure of an alien discourse within the translator's own language' (Clifford and Marcus, 1986, p. 156). However, my study projected a different picture because my work was not written up in my own language, and what I was writing about was not just an 'alien discourse' (ibid.) but also a discourse native to my Taiwanese identity. Whether or not conforming to 'an English only strategy' (Hamel, 2007, p. 66) in academic writing is an issue under debate (see AILA Review, 2007). However, since this study was supposed to be written to a 'very specific audience' (Clifford and Marcus, 1986, p. 159) in Britain, my writing style and discourse structures of the text may inevitably endeavour to make English readers find it easy to follow. I was aware that my interpretation may be a provisional account of the two cultures, and my translation and writing in English may never be good enough to produce works to please every reader, and thus I hoped to present the product with a sense of reflexivity.

For the issue of how to balance between writing descriptively and writing conceptually, initially I found it easier to write descriptively by means of 'thick description and verbatim quotations' to show a close observation and reading of the data (Brewer, 2000, p. 138). But my experience taught me that such a rhetoric style tended to produce a lengthy description before theorizing elements finally appeared at the end of a chapter.

Glaser (1978) did not prefer a descriptive writing style for qualitative research. Instead, he asserted that writing concepts should be the primary goal, while descriptions only exist for illustration. Therefore, grounded analysts should write conceptually by presenting the concept before illustrative examples in a paragraph.

> For it to be completely a conceptual writing and to bring the conceptualization into relief, what is necessary is to put the last sentence first. Or, "flip-flop" the paragraph by starting with the concept and then illustrating it though it originally grew in reverse. (p. 136)

However, although grounded theory may be believed to advance ethnography, a tension between a conceptual writing style and a descriptive writing style should not be ignored or sacrificed by a conceptual style of writing, especially by those who claim to be 'grounded theory ethnographers' (Timmermans and Tavory, 2007).

> The emphasis on conceptual development as a writing style risks obliterating the in-depth, first-hand knowledge ethnography provides. [...] Grounded theory is a data analysis technique and may suggest specific strategies to gather empirical material but the process of gathering rich material itself cannot be short-changed or masked with long lists of concepts. (pp. 506-507; my omission)

Although I did not position myself as a "grounded theory ethnographer" here, I agreed with their view of combining both the conceptual and the descriptive writing styles for the purposes of maximizing advantages and minimizing disadvantages. But how to realise this thought in my writing became another challenge to me.

Finally, Glaser (1978) mentioned that, different from deductive research where analysts would read literature first and then collect data according to a theoretical framework, grounded theory analysts follow an inductive approach, i.e., they would not read relevant literature until the data are collected and analyzed, and the theory is generated.

> In our approach we collect the data in the field first. Then start analyzing it and generating theory. When the theory seems sufficiently grounded and developed, *then* we review the literature in the field and relate the theory to it through integration of ideas. (p. 31; author's emphasis)

I agree with his general view of not 'contaminating' data analysis with 'preconceived' concepts during the stage of data analysis by postponing the *reading* of the literature. In my case, I found it also necessary in this study to postpone my *writing* of the literature analysis chapter, i.e., Chapter 3, until the data analysis was completed and written-up as Chapters 6, 7, and 8.

5.6 SUMMARY

In this chapter, I have presented the methods for my data analysis and explained why several analysis techniques were used. I have explained how I organised and transcribed the intercultural data, my coding framework and various issues that were raised during the analysis and writing process. I have also analysed power relations between me and my interviewees in the tangential study, which has enabled me to not only enhance rigour and reflexivity in writing, but also raise new methodological issues for future intercultural ethnographic interviewers to consider. The following three chapters will present the findings of the data analysis.

CHAPTER 6 DATA ANALYSIS (I): TEAM TEACHING INSIDE THE EFL CLASSROOM

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The three data analysis chapters (Chapters 6, 7, and 8) aim at presenting the themes that emerged from the interview data of the teacher participants' perceptions and experiences of team teaching both inside and outside the EFL classroom, and what they believed might contribute to and attenuate effective team teaching. Each section title in these chapters is composed of a theme plus two keywords that represent the foreign perspective and the local perspective. The keyword chosen directly from the data is marked by quotation marks. Otherwise, there will be a star following the keyword, as an indication that this is one devised by me to represent the theme. The participants' natural languages in Chinese and in English and English translation of Chinese excerptions will be faithfully presented, which will inevitably result in a longer text, as I have argued in Section 5.3.

This chapter will focus on the FETs and the LETs' perceptions and experiences of EFL team teaching inside the classroom. I will present the following themes in the order of definition, teacher's role, classroom dynamics preference, teaching style, pedagogy preference, and evaluation. The last section will summarize the chapter. Before delving into the respective chapters, it shall be noted that issues concerning *data* presentation were mentioned in Section 5.3 and issues concerning *text* presentation in this and the following chapters are stated below:

(1) In the text, the term 'team teaching' will be used to refer to 'co-teaching' in the English data and *協同教學* 'Sie-Tong Jiao-Syue' in the Chinese data. The term 'team teachers' will also be used to refer to 'co-teachers' in the English data and *協同老師* 'Sie-Tong Lao-Shih' in the Chinese data.

(2) In the text, the term 'LET' (local English teachers) will be used to refer to the Taiwanese teachers of English, whose *emic* form was *中籍教師* 'Jhong-Ji Jiao-Shih' (Chinese teachers) or *中師* 'Jhong Shih' or 老中 'Lao Jhong'. Besides, 'FET' (foreign English teachers) will be used to refer to the native English-speaking teachers, whose *emic* form was *外籍教師* 'Wai-Ji Jiao-Shih' (foreign teachers) or *外師* 'Wai Shih' or 老外 'Lao Wai'.

(3) In the text, the term 'class teachers' will be used to refer to 'homeroom teachers' in the English data and *級任老師* 'Ji-Ren Lao-Shih' or *班導* 'Ban Dao' in the Chinese data who were primary school teachers teaching the same class of students in the same classroom throughout a school year.

(4) In the text, although all of the teacher participants used English names, for ethical concerns, all of the participants will be given pseudo names or family names.

6.1 DEFINITION: 'COLLABORATIVE' AND 'COMPLEMENTARY'

This section presents how FETs and LETs defined team teaching based on their perceptions and experiences of team teaching in the Hsinchu Programme. Both of the keywords in the section title were chosen directly from the data.

(1) The Foreign Perspective on Team Teaching Definition:

During the interview, many FETs preferred using the term 'co-teaching' when they were asked to give a definition of what 'team teaching' meant in the Hsinchu programme. Actually some of them distinguished these two notions in terms of geographical difference. For example, Nancy distinguished 'team teaching', i.e. teaching as a team 'inside' the classroom from 'co-teaching', i.e. teaching as a team 'outside' the classroom. Thus, when two teachers work together 'inside' the classroom, it was called 'team teaching', and when two teachers working as a team 'outside' the classroom, it was termed 'co-teaching'.

> Nancy: Last year we had team teaching in the sense where there is a forty-minute class, we will be a team teaching. Li and I will have a relationship of teaching. I will handle something. She will handle something. But we will operate as a team. This year I suppose we will rather call ourselves co-teachers, because when we are not a team in the class, we are a team outside the class.
> R: So the "co" means?
> Nancy: The "co" I would rather see as being from outside coming in. The team I would see as inside. Yeah. (Nancy: NC-1-9-18)

In her view, the meaning of 'co' was two teachers 'collaborate' by bringing in different things or perspectives together. Thus, the concept of 'co-teaching' allowed LETs to bring in the local perspective and FETs to bring in 'the foreign perspective, and thus, both teachers could negotiate and find out a 'middle' way for the best for the students.

> R: Does co-teaching, c-o, come from any word?
> Nancy: Well I suppose it's 'collaborate', to put together, yeah. I don't think it necessarily inside the classroom.
> R: If I use the term team teaching or co-teaching in this situation, what does that mean to you?
> Nancy: To me personally in [school name] situation, it means bringing in the foreign perspective but also bringing in the native perspective, the people in Taiwan. Uh, the ways I see things are always different from the ways, for instance, Li sees things, or the way I'd have approached a certain theme as different way she would approach it. So when we co-teach we can get the middle way and get the best ways for the students. So we have the opportunity before the time to work out what would be the best for the student. (Nancy: NC-1-16-31)

On the other hand, some of the FETs distinguished 'team teaching' from 'co-teaching' in terms of a temporal difference, not just a geographical one. For instance, Charles perceived team teaching and co-teaching differently depending on whether he and his LET were both

physically present in the classroom 'at the same time' or 'at a different time'. He regarded the former case as 'team teaching' and the latter case as 'co-teaching'.

> Well, team teaching, I guess, means a different thing. It is based fundamentally means there's two people teaching together. Uh, in [place name] it means teaching at the same time, uh, but it also means that, in some cases, the co-teacher, the Chinese teacher, teaches English at a different time. So in the [place name] program, team teaching means that, the foreign teacher will always be with the ... uh the local teacher, the Chinese teacher, but there will also be cases where material be covered by the Chinese teacher, or the native teacher, alone. So, uh, physically there's two teachers in the room at some point, but also co-teaching is teaching the same material, by two different people. (Charles: C-1-15-21)

In the case of co-teaching, Charles also stated that although a FET and a LET were not teaching together at the same time, both of them would still discuss and prepare lessons outside the classroom.

> Well, team teaching is when the, uh... my understanding of team teaching is when they are actually physically present in the room. My co-teacher... even if my co-teacher is not there, if they teach, they have a separate class with the same students but at a different time. So they are not there with me, if they cover the same material and we'd discussing, the students' progress and curriculum, and that's also a team approach. (Charles: C-1-26-30)

So far, some FETs regarded team teaching as two teachers being physically together in the classroom at the same time, while co-teaching referred to the teachers teaching the same material to the same class of students at different times. However, some FETs regarded both of the notions as the same thing. For instance, Nigel thought the two notions made no difference.

> Team teaching and co-teaching - it's the same thing! To me, I understand it as being the same - just different words, right... just... just called different names. (Nigel: N-3-27-28)

Amy did not distinguish these two concepts either, and her definition of 'team teaching' or 'co-teaching' stemmed from physical feature of collaboration to team relationship development.

> It means two teachers working together in the classroom, for the same goal. (Amy: E-1-15)

> It's all, like, collaborative, and lots of communication. Everyone is on the same wavelength, you know, and respects what other teachers do. (Amy: E-8-17-18)

> To me, "co-" means working together, and both teachers are equal in the classroom. You know, if one teacher is more the main teacher, and the other one is not, then it's not really "co-teaching"... (Amy: E-11-31-33)

> It's not one person telling the other one what to do. It's both of you, and both of your advice, and both of you working together. It's not just one teacher telling the other one, 'You do this and you do this and that's the way it's going to be'. (Amy: E-11-7-10)

In addition to two teachers being physically 'together', Amy emphasized the importance of two-way 'communication', involvement from both sides, having the same 'goal', being equal in power, and being respectful in a teaching team. These characteristics echoed to Nigel's view

that team teaching might work depending on there was 'a professional relationship' between any two teachers.

> I think team teaching depends on the relationship you have. Um...I mean...a professional relationship. (Nigel: N-2-25-26)

Next, regarding advantages of team teaching, most of the FETs regarded the 'translation' support (mostly from English to Chinese) given by their LETs as the biggest advantage in team-taught lessons. Some also mentioned that LETs could help them 'discipline' students more effectively. For example, Nancy mentioned that team teaching allowed two teachers to double check each other's explanation or instruction during a lesson, and particularly LETs could give immediate 'translation' or 'discipline' support for FETs and for students to make both sides understand each other.

> So the advantages would be that there would be two people double checking each other. [...] When it's too difficult to explain to them in English, what the rule of this grammar structure is, so, explaining them in Chinese will open their, you know, mind, they will understand and now they can focus on learning English. So I really think the translation is the biggest advantages of a co-teacher. Then, in discipline, Chinese students they are not scared of foreigners. [Both laugh] So if I am the only teacher in the class, sometimes it's difficult to handle discipline. But the moment there's a Chinese teacher, things change drastically. So the discipline is also, co-teaching, in terms of Chinese being present, the discipline is excellent. (Nancy: NC-2-20-31)

But in Nigel's view, the advantage of team teaching was that he was able to take a break during a lesson and to share responsibilities with a LET who was supposed to 'help' him teach.

> Nigel: The advantages as I say that, it's good in that for one, that you can get a chance to breath, I would say, right?! You can take a break to drink some water, right?! And two, I think that, um, it makes work so much easier, right?
> R: Because of what?
> Nigel: Because you have someone to help you. (Nigel: N-4-22-28)

As for disadvantages of team teaching, most of the FETs' opinions pointed at personalities, such as 'being dominating', or interpersonal relationship, such as two teachers 'not getting along'. For instance, Nigel believed that if two teachers could not get along with each other, then team teaching would not work.

> [...] if the teachers can't get along, then the team-teaching doesn't work. If you get a teacher that's very dominating, right? on either side – being the foreign or the Chinese teacher – it doesn't work. (Nigel: N-6-14-16)

In terms of teaching relationship, Nancy thought that in team teaching, team teachers shall be willing to expose their own strengths and weaknesses to each other, so that they could work on that to complement each other. However, often the challenge lay in forming such a trust-worthy relationship.

> I don't see team teaching as being, I speak for ten minutes, and now you speak for ten minutes, and now I will teach ten minutes, and then you teach ten minutes. Uh, you have to find… a relationship, a teaching relationship that both combine both of your strengths. […] The challenge is to finding weakness and strengths of each other and building on that. (Nancy: NC-7-27-37)

Amy mentioned that two team teachers might find it hard to develop a teaching relationship because two teachers might simply 'see' different things and teach differently, not necessarily due to cultural differences.

> […] the disadvantages is: when they don't see the same thing, or don't do the same thing, and when they don't agree, and have different types of teaching; different ways to teach. (Amy: E-2-20-23)

But Charles thought that two teachers in a teaching team were two different people, and thus they tended to teach in different ways and in very different teaching styles from each other. In the next example, Charles emphasized this view by repeating the two adverbs 'very' and 'definitely'.

> Charles: […] I mean teaching is equally a very …difficult thing to try to explain, it's also a difficult thing to try to teach someone to do, uh… so that means that, it's very very likely that different co-teachers will have different styles of teaching.
> R: Uh, could be.
> Charles: Yup. Definitely.
> R: Definitely.
> Charles: Almost definitely. (Charles: C-4-18-21)

From the above, the FETs defined team teaching as both the FET and the LET working together for the same goal. Some of the FETs thought team teaching similar to co-teaching and interpreted the prefix 'c-o-' should come from the word 'collaborate'. Some others distinguished team teaching and co-teaching since the former would refer to two teachers being physically together at the same time, but the latter would mean when both teachers do not show up together at the same time. Besides, the FETs believed that team teaching would depend mostly on whether two teachers could develop a professional relationship that was collaborative and communicative and whether the FET and the LET could respect and complement each other. Some thought that the advantages of team teaching came from LETs' translation and discipline supports in the classroom, but the disadvantages could happen when there was a lack of such a professional relationship and when teachers not getting along or not agreeing to each other.

(2) The Local Perspective on Team Teaching Definition:

Most of the LETs gave relatively shorter responses when they defined team teaching or co-teaching. And they did not tend to emphasize any differences between two teachers when defining team teaching, except Chang who described FETs as 外星人 'Wai-Shing Ren' (those who came from outer space) or 'aliens', as shown below.

> 我是一個台灣老師，我是從這個教育體系出來的。那我能給孩子的，我自認為我可以幫助孩子的是某一套。（嗯）可是外師呢，他就像是一個外星人，就這樣降落了。(Chang: S-1-21-22)
> (I am a Taiwanese teacher, and I was educated and trained from this educational system. I think I can offer my students...I believe I can help students in a certain way. (Mm.) But the FET was like an alien who landed on earth just like that.)

The metaphorical expression of 'aliens' Chang used expressed her reluctance to share English lessons with FETs and more evidence was found later as she pointed out that many FETs joined the Hsinchu Programme without an awareness of local students' needs and had no idea of the local school culture and educational system.

Chang's view was shared by another LET, Ho, who confessed that he did not support the Hsinchu Programme that recruited FETs to teach English, and he would rather teach English on his own. But since all the LETs were forced to be involved in the programme and had to team teach with FETs, he chose to passively follow the government policy.

> 反正有錢嘛，你有錢我就跟著你作啊！配合政策啦！就是這樣子， 我也不消極抵抗。(Ho: B-5-27)
> Anyway, they have the budget of doing this. If you can find the budget, then I will do whatever you want me to! I am just abiding by the policy! That's all. I don't want to go against them passively.

Most of the other LETs described team teaching as two teachers physically together in the same classroom. For example, Yang gave her definition as follows:

> 中籍教師跟外籍教師一起，同一個時間出現在課室上教學啊！那叫做英語協同教學。同一個課室、同一個時間，以我目前現在的經驗是這樣子，對。我最先想到是教室裡面會有兩個老師，那我，如果說是英語科教學的話，就是中師跟外師，對。(Yang: J-2-2-1-1)
> ([Co-teaching means that] a LET and a FET teach together in the same classroom at the same time. This is called English [subject] co-teaching. My experience taught me this happens to two teachers being in the same classroom during the same class hour. Yeah. The first thing that came to my mind was there are two teachers in the classroom. And for me, in terms of English classroom, there are a LET and a FET. Yeah.)

The term 一起 'Yici' (together) meant two teachers being physically and temporally together. Yang's description clearly indicated time, place, and the number of teachers involved in a team-taught classroom. She also specified that the two teachers would be one LET and one FET. Different from her view, Wang thought team teaching could include two or more than two teachers, which did not specify teacher's background.

> 我認知的協同教學是兩個或兩個以上的老師，在同一個課堂的時間，教同一群人，他們互相協助，幫助學生去瞭解，或者去學到他們所應該學到的東西。 (Wang: W-6-1-1)
> (In my knowledge, co-teaching means two or more than two teachers teach the same group of people at the same class hour. They support each other and help students to understand [the lesson], or to learn what they ought to learn.)

Wang gave a more general definition of team teaching: as long as there were two teachers working together towards one goal, which she thought made work easier.

> 用兩個人的力去合作、完成一個 lesson plan or teaching activity，對我來說就是協同。(Wang: W-6-1-8)
> (To me, co-teaching means two people working together and collaborating in order to accomplish one lesson plan or one teaching activity.)

Note that sometimes a word's meaning in one language may not find a compatible word in the other language. Here a concept of 'sharing' in English was not expressed in one compatible word in Chinese, but it was implied from the quantifiers of 兩個'Liang Ge' (two) and 一個 'Yi Ge' (one) in the sentence where Wang defined team teaching as two teachers 'sharing' one lesson plan or responsibility involved. However, the meaning of 'sharing' was implied from the phrase 共同 'Gong Tong' (together) in the next sentence:

> 我們共同設計的教案是為了大多數孩子。(Wang: W-6-3-6)
> (The lesson that we plann together is for the needs of a majority of students in a class.)

The literal meaning of 共同 'Gong-Tong' here could be understood as contributing efforts 'together', in addition to physical criteria, such as numbers of teachers, time and place in a team-taught lesson. Besides, the objective of team teaching was to teach the same group of students and to help students learn. In other words, collaboration in team teaching required sharing the same goal and efforts before and during the class hour.

Next, the LETs thought that team teaching was advantageous for them or for students. Some of the LETs agreed that EFL team teaching could benefit students both affectively and linguistically. For example, Chang observed a difference in students' affective reaction to talking to FETs before and after implementation of the Hsinchu programme. She stated that the programme might have made her students less afraid of talking to foreigners.

> 常有人問我說，像這種方案啊，學生到底benefit 什麼東西這樣。[...] 我看到一個差別比較大的是，他會比較不怕跟外國人講話...（嗯）even....講中文！(Chang: S-2-30-32)
> (Many people have asked me about what students have benefited in the programme. [...] I observed one greater difference: they would be less afraid of talking to foreigners...(Mm.) even...in Mandarin!))

Some of the LETs also mentioned that students tended to pay more positive attention to FETs. Thus one advantage of team teaching might be allowing FETs to be involved and students to be motivated.

> 我覺得孩子他們還是需要這樣子一個環境吧？就是，他是一個英文是母語的這樣子的老師來教。我覺得孩子會特別會覺得很新鮮，就是他看到外國人就很開心這樣。(Lin: L-2-4-5)

(I guess children would still need such an environment? I mean they would need to be taught by a teacher whose native tongue is English. I think they would find it very interesting, I mean they would be so delighted when seeing foreigners.)

In terms of students' linguistic development in English, some of the LETs thought FETs' input might have improved students' listening comprehension in English. For example, Ho was surprised to find out from English test results that his students' listening comprehension in English was far better than their English reading or writing.

他們聽很好，聽力。如果我給他們提示的話，他們就知道答案是什麼，或是聽力測驗的內容是什麼。(Ho: B-1-12-15)
(Their listening comprehension is very good, I mean listening. If I give them a hint, they would immediately know the answer or understand the content of the test.)

Wang believed that since team teaching allowed two teachers to work together in a class at the same time, students who tended to take more time and efforts in learning English might receive more attention from the teachers. Therefore, team teaching could be advantageous particularly to the students whose learning performance were behind average of a class.

協同教學的好處對比較特殊的孩子，可以得到比較多的關注或協助。(Wang: W-2-16)
(Speaking of advantage, team teaching enables special students to receive more attention or help.)

On the other hand, some LETs thought that team teaching could save one's efforts because there were two people working together on the same lesson. For example, Lin said that with two teachers, it would be easier to deliver what was planned for a lesson.

一位老師上課真的會比較辛苦耶！會比較沒有辦法讓進度是...順利進行的。然後兩位老師的話，你不管是遊戲式的、還是你用講述式的，會比較，程序會照你原來想的，會比較容易進行吧？(Lin: L-8-30-32)
(It is more difficult when one teacher is teaching alone because it'd be harder to conduct a smooth lesson according to the syllabus. But when there are two teachers, it'll be easier to conduct a lesson as has planned, either by playing games or by lecturing.)

Ho mentioned that two teachers could share workload and time of speaking. In fact, he thought the FET could be better modelling for students, thus he would make his FET speak most of the lesson.

何：好處是我可以少講一些話 [...] 工作的分擔上面，在課堂進行的方面，進行的時候、過程的裡面，當然是，有一個人來跟你合作，當然是省力氣的。
問：你會讓他多講話？
何：我會讓他多講話，至少是個modelling。(Ho: B-9-3-5)
(Ho: The advantage of team teaching is I can talk less. [...] When it comes to sharing responsibilities during a lesson or in the process, certainly it would cost less efforts if you are collaborating with someone.
R: You mean you would let him speak more?
Ho: I would let him speak more, because at least he is modelling [sic] [for students].)

Wang also believed that team teaching allowed two teachers to share ideas and workload with each other, besides two teachers might be able to complement each other's weaknesses.

> 那對老師來講，一樣啊，等於多個腦袋、多個手，我們說「三個臭皮匠，勝過一個諸葛亮。」那你比較不擅長的部分，其實是有人可以提供補足的部分。我覺得在互補，是加分的一個教學。(Wang: W-2-16-18)
> (As for teacher, similarly, it equals to having one more brain and one more hand. There is a saying, 'Three fools can beat a wise man.' You have another person to complement your weaknesses. So I think it's a complementary and value-adding way of teaching.)

However, there were disadvantages regarding team teaching. Some of the LETs thought team teaching took more time and efforts from both sides of team teachers than solo-teaching. For instance, Ho believed that the younger the students are, the better they may benefit from team teaching. But he disliked team teaching because it took too much time for him to collaborate and discuss with another person.

> 就老師角度來講，我不喜歡協同教學。我覺得太花時間了，不能達到我預計的效果。花太多時間，然後我還要去掌握另外一個人。我還要花很多時間跟他討論。那就學生而言，我不曉得耶，有些班級能從協同教學獲益，有些班級他就，越高年級喔，協同教學著力上會蠻吃力的。 (Ho: B-8-23-29)
> (From a teachers' perspective, I don't like team teaching. I think it takes too much time and can't achieve my goal. It takes too much time. And I also have to be in charge of another person, and I have to spend lots of time to discuss with him. From a student's perspective, I don't know. Some classes can benefit from team teaching, but some classes... in those classes whose students are older, it may become more and more difficult to team teach.)

In addition to the difficulty of finding available time from both team teachers, Wang pointed out that challenges might also come from how to reach a consensus on pacing, approaches of teaching and value of learning.

> 共識的取得，因為基本上你們是兩個不同的個體，會有不同的價值觀，跟你習慣的一個方式啊，那怎麼樣在同一個時間內，兩個人作同一件事情？就是我剛講的那個，怎麼去協調那個步調的快慢？或者是方式？或者說，什麼東西是重要的？[...] 在協調上頭，它花時間，然後時間的取得其實也是比較困難。 (Wang: W-2-23-42)
> (I think [the challenge is how] to reach a consensus. Basically you are two different individuals with different values and teaching styles. So how can two people do the same thing at the same time? That's what I just said, how to negotiate packing or approaches? Or, what do they think is important? [...] It takes time to negotiate. It's also more difficult for two teachers to find a common time [to do this].)

Moreover, some teachers associated team teaching to affect at work. For example, Chang described her experience of teaching with FETs and complained that team teaching often affected her mood, especially when two of them disagreed with each other.

> 我覺得對... 對兩造的心情，有時都不是一件很好的心情。[...] 你的課程是強烈跟協同教學結合在一起，這麼... 這麼的.... 沒辦法拉清... 拉清關係的話，其實我覺得這

對情緒是... 不太好的，因為你會意見不合，那你們如何繼續呢？那意見不合怎麼辦？(Chang: S-2-4-36-5-7)
(I think...sometimes team teaching may not be a good thing for both of our mood. [...] When the curriculum is closely connected to team teaching and is so...so...difficult to separate two teachers, actually it is not good for teachers' mood. How can you develop your relationship if you don't agree with each other? What would you do if you don't agree with each other?)

Some LETs also believed that success of team teaching would depend on ability and teaching quality of FETs. Lu gave an example of how a former FET falsely accused a local student and thus the student became afraid of all FETs and team-taught English lessons since then.

我同意外師進入，如果像David 那樣的話，當然好啊！但如果是一些阿哩不達，那可能會給小孩陰影。一個例子，一個小朋友被誣賴，外師要他道歉，後來看到外師都頭低低的。(Lu: J-8-26-27)
(I support to let FETs work in schools. If they are like David, surely team teaching is a good thing! But if FETs bring in negative influences, then it may hinder students' learning. Tell you an example. A child was falsely accused, and the FET wanted him to apologize to him. Since then, the child never raised his head to look at the FET.)

In short, some of the LETs defined team teaching as a teaching method where a LET and a FET would be present physically together in the same classroom at the same time to teach the same group of students. Some of the LETs did not like team teaching with FETs because of many vast differences in perspectives, weaknesses and strengths between each other, and it might take a great amount of time and efforts to collaborate with each other. The LETs believed that the advantages of team teaching allowed students to receive more attention and care from both teachers. Some of them found that students' listening improved though team teaching. And teachers could save efforts of speaking in class. But if two teachers did not get along with each other, or FETs who were poor in teaching and class management were recruited, then team teaching could result in negative effect on inter-teacher relationship, teachers' emotions at work and even students' self-esteem and interest of learning English.

(3) Comparing the Two Views:

Both groups of teachers regarded team teaching as a method that happened when team teachers were physically together in the same classroom at the same time to teach the same group of students for the same goal – to make students learn English. It depended on collaboration and preparation between two teachers for lesson planning and preparation beyond the classroom. Both of the two groups recognised that team teaching could save teachers' efforts of speaking, but a dominating personality would hinder team relationship. Some of them believed that team teaching would benefit students in learning English.

Some of the FETs distinguished 'team teaching' from 'collaborative teaching', while some did not. The former referred to a team physically 'together' inside the classroom at the same time, while the former referred to a team that operated at different time. Particularly, team teaching required lots of communication, professional respect and equal power distribution in a

team-taught lesson, where a FET and a LET could contribute different perspectives and strengths for the best of students.

6.2 TEACHER'S ROLE: 'ACTOR' AND 'SUPPORTER'

This section presents how FETs and LETs conceptualized their roles based on their perceptions and experiences of team teaching in the Hsinchu Programme. Both of the keywords were chosen directly from the data.

(1) The Foreign Perspective on the Teacher's Role:

Some of the FETs claimed that they and their LETs were both actively involved in a team-taught lesson and they both shared the role of 'actor'. For example, Amy's description of an ideal team teaching lesson indicated two teachers were both taking turns to play an 'actor' role.

> Um... well, there's always one teacher talking. There's always someone talking and working with them. If one is "prepping" the other one is working; it goes back and forth. (Amy: E-3-8-9)

However, some of the FETs revealed that in reality, they had to offer an active role to the LETs in order to make them active in a lesson. For example, Nigel said that he was usually the one in charge of a team-taught lesson because his LETs tended to be passive. He would try to 'offer' a role to make the LETs more active and more involved in his lesson, so that they were not 'out in the cold'. On the other hand, a video recording of his lesson explained why he thought his LET who allocated points was not being active, because the LET almost stayed at one end of the long blackboard in the front throughout the whole lesson with little movement.

> To me, I... I kind of take on the role that I am responsible for the class. But, then again, I share... er... the teaching with a ... er... my Chinese co-teacher, and I... I don't tend to leave the Chinese teacher out in the cold - like not doing anything, just allocating points only - I try to make my co-teacher part of the lesson, in that, offer them a role, in... maybe... role-play, or maybe, like if I want to demonstrate an activity, I used my co-teaching before the lesson... and so, the co-teacher is not left out; they're part of the lesson. (Nigel: N-3-32-37)

Later when Nigel was asked to imagine two FETs teaching together, he stated that the combination of two active teachers was good, although there would be more competition. In the case where one FET plus one LET were teaching together, if one of them would be passive and only wanted to support the other one, then the teacher was not a good teacher. This implied that he would prefer both teachers to be equally active – to move around in the classroom.

> Well, I see a lot of competition in there! Because if you have two active teachers [...] I may find, like, there's competition, like, I want to do something, she wants to do something, and then it'll create a lot of animosity in the classroom. [...] I guess it will be different if you have a teacher who's very passive, right? And a teacher who's not active in the classroom, who's not a good teacher – then they would say 'Yeah, ok, fine - you do it and I'll just help you'. But if you have two teachers who are very good, then I think there's going to be a lot of competition, and that's going to create tension, in that the

> teacher... well, both the teachers want to do most of the lesson in the class. (Nigel: N-9-1-17)

There were cases where both FET and LET negotiate the roles they wanted to play, instead of being assigned a role. For instance, Charles confessed that in reality there was not enough time for him to discuss lessons with each of the several LETs he worked with. To make things easier, he deliberately chose to play the main role, which inevitably led to an unequal sharing of speaking time and classroom power. And his LETs would do things to support his teaching.

> [...] co-teaching implies that there's equality there or an egality where your co-teaching and a team and uses this word of, you know, equals and where, or you know, or sharing both responsibility or lots of sharing, you know, time in front of the class, time with kids, and time for developing resources, time for correcting, and all that kind of stuff. The reality is not an equal division, and it's not... I'm not saying that it's a good or a bad thing, but I am saying the reality in that is...probably has to do with...uh...being practical or pragmatic about things? Uh...we don't have a lot of time, and it will be creating a lot of time for us if we were to sit down and to discuss every single little thing we want to do in the classroom, and say you do this and I do that and you do this and I do that...and before every class, right. So what it ends up happening is that, for example, if I plan a lesson, then I'll quote and quote, teach sticks to the lesson. And what the...the native teacher ends up doing is much more of a supporting role. (Charles: C-4-23-34)

In this case, two teachers were being active because when Charles was always the main teacher who gave instructions, his LETs tended to walk around the classroom and observing students, which he emphasized that they were not 'assistants'.

> Charles: So if one teacher is giving instructions, there's no reasons for the other teacher to give instructions.
> R: What would she do?
> Charles: She's probably gonna be circulating around the room.
> R: Like playing a role of assistant?
> Charles: Uh...yeah, I guess, but I mean those roles are terms like, may have a lot of implications, right. I would never say that my co-teachers are assistants, you know. (Charles: C-8-9-13)

Charles explained how he and his LETs worked together to detect when to ask the LETs translate English instructions to Chinese for students.

> Uh, well usually as the process that we try... we try to explain as much as possible in English, uh, in general. And then, uh, that both co-teacher and myself will read, will read their expressions. Sometimes we all just say, 'Do you understand?', and that if a lot of hands come up and they say no, or, if they don't, they don't respond correctly, it's very obvious they are not using the language the way they're supposed to, then the teacher or the co-teacher, the... the native teacher, will come in, and, usually to explain. (Charles: C-3-4-9)

In addition, Charles said that his LETs would sometimes just 'jump in' or 'stop' his lesson without a notice. The following excerpt gave an example of how Charles described and explained when and why his LETs stopped his lesson – when they detected a need to discipline

students, to offer Chinese translation for students and even to advise him what ought to be done in order to make the lesson more comprehensible to local pupils.

> And...I let they in or ...they'll jump in when they see that translation is needed, they'll stop the class and they'll...uh...complement the class if there's...if they see there's a behaviour issues (yes), and also they'll stop me. They say, they see maybe I am going too fast, or maybe I am using words a bit too big. Or if they see that there's a way that I could do something that would be better for the class, then the most co-teachers will...will stop me and say 'why don't you try this'? (Charles: C-4-23-34, 5-1-5)

However, some other FETs found it disrespectful when their LETs interrupted lessons too much, or corrected them and gave suggestions to them in front of students. For instance, Nigel gave one incident below to explain why team teaching did not work when a LET was being the main teacher and dominating the lesson.

> But, she feels like she needs to take on the role as being the main teacher a lot of times, and the foreign teacher feels, 'why are they there?' cause then they're not teaching, they're just like, standing aside. Or they're always corrected in the presence of the students - maybe the... the Chinese teacher doesn't agree on certain things that they are doing, and so, that is one... one case where I... I found that team teaching didn't work at that school because of that reason. (Nigel: N-2-20-25)

The above data show that in general most FETs preferred both team teachers to be physically 'active' and to be engaged in team-taught lessons. If their LETs were being passive, they might encourage them to participate. In their view, LETs tended to play a minor and supporting role, but if they were being too dominating, FETs might feel not being respected.

(2) The Local Perspective on the Teacher's Role:

Most of the LETs described their role as 'helpers' or 'supporters'. For example, Lin thought her FET was always the main speaker, while she was like a helper in the class, because her function was to give immediate translation and explanation for the FET and for the students in order to help both sides to communicate with each other. When her FET did not need her help, she would stand in a side of the classroom or discipline students.

> 我覺得他是主要的、主要的就是主講者吧！那我覺得我的角色只是，可能，算協助。 [...] 不需要你的時候，你就站在旁邊，就是可能管管秩序幹麼之類的。(Lin: L-1-27-28)
> (I think he is the main... the main speaker, and my role is perhaps a supporter. [...] When he does not need your help, you just stand aside perhaps to discipline the students, something like that.)

Wang also described her role as a supporter or an assistant who normally supports magicians or the FETs on the stage. The reason for FETs to be main teachers or speakers was to allow students to hear and learn authentic English used by the FETs, which was an aim of the programme.

王: 扮演的角色通常是助手比較多吧？因為在English teaching 裡面，通常是外籍老師為主，我們中籍老師，我應該說在這計畫裡面，本來就是希望小朋友多聽native speaker 的說法，所以中籍老師他不會太、太、太強過於外籍老師，但是也看你班級的能力，如果你班級的能力是比較基礎的，比較basic 的，或者是比較差的，behind 那種，你可能要藉助中籍老師的中文，或者中籍老師跟外籍老師的那個示範演出，對，如果你不希望學生透過聽中文去學得那樣子的英文翻譯的話，你可能需要作一些示範。因為小朋友可能聽不懂，可是透過你作一些demonstration 可能可以**瞭解**那個東西是什麼。對我來說，有點像是個副手吧！有點像是魔術師旁邊那個...

問: 美女？

王: 對！(Wang: W-1-25-30)

(Wang: The role I play is mostly a supporter, I guess? In English teaching, normally the FET is the main teacher, and the LET, I should say that the aim of this programme was to allow our students to listen to native speakers, and that the LET's involvement should not be more than the FET. But it depends on the level individual class. If the students' English level is more basic, not so good, or even a liitle behind, you may need to rely on the LET's Chinese or demonstrations done by the LET and the FET. Yeah. If you do not want students to learn English through Chinese translation, you may need to do demonstrations. The students may not understand English, but because of your demonstration, they may **understand** what English means. For me, I am like an assistant, I guess? Like the one who stands beside the magician...

R: The beauty?

Wang: Yes!)

In Taiwan, people tend to associate a TV magic show with a magician plus a good-looking female assistant who supports the magician by passing items over to the magician and running errands or by performing a scenario together with the magician. Such kind of assistant is called as 美女 'Mei Nyu' (beauty) in Taiwanese conception of magicians on TV shows.

Wang also used other metaphorical expressions to describe what team teaching ought to be like. She already stated that the FET was like a magician, whereas the LET was like an assistant. In addition, the classroom was the 'stage' where the LET acted as a 橋樑 'Chiao Liang' (bridge) who mediated between the 'front' scene and the 'back' scene in a team-taught lesson.

協同老師其實是，我覺得很重要的是你是個橋樑，幫助外籍老師瞭解學生的需求，或者是其他中籍老師，或者是學校老師，或者是家長，對他的一些想法，或者是他教學的一些修正。所以你必須說前跟後，在課堂當中，舞台上你就會看到那個明星，是外籍老師為主，可是背後，那個教案的準備，還是外籍老師作教案沒有錯，但是那個教案會經過討論的，會修正的，那個時候就是中籍老師很重要的時候。(Wang: W-1-31-34)

(Actually, I think a LET is an important bridge between a FET and students, or between a FET and other LETs, school teachers, and parents, for him to know if there is a need to revise his lessons. Therefore you have to distinguish the front scene from the back scene. During the class you see the star on the stage – mainly the FET. But in the back scene, it is no doubt that the FET prepares for the lesson, but the lesson plan is to be discussed and revised later – that's why the LET plays an important role.)

In the above excerpt, Wang used the metaphors of 前 'Cian' (front) and 舞台 'Wu-Tai' (a performing stage) to describe that a lesson mainly led and taught by a FET was like a show in

the front of a classroom where the FET was supposed to the main 'star' over the stage, while the LET was supposed to support the FET by 'bridging' or 'mediating' between the FET and the students inside the classroom, and between the FET and other teachers and parents outside the classroom. The metaphor of 後 'Hou' (background) was to introduce the mediating role that the LET played on modifying lesson plans to be more culturally appropriate and on communicating with school authorities and students' parents.

Although some LETs believed that FETs were supposed to be the main teachers, some disagreed about letting inexperienced or untrained FETs be 'stars' on the stage or share the main role. Here Hu gave an example of what happened when she worked with a poorly prepared FET. She said she would shift from a supporting role to a main teacher role in a team-taught lesson: when a FET was stuck in the middle of a team-taught lesson, she would immediately take up the main teacher role and keep the lesson going for the benefit of students. But if the FET did not appreciate such kind of interruption, sometimes there might be two of them talking on the stage at the same time.

> 我們中間的經驗是這樣，就是有時候外師突然卡住的時候，[笑] 我們會跳出去，教，那有時候會造成兩個同時教這樣子。(Hu: H-2-2-2-1-3)
> (In the previous years, our experience of team teaching is like this: sometimes when the FET suddenly got stuck in the middle of a lesson, [laugh] we would jump out to teach, so sometimes there were two teachers teaching at the same time.)

Hu explained that she did not mean to interrupt her FET's lesson, but when she found the FET was not well-prepared and students were not learning, she had to take up the main teacher role like that, which she believed could ensure the benefit of the students and might also help professional development of the FET.

> 因為中師，不是說教得比較好，可是至少比那些來了一兩年的外師有經驗 [...] 因為你要以學生的利益為基礎嘛，你要讓他們學，你又不能一直，你還要教外師怎麼上課。(Hu: H-2-24-26)
> (The LETs, I don't mean that they are better teachers, yet at least they are much more experienced than those FETs who have been here for only one or two years. [...] You have to consider students' benefit. You have to make them learn something, but you cannot...if you also have to teach the FET how to teach.)

Amongst those LETs who were reluctant to work with FETs who lacked of ELT experiences in Taiwanese schools, Ho said that he preferred to design English lessons on his own because there was too little time to discuss with his FET. As a result, he described himself as a 'director' and a 'playwright' – who designed lesson plans and composed scripts for his FET to act out.

> 問：那在目前你在協同教學扮演的角色是什麼？
> 何：導演。
> 問：啊？第一次聽到導演！
> 何：對啊！我，劇本寫好，按表抄課，

問：而且還是劇作家？
何：對！大概是這樣子。會修改。(Ho: B-4-3-6)
(R: So what role do you play in team teaching so far?
Ho: Director.
R: Ah? This is my first time to hear that!
Ho: Yeah! I compose the play script and follow it.
R: So you are also a playwright then?
Ho: Yeah, sort of. The script is subject to change.)

Ho also considered himself as a 'stage manager' or a 'time controller' to show that he was actually the one who implicitly controlled the flow of it, although he was not the main teacher of a team-taught lesson.

我變場控！對啊！ 我要時間到之前，我的教學進度有沒有達成？我的教學目標有沒有達成？我會關注到這邊。(Ho: B-11-36-37)
(I become a stage manager, yeah! I have to make sure before the lesson is over that whether my schedule has been achieved and my teaching goal has achieved. I would pay attention to this aspect.)

In short, the LETs tended to play various supporting roles for the FETs both inside and outside the classroom. They described themselves as 'assistant', 'playwright', 'class manager', 'interpreter', 'time-controller', even 'director', but they often make FETs to play the leading role or the main speaking role in team-taught lessons.

(3) Comparing the Two Views:

According to both of the groups, the FET tended to play a main leading role as an 'actor' who led a team-taught lesson, while the LET tended to be a 'supporter' or a helper who offered immediate support, such as translation for the FET and for students and class management for the FET. One of the LETs stated that the LET also had to play the role as a 'mediator'. Most of the LETs agreed that it was easier for the FETs to be in charge of a lesson and to play a main speaking role. One of the reasons was there might be no time to meet and to discuss lessons together beforehand.

6.3 PREFERRED CLASSROOM DYNAMICS: 'RESPECT' AND 'MOCI'

This section will present the FETs' and the LETs' expectations from each other in terms of classroom dynamics. The first keyword in the title, 'respect', was found in the English data. The second one, 'Moci', was found in the Chinese data originally as *默契* that refers to 'a tacit or an unspoken understanding between two individuals'. Such a concept is not found in English.

(1) The Foreign Expectation of Classroom Dynamics:

In terms of classroom dynamics, most of the FETs preferred professional respect in a team-taught situation when necessary. For instance, Thomas regarded the importance of professional respect outweighed friendship in developing team relationship.

R: Do you feel you're friends; that friendship is important for teachers to teach well? For two teachers?
Thomas: Um, not so much friendship, but definitely professional respect for one another.

> Um, friendship is definitely important, but at some times, what's more important is that professionalism, that it comes across in your teaching and in your planning, and in your communication. (Thomas: T-9-16-22)

To Amy, an ideal team teaching situation would require two teachers to respect each other and to collaborate on an equal basis. She described a situation where students showed no discipline to teachers, which she thought would not happen if she was not stopped by the LETs from setting up classroom rules from the beginning of a new semester. After that, she described ideal team teaching would contain elements of collaboration, communication, equality, and respect.

> It's all, like, collaborative, and lots of communication. Everyone is on the same wavelength, you know, and respects what other teachers do. (Amy: E-8-17-18)

Amy gave a more detailed example of an ideal process of team teaching in the following excerpt, although the interview question she was supposed to respond to at that time was about advantages of team teaching to students.

> R: Can you describe more of the benefits that kids receive?
> Amy: Um... well, there's always one teacher talking. There's always someone talking and working with them. If one is "prepping" the other one is working; it goes back and forth. (Amy: E-6-8-9)

Nigel also gave an example of why a teaching team did not work because of a LET showing no respect to the FET.

> We have one... one incident, and one school in particular where the Chinese teacher is very dominating - but, then again, I don't blame her because she has a lot of experience, and the foreign teachers are all new to the programme, right! But, she feels like she needs to take on the role as being the main teacher a lot of times, and the foreign teacher feels "why are they there?" 'cause then they're not teaching, they're just like, standing aside. Or they're always corrected in the presence of the students - maybe the... the Chinese teacher doesn't agree on certain things that they are doing, and so, that is one... one case where I... I found that team teaching didn't work at that school because of that reason. Yeah. So, to me, I think team teaching depends on the relationship you have. Um... I mean, a professional relationship. (Nigel: N-2-18-31)

In Nigel's view, sometimes LETs who possessed more teaching experiences might appear too experienced and dominating in an actual lesson, which might offend the FETs. Therefore, showing professional respect to each other was the key to maintaining team relationship. He also mentioned a certain kind of personality would help to develop a good team. For example, Nigel thought that the FETs would have to be friendly to teachers and students in local schools, understanding the local culture and being willing to 'blend into the culture'.

> Nigel: If they understand the culture, then their relationship will be better. And that will of course... I mean, if there's a good relationship, then students will benefit from the English programme.
> R: So a good relationship? Hmm...

> Nigel: Well, then again, good relationship depends on the personality of each other, right, so you have to make the foreign teacher aware that you have to be friendly in school, you have to gave good activities in school; er... fun classroom is what we encourage, teaching in the school in Taiwan – so they have to understand that they have to blend into the culture, rather than being an outsider in Taiwan. (Nigel: N-7-15-17-21-25)

Nigel's view on the ideal personality of a FET could be interpreted as an attitude to respect the locals and an understanding towards local teachers, students and cultures. Nancy also believed that a key to successful team teaching was when two team teachers like and get along with each other and be adaptable to each other, also, both of them share the same teaching goal and have enthusiasm.

> Uh, firstly, I think the most important aspect of making team teaching a success is personality. If you don't like each other, you will not be able to teach with each other. And especially in the [city name] program, there's often clashes between personalities. I haven't experienced that. Zan and I, we get along quite well. And we also have the same outcomes for our teaching. We don't go into the class for fun. We go into the class for teaching. And... we both tend to, you know, teach for the same purpose, we want all students to be able to speak English. Whether it's pronounced right clearly or not, just as long as they have the courage to speak, so our main focus, both, from both sides, is to encourage the language, not necessarily teach the language. So personality, number one. If the personality is adaptable, if would be a success if both teachers have enthusiasm. Because if you are only here for the money, or you're only here because you don't have any other job, maybe then it's not going to be such a success. (Nancy: NC-4-14-24)

Charles recognised the importance of showing respect to local teachers. He believed that teaching with a LET made him 'easier to be patient with things' and 'a lot more sensitive' to content of words and ways of communication. In other words, he was able to tolerate more with LETs since they were from a different culture. But if two FETs were put together, it would bring about more competition and tension because both teachers could not blame on cultural differences when not getting along well.

> Because there's no point where you can say to yourself, 'oh it's just language, oh it's just culture'. You know. There's no excuse. You know what I mean? So there's a lot more...reasons to think that if things are not going well, it's because you are doing something wrong, or you know, you are not willing to change or blah blah blah. But with a co-teaching situation where one is native, one is foreign, there's...uh...in a way, it's easier to be patient with things because...uh...I mean I'm not gonna get mad just because they can't understand what I am saying. (Um) You know. They don't speak...It's their second language. Or I have to assume that there's a certain amount of things that either work or don't work because of cultural differences (um), or, you know, and I may feel a lot more sensitive or I'd try to be more sensitive about things that I say and how I say them...uh...because some of them are from a different culture. (Charles: C-10-32-11-7)

So far, many of the FETs believed that a good team relationship depended on an individual teachers' personality who would respect and be adaptable. It also depended on whether there was professionalism and enthusiasm in teaching and working and a cultural understanding of each other. For some of FETs, cultural and linguistic differences became a

buffer for them to treat many vast interpersonal differences with more patience, tolerance and sensitivity.

(2) The Local Expectation of Classroom Dynamics:

Many of the LETs mentioned 'Moci' when talking about classroom dynamics in team-taught lessons. Wang gave an example when a LET and a FET were both present in the classroom. She said that in a solo lesson, the lone teacher would have to stop her lesson to deal with behavioural issues. But in a team-taught lesson, as long as two teachers share certain 'Moci', the main teacher would not have to stop a lesson to discipline students because the other teacher would deal with it.

> 當你有兩個人的時候，我現在正在進行，然後那個人，可能如果兩個人默契是夠的，或兩個人同時很清楚什麼時候，可能這樣子就已經另外一個人已經作某種動作了，但是我這邊可以**繼續進行**我原來的東西。(Wang: W-3-31-33)
> (When there are two people and I am doing something, and that person is [doing something]. Maybe if the two people's Moci is good enough for both to understand clearly about when [to do something to deal with behavioural issues]. Maybe, in such a case, when the other teacher has done something, I know that [I don't have to be stopped by it and] I can **CARRY ON** what I was doing.)

Here 'Moci' can be interpreted as a silent and mutual understanding about when to speak or act or not in a team-taught lesson, which might be developed over time between two teachers. It referred to situations when two individuals share an understanding, and they no longer have to communicate by words in order to convey what they have in mind, but they can give and detect contextual hints from each other's actions and situation to decide what to react more properly.

Some of the LETs believed that two team teachers having 'Moci' might contribute to a successful team. For example, Ho highlighted that having good 'Moci' would enable a teacher to predict the other teacher's behaviour, so that they could collaborate more smoothly.

> 怎麼講？我覺得是默契啦！如果默契好的話，任何一個模式都能夠搭得很好！不管是，一主一從，或一搭一唱，有默契的話都能夠搭得很好。... (Ho: B-3-1-1)
> (Well, I think it requires Moci! If [two teachers'] Moci is good, the team can work very well in any model, either Yi-jhu Yi-cong or Yi-da Yi-chang, as long as there is Moci, the team can work very well.)

According to Ho's experience, a good lesson depended on good 'Moci', which applied to either the team teaching model of 一主一從 'Yi-jhu Yi-cong' (one main, one follows) or that of 一搭一唱 'Yi-da Yi-chang' (one speaks, one sings; both taking turns). The meaning of the latter model was given below.

> 是一起存在，可是應該不會有人同時說話，應該是一搭一唱，或者是有一個人是主要，為主，另外一個人是協助。當他是主，我就是從，我是主，他就是從，他不是那麼固定的。像相聲一樣，有人總是要敲邊鼓，你不可以兩個人同時說話，(Wang: W-6-1-3)
> ([Two teachers] co-exist, but they should not talk at the same time. They should do Yi-da Yi-chang, or one person plays the main role, and the other plays the supporting role. So

when someone is leading, I am following. When I am leading, he is following. The two roles are not fixed. It's like in Siang-Sheng, where there must be always someone playing drums in the background for the other. These two performers do not talk at the same time.)

According to Wang, Yi-da Yi-chang referred to a model when two teachers collaborated to constantly take turns to play the main speaking role smoothly. She used the metaphor of *相聲* 'Siang-Sheng' (a traditional Chinese duet comedy show) to express how two teachers were supposed to be like when taking turns. In her view, knowing the right timing from the context and cues, not from words, was the key to conduct a good team-taught lesson.

Cheng further compared the model of 'Yi-jhu Yi-cong' to the model of 'Yi-da Yi-chang' and stated that the latter would require more Moci and a certain period of acquainting time between two teachers, which she believed more difficult to achieve in reality.

能夠做到一搭一唱，真的是，兩個人合作時間要夠久，對，更多的默契。(Cheng: H-3-1-1)
(If you want to achieve Yi-Da Yi-Chang, then you really have to...the two people have to collaborate for a time that is long enough to develop more Moci.)

Lin also believed the model of 'Yi-da Yi-chang' was an ideal one in team-taught lessons, but it required more Moci and more acquaintance from both teachers, so that they could predict when take up the main speaking role appropriately and what to say according to the situation.

我可以一主一從。一搭一唱？我覺得我跟外師，可能比較沒辦法配合吧？[笑] 一個是不太認識，然後默契一定也不好，可能他講一句話，我不知道該接什麼話吧？(Lin: L-4-1-5)
(I can do Yi-jhu Yi-cong, but Yi-da Yichang? I guess I can't team up with FET in that way for two reasons. [Laugh] For one, we do not know each other well enough. Also, we won't have good Moci either. So perhaps when he says something, I may not be able to know how to continue the dialogue.)

However, Lin used 'Yi-da Yi-chang' to describe an informal team teaching model in an extracurricular English drama club. She explained that since both local leaders knew each other well and shared enough 'Moci', so they could deliver activities in a more relaxed way for students to enjoy. But such kind of a relaxed model, she thought, shall not be done in normal lessons that were supposed to be more formal.

我們帶英語話劇社（嗯嗯），可是我們就是一搭一唱（嗯）。我們沒有說今天你主上，然後，我在旁邊幹嘛幹嘛。就是兩個人，也是有可能我們默契比較好，（嗯），就是可能兩個人一起教這樣。可是孩子， 都...玩得很開心（喔）。可是相對來看，我跟那個外師的話，[...] 如果我們這樣一搭一唱的話...會覺得是...太輕鬆了，這課已經變成不太像正式上課那樣了。 (Lin: L-16-21-26)
(We are leading an English drama club (Mm Mm.) and we work like Yi-da Yi-chang (Mm). It's not like, today you lead and I stay aside doing something else. Maybe both of us have better Moci (Mm) so we could teach together and all children had a very good time (Oh). But relatively speaking, if the FET and I could do Yi-da Yi-chang, I would feel that it's too relaxing, and the lesson would not be as formal as it should be.)

Although the Yi-da Yi-chang model was often perceived to be ideal for perfect team teaching, many LETs did not have such an experience.

胡：基本上我還沒有看過真正協同教學應該有的perfect的那個，應該說一搭一唱啦，你上面演戲，然後下面。可是至少，我還沒有經歷過，還沒有，這樣啦！[笑]
問：一搭一唱是完美的境界？
鄭：我們想像是這樣啦。對對對！(Hu & Cheng: H-7-40-42)
(Hu: Basically, I haven't seen what real team teaching should be as perfect as...I should say Yi-da Yi-chang in which someone playing a role up on the stage and the other one doing something below the stage. No, I haven't experienced this yet! [Laugh]
R: You meant Yi-da Yi-chang is the perfect model?
Cheng: Yeah-yeah- yeah! That's what we believe in our imagination.)

Hu then gave an example of why she and her FET could not follow the model of Yi-da Yi-chang. She said that in a team-taught lesson, her FET showed no Moci to continue to introduce what she just demonstrated to students.

胡：有一次我們在教那個什麼，Go to the store, Pick up the T-shirt, Buy the T-shirt，然後，他用英文解釋給學生說什麼叫buy這樣，我就拿出錢來，對他說，How much is it? 他說，It's not for sale. [笑]
問：他也沒有繼續演下去？
胡：對啊，就是沒有默契！[大笑] 對。(Hu: H-3-29-34)
(Hu: One day we were teaching that, 'Go to the store. Pick up the T-shirt. Buy the T-shirt.' And after he explains the word 'buy' to students in English, I took out my own money and said to him, 'How much is it?' And he said, 'It's not for sale.' [Laugh]
R: So he didn't continue the line?
Hu: No! There was just no Moci between us! [Bursting laughter] Yeah.)

In fact, most of the LETs did not team up with FETs in the model of Yi-da Yi-chang, but Yi-jhu Yi-cong. For example, in a group interview, Lu said that FETs would always be the main teachers. However, if two LETs were put together, Yang and Lu believed that it would be more likely when they could complement each other and might be able to share the lesson and speaking time more equally.

楊：我會覺得其實模式差不多耶，兩個人可能更像是說不是我這種，而是像[陸老師]剛講的，可能以個人所長來分工作。可能有些人比較會講故事啊！那他可能講故事的部分都是他在講。有些人很會作drill，有些人很討厭做練習啊！我會覺得兩個截長補短的功能應該會更明顯、更強。
問：那它跟你們現在的教學會有什麼不一樣？
楊：不用啊！現在不用截長補短，現在指定好誰教什麼就教什麼。
陸：現在的教學感覺上是，如果有外師在的話，外師是主角就對了。
楊：像Thomas 要教新的東西的時候，我也是啊，讓他教啊。
問：所以會有個主出來。但是兩個都中師的話，會比較？
陸:：也許他們的分配，教學時間的分配會比較平均。(Yang & Lu: J-6-16-29)
(Yang: I would think that two models are similar, but they may not do what I said about assigning works, but like what Lu said about assigning works according to individuals' strengths. Maybe some people are good at telling stories, so they are responsible for

most of the story time. Some may be good at drill [sic], but some may dislike doing that. I think that when two LETs are teaching together, they would be more able to compensate each other's weaknesses with their strengths.

R: What would be different from what you are doing?

Yang: Now there's no point to complement each other. Now we assign works to FETs and that's it.

Lu: Now it feels like, as long as FETs are present, they are always supposed to be the main teachers.

Yang: Like when Thomas wants to teach something new, I would let him teach as well.

R: So you meant there's always a main teacher. But if both teachers were LETs, it'd be more?

Lu: Maybe their distribution...distribution of teaching time would be more equal.)

So far, most of the LETs believed that 'Moci' the most important element in building a good team, and if there was enough Moci between two teachers, they would be able to conduct lessons in the perfect model of Yi-da Yi-chang (two teachers taking turn to speak), to complement each other with strengths, and to share speaking time more equally than in the model of Yi-jhu Yi-cong (one leads and one supports). However, often the FETs showed no Moci, hence in reality, the LETs would rather make FETs the main teachers and assign works for them.

(3) Comparing the Two Views:

The FETs expected 'professional respect' from their LETs in the classroom, while the LETs believed that 'Moci' (an unspoken consensus or understanding between two teachers) should be the most important factor that facilitates effective team teaching, so that the ideal model of Yi-da Yi-chang might occur. In reality, there was often no time for a teacher team to know each other better and to develop Moci. Besides, due to the fact that FETs tended to have little EFL teaching experience, the LETs rarely experienced the ideal team teaching.

6.4 TEACHING STYLE: 'EXAGGERATING' AND 'CALM'

This section aims to present the teachers' teaching styles. The teaching style here referred to physical movement and behaviours of a teacher during a lesson. The two keywords in the section title were chosen directly from data to represent different view held by the FETs and the LETs. The second keyword 'calm' was used by some FETs whey they described local teachers' teaching style, while the first one 'exaggerating' was used by some LETs when they described their FETs' teaching style.

(1) The Foreign Perspective on Teaching Style:

Most FETs believed that the two cultural groups of teachers had different strengths to use in team teaching, one of which was teaching style. For example, Thomas thought that LETs tended to teach in a more authoritative and mechanical manner and showed little personality.

> Um, and then since the two Chinese teachers, I feel like, um, you probably see... in what I... in what I've seen from local Chinese teachers, you'd probably see a lot of... a lot more discipline. Um, a lot of very mechanical repetition-type teaching... Um... a... just a very... very authoritative, I guess you'd say? (Thomas: T-35-4-7)

Charles also mentioned that FETs tended to be more 'animated' than LETs, but he regarded the differences as assets that could be used to benefit the lesson.

> You know, foreign teacher also tend to be very, uh, maybe not tend to be, but a lot of foreign teachers are more animated than (animated), animated than Chinese teachers tend to be, so that's a tool they can bring, you know, they can use differently. (Charles: C-13-34-14-1)

Charles further stated that his teaching style as more 'animated', 'enthusiastic', and 'louder', while his LET's style was more 'calm'. However, although he thought that both teachers demonstrated completely different styles of teaching, he was struck by the fact that sometimes their students were more engaged with the LET's style.

> I tend to be a lot more, uh, animated? Or uh...enthusiastic? I am also a lot louder? (Louder?) [laugh] Yeah. They tend to be a lot more... calm? [...] Our styles are often VERY VERY different. You know. That the kids are, are just engaged, they are sometimes much more with the co-teacher teaching it than when I am doing it, which's a TOTALLY different style. And sometimes they are more into it. Sometimes they are more into it when the co-teacher does it. (Charles: C-17-32-18-7)

Charles analysed his LET's teaching style as more 'quiet' and 'calm' when she was playing games with students, but since the game she played involved complicated rules, the students were more engaged. He commented that the students were engaged not because they wanted to learn the language, but they wanted to play games.

> [...] But the style was a lot more... quiet and calm. But because the game was so engaging and quite complicated. And there was more than just language component that was involved. I mean that the kids have to use the language to play the game, but it was the game that was fun, not the language, right? (Mm...ah-ya!) So, to get the two hundred points, they had to be able to say, 'cat!' But they wanted the two hundred points, they didn't want the, they didn't care if they could say 'cat' or not. And so they were totally into it. And they're like 'oh...me next!' You know. (Charles: C-18-31-34-19-1-3)

Not all of the FETs believed that having different teaching styles was due to cultural differences. For instance, Nancy thought that FETs could teach calmly and LETs could be active and lively. She mentioned that a LET's lesson was always more animated and energetic than hers. Thus, the style of teaching shall not be cultural but an individual difference.

> I don't know if you have met Ho. (Oh yes.) He is more energetic than I will ever be in my life. So if you compare he to me, I will be the weaker person. [Laugh] (Nancy: NC-18-5-7)

In short, the FETs thought their teaching style more animated, enthusiastic or energetic, and they were willing to amuse students. They found that many local teachers' teaching style was calmer and quieter, and their lessons full of authoritative discipline and mechanical repetition. They also noticed that LETs would stick to textbooks and replied on flashcards, which they were not trained to in their home countries.

(2) The Local Perspective on Teaching Style:

From the perspective of most LETs, most foreign teachers could teach English in a style very different from that of the LETs. They thought that FETs tended to teach a fun lesson with a more fun and lively way. For example, one of the LETs, Wang, described her FET could teach in a style very different from hers.

> 我可能是刻板印象太深，我總覺得兩個外師，可能，臺灣人，跟跟跟外國人，就感覺上會，我印象裡，我看電視，我覺得那外國人都非常，就是很活潑，就是很，肢體動作很多，然後會覺得，就算你聽不懂，你也覺得好笑。對，會知道他們，動作很誇張啊！臉部表情很誇張啊！ (Lin: L-3-21-24)
>
> (Maybe a certain stereotype has been deeply rooted in me. I always think that two foreign teachers, maybe, compared with a Taiwanese and a foreigner, in my impression, when watching TV, foreigners on TV always appear so lively, I mean, they use body language a lot, so even if you don't understand what they say, it's funny enough just to watch them. Yeah. You will know what they try to say from their actions and facial expressions because they would exaggerate their actions and expressions greatly!)

Wang explained her stereotype came from watching foreign teachers on TV who tended to exaggerate their body language and facial expression to amuse the audience. She said if the audience did not understand English, they would be amused by the foreigners' behaviours. She used expressions like *很活潑* 'Hen Huo-Po' (very lively), *很誇張* 'Hen Kua-Jhang' (very exaggerating), and *肢體動作很多* 'Jhih-Ti Dong-Zuo Hen Duo' (very animated, lots of physical movement) to describe her FET's typical body language and facial expression. She used *聽不懂* 'Ting Bu-Dong' (not understanding) and *很好笑* 'Hen Hao-Siao' (so amusing) to describe typical responses of the TV audience or a learner in the team-taught lesson.

In the following excerpt, Wang further described her FETs' teaching style as *放得開* 'Fang de Kai' (able to release one's expression) which is similar to *活潑* 'Huo-po' (lively).

> 林: 因為我第一次接觸嘛，那個外籍老師給我的印象非常深刻！我覺得他上課方式，真的就很像我平常自己在看，比如說電視英語節目那種，就是表情很多、動作很多、很有趣！其實小孩子不容易分心耶！就算那種平常自己很調皮的那種孩子都也會跟，就是不只是他要說，他要做動作，他要整個身體要站、要坐、幹嘛的，就是他的語，我覺得，他不容易分心！
>
> 問: 不容易分心？優點就是？
>
> 林: 對！一般來講 ，我覺得中籍老師沒有辦法那麼放得開吧！我自己的印象裡啦！我自己的印象啦！(Lin: L-2-24-29)
>
> (Wang: This is my first time teaching with a foreigner. The FET really impressed me. His way of teaching is really similar to the style of English teaching programme on TV that I watched before, which was full of expressions, movements and fun. Actually kids do not get distracted easily. Even those naughty ones would follow him. He not only speaks, but also acts out with the whole body to stand, to sit, or to do whatever action to express himself. Kids do not get distracted easily.
>
> R: They don't get distracted easily? So it's an advantage?
>
> Wang: Yes! In general, I don't think LETs can animate themselves as natural as they are. This is my impression. This is my impression.)

Lin believed that most LETs would not be able to teach in a lively and animated style because they might not use body language, gesture or facial expression as natural as FETs. The phrase 'Fan de Kai' in colloquial Mandarin was used to describe people who express themselves with confident and relaxed movement and behaviours, like body language and facial expression. Lin also thought that since her FET was 'Fan de Kai', his animated teaching style could attract attention easily from students, while LETs who were not so 'animated' may not be able to do so.

Lin's observation of her FET's teaching style was confirmed by other LETs. For example, in a group interview, Hu and Cheng, described their FETs often exaggerated body language and facial expression to attract students' attention, a teaching style that was not found in most LETs.

胡: 其實他蠻會用肢體來教的，他誇張的時候能吸引學生的注意，嗯。
鄭: 這個是中師比較欠缺的，他們的肢體動作。
胡: 對、對，有一些很活潑，有一些很活潑，然後裝得，這樣傻理傻氣的啊，學生就很高興[笑]。(Hu: H2-2-4-6-7)
(Hu: Actually he uses body language quite a lot in his lessons. When he exaggerates things, he can attract students' attention. Yeah.
Cheng: This is what LETs are lacking. They don't use body language so often.
Hu: Yes, yes. Some FETs can teach in a very lively way. Some FETs teach energetically and pretend silly, which often amuses the students greatly [Laugh])

Hu used Chinese adjectives like 誇張 'Kua-Jhang' (exaggerating) and 活潑 'Huo-Po' (lively) to describe how her FET used his body language to communicate with students. The FET would also pretend silly to amuse students, which made the students happy. In other words, the FET's communication strategy could often receive positive affective responses from the students.

However, one of the LETs, Ho, did not share such a cultural stereotype on teaching style between LETs and FETs. He did not want LETs to be labelled as ill-performed teachers who were unable to teach effectively when teaching English to students which made FETs superior than LETs and lose dignity. His self-question below indicated a dichotomy of two different teaching styles: 不活潑 'Bu Huo-Po' (not lively) or 死板 'Si Ban' (calm or rigid) contradicted to a style that was lively, more animated and fun.

一開始我態度很反對。如果一個老師說必須要有另外一個人來協助我，協同我，才能夠，即使以一個中師的角色來講，我是覺得這樣，第一個就是上面的人看輕我們，我們自己也看輕自己。我不覺得中師一定教不好，中師一定是不活潑的，中師一定是死板的，哪有這個道理？(Ho: B-4-19-22)
(Initially I was against the programme because it implies that a teacher needs someone else to support or to collaborate with him, so that he could teach. Even as a LET, I think that, first, the superiors look down on us. Meanwhile, we look down on ourselves as well. I don't think LETs are always poor in teaching that is not energetic and is rigid. This doesn't make any sense!)

Therefore, many of the LETs shared a stereotype that FETs' teaching style was much more animated and lively, even more exaggerating expressions and body language than LETs, so that students were more easily to be amused by FETs. Although there was an exception amongst LETs whose teaching style was energetic and lively, some LETs thought that FETs would benefit students to learn English because of their active teaching styles and class management skills.

(3) Comparing the Two Views:

Although there were exceptional cases, most FETs and LETs observed different teaching styles from their experience of team teaching. Both of the groups agreed that the FETs tended to teach in a more animated style and use more body language, and that the LETs tended to use less body language and to teach in a style more calm, rigid, and quieter than the FETs. From the LETs' perspective, FETs tended to exaggerate body language and facial expression that amuse and attract students' attention. A FET said that the reason for FETs to do so was to get their points across to local students without too much English.

6.5 PEDAGOGY PREFERENCE: 'PLAYING GAMES' AND 'LECTURING'

This section focuses on the teachers' views on pedagogy preference. The first keyword was used by LETs who thought that FETs usually used games to teach an English lesson. The second one was used by FETs who thought that LETs tended to lecture a lesson, give instructions and prefer mechanical repetition.

(1) The Foreign Perspective on Pedagogy Preference:

Most of the FETs and the LETs agreed that in a team-taught situation, they tended to conduct the lesson with different approaches. The FETs stated that they tended to teach with activities or in a more interactive way than most LETs would do. For example, a FET, Thomas, described a lot about differences of pedagogy used by him and his LET. First he stated that he was requested by the LETs to do every page of a textbook or to repeat reading something in the textbook, which he did not have to when teaching at home.

> I know that there's a government official, or whatever, that makes sure that, for the English Programme, every page is done, and all that. I understand the responsibility there. I don't have the same responsibility at home, but I make sure that, if it's important information, and if it can be included in the lesson, I'm going to use it. Maybe not necessarily in... in the context that it's coming right from the book, but I'm going to use it. And that...I feel that gives me a little more freedom, and it gives the students a little more freedom, to, kind of, explore content, and, kind of, have a little bit more cognitive thinking - you know, kind of, they think about what they understand.
> (Thomas: T-21-25-33)

And he commented that most LETs' teaching approach tended to be mechanical and too much repetition tended to reduce students' attention and motivation. He thought that his students got bored of a lesson because a lack of 'cognitive thinking', which made them to expect the FET to play game almost every week.

> And I feel like, here, that it's... it's so mechanical, you know? It's so... students work from pages and a lot of stuff is so repetitive for them that they kind of lose interest, you know, and I understand they're looking forward to a game, and all that stuff, but if we're doing work with pages, there's a reason why we're doing it, and I don't know how to relate that that's important. (Thomas: T-21-24-22-2)

Thomas also found that most LETs liked to 'lecture' contents of the textbook and introduce or review English vocabulary by using flashcards. Such an approach was different from a more interactive approach of teaching used by most FETs. For example, if two FETs or two LETs were assigned to teach together, he stated that the FETs would tend to interact with students and even to amuse them, while the LETs might tend to stand in the front of a classroom and lecture. The purpose of interacting with students was to receive immediate response from them to ensure that they were engaged with the lesson.

> I've seen a lot of standing in front of the classroom, and lecturing, and telling what to do; that's how it goes. Um, and I feel like that's something that you might see in a room with two local teachers, where two foreign teachers, maybe they're like me - they don't... I... I love it when kids laugh at me! It makes me feel comfortable - it makes me feel that they're engaged. (Thomas: T-35-18-22)

Another FET, Amy, also mentioned that she did not like to use flashcards or teach page-by-page of a textbook as her LET did. She explained why she preferred a more interactive approach was because of previous education and training background as a foreign language teacher in her home country.

> Amy: I've been taught completely different ways of how to teach a foreign language.
> R: Can you tell me what's your way and what they tell you?
> Amy: Well, the way they do it here is lots of flashcards, and lots of books. And the way we've been taught is no flashcards, to have the kids do a lot more of writing and drawing, and be a lot more interactive. (Amy: E-6-22)

Amy also pointed out most FETs tended to teach in a more lively style because they did not speak the local students' language and they had to use body language a lot more in order to communicate with students.

> I think that if, especially if they don't speak Chinese – if the foreign teachers don't speak Chinese, the lesson probably would have more lively, more games – more ways to get their point across. (Amy: E-14-9-11)

Most of the FETs believed that they tended to teach in a more interactive approach through games and to use more body language than their LETs because that was how they were educated or trained in home countries. The purpose of playing games and conducting lively lessons was to communicate with the local students more effectively, to make students engaged, and to get points across without too much English.

(2) The Local Perspective on Pedagogy Preference:

All of the LETs agreed that many of the FETs used more games, group works and interactive activities than they did, that was why students preferred FETs to them. For example, Lin noticed that her FET tended to play games in a team-taught lesson, which often attracted students' attention successfully.

> 我覺得外籍老師很喜歡玩遊戲，[...] 因為他是主導教學，他覺得這樣的方式進行，那我看孩子這樣也專心、也很投入，我就覺得這樣是可行的。(Lin: L-10-12-17)
> (I think the FET likes to play games very much. [...] He is the one in charge of the lesson and he decides how to teach. I do find that students concentrate on lessons and get so involved in the games. Therefore, I believed such an approach is feasible.)

She distinguished two kinds of teaching approaches – either by interaction with games or by lecturing with instructions for students to follow.

> 然後兩位老師的話，你不管是遊戲式的、還是你用講述式的，會比較，程序會照你原來想的，會比較容易進行吧？(Lin: L-8-30-32)
> (When there are two teachers, it'll be easier to conduct a lesson as has planned, either by interaction or by lecturing.)

She then stated that most LETs did not want to do so because they believed that playing games would take time from their lesson and often students would get over-excited and forget to pay attention to learning.

> 台灣的老師會比較一步一步來吧？這學期要上到這裡，或這禮拜要上到這裡你就上到這裡，[...] 像比如說，遊戲式教學...花比較多時間吧？孩子就可能玩瘋頭了，他們不是很喜歡讓孩子玩遊戲吧？我覺得啦。(Lin: L-11-1-3)
> (I guess Taiwanese teachers would tend to teach a lesson step by step according to weekly or semester syllabus and would not spend more time on other things. [...] For example, it may take more time for teachers to introduce games and activities, and after that, students may get over-excited, which weakens teachers' willingness to play games, I guess.)

In fact, such a view was shared by almost all LETs here because they did give tests during English lessons. One of the LETs, Lin, stated that the reason why Taiwanese teachers valued in-class reviews and tests might be because people in Taiwan valued good grades and pursuing higher degrees.

> 台灣本來是比較升學嘛，比較知識系統的東西。（知識系統？）就是你教給學生的是要有用的，不是你今天玩遊戲就沒有用啦，但是他會覺得，可能...浪費時間，就是...覺得...你這段時間，一定要上到什麼，學生一定要學到什麼，你就在在這段期間教給他們什麼。(Lin: L-9-24-27)
> (Actually in Taiwan people value pursuing higher degrees and knowledge. (Knowledge?) I mean teachers have to teach something useful to students. This doesn't mean that playing games is not useful, but teachers may think that playing games is a waste of time. They tend to teach something practical to students and believe that students are supposed to learn what has been taught.)

As Lin commented, most LETs might believe that they should teach something 'useful' to students during the class hour so that students may learn how to acquire English for getting

higher scores and higher degree in the future. Here something 'useful' meant something 'testable'. Therefore, teachers would encourage students to memorize vocabulary and new knowledge, rather than playing games or activities that were not testable. For instance, Lin explained why she wanted to give tests and how she gave tests to students after each one or two lessons.

> 比如說，我上課啊，我教一個單字，我要讓他們一定可以念得出來，一定可以寫得出來。然後你看到，你認得，你知道這個字代表什麼意思。對啊。可是我覺得這對他們來講好像很困難耶！我考了兩次試...[...] 我一課教完就考， 一課教完，幫他們複習大概一堂課，然後一課就考，一課吧？一課單字大概只有七八個吧？ 可是還是考很差！[笑] (Lin: L-4-9-15)
> (For example, in my lesson, after teaching a new word, I would ask my students to be able to read and recite the word. They also have to recognize the word and its meaning. Right. But I think it's probably very difficult for them! I gave two tests... [...] I normally tested them right after a lesson is finished. I reviewed the lesson for them and gave a test every lesson. It's just one lesson with only seven or eight new words, right? But their test results were still very poor! [Laugh])

Some other LETs also mentioned that they would give English tests to students regularly in order to see if the students have learned the lesson. Some tended to accept games or activities when teaching with a FET, but when they teach alone, they seldom play games but give more tests. For example, Ho described his approach in the solo lesson as 'efficiency-oriented', rather than 'activity-oriented' because he was suspicious about students' learning efficiency under the FET's activity-oriented lesson planning. He confessed that when he taught alone, he would switch from activity-oriented lessons to more efficiency-oriented ones and to give tests.

> 和外師搭當然就會比較偏活動式的。那我自己上我就、就會比較（有效率？）效率性的，我當場就要知道學生學了沒有這樣，所以他們反應也會不一樣。(Ho: B-7-24-26)
> (When I team teach with the FET, the lesson is more activity-based. But when I teach on my own, I tend to be more (efficient?) efficiency-based. I want to know if my students really learn the lesson or not on the spot. That's why they respond differently to me.)

Such an efficiency-driven teaching philosophy and teaching approach might explain why LETs tended to emphasize reading and writing practice during a lesson. For example, when Chang described how she conducted repetition and drills in a typical lesson, she mentioned some teaching and learning strategies such as 念 'Nian' (read), 背 'Bei' (memorize), 騰 'Teng' (recite and write), and 記 'Ji' (memorize), all of which referred to memorizing words and required lots of repetition and practice. Chang explained it was because students needed to read English many times and to copy words by pen many times in order to memorize how to write the alphabet and how to spell.

> 我們的教學有固定的模式，喔例如說，一班三十幾個孩子，常常有類似一起念這個sentence唸三次，或者進行這個對話，或者是把它背起來，等等方式。那，我們認

為說，至少有十、七次以上看過這個，用過這個字，或騰過這個字才有可能記起來，所以我們會類似說repetition 有drill有它的存在性。(Chang: S-3-1-3-7-11)
(Our lesson follows a regular procedure. For example, in a class of thirty or so students, often teachers would lead choral reading of a sentence three times, to practice a dialogue, or to memorize them, etc. We believe that students would not recite to spell a new word unless they have read, used, or spelled it on papers for more than ten or seven times. That's why we emphasize repetition and drills so much.)

Although the LET's pedagogy was believed necessary for the benefit of the students, it was not recognized or understood by most FETs. As a result, some LETs complained about the FETs' ignorance of repetitive practice. For example, Lu believed that primary EFL learners would not practice speaking or spelling by themselves at home as adult students may do, thus in-class English reading and writing practice may help students learn and memorize a lesson, which her FET fail to understand.

他可能對學生情況不是很瞭解。大人學會了會自己回去複習，可是小朋友他仰賴你在課堂上這短短的時間，回家根本不會複習。所以你的教學要，除了present之外，還要有一些複習，重複的操作，(Lu: J-4-25-29)
(They may not understand our students so well. Adult learners would go home and review lessons by themselves, but children would rely on teachers to review for them during this short period of time because they can't do it at home. So in addition to present a lesson, you have to make sure there is some review and repetition practice for them.)

Similarly, Chang was not happy when her FET showed little willingness to review and practice English for her students. She believed that her students were supposed to make adequate efforts in order to learn and memorize things from a lesson, and a teacher was supposed to review and evaluate whether they learned or not. But since her FET did not recognize the importance of repetition and practice during the class hour, which she thought was unacceptable, thus she had to practice and review more for the students during her own class hour. Such a disagreement revealed that both teachers had different ideas on purpose of learning.

她這樣教一教，她可以不用管學生有沒有學會。其實她這樣講喔，我第一次聽到我也shock，「她怎麼不管咧？」很多人對她這點有意見。[笑] 可是或許她也沒有錯啊！她是說，「學生… 英文不好，那為什麼不回去多看書呢？」喔！(Chang: S-12-27-31)
(She would teach a lesson without caring about whether students have learned it or not. In fact, when I heard what she said for the first time, I was shocked. 'How come she does not care about whether students have learned or not?' Many people are not happy with her attitude. [Laugh] But maybe she is right, because she said, 'Students…their English is not good. Then why don't they study harder at home?'

Chang also gave another example to describe a FET's pedagogical choice of a 'communicative approach'. The FET believed that it was more effective than a repetitive reading method commonly used by school teachers in Japan. However, other local colleagues disagreed with that FET who did not teach English according to textbooks. The direct quote in the end of the following excerpt indicated how a FET might be questioned for a non-traditional lesson:

這種經驗，孩子沒有接受過，真的沒有一個老師這麼努力去執行那個理念，那，**並不一定**全部行得通，不一定都好，但也不是都差，但是我們學校有一個老師很不欣賞 [我笑] 這樣的一個方式（啊嗯？），他就不欣賞，他說，「你課本你連課本都**沒打開**嘛！」（喔…）「為什麼課本的句型你不教咧？」(Chang: S-13-4-13)

Well, the students have never experienced that kind of method. No other teacher had ever tried as hard as he did to realise what he believed. But, NOT all of them work, and not all of them were good or bad. One teacher, in particular, did not like [I laughed] his method. (Ah Mm?) He didn't like it. He said, 'You didn't even OPEN the textbook.' (Oh…) 'Why don't you just follow the textbook and introduce new sentence patterns?'

So far, the LETs held different values in learning and teaching. They tended to pay more attention to reading and teaching grammar in the textbooks and their lecturing style was mostly one-way authoritative communication. However, the FETs might pay more attention to real conversation and activities, which value more on two-way communication and direct interaction with students.

(3) Comparing the Two Views:

Two of patterns of pedagogy emerged from the above analysis. First, most FETs preferred an interactive approach that was often introduced by 'games' or 'activities', which they believed involved more cognitive thinking. There was more interaction between the teachers and the students, and thus, students might be more engaged, and a closer and more relaxed relationship might be developed between them. Second, LETs, however, preferred a less interactive approach and they tended to lecture in the front and introduced less group activities to students. The students might be asked to repeat mechanical tasks such as choral reading of English vocabulary and sentences, and spelling by mouth and by pen. Such an approach, some FETs believed, might result in a loss of motivation and interest in learning in the local students.

6.6 EVALUATION: 'FOR STUDENTS' AND FOR STUDENTS & PARENTS*

This section aims to present the teachers' views on evaluation, or more precisely, what different evaluation purposes were held by the FETs and the LETs. The first keyword was selected from the data in English, while the second one was implied in the data in Chinese and in English.

(1) The Foreign Perspective on Evaluation:

Most of the FETs did not mention conflicts or issues arose from evaluation and grading, probably because they were new to the Hsinchu Programme and the interview took place before the first final exams of the semester. One of the experienced FETs, however, pointed out one of the sources of conflict between the FETs and the LETs was different beliefs and habits on evaluation and giving scores over the first oral exam. For example, Nancy, mentioned that her standard of passing in English tests was different from that of her LET and the school. She said she would not pass a student who could not reply to her English question accordingly, but her LET would pass a student who replied even with incorrect answers, instead of giving a zero score.

> For instance, if we have our own oral examination, and I will score students, I will say, well, if I ask you, 'what's your name?', if he says, 'I am eight years old'. So, that's a zero, in my opinion. But the Chinese will say, no, well at least he spoke English, so we must pass him. So there's a difference in perspectives when it comes to evaluation. (Nancy: NC-5-36-39)

Nancy's observation was: because some of the scores she gave on English exams were too low for the school, therefore, these scores could be modified by the LETs or classroom teachers before submitting to the school authority just to ensure that the average score of a class would look smart on reports. But in her view, changing scores was not an honest behaviour and its reason behind was unnecessary as she taught English for students, not for parents.

> For instance, the level of testing in Taiwan, the tendency is to pass all students for the acceptance of the parents. We don't want to, you know, have the parents in the school, 'why didn't my child pass English?' While from a foreign perspective, if you don't get fifty, you fail. We will not change any scores to satisfy the need of the parents. (Nancy: NC-5-27-30)

However, she believed that such a different view on evaluation and score-giving could be raised and resolved as long as all of the team teachers, FETs and LETs, were trained together for a consensus on programme induction or in-service training sessions.

> If we did training together, and we had the theme 'evaluation' on one day, then the problem of the foreign and the Chinese perspective on evaluation would have come out in training already. So you wouldn't have the problem on your first oral exam. (Nancy: NC16-1-4)

The FET not only pointed out the conflict due to a different habit and view between FETs and LETs in scoring students' English exams, but also offered a possible solution – to assign LETs and FETs to attend the same induction or training, so that both groups could tackle the issue together and seek for an agreed solution before the timing of school exams.

(2) The Local Perspective on Evaluation:

Two the LETs mentioned the issue of different views between FETs and LETs on English evaluation. In particular, Wang mentioned that in her experience, final school exams would be a time to reveal a greater conflict between LETs and FETs. For example, she said that her FETs did not agree to a different way of giving grades and scores on English exams. She pointed out that such a disagreement between the FETs and the LETs often turned out to be a source of interpersonal conflict.

> 比如說他評分的習慣，也是跟我們的價值判斷不太一樣的，這樣子其實會有一些…衝擊，或怎麼講，更劇烈的他可能是一個衝突。(Wang: W-1-37-39)
> (They may have a different value and habit in terms of evaluation score marking. The difference between their habit and ours may cause some…impact. Or, how to say? Sometimes a great impact may become a source of conflicts.)

She also mentioned that those FETs who were qualified teachers and had teaching experiences in their home countries would find it more difficult to accept the local way of evaluation. For example, the locals regarded 90% to 100% as 'good', while the FETs regard 80% as 'good'. However, since 80% was a score that appeared too low and would worry the students' parents, classroom teachers would ask LETs to persuade FETs to modify the scores to be higher.

> 對他們來說，什麼叫作一百分？你現在也在國外唸書，你應該知道，我如果拿到八十分，已經是excellent like that！可是我們的小朋友拿到八十分，家長會要罵人耶！小朋友是啊！你所謂認不認真、你棒不棒，我們的界定是九十、甚至於九十五分到一百分，對不對？當他們在認定那個 excellent 、給那個score 的時候，其實fail 的東西不在一起的耶！家長會問啊！班導師會要求分數不可以給那麼低啊！ (Wang: W-1-42-46)
>
> (What does a full mark mean to them? You are studying abroad now and you should know that if I get 80 percents abroad, it's excellent like that! But if our students get 80 percents, their parents would scold them! Yes, definitely. In our definition, a so-called 'good' grade is 90, or between 95 and 100 percents, right? When teachers define a score that is 'excellent', actually they would not fail students, because if they do so, parents would challenge why and classroom teachers would request us not to give a score that is so low!)

Wang pointed out that there was a tendency that if students present grade reports to parents, but the parents were not happy with the results, the parents might blame the school and their children not working hard enough. She confessed that she often faced a hard time explaining the English exam results to class teachers and to the FETs why exam scores needed to be modified before submitting to the administrative. Often the FETs could not accept the fact that the scores were changed, which resulted in tension between themselves and their local colleagues.

In short, some of the LETs identified a difference in evaluation between them and their foreign partners. The LETs could accept why evaluation results might be modified, but FETs would not accept so, which often led to inter-group friction. Local teachers should explain to FETs that the scores they gave might be modified by others staff in the school, not for cheating, but for cultural concerns.

(3) Comparing the Two Views:

The relatively smaller amount of data on the theme of evaluation revealed that the FETs tended to disagree with the local way of evaluation. As the data show, the FET did not want to pass students for not pleasing parents, while the LET thought that it was her job to explain and mediate between two different habits of score-giving between LETs and FETs.

6.7 SUMMARY

So far the data regarding team teaching inside the EFL classroom in Taiwan have been presented in their original languages. This section summarizes the teachers' views of team teaching inside the classroom regarding the themes of team teaching definition, teacher's role, classroom dynamics, teaching style, pedagogy, and evaluation.

(1) The FETs' Views of Team Teaching Inside the Classroom:

The FETs defined team teaching as a method that two teachers collaborate and communicate with each other to negotiate a better way for students, which was supposed to save their efforts in class. They tended to play the leading role as an actor in the team-taught classroom, and they valued professional respect from the local teacher. Their teaching style tended to be more open and animated than that of LETs. Their animated body language and facial expressions often amused and attracted students' attention. They liked to use games and activities in teaching to make students actively engaged and think. They interacted with students more frequently than LETs would do in order to engage the students and to get points across. They did not accept the local way of evaluation on English exams and thought that purpose of evaluation was not for parents, but solely for students.

(2) The LETs' Views of Team Teaching Inside the Classroom:

The LETs defined team teaching as a method by which a LET and a FET could be complementary to each other. In their view, the FET was supposed to play the leading role and the LET was supposed to support the FET with immediate interpretation, class management, and cultural understanding about students and schools. They believed that success of team teaching depended on whether there was 'Moci' between the two teachers, although it would take time to develop such 'Moci'. In their view, good 'Moci' would allow two teachers to teach in the model of 'Yi-da Yi-chang' where both of them take turns smoothly to play the main speaking role. They admitted that their teaching style was not so energetic and lively as many FETs, and they tended not to play games or introduced activities to students, but they relied on repetition and drills of vocabulary and textbook dialogues in order to help students memorize English for passing exams in the future. One source of conflicts between team teachers was from a vast difference in evaluation between the local and the foreign teachers.

Chapter 6 has hitherto presented the data and themes that emerged from the data analysis on team teaching inside the EFL classroom. The next chapter will focus on team teaching beyond the EFL classroom.

CHAPTER 7 DATA ANALYSIS (II): TEAM TEACHING BEYOND THE EFL CLASSROOM

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Chapter 6 has presented the teacher participants' team teaching 'inside' the EFL classroom. This chapter will focus on their perceptions and experiences of team teaching 'outside' the EFL classroom, in which the themes that emerged from the data include attitude towards work, speech style, and social preference, as shown in the section title.

Each of the section titles is composed of an emerged theme plus two keywords that represent the foreign perspective and the local perspective. If a keyword is chosen directly from the data, it is marked by quotation marks. In this chapter, the transcription notation system that was mentioned in Section 5.3 will be applied in the following sections that present the emerged three themes. A summary will be given in the last section.

7.1 ATTITUDE TOWARDS WORK: 'FOR MONEY' AND 'FOR IMPROVEMENT'

This section aims at revealing the participants' attitude towards work, from which we shall be able to learn their motivation for joining the Hsinchu programme and their willingness to work with other teachers.

(1) The Foreign Perspective on Attitude Towards Work:

According to the English data, only two of the FETs talked about their attitude towards work. Both of whom had been involved in the programme for more than one or three years respectively and claimed that they were willing to renew the contract because of enthusiasm and positive outcomes from their teaching experience there. They also criticised that many FETs came to teach English in Taiwan only for money without making enough efforts or having enthusiasm for team teaching. For example, Nancy said that many foreigners joined the programme for money and confessed that she also came for the same reason initially, but later her attitude changed because of receiving positive outcomes from students and being on good terms with local colleagues. She emphasized that 'personality' and 'enthusiasm' was the key.

> Because many people are here just for the money, so yeah. [Laugh] [...] I think maybe that's the reason I came. But I changed after a while. (Oh!) Yeah. I don't think I'd enjoy teaching in Taiwan. I thought I would come here for a year, stay, teach, get money, go back home. But since I have been teaching here, I am going on two years, so [Laugh] it changes as soon as you find the school or the situation where you really get happiness and you get result, and you get into a working relationship with friends and colleagues that you really enjoy. So I really think co-teaching of success would depend on personality and enthusiasm. Yeah. (Nancy: NC-4-28-37)

As the excerpt shows, Nancy contrasted two types of attitudes towards teaching: working 'for money' and 'for enthusiasm'. She said that FETs should join the programme with enthusiasm in order to make team teaching work and effective; however, according to her observation, many FETs in the programme only cared about the money and lacked such enthusiasm. In the next excerpt, she further explained why she changed her money-oriented motivation to teaching for a long-term commitment in the programme.

> I want the Chinese people to be able to teach on their own eventually. Eventually they should not need foreign faces. Foreign faces should be there for, really, not, for teaching English in the same level as a Chinese person. Luckily, Zan and I, we are in the same level of teaching, but many other Chinese teachers see themselves as inferior to foreign people. Eventually that should not be the case. A school should by themselves apply or employ English teachers, whether they are Chinese or foreign, up to the school, but they must all have the capability of teaching English. That's why I am here, I want Chinese people to learn from me, but I also want to learn from them. Coz I don't see them as inferior to myself. Uh... they have much more experience than I do. Most of my homeroom teachers have been teaching for ten years or more. So there's so much I can learn from them. I am here for, initially money, but not any more. (Nancy: NC-19-18-27)

On the other hand, Nigel also gave an example to illustrate how much most FETs in the programme cared about money. He first stated that a bonus-giving system in the programme was created for local teachers to evaluate FETs' teaching performance, and the results of the evaluation would directly relate to the FETs' monthly bonus payment, which received various complaints from many of the FETs when their LETs did not give full grade in the end of the first semester. To this issue, Nigel commented that it was due to a lack of cultural understanding that FETs complained.

> And I know in the Chinese culture, they can't tell you! Or, they wouldn't give you 100%, 'cause they want you to work up to 100, and they want you to improve, so by giving you 100% means you are going to stagnate, you're going to stop, er... working or trying to improve yourself, so I guess... this is... uh, these are the things which foreigners need to understand. (Nigel: N-14-20-31)

In his view, most LETs expected to see their FETs' willingness to 'improve' lessons throughout the semester, and thus, the LETs tended to grade FETs lower in the beginning of a semester in order to motivate them to work harder and better in the future. However, many FETs were unaware of the LETs' expectations, which might become a source of inter-teacher friction.

(2) The Local Perspective on Attitude Towards Work:

All of the LETs gave more detailed descriptions about their FETs' work attitude and most of them complained that many FETs came without ELT experience in Taiwan or enthusiasm. They thought that FETs tended not to work hard to improve lessons, or they were not willing to stay in school and work overtime with LETs for lesson preparation or discussion. For instance, Lu believed that all teachers were supposed to conduct good lessons and be prepared to be critical about their performance for improvement. But she was disappointed to find that some

FETs only cared about money and did not care about teaching performance or did not try to improve lessons.

> 他們只是把它當作一個賺錢的方式，所以他就把它做完而已，**他並不會**想把它做好。(Lu: J-2-40-41)
> (They regard this work as a way of making money. So they just follow the contract. They don't care if they are doing a good job.)

Lu gave an example to describe how irresponsible a FET might be and explained why she was disappointed by some of the FETs' inappropriate behaviours in school.

> 有些外師比如說禮拜一來，就攤在桌子上，別的學校有外師來是酒醉的，根本就是party完，我覺得這太離譜了！不僅作為一個老師，不管做什麼工作都不應該這樣！對！他不應該認為這是easy money，錢沒有那麼好賺。(Lu: J-3-4-6)
> (For example, some of the FETs in other schools once showed up on Monday and slept on the desk. Obviously they just left parties, which I think is ridiculous. Being a teacher or doing whatever work, one should never act like that! Yeah! They should not think they are making 'easy money' [sic]. It is not an easy job at all.)

In the next example, Chang stated that team teachers had to show a good work attitude – a desire to work hard and improve lessons. She used a Chinese term 自愛 'Zi Ai' (literal meaning: 'self' and 'love'; 'self-respect') which is a shortened form of an idiomatic expression 潔身自愛 'Jie Shen Zi Ai' (phrasal meaning: protect oneself from laziness or immorality to show a respect to oneself; to protect self's face; to exercise self-control with a sense of dignity) to show her expectation from her FET. In her view, a person with a certain sense of 'Zi Ai' would be more likely to reflect oneself and to improve performance.

> 就是，有沒有很… 真心喔去… 真心來重視… 這個工作，當你有重視的話，你才有… 想要改進的慾望。[…] 例如，對，工作的態度。例如說，有人就教爛爛的啊，然後上司就來講說，「哎！ 你教爛爛的耶！」，那如果是你很重視這份工作或者是你很自愛的話，我認為，自己就想會要改善。**但是**，有的人不會啊！(Chang: S-10-28-11-4)
> (Do they take…this job…seriously? When you are serious about it, you'd be motivated to work harder to improve it. […] For example, yeah, speaking of attitude towards work, for example, some teachers' teaching performance is poor. So the boss came and said, 'Ay, your teaching performance is poor.' If they truly value this job or if they show some respect to themselves, I think they would want their profession to further develop. BUT, some teachers just leave it there and don't want to develop anything!)

Yang also expected her FET to improve work performance. For example, she thought that FETs had to be more critical about their own performance and try to seek for improvement without being told by others. She said that she would not choose to criticise their FETs in person and in words and would expect her FETs to know her unspoken expectations.

> 我會期待他知道。[…] 我期待他會改。[…] 以我的想法的話，當我今天做出這樣的表現，別人的回饋不是很好，我們會修正。(Yang: J-9-32-34)

(I would expect him to know [that students did not enjoy his lesson]. [...] I would expect he would change something. [...] In my opinion, when I taught a lesson like that and received poor feedback from students, then we [sic] should try to improve it.)

Another vast difference was reflected on whether the LETs or the FETs were willing to work with each other after school or overtime. Some of the LETs said that if FETs would stay in school longer even after school hour, they might be able to communicate and discuss lessons more together, but most FETs would not do so. A pair of LETs, Hu and Cheng, indicated that FETs would rarely stay in schools overtime to prepare lessons with them.

胡: 就是如果我們要找他們備課，比如說明天要上的課啊，什麼部分我們可以用什麼方法呈現...

鄭: 他們通常上完課就想離開了，[笑] 很少，很少願意備課。(Hu & Cheng: H-3-11-12)

(Hu: I meant if we wanted to invite them to prepare lessons, for instance, to prepare lessons for tomorrow, or to think of some ways to present the lessons...

Cheng: They normally left the school right after class, [Laugh] and they rarely...they rarely would be willing to prepare lessons at school.)

Cheng and Hu also pointed out that FETs would treat break time as their private moment, which they thought was very different from what LETs would do. Both of them would take extra-work during break time for granted and never thought of saving the time for a break.

胡：像以前我們當老師，如果學生有問題，我們都會下課後打電話跟家長，或家長打電話來跟你抱怨這個抱怨那個。

問：所以沒有休息，

胡：可是對他們來講，今天我下課。

鄭：他們是公事公辦。

胡：這一點也不錯，把它切開來。

問：這個我們沒有？

鄭：對啊！後來我覺得說，「對啊！我本身該盡到的我都盡到了，我實在沒有必要再多做一些，」對。(Hu & Cheng: H-5-31-33)

(Hu: Like before, as teachers, if there are issues with students, we would call their parents during our break time, or their parents would call us to complain this or that.

R: So you did not have a break.

Hu: But [FETs] would say, 'This is my break time.'

Cheng: They separate work from personal life.

Hu: Exactly. They divide the time.

R: And we don't do this?

Hu: No! Later I said to myself, 'Alright! I've done all I am supposed to do. There is really no need for me to do so much more.' Yeah.)

Ho also noticed such a difference. For example, he stated that he took overtime work for granted, because he thought it necessary to make efforts in order to do a good job, but his FET did not think in the same way.

何: 他們把工作當作contract。那個契約上面規定的我只做到這裡，多餘的時間，多餘的efforts ，對他而言都是extra。[...] 比如說我今天回去要加班，改作業，對

我來說是理所當然的。我加班要寫教案， 對我來說也是理所當然的。那對他而言就是，It's not... it's not in my contract. It's not in my job description.

問: 所以他不用加班？

何: 他對這些東西會排斥、會拒絕。 (Ho: B-18-19-21)

(Ho: They treat job as a contract to finish, so 'I would do what is written on the contract.' Extra time and efforts is treated as extra hours to him. [...] For example, I would take it for granted if I have to work overtime to mark assignments at home. I would also take it for granted if I have to work overtime to write lesson plans. But if he has extra work to do, he would say, 'It's not...it's not in my contract. It's not in my job description.' [sic]

R: Does that mean he does not work overtime?

Ho: He would refuse and reject to do so.)

Ho continued to explain why his FET would refuse to work overtime with him after school because working overtime was extra work that was not listed in the FET's contract, meaning that the FET refused to do things that would not get paid.

對於工作或者責任的看法不一樣。第一個，我們這種準公務人員我們把工作當作工作，他們把工作當作contract，那個契約上面規定的，我只做到這裡，多餘的時間、多餘的efforts、 對他而言都是extra。[...] 他認為第一，我跟公司簽約，是一個月是一百個小時。一百零一個小時，他又沒有要pay我！(Ho: B-16-9-11-16-34-35)

([Their] view on work or responsibility is different from ours. For example, we are civil workers and treat work as work. They treat work as contract. They only do what is written in the contract, and more time and efforts would be extra money to gain. [...] He thought that, for one, 'I signed the contract with the company to work for 100 hours. If it's 101 hours, the company is not going to pay me!')

Ho's observation was confirmed by Chang who mentioned a bonus-giving system that was created in the programme for LETs to evaluate FETs' teaching performance, whose results would relate directly to the FETs' monthly payment. In the next excerpt, Chang criticized that most of the FETs tended to care about the monthly salary more than teaching performance. She stated that many FETs were not happy about being evaluated in this way. However, the LETs believed that they could force the evaluation system to drive FETs too hard for more 'money'.

以我而言，我真的，溝通也失效，那什麼也失效，那你只在乎薪水，難怪人家用薪水來，控制你啊！(Chang: S-22-1-2)

(From my perspective, I really think that, if communication or other things don't work, because you only care about money, no wonder the system would want to control you by money!)

These above examples reflect differences in attitudes towards work between the LETs and their FETs. In the eyes of the LETs, the FETs held quite different attitudes towards work. Most of the LETs believed that FETs joined the programme only for money, which they found hard to accept. They also found that the FETs tended to work according what were written in contracts, but LETs would not do so. Finally, they said that the FETs would refuse to work overtime, but the LETs tended to take over-time work for granted.

(3) Comparing the Two Views:

Most of the LETs and one FET here agreed that most FETs in the programme worked for money or for contract, while most LETs disagreed with such a work attitude. From the LETs' perspective, FETs should take the teaching job seriously and be willing to improve their lessons without being reminded. However, such expectations were not shared by most FETs.

7.2 SPEECH STYLE: 'DIRECT' AND 'INDIRECT'

This section focuses on differences in the teachers' speech style. The FETs drew from their experience of communicating with their company more than with their LETs, whereas the LETs referred mostly to their experience of communicating with FETs. The two keywords in the section title show that the FETs tended to speak directly, while the LETs tended to speak indirectly.

(1) The Foreign Perspective on Speech Style:

Most of the FETs mentioned that they faced difficulties communicating with the recruiting agent or the company, but only some of them elaborated these issues. They found that in Taiwan, people tended to prefer an indirect way of communication and to avoid confrontation, especially towards the authority. For example, Nancy explained that it was in the orientation when the company requested them not to 'confront' local teachers, but to report to the company first, were there any issues between FETs and LETs.

> Saying this communication. Because in Taiwan communication is quite different from what we used to in the western culture. We don't say things directly in Taiwan. If we have a problem, we go to our company [...] When we get our initial training, they tell us to please don't ever confront your teacher personally if you have a problem. First go to the company and the company will go to the school and they will handle the situation. [...] they told us that is the way they do it in Taiwan. [...] they told us the communication is not out-front. The communication is through the right channels. [Laugh] (Nancy: NC-9-31-36)

However, some of the FETs disagreed with such a way of communication suggested from the training arranged by the recruiting company and preferred more open communication. For example, Nancy said that westerns would prefer to confront or communicate with a person directly if there was a concern. They would not choose not to confront or challenge others because of 'face' that she heard from the training.

> The foreign... the foreign tendency is to say something out-front. If I don't like something, I will tell you. But we were told or trained rather not to do that coz that's face in the Chinese culture. (Nancy: NC-10-1-2)

Nancy gave an example of how indirect communication could lead to misunderstanding that affected team relationship. In her experience, sometimes LETs might agree something to her face, but later the authority or 'a third person' might come up to reject the agreement.

> I ask you something because I want to know what is your opinion, and you told me, 'Yes'. But actually you don't have the courage to say NO. So then you go to the company, you tell the company to please tell me NO. [...] it's a circle that grows bigger and bigger and then it's a bomb that's going to blow. Coz it's only a NO, but it has to come for the company. So your school has to phone your company to tell them NO. Ha ha. (Nancy: NC-10-11-19)

She then criticized that such an indirect way of communication often led to conflicts between the FET and the LET.

> That's the most conflict in Taiwan. That's why most people have conflict. Because then the message from the foreigner to a third person to the Chinese person is confused and messed up and, then, eventually have this big mess it's only a small NO that you wanted to get through the other person. (Nancy: NC-11-7-12)

Nancy also pointed out that in the western culture, the authority could be challenged and open communication was acceptable, but it was not so in Taiwan where communication was not open or direct. She said that a lack of adequate English proficiency in the LETs and a tendency not to confront with others could be the reason.

> Maybe they don't have the language. Maybe they... I don't know. Maybe they don't feel comfortable, you know, disagreeing with you. Where in our culture, disagreement is... is OK, it's acceptable to disagree. Where in Taiwan, you don't disagree with things. You accept it. [...] We want to save guard ourselves because we also have our right. [...] it's difficult to accept, from a foreign perspective, authority just being as... no communication. Accept, or take your bag and go home. Yeah. (Nancy: NC-12-3-37)

Another FET, Thomas, was not happy to accept authoritative instruction or to follow whatever was told by the company without any chances for open communication. In the following excerpt, he used a strong word 'commodity' to describe how the FETs were treated by the recruiting company.

> We're just kind of like a commodity to them, you know? And they...they feel like we need to do whatever they tell us to do, whenever they tell us to do it. (Thomas: T-32-22-24)

Nevertheless, Nigel commented that although many FETs did not want to obey the authority and wanted to change the local system, they should try to understand the local culture and to accept what was told by the authority.

> I think the main thing is the foreigner need to have an understanding, and they need to accept what is being told to them by someone in authority in Taiwan. [...] As much as we want to question things, but there are certain things we have to agree to, right, 'cause this is the system! You can't change the system! You could, if you wanted, but nevertheless, this is the way they want things to be conducted. (Nigel: N-16-22-29)

So far, most of the FETs identified two cultural differences in the speech style: they would prefer to communicate directly and expect open communication or confrontation even

with authorities; however, the locals tended to prefer an indirect way of communication and would avoid confronting authorities.

(2) The Local Perspective on Speech Style:

Most of the LETs thought that different ways and styles of communication between the LETs and the FETs might have caused misunderstanding and even conflicts. Some of the LETs found that FETs tended to communicate straight-forwardly, but the LETs tended to communicate in a more circumlocutory way. For example, Ho reflected that his FET tended to talk or criticise things openly in the school office without considering what other local colleagues might think, which might create misunderstanding or even conflicts between the FET and other LETs.

> 這老美喜歡直來直往，講起話來衝的要死！老中就喜歡這樣 [...] 搭擾詞的，一個是 straight-forward，一個是 dala dala 繞圈圈。那一些不瞭解、誤解、摩擦就是從這裡來。(Ho: B-15-13-14)
> (This American likes to talk very directly, which may sound so rude! But we LETs like to talk so indirectly. So one is talking straight-forwardly [sic], but the other one is like dala dala [sic] beating around the bush. That's why misunderstanding and conflicts was created between them.)

Ho believed that the fact that FETs and LETs differed in the speech style often led to friction or conflicts. He confessed that he was aware of the difference, and thus, he tried to remind himself to communicate in English in a more direct way; however, he sometimes would forget to do so.

> 像有時候我會講故事，講fable， 用寓言。我要跟他講東西的時候，可能比較間接一些，他會說，「何 [老師]，你幹嘛不直接一點？」(Ho: B-15-15-16)
> (For example, sometimes I would use stories and fables, and so my communication style may appear quite circumlocutory to him. Then he would say to me, 'Ho, why don't you just say it more straight-forwardly to me?')

In the next excerpt, Ho plainly stated that FETs had different brains with different structures, which made them think and communicate so differently from LETs.

> 問：所以外師 ，你覺得跟我們反應會不一樣？
> 何： 腦袋是不一樣的。
> 問：腦袋不一樣？
> 何：對，腦袋裝的東西，那種結構是不一樣的。
> 問：這要怎麼翻譯啊？你告訴我？[笑]
> 何： Different brains！是這樣子啊！ 裡面他的那種，完全是不一樣啊！就是這樣子啊！(Ho: B-19-7-13)
> (R: So you think FETs' reaction would be different from ours?
> Ho: Their brains are different.
> R: Their brains are different?
> Ho: Yeah. What is inside their brains and the structure is different from ours.
> R: Please tell me how you would translate this sentence. [Laugh]
> Ho: Different brains [sic]! This is what I mean! What is inside their brain is completely different from ours! This is what I mean!)

Another LET, Lu, said that she hesitated to communicate to her FETs what was in her mind due to inadequate English proficiency. She found it difficult for her to criticise her FET after a poor-conducted lesson.

> 比如說，「你教太爛！」「今天那個什麼地方，你都沒有準備啊！」這種話我反而會說不出來。(Lu: J-5-13-18)
> (For example, I don't think I dare to tell people that, 'Your teaching today was poor!' 'Why didn't you prepare what you were supposed to do today?' I find it very difficult to tell him that.)

Lu explained that since she did not know her FET well and she was not confident in how to talk indirectly in English as she did in Mandarin, she often chose not to say anything because her words might offend the FET.

> 如果要我用中文講，我知道怎麼用中文去婉轉的表達我的感受。那我會怕說，不了解他，那我在語言上面的運用會不會傷害到他？(Lu: J-9-42-43)
> (If I could speak Chinese to him, I know how to express my feelings in Chinese indirectly. I don't know him so well, so I am afraid that maybe my English may hurt his feelings.)

In Lu's view, a teacher shall be able to detect from students whether a lesson was conducted well or not without being told. But her team teaching experience with FETs made her realise that nothing would improve in the FET's lesson unless she expressed her thoughts honestly and directly to them.

> 學生反應很差的話，我會期待，「你應該自己知道這個不好，那你就不要這樣用了。」我會這樣想，但是也許，他跟我的想法不一樣，因為我認為他不好，不好直接講，那我會覺得「你應該知道這個，學生反應不好，你應該知道要改。」[...] 我才學到說，喔，其實我們應該誠實一點，把我們的想法講出來。(Lu: J-9-16-20)
> (If students' feedback is not so good, I'd expect him to know. 'You should know the activity was not good. You better stop using it.' I would think this way, but maybe he doesn't think this way. If I don't think he is doing a good job, I would not choose to tell him straight-forwardly. I would think that, 'you should notice this. The feedback from students was not so good. You should improve your lessons.' [...] Later I realised that, indeed, we should be more honest and reveal what's in our mind.)

However, some of the LETs thought that no matter how fluent a LET's English could be, he/she might find it difficult to convince some FETs. For example, Chang believed that LETs knew students better than most FETs. Thus when she noticed that her FET failed to identify that students were not engaged in the lesson, she would remind the FET. But the FET would not believe in her. The three repeated sentences in the end of the excerpt revealed her strong emotional reaction to this issue.

> 管不太動啦！就是溝通，有些事情要溝通，他不相信啊！外國老師不相信我講的是一個問題，（喔...?）例如說，我發現，百分之五十的學生都沒有在注意聽你的講課了，那我們要不要換一個方式？怎樣怎樣。他說，「不會啊！他們都聽得很好哇！」（喔...）那或者是說，他講英文講太多太快，一下一大串，這樣子會導致小

孩子，就會變成習慣性不聽，這個是我不要的，如果你要那樣子的話，你乾脆就不要來。我不希望你來建立小朋友怕英文，提早怕英文，那就沒有意義了，（更糟）**對啊**！所以我就跟他們說，必須要用例如用一些表情，用畫的，或者是講慢一點，或怎樣怎樣，你必須讓孩子能夠試著去猜得到你在那邊講什麼。然後，他就不相信哪！不相信哪！就是說，他就是不相信哪！(Chang: S-16-21-25)
(They don't listen to me! I mean communication. We need communication. He doesn't believe me. The FET doesn't believe me! The FET doesn't believe what I say is an issue. (Oh…?) For example, I noticed that 50% of a class are not listening to his lesson. I suggested that, 'Shall we change a method? He said, 'I don't think so. They are listening.' (Oh…!) Or, he tends to speak too much English and too fast in class. This would make students shut off from listening to English, which is not my purpose. If you want to do that, then don't come to teach. I don't hope you to come and make my students afraid of learning English. If they don't want to learn, then there is no meaning teaching English. (It's even worse.) EXACTLY! So I told him to use some other ways, like using facial expressions, drawing pictures, or speaking slowly, and so on. No matter what, you must let students try to guess what you are saying. But, he doesn't believe me! He doesn't believe me! He doesn't believe whatever I said!)

Chang used the term *溝通* 'Goutong' (to communicate) and repeated the phrase *他不相信* 'Ta Bu Sian Sin' (He didn't believe me) several times. Here the meaning of 'Goutong' is close to 'to tell' and 'to convince' someone, rather than getting someone involved in open discussion. A similar kind of one-way communication was found in the next example, in which the term 'Goutong' was followed by the word 'to request', and the consequence was 'if he doesn't want to listen to me', which indicated that the meaning of 'Goutong' here could be interpreted as 'to convince' or 'to instruct' others to do things.

如果學校要我去跟他溝通，請他做什麼什麼，他不聽我的話，那怎麼辦？(Chang: S-15-20-21)
(If the school wants me to communicate with him, to request him to do something, but he doesn't want to listen to me, what can I do?)

In the above example, the Chinese verb 'Goutong' was ambiguous in meaning depending on discourse contexts. Literally this term is composed of two Chinese characters – 溝 'Gou' (a ditch) and 通 'Tong' (to open; to get through; to clear) which together mean 'to get through a ditch or to open and clear a ditch in order to get through' (e.g. 開通水路, Dictionary, Taiwan MOE), thus its semantic meaning could refer to unidirectional or one-way transmission of information, in addition to conventional two-way communication in English. This kind of one-way 'Goutong' is prevalent in the Chinese data.

Additionally, Wang also noticed another cultural difference in their politeness style. She thought that FETs tended to give generous and intimate compliments or gratitude to students, and when they spoke, they might express such polite manners frequently, which LETs did not have.

這幾年外師來，讓我覺得，他們對孩子的讚美多於中師。[…] 比如說他們…我們好像不太給孩子親密的一個讚美，說It looks pretty, like… 我們會覺得那個很親密，他們那個口惠 [笑]（Yeah 我懂你了。），很糟糕，我不知道怎麼講？（是直接嗎？

保留嗎？真誠嗎？）你可以說那個直接，很，那個溫暖的，不管真不真誠，就是那個口頭，他們覺得是禮貌，可是我們覺得那種東西，有點過頭，對我們來說。他說 it's so kind. It's so nice to say that. 有沒有？當他們表達感謝的時候，他們也覺得他們作了很多事是很nice的，對不對，但是我們不會說 it's so nice. It's so kind to say so. 我們比較少回饋那樣子的東西。(Wang: W-8-3-8)

(Over the past years, I think that FETs tend to praise students much more than LETs do. [...] For example, we don't seem to praise kids by saying, 'It looks pretty, like...' We would think that kind of expression is very close, like a kind of lip service. [Laugh] (Yeah, I see what you mean now.) Oops, I don't how to say? (Do you mean it sounds direct or conservative or sincere?) You can say that is direct and sounds heart-warmed, whether it is sincere or not. They think it is polite to express compliments like that, but it sounds to us a bit exaggerating. They say, 'it's so kind. It's so nice to say that.' Right? When they express thankfulness, they think they have done things that are nice, right? But we don't say, 'it's so nice. It's so kind to say so.' We don't respond people in that way as much as they do.)

In short, most of the LETs were aware of differences in their communication style from the FETs' communication style. They tended to use indirect approaches even when communicating with FETs in English, while the FETs tended to communicate more straightforwardly and more openly. Some of the LETs had learned such differences and when they spoke English with FETs, they were more sensitive and showed a willingness to express thoughts honestly and directly to FETs.

(3) Comparing the Two Views:

The two groups of teachers showed that they knew about differences in how they and the other group communicated with each other, and they agreed that cultural differences in communication often led to misunderstanding or even conflicts between each other. The FETs were used to direct and open communication, thus they found it difficult to work with LETs or not to confront the authority. Some also found it difficult to understand LETs because many LETs would not reveal what they really thought to them. The LETs found that FETs tended to express thoughts or critical comments openly and directly, which LETs would not do. Some LETs would choose not to reveal things in mind to FETs due to inadequate English proficiency, or they would express thoughts in more indirect ways as they would do when speaking their native tongue.

7.3 SOCIAL PREFERENCE: 'PROFESSIONAL RELATIONSHIP' AND 'PERSONAL RELATIONSHIP'

This section focuses on the teacher participants' social preference when they attempted to establish relationships with new colleagues. There was a difference between the two groups of teacher participants. Those who preferred a professional relationship might expect to develop a formal relationship with others, while those who preferred a personal relationship might expect to develop an informal relationship with others.

(1) The Foreign Perspective on Social Preference:

Some of the English data relevant to relationship management outside the classroom overlapped with the English data of relationship management inside the classroom in section 6.3.

Most of the FETs thought that two team teachers would have to develop a professional teaching relationship with professionalism and respect, and some prioritized developing a professional relationship with LETs to developing a personal relationship with them. For example, Thomas believed that developing a professional relationship was more important than developing a friendship with LETs in terms of professionalism in teaching, planning, and communication.

> Um, not so much friendship, but definitely professional respect for one another. Um, friendship is definitely important, but at say times, what's more important is that professionalism, that it comes across in your teaching and in your planning, and in your communication. (Thomas: T-9-30-35)

Nigel gave an example of how he would collaborate with his LET inside the classroom and explained what he meant by a professional and mutual relationship.

> [...] if there's a chance we do it together; if it's a demonstration we do it together; if it's a game, then we will explain it together; um, if it's vocabulary, maybe I will introduce it and then she reviews it and I like go try to help the students; so it's kind of a mutual relationship, in terms of co-teaching. (Nigel: N-4-15-18)

In addition, Nigel gave another example of a team teaching relationship to illustrate why some FETs did not feel respected by LETs. He then commented that a professional teacher should trust and respect each other's ability to teach, meaning that a professional relationship between two team teachers inside the classroom could be the key to success.

> And we have one... one incident, and one school in particular where the Chinese teacher is very dominating [...] she feels like she needs to take on the role as being the main teacher a lot of times, and the foreign teacher feels "why are they there?" 'cause then they're not teaching, they're just like, standing aside. Or they're always corrected in the presence of the students - maybe the... the Chinese teacher doesn't agree on certain things that they are doing, and so, that is one... one case where I... I found that team teaching didn't work at that school because of that reason. Yeah. So, to me, I think team teaching depends on the relationship you have. Um... I mean, a professional relationship. (Professional relationship?) Yeah, that's right. And, of course, understanding each other's, er... ability and giving the other person a chance to... to teach, right. (Nigel: N-2-25-31)

As some of the FETs proclaimed that teachers should demonstrate professionalism and respect to each other, some others focused on communication, sharing and understanding each other. For instance, Amy commented that a professional relationship would require both team teachers to have a mutual orientation and an understanding.

> It's all, like, collaborative, and lots of communication. Everyone is on the same wavelength, you know, and respects what other teachers do. (Amy: E-8-15-18)

Particularly, one of the FETs advocated that newcomers to the programme should get to know their LETs 'on a personal level' so that they could develop 'compassion' and support each other on a personal level.

> Firstly, get to know your co-teacher on a personal level. Get to know each other about your family... just so that you know... for instance, when I came to Taiwan, Zan and I got to know each other quite well. I knew she had a new born baby. So I knew obviously in the morning she would be tired, baby didn't sleep all night, whatever. So we really had compassion for one another on a personal level. She knew I left my family in [county name], that was in the beginning, quite difficult for me. So we could support each other on an emotional level, as well as on educational level. So getting to know your co-teacher personally. Number one. (Nancy: NC-9-8-14)

These above data indicated that the FETs tended to prioritize developing a professional and mutual relationship with other team teachers both inside and outside the classroom and valued professional respect with each other. However, one of the FETs noticed and revealed that the key of a successful relationship might lie in developing a personal relationship with their LETs.

(2) The Local Perspective on Social Preference:

Most of the LETs believed that a LET and a FET should become friends in order to collaborate with each other. Also, they should spend time together for relationship development. For instance, both Cheng and Hu emphasized that LETs had to spend time to become friends with FETs and to develop a relationship with them. Hu believed that as long as LETs made friends with FETs, the FETs would not be fussy, meaning that they would be easy to get along.

> 鄭：我覺得要花時間。你可以不用跟他討論什麼，只是平常的交朋友，關係要先，你要先跟他們成為朋友。
> 胡：他就不會跟你挑剔。[笑] (Cheng & Hu: H-3-42-43)
> (Cheng: I think you have to invest time on this. You don't have to discuss things with them. You just approach them as a normal friend and establish 'Guan Si' and to become their friend first.
> Hu: In this way, they won't be fussy with you. [Laugh])

Ho confirmed the LETs' tendency to seek for a personal relationship with newcomers, including FETs. In the next example, he used a loan word 'maji', a new cultural expression borrowed from Japanese pronunciation of an English word 'match', to describe a relationship between two teachers should be as close as good friends who shared similar topics, hobbies, and would spend private time together. In a word, they shall not only get along well with each other, but also they shall be friends.

> 問：[...] 那假設喔，[...] 一堂是同國籍的老師一起上課，一堂是兩個外師一起上課，[...] 你可以描述一下那會是什麼樣的情形。
> 何：怎麼講呢？沒答案！怎麼會有答案？比如我跟我另外一個很maji的，我們來教就可以教得很好。
> 問：你那個maji是什麼意思？
> 何：我們無所不談，maji就是什麼都能聊。我們常常打球的，一起去打撞球的，就會教得很好。外師你隨便抓兩個來，像我們學校兩個外師抓來教，一定會有問題，(Ho: B-12-26-32)
> (R: [...] Supposed that [...] in one class there are two LETs teaching together and in the other class there are two FETs teaching together. [...] Tell me what they'd be like.

Ho: How to say? I have no answer! How would there be an answer? For example, if someone and I are 'maji', then we can collaborate with each other very well.
(R: What do you mean by maji?
Ho: It means we can talk anything. Maji means both of us can talk whatever we like. Like two of us who often play at billiards together can collaborate very well. If you put any two FETs together, like in our school if you assign any of the two FETs to teach together, it definitely won't work.)

However, many LETs had also learned to be not so keen to develop a personal relationship with FETs. For example, when Cheng and Hu were asked what kinds of advices would be given to newcomers later, Cheng, in particular, said that new LETs should remember to specify and assign tasks to FETs clearly in the very beginning, which contradicted to what locals normally would do to 'friends' whom they had a personal relationship with.

問：如果是新的外師，要到學校，你會給他什麼建議？
鄭：先把公事、把課堂上，誰要負責什麼，這要先講清楚，是誰寫lesson plan，你覺得這一部份該要誰來負責，都要事先講清楚，那我在課堂上翻譯，這個你也可以先問他嘛。(Cheng: H-7-18-21)
(R: If it's a new FET coming to your school, what advices would you give?
Cheng: First, you have to tell them clearly what work to do and who is responsible for the lessons, like who is responsible for lesson plan [sic.]. You have to tell them clearly who is responsible for which part of the work. For example, you may also consult them first whether it is ok for you to offer translation support in class.)

Note that Cheng used the same word 'Sian' followed by the clause of 講清楚 'Jiang Cing Chu' (to tell things clearly; to make FETs clearly aware what to do) and that of 先問他 'Sian Wen Ta' (to ask a person first; to consult with the FET whether and when he would need translation support first). Both clauses implied that the interlocuters in the situation were not friends, since 'Jiang Ching Chu' would normally happen between non-friends, at least in Taiwanese context. This contradicted to what Cheng said earlier about developing a friendship or a personal relationship with new FETs when meeting them in the first place.

Lu and Yang also revealed their seemingly contradictory priorities in their relationship management with FETs. For instance, Lu said that after working with FETs for a while, her advice for newcomers was to develop 'friendship' with FETs and to communicate thoughts or requests directly and honestly to them.

陸：我會建議他們先培養關係，個人的friendship開始，然後盡量，盡量坦白。你自己如果對外師有什麼期望，你就坦白說，哪裡可能比較不足或希望外師能去做的話，先講。因為以我們的例子，一開始很多，以前我們沒有跟外國人相處、工作的經驗，我們一開始都很客氣很客氣。結果到後來，你已經都沒有辦法客氣，因為「你該做的都沒有做嘛！」這時候你再要求他，他會說，「你事前又沒有講，你現在又要求我」，他可能不太能接受，會覺得我們好像，反反覆覆這樣。
楊：對啊，像我們semester剛開始的時候，每一個人的 goal都很清楚啊！
陸：對啊，我們後來才學到說，你要把...你要做的全部先寫下來。 (Lu & Yang: J-2-7-12)

(Lu: I would suggest them to develop Guan Si with FETs first, starting from personal friendship, and then try to be very very honest to them. If you have some expectations, you should tell them frankly. If you find a lesson inadequate or something you hope FETs to improve, you should just tell them in the beginning. Before, due to a lack of working experience with foreigners, we often appeared very polite and friendly to them. But in the end, we could not be so polite anymore, because in fact, 'you didn't do what you were told to do!' If we make further requests from them in that situation, they may question, 'You didn't tell me that work before. How can you ask me to do it now?' They may not accept our requests and think that it's us being double-minded.

Yang: That's right. So when the semester begins, we have to make each one's goal very clear!

Lu: That's right. We have learned later that we have to write down all they have to do on papers.)

Here Lu used the word 先 'Sian' (to do something first, priority) before the phrase 培養關係 'Pei-Yang Guan-Si' (to develop a personal relationship), in which 'Guan-Si' (or 'Guanxi') was referred to a certain kind of 'relationship', which she meant 'friendship' here. Later she also said that she was polite and helpful to FETs in the beginning, but later she realised that she was too polite to make further formal requests from FETs. Thus she learned to readjust herself in relationship management. On the other hand, her advices expressed by 坦白說 'Tan Bai Shuo' (to tell frankly), 先講 'Sian Jiang' (to tell first) and 先寫 'Sian Sie' (to write down first) were not considered as 客氣 'Ke Ci' (being polite) if between 'friends' from the local perspective, but she believed LETs should make work assignment and extra requests from FETs very explicit and as early as possible.

Next, two different priorities in relationship management were more clearly shown from Lu and Yang's statements as they mentioned their topics of chat with FETs in school hallways or corridors during breaks. In the following excerpt, it was obvious that Lu's priority might be to 'become their friends' as she tried to chat with her FETs on private matters. But Yang said she would chat with her FETs about their team-taught lesson and possible improvement, implying that her relationship priority might be to focus on professionalism, not just friendship.

楊：課堂外的溝通喔？

陸：就聊聊週末作了什麼、昨天看了什麼電視啊！看他喜歡的嗜好在哪裡。

楊：每一節下課，走路回來的時間，都要聊聊剛剛發生了什麼事情，有沒有什麼要作修正的啊。(Yang & Lu: J-9-11-12)

(Yang: You mean what we talk about outside the classroom?

Lu: I would invite him to chat about how he spent his weekend or what TV he watched, depending on what his hobby is.

Yang: During every break when we walk back together, I would invite him to chat about what has just happened in the classroom now or is there anything to be improved in the lesson.)

It is interesting to see two different social preferences emerged from the two pairs of LETs. Some of them started to give consistent views. For example, Yang stated that she had learned to separate 'public' life from 'private' life, thus at work she would always treat FETs as colleagues, not friends.

我是那種工作跟友誼分的很清楚，因為我們是同事，在工作上有些事情該知道溝通的，我會去說，那其他額外的東西說，我懶得跟他chatting啊，聊啊，講有的沒的。(Yang: J-5-11-13)
(I separate work from friendship clearly. I would tell him things that he should know since we are co-workers. Beside these, I would not want to be chatting with him, talking or gossiping.)

Lu said that at first she used to approach her FET with enthusiasm and to show her hospitality for the purpose of seeking for a 'personal relationship' (expressed by 私人情誼 'Sih-Ren Cing-Yi'), but later she realised that it was not necessary to do so because the FET would not respond to her friendship. Since then, she learned to keep a formal or impersonal relationship with the FET, which she termed by an idiomatic phrase 君子之交淡如水 'Junzi Jhi Jiao Dan Ru Shuei' (literal meaning: a relationship of a decent gentleman should taste like water).

剛開始好像私人情誼，我們要先建立，要主動關懷，後來覺得是我自己在那邊想太多。[...] 所以我現在也學到說，君子之交淡如水就好了。 (Lu: J-5-13-14)
(In the beginning I thought there should be a personal relationship between us, so I tried to approach them first and show my hospitality and consideration. But later I realised that it was me being too considerate. [...] Now I've learned to keep a formal relationship with him in a surface level without expectation.)

Besides, her attempt to develop a personal relationship with FETs in private often caused trouble at work – she often felt too embarrassed to give critical comments or to make requests from FETs.

太近是說，我可能私底下跟你什麼都聊，我們算是好朋友，可是在合作上面，你發現他的表現不好，希望他能夠好一點...這種話，有點說不出來。 (Lu: J-5-13-18)
(Being too close means, we can share any thoughts and we are kind of good friends. But when you teach together, and when his performance is not so good, or when you expect him to teach better next time... such kind of words... I find it difficult to tell him that.)

To such a case, Ho commented that from his stereotype, it was more likely that locals would manage relationships that way and feel embarrassed to make requests from 'friends', which he thought was not necessary since foreigners would not think or behave like that and to make use of friendship to question the others' request.

好，這個是刻板印象啦！老外，應該不會說，「啊！因為我們兩個比較好，所以我就要求特權，你事情不要交給我，你再多交額外的東西給我， 我就給你怎樣的一個臉色看。」我的感覺是不會。反而是我們自己會覺得，不好意思去要求。(Ho: B-18-27-30)
(Alright, this is my stereotype! I don't think that foreigners would say, 'Ah! We are close friends, so I want to ask you not to give any extra work to me. If you do so, I'd be mad at you.' I don't think so. However, I think we locals would feel too embarrassed to make such requests.)

Overall, most of the LETs believed that developing a personal relationship with their FETs was their first priority when they began to team up with FETs. Many of the LETs had learned not to expect FETs to respond to their hospitality or friendship. They also learned to separate public life from private one and to manage their relationship with FETs to get works done.

(3) Comparing the Two Views:

The two groups of teachers showed a vast difference in how they managed relationships with each other. The FETs tended to focus on work and how to develop a professional relationship with colleagues, except one who revealed the importance of developing a personal relationship with LETs. But the LETs tended to start from seeking for a personal relationship or even friendship from colleagues. Some of them learned to adjust their way of relationship management with FETs.

7.4 SUMMARY

So far I have presented the teacher participants' perception and experience of team teaching outside the EFL classroom. This section summarizes the FETs' and the LETs' views of team teaching outside the classroom in regard to their work attitudes, speech styles, and social preferences.

(1) The FETs' Views of Team Teaching outside the Classroom:

It was believed that many FETs joined the Hsinchu programme only for money, and hence, the FETs cared little about whether their lesson was in need of improvement or whether students had learned English. They preferred more direct and open communication and would not be afraid of confronting authorities, but they were advised not to do so by their company, and some of them suffered from an indirect way of communication imposed by the authorities. They preferred a 'professional relationship' to a 'personal relationship' and valued professional 'respect' in relationships. Nevertheless, one of them did point out that understanding the local culture and developing a personal relationship with the LETs could help improve their team teaching relationship with LETs and teaching performance.

(2) The LETs' Views of Team Teaching outside the Classroom:

The LETs noticed a different work attitude from FETs who tended to work for money and for contracts, and they would refuse to work overtime, which contradicted to LETs' attitude that tended to take 'overtime-work' for granted. They also noticed FETs' direct and confronting speech, which was different from the LETs' more indirect speech style, including silence. There was an obvious attitude change in the LETs: initially they tended to assume it necessary to approach and make friends with FETs; however, after trials, many of the LETs learned not to prioritize a personal relationship to a professional. Some also learned to use more a more direct and honest way when communication with FETs in English.

Chapters 6 and 7 have hitherto presented the themes and the data regarding team teaching both inside and beyond the EFL team-taught classrooms. The next chapter will focus on factors that the teacher participants believed would contribute to or hinder effective team teaching.

CHAPTER 8 DATA ANALYSIS (III): FACTORS OF EFFECTIVE TEAM TEACHING

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The previous two chapters have presented the teacher participants' team teaching perception and experience of team teaching inside and outside the EFL classroom, which will be discussed later in Section 9.2. This chapter will focus on what they thought were favourable and unfavourable factors that may contribute to or hinder team teaching effectiveness. The themes that emerged from the data include personal, professional, and language dimensions, all of which will also be discussed later in Sections 9.3 and 9.4.

Each of the section titles here is composed of an emerged theme plus two keywords that represent the foreign perspective and the local perspective. If a keyword is chosen directly from the data, it is marked by quotation marks. If a keyword is implied by the data, an asterisk is added to it. In this chapter, the transcription notation system that was mentioned in Section 5.3 will be applied in the following sections that present the emerged three themes. The last section will summarize the chapter.

8.1 PERSONAL DIMENSION: 'TO ADAPT' AND 'FLEXIBILITY'

One of the main factors that the teacher participants identified would contribute to effective or successful team teaching was 'personality' or 'personality trait'. This section will present what they thought were favourable and unfavourable personal qualities and personality traits of a competent EFL team teacher.

(1) The Foreign Perspective on Personal Factors:

According to the *Oxford English Dictionary*, 'personality trait' refers to 'a particular feature or characteristic of an individual's personality, and 'attitude' refers to 'a settled behaviour or manner of acting as representative of feeling or opinion'. Simply put, an individual teacher's attitude is a behavioural exteriorisation of a personality trait.

Many of the FETs thought that team teaching would depend on the teachers' personality, and their personality would decide their team relationship. For instance, Nancy believed that the success of team teaching would depend on the 'personality' of both teachers, i.e. to be adaptable, to get along well, to have enthusiasm, and to work together for the same goal.

> I think the most important aspect of making team teaching a success is personality. If you don't like each other, you will not be able to teach with each other. And especially in the [place name] program, there's often clashes between personalities. I haven't experienced that. Zan and I, we get along quite well. And we also have the same outcomes for our teaching. [...] So personality, number one. If the personality is adaptable, if would be a success if both teachers have enthusiasm. (Nancy: NC-4-14-18)

Nancy also explained why and how she and her LET, Zan, could get along so well, namely because they accepted each other's differences in terms of cultural background, and they were able to honestly negotiate things to 'find a middle way' that satisfied both.

> Well, I think accepting each other who you are. I will not be Zan and Zan will not be me. I accept that she has different opinions from mine coz we come from different cultures. But we have to find a middle way. And we have to be honest with one another coz I don't want to do something if I don't want to do it. If Zan asks me to sing a song that I don't want to sing, I'll tell her, no, I don't feel comfortable. (Nancy: NC-10-33-37)

Regarding the issue of relationship management, Nancy encouraged new FETs to develop a personal relationship with their LETs, so that they could know each other better and to support each other not only on a professional level, but also on a personal and emotional level.

> Firstly, get to know your co-teacher on a personal level. Get to know each other about your family... [...] we really had compassion for one another on a personal level. She knew I left my family in [a country name], that was in the beginning, quite difficult for me. So we could support each other on an emotional level, as well as on educational level. So getting to know your co-teacher personally. Number one. (NC-9-8-14)

Nigel agreed that two teachers' personality would decide whether they could get along or not. So what kind of 'personality' and 'attitude' would he prefer to see in a team teacher? In his view, FETs should have good teaching skills, would be able to respect and accept a different culture, and to be friendly to local colleagues and students.

> [...] good relationship depends on the personality of each other, right, so you have to make the foreign teacher aware that you have to be friendly in school; you have to have good activities in school; er... fun classroom is what we encourage, teaching in the school in Taiwan – so they have to understand that they have to blend into the culture, rather than being an outsider in Taiwan. (Nigel: N-7-21-25)

Nancy advocated that two team teachers should know each other and further accept and respect each other as a person from a different culture.

> Uh...Accepting the fact that the cultures are different. Saying this communication... (Nancy: NC-9-18-19)

Moreover, the FETs mentioned kinds of personality trait that may hinder team teaching. For instance, Nigel stressed that 'dominating' was an attitude that would hinder or ruin a team relationship because a professional teacher should know how to respect other teachers.

> Sometimes you get teachers that are... the personality; they have a personality clash, in that someone might be too... er... dominating, and then, as I've said before, that if there is one teacher that is very dominating, there is no... er... there is no mutual relationship between them. Er... The students tend to suffer. I've heard of situations, of this happening this lot. (Nigel: N-2-9-12)

However, Amy said that teaching with someone from a different culture should make no difference, because team teaching would depend on two teachers' 'personality', i.e., individual's attitude and presumption, and whether their teaching styles could mesh with each other, not their cultural origins.

> When I work with teachers at home team-teaching, that is the same thing – that doesn't work, because of two different teachers' ideas, and what they think should happen, and it just... it's the teachers. It doesn't necessarily depend on where you're from, or what you teach...[...] It's more the personality – it's just teachers; the way teachers teach. Coz everyone has this different teaching style, and if your teaching style doesn't mesh with someone else, then it's going to make team-teaching difficult! (E-16-12-21)

Another FET, Charles, referred to his experience of team-taught lessons that he did not understand why his local colleague told him to slowdown his teaching pace until he looked at things from the local perspective and found that not all of the students could catch up.

> There were times before that some co-teachers say I was teaching too fast, or I was covering too much materials. And first I thought, I don't think so and, you know, I don't believe them. And later on, when I actually... looked into their...their... position or suggestion, and thought that I was actually... for a lot of students, it was too much, so they were red, you know. (Charles: C-5-19-23)

Regarding differences in communication, Charles explained that he was able to be more patient with people from a different culture than with those from the same culture, and that if he were to teach with another FET, there might be more competitions and more personal conflict since there would be no excuse for them to put the blame on differences in culture or language.

> Charles: [...] I think there's a lot more potential also for conflict, personal conflict if there are two foreign teachers in the same room.
> R: Why?
> Charles: Because there's no point where you can say to yourself, 'oh it's just language, oh it's just culture'. You know. There's no excuse. You know what I mean? So there's a lot more...reasons to think that if things are not going well, it's because you are doing something wrong, or you know, you are not willing to change or blah blah blah. But with a co-teaching situation where one is native, one is foreign, there's...uh...in a way, it's easier to be patient with things because...uh...I mean I'm not gonna get mad just because they can't understand what I am saying. (Um) You know. They don't speak...It's their second language. Or I have to assume that there's a certain amount of things that either work or don't work because of cultural differences (um), or, you know, and I may feel a lot more sensitive or I'd try to be more sensitive about things that I say and how I say them...uh...because some of them are from a different culture. (Charles: C-10-25-11-7)

Next, some of the FETs talked about personality and attitudes that were preferable in the LETs. For instance, Nancy would expect her LETs to be adaptable as well when working with foreigners. In her example, she said that one of the reasons for her and her LET to get along

well was the LET had been abroad before and knew how to communicate and work with foreigners.

> It's easier for a teacher, a Taiwanese person that went outside of Taiwan for two or three or four or ten years, and come back. And then, work with a foreigner. That...I think it's the reason why Zan and myself we get along so well. She went out of Taiwan for one year or what, and she came back to Taiwan, so she has the western experience. So now it's easy for her to work with a foreigner. [...] Because if we have to adapt, they also have to adapt, meaning my co-teacher. Yeah. (Nancy: NC-16-28-34)

She also stated that the LETs should not feel 'inferior' to FETs or unconfident in English and teaching, because she knew that many of them were able to use and teach English well. Therefore, she would see the LETs and the FETs being on equal position.

> Foreign faces should be there for, really, not, for teaching English in the same level as a Chinese person. Luckily, Zan and I, we are in the same level of teaching, but many other Chinese teachers see themselves as inferior to foreign people. Eventually that should not be the case. (Nancy: NC-19-19-22)

However, some FETs might tend to expect LETs to play a role different from theirs. For instance, Nigel would expect his LETs to 'assist' him with class management as a way to get involved in his lesson more actively, which implied that the he was the leading teacher, while the LET was not teaching at all.

> I will ask the Chinese teacher also to assist with discipline... I will have them discipline by this stage in my classroom, and to play an active role in the classroom, rather than just standing as an outsider in the classroom, because, as I said, if they are active, then the students will like them. If they are not active, then the students will probably not like them, and think "that teacher just stood on the side and did nothing." (Nigel: N-8-6-12)

Charles confirmed this view and further stated that LETs should be 'proactive' in teaching lessons and providing cultural knowledge to FETs. He gave an example of the sound 'Gee-Gee' to explain how his students in a lesson associated it with a local meaning only native to them and laughed at class, which he would not understand why if not being told. That is why he expected his LET to anticipate students' reactions to some English sounds and to inform him with necessary 'cultural knowledge' and 'cultural sensitivity' that he might need in order to understand the reactions.

> Charles: I would say to the local teacher be proactive, in regards to teaching, but also in regards to cultural issues while teaching.
> R: Culture issues? Can you explain more about culture issues?
> Charles: Sure. I mean if, I mean the local teacher has certain tools and access that they bring into the class, and [...] so the foreign teacher would bring his language, that's an asset. You know, foreign teacher also tend to be very, uh, maybe not tend to be, but a lot of foreign teachers are more animated than (animated), animated than Chinese teachers tend to be, so that's a tool they can bring, you know, they can use differently. Uh...It's unique and something they have in their pocket. (um uh) But what a co-teacher has, is not also the language, but they also have cultural knowledge and cultural

sensitivity that the foreign teacher just doesn't have, right? (um uh) So they might want to inform the teacher, for example, certain words that in English that sound like other words in Chinese, you know (or even in Taiwanese) yeah in Taiwanese, you know. If you are doing the alphabet, like if you are doing 'A-A, B-B, C-C, D-D,' at some point, you're gonna get to G-G, right? 'Gee-Gee.' [Laugh] So the little grade one kids were going to laugh, (ok) [Laugh] so the local teacher might tell the foreign teacher 'you say Gee-Gee in class, the grade one are gonna to point to their penis.' (yeah) [Laugh] you know. So being proactive in that regard. Uh. It doesn't mean you can't do it, but, just being... a resource sort of knowledge, and integrating or trying to integrate the foreign teacher's teaching into a style that's easier for the local kids to hear you. (Charles: C-14-2-12)

From the above, the FETs believed that team teachers have to be 'adaptable', 'patient', and be able to see things in each other's perspectives. They suggested that FETs should remember to be culturally 'sensitive' and 'friendly', and to be willing to work with enthusiasm, blend into the local culture, and try to develop an informal relationship with LETs. In addition, they suggested that LETs should be 'adaptable' as well and should know how to get along with foreigners. The LETs have to be 'active' and 'proactive' in the classroom in terms of cultural issues, and they should 'respect' FETs during the lesson and be more 'confident' when communicating with FETs in English.

(2) The Local Perspective on Personal Factors:

According to the Chinese data, the LETs used various forms to express the meaning of 'personality trait' and 'attitude', which is shown in the following table.

Table 8.1 Forms that are relevant to personal quality in the Chinese data

'Personality Trait'	Chinese Forms	Phonetic Forms	Literal Meaning
1	個性	Ge Sing	personality
2	人格特質	Ren-ge Te-jhih	personality trait
3	人格	Ren-ge	personality; self-cultivation; integrity
'Attitude'	**Chinese Forms**	**Phonetic Forms**	**Literal Meaning**
1	態度	Tai Du	attitude
2	願意...	Yuan Yi...	be willing to...
3	要...	Yiao	have to...
4	能...	Neng...	be able to...
5	可以...	Ke Yi...	be willing to...
6	會...	Huei...	be willing to...
7	有...的心	You...De Sin	have...

As an analyst, I found the table useful that allowed me to be aware of semantic subtlety of the linguistic forms and possible interpretations of the data. For example, when the LETs talked about personal factors that might be involved in team teaching, they often used the forms 'Ge Sing' (personality) and 'Ren-ge Te-jhih' (personality trait). Besides, they used the form 'Ren-ge' as a shortened form of 'Ren-ge Te-jhih' in the context, and hence, 'Ren-ge' meant 'personality' here, rather than 'integrity'.

The LETs thought that team teaching might depend on personality of FETs, or personality of LETs, or whether both the FET and the LET could get along. Let me present the data in order

accordingly. Firstly, regarding favourable personality trait of the FET, Ho said that he would prefer to work with FETs who were 'easy going' or easy to communicate with, 'flexible', and 'cooperative' in terms of time, i.e., to be willing to find available time for lesson preparation and discussion.

> 個性上要容易溝通、flexible，夠彈性，時間上要能夠配合。 (Ho: B-9-10)
> (In terms of personality, he has to be easy-going in terms of communication, flexible [sic], be flexible enough to work with, and be willing to cooperate in terms of scheduling a meeting time with me.)

He also gave a counter example of a type of FET whom he disliked to work with. His use of the phrase 容易溝通 'Rong-yi Gou-tong' (easy to communicate with) in the above example and that of 很難溝通 'Hen Nan Gou-tong' (difficult to communicate with) below shows a contrast between 'being compliant' and 'being self-centred'.

> [小學名]有一位外師據說是很難溝通的，我一個同學讓他氣得要死 。他的主觀意識強烈，認為他自己能handle everything，所以即使我同學和我一樣是英文老師，他不讓她插手。
> (It is said that in the [primary school name], there is a FET very difficult to communicate with. One of my classmates is teaching with him but has been driven mad by him, because he has been very dominating. He thought that he could handle everything. So even if my classmate is a teacher of English like me, the FET does not allow her to be involved in the lesson.) (Ho: B-9-14-17)

Chang also agreed that FETs would have to be flexible and to compromise for the collaborative aim and to adjust their ways of teaching to meet local students' need. She said that team teachers should be more 'flexible' in ways of teaching and doing things.

> 張：[...] 如果，中外籍教師，喔這一這一... 這一對人員，協同教學的人員都，都蠻有**彈性**的，的話，事情會**好很多**。（okay.）那事情好很多，就會讓我覺得應該是比較成功的教學。
> 問：有彈性就會比較容易成功？
> 張：有彈性包括說，不要那麼的... 堅持... 什麼比較對，什麼比較好。(S-6-22-28)
> (Chang: [...] If a LET and a FET can be flexible, then things would be better. (okay.) If things get better, I would think it a successful lesson.
> R: You mean being flexible is more likely to lead to success?
> Chang: Being flexible means not to...so firm in...what is right or what is good....)

Chang further explained that team teachers should be flexible in teaching approaches according to the personality of a class. She also mentioned that sometimes it might be difficult for a teacher coordinator (so-called *種子老師* 'Jhong-Zih Lao-Shih' i.e., the coordinator of a teacher team) to work with a foreign teacher when both of them hold their own view firmly.

> 自己保持一些彈性說，不是只有某一套才對，不是只有一種教法最好，不是只有一種教法最對。其實是應該保留一些彈性，去接納，喔有可能，怎麼樣怎麼樣也不錯，然後也去接納，現在的孩子需要什麼，然後，會因為這個班級而作調整，因為

這個班級的孩子非常的活潑，或者比較幼稚一點，你都必須要作一些調整。我比較下期待說，你那一套很 firm 就可以實行到底，因為通常有兩個很強的老師，種子教師和外籍教師有時候也會是一個很差的組合，彼此都相信自己的最好，那這樣子沒辦法合作，因為合作很重要，合作的話要有一些妥協嘛！(Chang: S-7-8-15)
(You have to be flexible and not to stick to one way. There's not only one way that is the best. There's not only one way of teaching that is right. Actually you should be flexible to accept that maybe other ways are nice and know what present students need, and to adjust your teaching accordingly. If this class are very active or more childish, you must adjust your lessons accordingly. I don't expect you to be firm in one way throughout. Normally two strong teachers, a teacher coordinator and a FET, sometimes would form a poor team, because they believe their ways are the best. Thus they can't collaborate. What's very important in collaboration is to be able to compromise!)

Yang added that FETs' 'age' could be a factor that prevents them from being flexible. She said that some senior FETs were very experienced teachers in their home countries, but when they came to teach in a different country, they tended to stick to their own ways of teaching or to apply previous teaching experience to present context.

楊：我覺得年紀有點大也是蠻大的問題。他以前有教學經驗，年紀大了喔，以前的經驗是很寶貴的東西，很多東西他會直接用他以前的方式。
陸：他以前的對象都是成人吧？
楊：對，跟小朋友就會差很多啊！(Yang & Lu: J-4-23-24)
(Yang: I think it's a big problem if a FET is aged. He may have plenty teaching experience. Now, since he is more senior and treasure previous experience a lot, he often applies his previous way of teaching to present students.
Lu: I thought he used to teach adult students?
Yang: Yes, and that is so different from teaching kids!)

Yang also said that she would not want to work or communicate with FETs whose 態度 'Tai Du' (attitude) were being stubborn and refused to change their old way and adapt to the local school culture. She used the idiomatic expression of *食古不化* 'Shih Gu Bu Hua' (stick to old fashion or habit; be stubborn; lack of flexibility) to indicate the kind of personality trait that she did not want to talk to. The opposite meaning of the idiomatic phrase was interpreted as 'being flexible'.

陸：其實像我啊，自己很不成功的一點，[笑] 語言能力還是要加強。如果說我在跟他溝通上面能很流利，障礙少一點的話，也許我們能夠更瞭解。
問：語言能力跟溝通？
楊：可是我覺得，她是歸依在語言能力，可是我是歸依態度耶！那種食古不化那種的，我真的很懶得跟他講。(Lu & Yang: J-5-9-11)
(Lu: In fact, I think one of my weaknesses is my English proficiency. [Laugh] If I could talk to him more fluently and there are fewer language barriers between us, maybe we could understand each other better.
R: You mean English proficiency relates to communication?
Yang: But I think…she said it depends on her English proficiency, but I think it depends on one's attitude! I really don't want to talk to those FETs who stick to their old ways of teaching.)

Some of the LETs expected to work with FETs who came with enthusiasm and were ready to learn, but what they observed from some of the FETs was a different attitude. For example, Lu said most LETs might wait for new FETs to become competent EFL teachers, and in reality, she found that either FETs were willing to learn humbly from LETs and grow in teaching, or they were reluctant to learn or grow in profession. She would rather work with a FET who would be willing to learn from other experienced local teachers.

> 我遇到很多外師他剛來，可能一開始沒有辦法合乎我們的需求，那大部分中師會想，「好，我可以有一段適應期，我可以去教、去帶你」，也會遇到兩種，一種是「那就給你教，不要任何長進」，另外一種是說，「我可以學」，那就漸漸成長。像第一種人，那可以「謝謝，再聯絡」，那是一種浪費。他們真的是來撈錢的。(Lu: J-2-39-44)
>
> (Many of the new FETs that I know may not reach our expectation of teaching in the beginning. Most of us tend to think that, 'Fine, I can leave you to learn and adapt for a period of time and to show you how to teach.' Normally there are two types of responses. One is 'I want you to teach. I don't want to improve anything.' The other one is, 'I am ready to learn from you.' And their professional will gradually grow. In the former case, I'd say to them, 'Thanks. We'll be in touch.' It's a kind of waste to recruit them because they do come here for easy money. In the latter case, the FETs would grow gradually eventually.)

Similar to Lu's view, Hu and Cheng would like to work with new FETs who were willing to learn from LETs to improve lessons, rather than with those FETs who showed no concern about lesson performance.

> 胡：有人會catch up，有人會學嘛，就會慢慢上去。像那個Charles，他也是新的啊，可是他...
>
> 鄭：他現在狀況越來越好。
>
> 胡：那有的是，剛開始很爛，那公司幫他，他就已經成習慣了，[笑] (Hu & Cheng: H-2-34-35)
>
> (Hu: Some teachers would catch up. They'd learn and develop profession slowly. Take Charles for example. He is a new teacher, but he...
>
> Cheng: His performance is getting better and better.
>
> Hu: In other cases, some FETs may not know how to teach in the beginning. If the company prepares everything for them, there will be no further improvement in their profession. [Laugh])

Chang also agreed with this point and added that FETs should continue to work hard in order to 'improve' lessons. However, some FETs might not have the enthusiasm to work hard and to improve performance.

> 就是，有沒有很... 真心喔去... 真心來重視... 這個工作，當你有重視的話，你才有... 想要改進的慾望。[...] 例如，對，工作的態度。例如說，有人就教爛爛的啊，然後上司就來講說，「哎！ 你教爛爛的耶！」，那如果是你很重視這份工作或者是你很自愛的話，我認為，自己就想會要改善。**但是**，有的人不會啊！(Chang: S-10-28-11-4)
>
> (Do they take...this job...seriously? When you are serious about it, you'd be motivated to work harder to improve it. [...] For example, yeah, speaking of working attitude, for example, some teachers' teaching performance is poor. So the boss came and said, 'Ay,

your teaching performance is poor.' If they truly value this job or if they show some respect to themselves, I think they would want their profession to further develop. BUT, some teachers just leave it there and don't want to develop anything!)

In a word, the LETs expected to work with FETs who could be 'flexible' in their teaching approaches and lesson planning and could take the teaching job more seriously. They would not want to work with FETs who could not adapt to the local situation and did not want to improve lessons.

Secondly, regarding favourable personality trait of the LET, the LETs mentioned 'openness' and 'confidence' or not being too humble or being inferior in front of FETs. For instance, Wang stated in order to work with teachers from a different culture, a LET has to be 'open-minded'.

王：如果對不同國籍的老師協同，其實你是更需要有一個比較開放態度的想法，開放態度的人，才能夠比較okay。
問：這是你剛剛講的人格特質是嗎？
王：嗯！ (Wang: W-7-11-15)
(Wang: To team teach with teachers from another nation, you'll need to have a more open-mind mentality. This way, team teaching would be more okay.
R: Is this what you meant by personal characteristics?
Wang: Um!)

Additionally, Wang stressed that a new teacher should also seek for self-improvement actively. The importance of being 'open' with no preconceptions is shown in the following example, in which Wang used the metaphorical expression 框框 'Kuang Kuang' (literal meaning: frame; boundary) to refer to one's scope of openness.

沒有經驗的人，自己要去談去瞭解，去規劃，看別人去修正自己。可是已經有經驗的人，可能提醒他，別人也有經驗，框框可能要畫大一點，或不要有那個框框。(Wang: W-9-32-35)
(To inexperienced teachers, they have to ask, to learn, and to plan for themselves. They have to adjust their own lessons through observing others' lessons. And to experienced teachers, I may remind them that there are other experienced teachers out there as well, so there should be fewer preconceptions or no preconceptions at all.)

Moreover, Wang also encouraged new LETs to consult other experienced teachers and to gain confidence as a teacher. But whether an individual teacher can be 'open-minded' or not, in her view, would depend on the teacher's own personality trait.

王：我會建議多去看別人上課，多去跟協同老師討論。看別人教學，多去跟協同老師多討論，可以請教別人，自己要很謙虛，真的要enjoy，要讓自己… 不可以害羞啦！那個自信是要有的。
問：剛剛你講的那個開放的態度要有嗎？
王：要有啊！我會看人講話耶！我不會直接告訴他開放的態度，因為那是人格特質，可能你可以提醒，但他是沒有的人，也不會透過你提醒就有啊！(Wang: W-9-14-20)

(Wang: I would suggest them to observe others' lessons and to discuss with their co-teachers. Go to observe others' teaching. Go to discuss with co-teachers. They can ask for people's opinions in a humble manner. They really have to enjoy it. Instead of being shy, they have to be confident.

R: Does that include what you just mentioned about 'being open-minded'?

Wang: Certainly! But it depends on whom I talk to. I won't ask someone to be open-minded because that depends on his personality trait. Perhaps you could remind him to be open, but for those who don't have such a personality trait, they won't have it because of your reminder.)

Ho stressed that a LET should have 'confidence' in speaking and teaching English. In the following excerpt, he said that a LET's personality, e.g., being 'confident' in speaking English in front of students, would make the teacher a competent candidate. The concept of being confident was expressed in the phrase 敢秀 'Gan Siou' (dare to show out).

老師我覺得是個性啦！個性很重要！[...] 只要他發音，他敢秀，我不覺得國小英文有太大困難。(Ho: 10-16-19)

(Personality is...I think personality is very important for being teachers. [...] I don't think it's difficult for senior high school graduates to teach primary school English as long as they are confident in their pronunciation and speaking English.).)

Similarly, Yang thought that LETs should not to appear too humble or inferior to FETs, rather, they should stand on an equal position with FETs, due to the fact that LETs were familiar with the culture, students, and expectations from the schools.

你是中籍老師，他雖然說很有經驗，可是你對文化上面的認知，對學生的處理方面，會比外國人更知道，對對對，然後學校的期許，所以你也不用說，姿態很低啊！對他很 humble！我是覺得可以站在同等位階去討論所有的事情。(Yang: J-2-18-20)

(You are a local teacher. The foreign teacher may be very experienced, but you are the one who understands culture and how to deal with students, yeah, yeah, yeah, you know more than a foreign teacher and you know what school expects him to do. Therefore, you don't have to regard yourself inferior to him and be so humble in front of him! I think you should discuss with him on everything on an equal position.)

Additionally, some of the LETs were aware of cultural difference in communication that could lead to misunderstanding or conflict. With respect to this issue, Ho believed that LETs would have to understand and accept communication culture of FETs, so that misunderstanding or conflicts might be avoided.

其實，我覺得要搭的更好的話，對彼此的文化差異要能接受啦！這老美喜歡直來直往，講起話來衝的要死， [...] 一個是straight forward、一個是 dala dala 繞圈圈，[...] 那一些不瞭解，誤解， 摩擦就是從這裡來。那彼此瞭解， 我發現是...[停四秒] 互相都不夠... (Ho: B-15-13-16)

(To be honest, I think success of team teaching depends on whether teachers accept each other's cultural difference! This American lad likes to talk very directly, which may sound so rude! [...] So one is talking straightforwardly [sic], but the other one is like dala dala [sic] beating around the bush, which was the source of misunderstanding,

miscommunication, and friction. My observation is… [Pause 4 sec] they don't understand each other well enough…)

In a word, the LETs thought that local teachers should be open and confident in professional development and teaching of English. It is also important for the local teachers to stand on an equal position and to be aware of possible cultural differences when communicating with FETs.

The above personal factors that were identified are related to an individual teacher's disposition or personality trait. However, there were factors that were not related to one's disposition. For example, in the next excerpt, Ho said that he expected to develop a 'personal' relationship or a friendship with his FET. He used a loan word 'Maji' to describe the ideal team relationship with his FET. He explained that if two teachers were very 'Maji' or close enough, then they could team up very well.

何：[…] 比如我跟我另外一個很 Maji 的，我們來教就可以教得很好。
問：你那個 Maji 是什麼意思？
何：我們無所不談，Maji 就是什麼都能聊。我們常常打球的，一起去打撞球的，就會教得很好。(Ho: B-12-26-32)
(Ho: […] For example, if someone and I are 'Maji', then we can collaborate with each other very well.
(R: What do you mean by Maji?
Ho: It means we can talk about any topics. Maji means both of us can talk about anything. We often play at billiards together, so our team teaching works very well. […])

Ho also mentioned that if a teacher team has *默契* 'Moci' (unspoken understanding), a common concept in Chinese language but not found in English, then the team would work well.

怎麼講？我覺得是默契啦！如果默契好的話，任何一個模式都能夠搭得很好！不管是，一主一從，或一搭一唱，有默契的話都能夠搭得很好。… (Ho: B-3-1-1)
(Well, I think it requires Moci! If [two teachers'] Moci is good, the team can work very well in any model, either Yi-jhu Yi-cong or Yi-da Yi-chang, as long as there is Moci, the team can work very well.)

The LETs believed that 'Moci' might grow with 'time'. For instance, as the following excerpt shows, Cheng said that the ideal team teaching model of 'Yi-da Yi-chang' would require a teacher team to work together for a longer time that might develop more 'Moci' between them.

能夠做到一搭一唱，真的是，兩個人合作時間要夠久，對，更多的默契。(Cheng: H-3-1-1)
(If you want to achieve Yi-Da Yi-Chang, then you really have to…the two people have to collaborate for a time that is long enough to develop more Moci.)

In addition to 'Moci', Ho believed that the element of 'time' played a role in team teaching. More precisely, team teaching would depend on the teachers' 'willingness' to arrange

available time to work together on lessons. The modal verb 要 'yiao' (have to) in the sentence below shows the importance of such willingness.

> 要願意花時間在教案上面，現在是協同，就是要有一個劇本出來，但他必須要花時間在教案上面。 (Ho: B-19-11-12)
> (They have to be willing to spend time on lesson plans. Now we are talking about team teaching, so there has to be a script for teachers who have to spend time on lesson plans.)

From the above, the LETs believed that FETs should be 'flexible', 'open-minded' and 'willing to compromise', 'easy-going' and 'easy to get along with', and they should have 'enthusiasm' and be serious about work. The LETs thought they themselves should be open to different ways of teaching and different communication culture, have confidence in themselves, and stand on an equal position when communicating with FETs. These above are related to an individual teacher's dispositional qualities and characteristics, i.e., the dispositional factor. The data also indicate that team teaching might depend on the concept of 'Moci' and whether the LET and the FET would have the same available time to work on lesson plans, which implies the situational factor that was difficult to predict and might depend on 'chances'.

(3) Comparing the Two Views:

The LETs and the FETs agreed that team teachers should be able to adapt to each other's ways of teaching and communication styles, have enthusiasm, show respect, show empathy, and be open and flexible about things and differences between each other. In the FETs' view, the FETs should be willing to work overtime with LETs after school and to establish an informal relationship with LETs, and the LETs should be active in the classroom, be proactive in cultural issues, and they should respect FETs. But in the LETs' view, the FETs should be flexible and willing to compromise with ways of doing things, and they should work hard for constant 'improvement', and the LETs should be aware of cultural differences in speech styles and be confident in front of FETs. In addition to the dispositional characteristics, the LETs suggested the situational factor, such as whether two teachers might share available 'Moci' or 'time' to work together, might also decide the success of team teaching.

8.2 PROFESSIONAL DIMENSION: CULTURAL AWARENESS* AND EFFICIENCY*

This section focuses on favourable and unfavourable factors of team teaching in the professional dimension of the teacher participants. In the section title, both keywords are derived terms from the data. The term 'culture awareness' was used because most of the FETs thought that their profession could develop if their teaching partners enabled them to develop awareness by familiarizing them with local culture, local students, and ELT profession. Besides, since many of the LETs questioned FETs' teaching 'efficiency' in terms of teaching EFL, teacher-student communication, and classroom management, the keyword 'efficiency' was used to represent the LETs' view on factors that might contribute to effective team teaching.

(1) The Foreign Perspective on Professional Factors:

Firstly, some of the FETs believed that they should become familiar with the Taiwanese culture and schools in order to teach in Taiwan. For example, Nigel said that FETs should have an understanding of the local culture in order to work with local teachers in a good relationship and to deal with local students properly.

> Well, I... first of all, I will make the foreign teacher aware of the Taiwan culture, and, uh, how he should deal with matters at the school. Coz it's totally different from his or her culture, right, being a foreigner in Taiwan, and in that way they will understand what is required from the school, and what to expect from the Chinese teacher, so that they don't feel whatever the Chinese teacher tells them is wrong. Two: I will make them aware of the team-teaching situation, uh, how to deal with students, right, uh... not to make students... to hurt the feelings of students [silence while thinking] I think, as a foreigner, the most important thing is the difference in the culture, which you have to understand before you go out and teach the students at the school. That, to me, I think is very, very important. You know, a lot of foreigners don't understand the Chinese culture, and this school has the expectance of a western country, right, and when they go to school, they can't know how to deal with students of a different culture. And, at the same time, working with, er...Chinese teacher. As I said earlier, that if they understand the culture, then their relationship will be better. And that will of course... I mean, if there's a good relationship, then students will benefit from the English programme. (Nigel: N-6-1-17)

Regarding in-class communication, a couple of the FETs mentioned that sometimes students would laugh at certain English sounds in class. The sounds happened to carry some cultural meanings inherent in students' native languages, which the FETs were not aware of. Therefore, Charles admitted in the next excerpt that he would hope his teaching partner would inform him such a cultural knowledge before they arose.

> But what a co-teacher has, is not also the language, but they also have cultural knowledge and cultural sensitivity that the foreign teacher just doesn't have, right? (um uh) So they might want to inform the teacher, for example, certain words that in English that sound like other words in Chinese, you know (or even in Taiwanese) yeah in Taiwanese [...] just being... a resource sort of knowledge, and integrating or trying to integrate the foreign teacher's teaching into a style that's easier for the local kids to hear you. (Charles: C-14-7-12)

In addition, regarding teaching styles, some of the FETs thought that when they taught English, sometimes local students might be intimidated, simply because the students only received a western style of teaching once a week. At this, Charles commented that since local students were taught in a local way most of the time, FETs, should not walk into a class to teach in a completely western style. Instead, they should try to adjust the style to be less foreign to students.

> I think that it's important for the local and the foreign teacher to be able to maintain their own styles, (um un) and, and, and cultures as well. I mean, because part of language education used to be some of cultural exchange there, right? And...and I don't think the idea is for, you know, a foreign teacher to be as Taiwanese as possible [laugh], but I do think that there is something that if a Taiwanese kid or a student has, you know, six

> classes in a day with a Taiwanese teacher and one class in a week with a foreign teacher, uh, that, that, that class of the foreign teacher is probably the best if it's not... too foreign (too foreign), too foreign. Uh, and by that I mean that you are not going to a local class and start moving desks around or you are not gonna be, try to teach in a style that's incredibly different from the way that they are taught from the rest of the week, because it'll take them, you know, ten to fifteen minutes away from the class just to adjust to the new way. (yeah) you know, and they only get you once a week. (Charles: C-14-18-26)

Secondly, two sources might help FETs in regard to professional development: in-service teacher training and local mentors. For instance, Nancy suggested that there should be more appropriate orientation and training courses that equip FETs with adequate knowledge in order to familiarize them with local languages and culture. She believed that in this case, FETs would know more about culture and students, so that they would be able to react more properly to students' responses. More specifically, Nancy suggested that the programme training or induction should include the following courses, such as cultural training, evaluation, planning, co-teaching, teaching styles, and discipline.

> R: Can you repeat what themes you said should be included in training?
> Nancy: Cultural training. Evaluation. Planning. Co-teaching, as such. Teaching styles, coz obviously teaching styles are different. Discipline should be a theme. There are many things that should be approached in training. But this year it was not at all looked at. (Nancy: NC-16-5-9)

She also believed that the programme should train FETs and LETs together, so that chances of disagreement or misunderstanding between them could be reduced.

> So there's a difference in perspectives when it comes to evaluation. (Ah!) Yeah. So if we have training together on evaluation, this difference would be sorted out in training. (Nancy: NC-4-38-40)

On the other hand, most of the FETs learned how to teach English for the first time when they joined the programme. Under the supervision and support from their local partner, some FETs became more and more equipped in teaching EFL. In other words, the LET was the mentor who helped them understand local students and develop professional skills in English teaching. In the next excerpt, Nancy admitted that when she joined the programme, she lacked professional knowledge in teaching English. However, her profession developed quickly with her LET's guidance.

> I am a primary teacher, qualified primary teacher. But the way I teach in [a country name], we were not teachers of language...I am a science and math teacher. So [laugh] it was difficult to understand the slow pace of language learning. But that I have Zan for. She opened the doors to the language world for me. [Laugh] yeah. (Nancy: NC-4-6-9)

Nancy's confessional statement revealed that some of the FETs in the programme might also need LETs' guidance in order to develop teaching profession specific to the local context. She then stressed that FETs should try to know students and even their class teachers, as well as

teaching materials, so that they might be able to how to make lessons closer to students' needs and expectations.

> Getting to know the students, getting to know their expectations, it really helps my teaching. Getting to know a specific class, getting to know their co-teacher or, not co-teacher, homeroom teacher. Some homeroom teachers they practice a lot outside my classroom, others they don't. So I need to work harder in those classrooms. So the longer you stay at the school, the better your relationship with these students, that your relationship with a work, with your teaching, uh... understanding the material, getting easier and better ways to explain to the students, making the learning more fun. With experiences obviously it'll only get better and better and better. (Nancy: NC-14-15-24)

So far, the FETs thought that if they could familiarize and understand local culture and students, they would be more likely to make team teaching work. This would depend on whether there were effective teacher trainings and if their local partners could offer professional guidance that helped them develop through time a new territory in TESOL profession.

(2) The Local Perspective on Professional Factors:

Many of the LETs thought that most FETs would not be able to survive if they were left alone in a classroom. For example, Ho said that if FETs could understand local languages and culture, Taiwanese students and how students of a certain age would learn English as a foreign language, there would be no need for LETs to be present. But he also stated that most of the FETs were not equipped with such cultural knowledge and EFL teaching proficiency that LETs already had.

> 如果老外具有足夠的中文背景，對台灣對小孩子的瞭解，對中文的認知，他一樣可以handle everything。[...] 比如說他知道，大部分的學生是怎麼樣的學生？這個年紀的學生是怎麼樣的學生？他可能在英語學習有什麼樣的限制？[...] 他甚至可以知道母語對他的外語學習的幫助是什麼？他的障礙是什麼？他有足夠的語言學背景之後 ，中文跟英文事實上相通相似的在哪邊，可以作為學習的助力？困難在哪邊？如何去幫學生排解？如果老外可以做到這一點，那幹嘛要一個老中在那邊？(Ho: B-14-17-21)
>
> (If FETs understand Chinese well, know Taiwan, know local students and their languages, they would be able to handle everything [sic]. [...] For example, they should know what a majority of students are like, how old they are, and what learning barriers they may have. [...] Moreover, they should know what to do to make students' native language an advantage to learn a foreign language and what students' learning obstacles are. They should have enough linguistics knowledge to help students compare Chinese and English and rid of their learning obstacles for them. If a FET can achieve all these, why do we need a LET in the classroom?

Due to the fact that FETs had minimal knowledge of how local students learned a foreign language, many of the LETs complained that their FETs put too little emphasis on reviewing for students during lessons. For instance, Lu commented that FETs should understand that students need repetitive drill in order to remember new words in English. But it was due to their lack of experience of foreign language learning that the necessity of review was often overlooked.

我覺得這個外師，他如果曾經有過學習第二外語的background的話，會比較好。[...]比如說像為什麼我們Nigel他，為什麼他，其實他很多教學出發點會站在小朋友的立場，因為他自己也學過第二外語，今天你教小朋友學念四個或六個生字，不是你念三遍就會了。因為你反過來，如果你教他六個中文單字，你教他唸三遍，你看他記不記得。你看他能不能說，「來，你說一遍。」說不出來，他也說不出來。他如果能有這層認知的話，在設計上面會比較能站在學生的立場。不會今天我已經叫學生念，「我已經念完了，小朋友該你念。」學生念不出來，有些老師就會很生氣，就會說「是你不認真」。(Lu: J-4-34-39)

(I think it'll be better if this FET has a background of learning a foreign language before. [...] For example, why our FET, Nigel, why he...actually he usually designs a lesson from learners' point of view because he used to be a foreign language learner. When you want to teach children to read 4 or 6 new words in English, they won't remember how to read if a FET just leads them to practice 3 times. In reverse, if you teach a FET to read 6 new words in Chinese, let's see if he can remember these words if you only teach him to read 3 times. Let's see if he can. 'So now, it's your turn to read.' No, he can't. Today's situation would not happen if the FET had such an understanding and if he were able to plan lessons more from learners' perspective. Like the FET asked students to read, 'I have read, so now it's your turn.' But students can't read. Then some FETs would get mad and say, 'You can't read because you didn't pay attention to me.'

The LETs also questioned about FETs' ability in classroom management. The following example explains how a FET could fail a lesson due to a lack of understanding of local students or inappropriate behaviours unacceptable in Taiwanese schools. In that, Lu stated that her FET's sudden violent behaviour frightened a student who was not paying attention to the lesson and left a negative impact on the whole class and on her. The consequence was she had to comfort the student and to talk to the FET during her break time.

有一次他上課的時候，小朋友在玩東西，他把他的東西往教室外丟，其實，小朋友就嚇到了。(Lu: J-3-38-39)

(One day during a lesson, he saw a child playing with a toy. He took it and threw it out of the window. In fact, that child was frightened.)

From the above, it is not hard to imagine why some LETs would prefer to teach on their own, instead of sharing a lesson with another person. For the purpose of efficiency, most LETs would choose to teach alone. For instance, Yang would expect FETs to handle a class completely independently in terms of teaching, communication, and class management, which she believed would be ideal.

會希望外師能力好一點，自己去教，那中師教自己的。外師要有能力去handle這個班級、溝通要沒什麼問題、班級經營能力，不過太理想化了，太理想化了。(Yang: J-8-28-29)

(I would hope that FETs are better equipped so they can teach lessons independent of LETs, meaning that they have to be able to handle a class, to communicate with students, and to deal with class management on their own. But this idea is too ideal. It's too ideal.)

However, some FETs might be able to handle a class independently. For example, one of the LETs, Lin, mentioned that her FET was able to manage a class and engage students very

effectively. Therefore, in her own class, she would consider her FET's teaching approaches to be satisfactory.

> 比如說我自己上課的時候，我會想到他用過哪些方式，孩子有興趣的。對！要不然，如果我自己上課 ，可能就是很、很悶啦！就是覺得... 他班級氣氛可以掌握得非常的好！ (Lin: L-5-2-3)
> (Take my own lesson for example. I would consider the methods that he has used that have worked on kids. Yeah. Or, if I teach just like that, the lesson might be very...stuffy! I really think he can engage a class very effectively!)

Since her FET was able to teach and engage students effectively without her help, Lin believed that if the FET could use the local language, then the function of LET would not be necessary.

> 其實，我覺得外師如果會中文的話，他也不需要中師。 [笑] 真的！因為我那個外師他自己有在學中文，慢慢的，那他已經有一些些的字，他已經大概可以懂。我覺得當他已經都可以懂的時候，其實就不太需要這個角色了。(Lin: L-6-2-4)
> (Actually, I think if the FET can speak Mandarin, he does not need a LET. [Laugh] This is true! My FET is learning Mandarin slowly. Now he has learned some words. I think that when he understands Mandarin well, he would not need the role played by the LET.)

In a word, the LETs would prefer working with FETs who could understand local students' needs. They also expected FETs to be verbally able to communicate with students directly and to engage students effectively.

(3) Comparing the Two Views:

Both of the two groups believed that FETs should be familiar with local students and culture. The FETs thought that LETs or teacher training would help them develop professions in English language teaching, while the LETs thought that FETs should be able to teach EFL, communicate with students, and handle classroom management independently.

8.3 LANGUAGE DIMENSION: 'CHINESE PHONICS' AND 'ENGLISH PROFICIENCY'

This section will present the language dimension in relation to factors that the teacher participants believed might contribute to or affect team teaching effectiveness. The data show that the FETs and the LETs held different views on a teacher's proficiency of target and host languages in the context of EFL team teaching.

(1) The Foreign Perspective on Language Factors:

Firstly, some of the FETs believed that many LETs, in addition to being bilingual speakers, were quite competent enough in English and in teaching English as a foreign language to local students. They thought that if these LETs were good in English, they would not need foreign faces to teach with them in the same classroom, and in the case of two LETs teaching together, some of the FETs thought it would be successful. For example, Nancy believed that her LETs had enough English proficiency and teaching knowledge and skills to teach English on their own. Thus she suggested that two team teachers could split the class into two groups,

and they could teach one group at a time and switch the group, which should apply to either the case of one FET plus one LET, or that of two FETs or two LETs.

> Obviously one of the two must be a better English teacher or maybe have better English proficiency. So hopefully she would be working with the stronger group. And the teacher with more teaching experience in teaching special needs or more... tendency to work with special needs, or those students that are slow, she should teach slower students. Uh, my experience is that Zan will be able to run an English program by herself. [School name] really has no need for foreigners any more. (Oh?) I really don't think that. Zan, Huang, and Ho really have the proficiency to teach English by themselves. When it comes to the foreign face, the foreign culture, maybe we are good, maybe we really make a difference, but there comes to a stage and I think Taiwan or [city name] is reaching that stage where the Chinese people can cope by themselves. So I really think that the classroom with two Chinese teachers can be successful. Yeah. (Nancy: NC-17-29-38)

Nigel also suggested that if two 'well-versed' LETs were teaching together, they might conduct better English better than FETs probably could.

> Right, I foresee no differences, to be honest – especially if you have two Chinese teachers that are well-versed in the English language, I would say, they won't be any problem – I don't see any differences in the teaching. Actually, I feel maybe... maybe... and I hope no foreigner's hearing this! To me, I feel that the Chinese teacher will possibly do a better job than the foreign teacher. (Nigel: N-10-11-15)

But he then added that the conditions were if the two LETs were active and enthusiastic in making students learn English.

> [...] and surprisingly, I was really amazed at the outstanding performance they put on on the day when they had to teach the class! It was so good, that I even told the company that I work for that we should get these students to do the same lesson, to show foreigners how to teach a lesson like that. So I don't doubt the ability of two Chinese teachers that are well-versed in the English language. [...] To me I... really speaking, I feel that... well, then again, it depends on... on how active the teachers are, right, and if they want to... how enthusiastic the teachers are. If... if they want to... to... to really teach the students and make them understand and like English, then to me I don't... I wouldn't stereotype and say that, "you're a foreigner" or, "you're a Chinese so you can teach English better"; I don't see that as a problem. (Nigel: N-11-1-13)

However, Charles thought that in the case of two LETs, there would be less collaboration than in the case of two FETs, since both of the LETs knew local languages and would not need communication support from each other.

> But if there's two native speakers teaching together, chances are if that first teacher is explaining something and the kids don't get it, she just can't think of herself another way of expressing it or another way of explaining it because she can do it, because she has language skills to do it. So she wouldn't call on the other teacher, the other native teacher to come and help her because she wouldn't need that to accomplish that course. (Charles: C-9-16-22)

Next, in the case of two FETs teaching together, Charles said that there would be more collaboration between the two FETs to get points across because they did not understand students' native language and would feel helpless.

> I am picturing if two foreign teachers are...teaching together, and guessing that they might collaborate a little bit more (mm), and they might try to both integrate themselves to the class a little bit more, only because they were both equally feel as lost and so they are in need, a much greater need for that collaboration, because both of them, you know, were equally helpless in that class (helpless) yes, because of the language. They can't stop to explain things to kids in a way that the kids would understand (oh), so they have to rely on each other a lot more to get something done. (Charles: C-9-26-30)

However, Charles preferred working in the mode of one LET plus one FET. He said he was aware of cultural and language difference between him and his LET, and thus he tended to be more patient and more sensitive to these differences when working with LETs.

> But with a co-teaching situation where one is native, one is foreign, there's...uh...in a way, it's easier to be patient with things because...uh...I mean I'm not gonna get mad just because they can't understand what I am saying. (Um) You know. They don't speak...It's their second language. Or I have to assume that there's a certain amount of things that either work or don't work because of cultural differences (um), or, you know, and I may feel a lot more sensitive or I'd try to be more sensitive about things that I say and how I say them...uh...because some of them are from a different culture. (Charles: C-11-1-7)

Nancy compared the case of one FET plus one LET and that of two FETs and stated that she preferred the former because the differences between two teachers could be combined to be effective, which would become advantages. In other words, she would not want to teach with another FET.

> I think it would probably be worse with a native speaker. Well, I really think that the strengths in a Chinese teacher and the strengths in a foreign teacher are different. So combining those is effective. But strengths in a [nationality] and a [nationality] teacher are probably the same. So how you combine the strengths of people that is the same? So the differences in the Chinese and the foreign teachers are probably the best advantages we have. (All right.) So, I do not want to teach with someone of my own culture. No. [Laugh] (Nancy: NC-8-11-16)

One of the advantages of training or teaching with a LET, rather than a FET, was the chance of gaining cultural knowledge about local students. For instance, Nancy explained that her students tended to add a vowel to English words, as the following excerpt shows. She believed that the students' vowel-adding tendency was related to their native languages, and hence, she suggested future teachers' training to include training of Chinese phonics.

> You don't have to train me O, A, E, Eh...you don't have to train me on that. But you have to train me on how the Chinese phonics will be for this sound. For instance, they tend to put a vowel after every word, oran-GEE, or luckily-EE or already-EE, they tend to vowel everything. Well if you told me this at the beginning, you know, I would have tried not to let this happen. (Nancy: NC-15-35-39)

Some of the FETs associate language proficiency to classroom management in terms of power. For example, in the case of one LET plus one FET, Thomas thought that the LET would have more power than the FET because she understood students' language.

> I find that the co-teachers tend to have pretty... they... they have more power than me - a lot of times, it's based on the communication. They're able to speak Chinese, they're able to write in their communication book in Chinese, to their parents at home, they're able to get their point across, whereas I... I'm not, really, you know? (Thomas: T-17-20-23)

In addition, Thomas said that in team-taught lessons, he had to rely on his LET to explain things to students and to get them engaged, but if the LET were absent, the students would not respond to him, which made him feel powerless in classroom management.

> There's been a couple of times when one of my co-teachers wasn't able to be there, and it definitely feels different. If I... if I try to teach something and I don't have the students engaged, and there's really nobody there to help them get engaged, I... it's noticeable. I... for instance, if I gave them something I wanted them to repeat back to me, and I didn't have a co-teacher there, and none of them tried to say it - you can just... it's like, dead silence. (Thomas: T-15-20-24)

From the above, some of the FETs thought that LETs had enough English proficiency and native knowledge of Chinese language and culture to teach local students independently. Some of them thought that FETs should work with LETs since such a team formation would combine different strengths from both teachers in terms of language, pedagogy, and cultural familiarity.

(2) The Local Perspective on Language Factors:

Regarding the language dimension, the LETs emphasized different 'English proficiency' for different situations, one is for teaching English, and the other one is for communicating with FETs. Firstly, some of the LETs thought that they should possess a certain level of English proficiency for teaching in primary English classrooms. For example, Ho said that for the purpose of teaching English as a foreign language, LETs should constantly improve their English proficiency in order to understand basic classroom English used by FETs and be able to instruct students in class.

> 何：英語能力要怎麼說呢？ 至少基本的、課室裡面外師常用的指示用語他要知道。 他願意協同。他願意在語文上還要加強。
> 問：我想問，語言能力他代表什麼東西？
> 何：代表什麼東西？代表他能夠在課室上，聽得懂，然後可以指示學生作。 (Ho: B-10-2-7)
> (Ho: What English proficiency do they need? At least they know basic instructional expressions frequently used by FETs. They are willing to team teach. They are willing to improve their language proficiency.
> R: May I ask what you meant by language proficiency?
> Ho: What does it mean? It means the ability to comprehend English in class and to instruct students.)

Ho stated that since English teaching was assumed to be active and lively, English teachers should be active and be willing to speak English. In this regard, a teachers' English proficiency was less important than his/her personality.

> 英語教學是比較活潑的東西。[...]在語言教學上面，他需要有更多的聽說讀寫那種混和的運用。[..] 語言能力我覺得有個基礎這就夠了，高中以上程度，（啊？）只要他發音，他敢秀，我不覺得國小英文有太大困難。(Ho: 10-16-19)
> (English language teaching is often assumed as something more lively than other subjects [...] To teach languages, teachers have to demonstrate better proficiency in listening, speaking, reading and writing all together. [...] On language proficiency, I think it'd be enough if teachers pass senior high school English. (Ah?) I don't think it's difficult for senior high school graduates to teach primary school English as long as they are confident in their pronunciation and speaking English.)

Additionally, the LETs believed that the function of LETs was necessary in terms of teacher-student communication, discipline, and efficiency. For example, Hu and Cheng believed that if there were not a Chinese-looking teacher but two FETs being present, students would find it more entertaining than seeing two LETs being present.

> 胡：我覺得這笑果，這製造的**笑果**，應該會比兩個中師更強。因為都沒有人可以幫他們 [笑]。
> 鄭：因為你沒有一個可以講中文的臉孔，我不知道學生會發生什麼事。(Hu & Cheng: H-8-17-18)
> (Hu: I think in the lesson by two FETs, the effect, the LAUGHING EFFECT, should be stronger than the lesson done by two LETs, because the FETs would have nobody to help them. [Laugh]
> Cheng: I wonder what students would behave if there were no Mandarin-speaking teachers.)

It may be possible that FETs are able to handle a class on their own, if they could communicate with students directly. For instance, Lin believed that her FET who was learning Mandarin would be able to teach alone soon, since he was good at arousing students' attention and disciplining them.

> 其實，我覺得外師如果會中文的話，他也不需要中師。 [笑] 真的！(Lin: L-6-2-4)
> (Actually, I think if the FET can speak Mandarin, he does not need a LET. [Laugh] This is true!)

Secondly, regarding language competence for inter-teacher communication, some of the LETs thought that one's communication ability would depend less on English fluency than on an individual's personality trait. For example, Yang stated that being able to speak fluent English would not necessarily promise good communication, because she found some FETs were just difficult to communicate with.

> 溝通能力不單單只是看語文能力耶。有些人就是很難溝通啊！語文能力就能作很好的溝通嗎？不盡然！(Yang: J-8-45)

(One's communication ability doesn't merely depend on linguistic competence. Some people are very difficult to communicate with! Does good linguistic competence always lead to good communication? I don't think so!)

Wang stated that when she communicated with FETs, she was open to them and was willing to accept their thinking. Although her English was not as fluent as many other English majors, she respected her FETs and was clear about the proper timing for her to 'interrupt' her FETs' lessons or breaks.

我沒有像外文系畢業的人有這麼多的語言溝通能力，但是我覺得我有開放的心，接受他們的想法。我弄清楚自己可以介入的時間點，尊重他們，跟我關心同國籍的人是一樣的，我不把他們當外師，把他們當教師，就是老師，就是這樣子而已。我沒有特別把他們當外師，就是用別的語言作溝通，就是這樣而已。(Wang: W-8-23-25)
(My communicative ability may not be as good as English majors, but I have an open heart to accept their thoughts. I am clear about the timing of interrupting in class. I respect them as much as I care about those from my nation. I don't see them as FETs, but simply as teachers. That's all. I don't treat them as someone special, but as someone whom I communicate with in another language. That's all.)

However, some other LETs thought that they should improve their English proficiency in order to get along with FETs better for collaboration. For example, Lu stated that if she could improve her English fluency and reduce language barrier, maybe she would be able to communicate and understand her FET better.

其實像我啊，自己很不成功的一點，[笑] 語言能力還是要加強。如果說我在跟他溝通上面能很流利，障礙少一點的話，也許我們能夠更瞭解。(Lu: J-5-9-11)
(In fact, I think one of my weaknesses is my English proficiency. [Laugh] If I could talk to him more fluently and there are fewer language barriers between us, maybe we could understand each other better.)

Wang further stressed the ability to 'choose the right word' in English. She said that some LETs would find it more difficult to choose appropriate adjectives in English to express feelings and understanding or even empathy to FETs. She believed that this was why many FETs felt they were not fully understood by LETs and thus appeared reluctant to expose their emotions and thoughts to LETs.

我們從小學到，情緒表達不高興就是angry ，可是後來我才知道說，喔！原來可以用annoyed, upset。可是我到現在還搞不清楚upset, 跟annoy 跟angry到底哪一個強度，因為每個人告訴我都不一樣。[...] 我們在講溝通跟信任的部分，其實比較接近feeling 的部分，我們比較難找到貼切的形容詞去同理，貼切的字彙去**同理**，或者是去**表達**有關心情或想法。人就是這樣，有時候你就是懂我的時候，接下來很多事情是比較容易的。如果我覺得的說，我跟你講的，你就是不懂，那還有什麼可以？(Wang: W-6-13-19)
(According to what we learned from childhood, 'angry' is the word to show that someone's not happy. But later I realised that, oh, I can use words like 'annoyed, upset' [sic]. But I am confused with 'upset', 'annoy' and 'angry' and which word carries stronger meaning, because everyone tells me different thing. [...] When we talk about communication and trust, in fact, it's closer to feeling. It's more difficult for us to find the

apt adjective to show empathy, the right word to SHOW EMPATHY, or to EXPRESS feelings or thoughts. This is human. If you understand me, then it's easier to talk about other things. If I think you don't understand what I say, what else can I do?)

Wang then gave an example from a direct quote of a dialogue between her and her FET. She confessed that she did not understand her FET's feelings because she did not know the meaning difference between 'angry' and 'annoyed', thus she failed to comfort her FET effectively and immediately.

王：我問過他說，Are you angry? 他跟我說，'No, I wasn't... I wasn't angry. I am annoyed.'
問：你的感覺是？要怎麼解讀？
王：[停四秒] 你第一個反應是，angry跟annoyed有什麼不一樣？你知道嗎？你知道當他angry，當你瞭解對方情緒的時候，你才有對策幫對方舒緩嘛，可是當你**不清楚**那樣的情緒到底是什麼樣的情緒的時候，其實是，沒有什麼對策的。當你不了解的時候，你是沒有對策的。然後，當你不被瞭解的時候，就是說，當你覺得你不被瞭解的時候，其實你是不想談的。那個東西他是會...（蓋起來。）(Wang: W-6-31-38)

(Wang: I asked him, 'Are you angry?' He said, 'No, I wasn't...I wasn't angry. I am annoyed.'
R: What did you think? How did you interpret this?
Wang: [Pause 4 sec.] My first reaction was, 'What's the difference between angry and annoyed?' You know? If you know he is angry or if you understand how he feels, then you can know what to do to rid of the emotions. But if you ARE NOT CLEAR about what kind of emotion he has, then there's nothing you can do to help. You don't know what to do if you don't understand his feelings. It's like when nobody understands you, I mean, when you feel nobody can understand you, you may not want to talk about it but to... (veil it).)

In addition, Wang was aware of a challenge when communicating with FETs, which she described as 介入 'Jie Ru' (to interrupt temporarily). She distinguished three time points for her to communicate with or interrupt her FET's time: in-class interruption, pre-class interruption and after-class communication.

課堂中的介入比如說，[...] 小朋友沒有抓到那個點。那這個主教的人可能沒有意識到這一點，或者他的計畫當中沒有辦法馬上去作那個fix的時候，你要跳進去。那你什麼時候？比如說以英語教學好了。外師他講的是英語，那什麼時候你會用到你的中文去幫孩子**瞭解**，那個時間？什麼時候你要用到肢體幫他，剛剛講demonstration，什麼時候是那個時間？[...] 那在課堂**之前**的，就是你的教案，你們打算怎麼去安排那個時間？或者安排那個內容？[...] 那之後還有耶！我什麼時候要跟他討論是下一節課可以怎麼樣的？[...] 就是那個介入的點。(Wang: W-4-9-18)
(In-class interruption means, when the students are not focused, but the main teacher may not be aware of this or his plan does not allow him to fix the problem, and you want to jump in, but when? For example, in English teaching, FETs speak English to students, and when do you think is the time to use Mandarin to help students comprehend the lesson? What's the timing? When do you help him with body language? When is the time to help him with demonstration? Those are very important things in class. [...] Before the class, how do you arrange time to prepare lesson plans? [...] After the class, when should I go to discuss the next lesson with him? [...] These are what I mean by points of interruption.)

Regarding the issue of 'interruption', some other LETs said that they might 'interrupt' or 'rescue' their FETs' lesson, especially when students were not paying attention to teachers. For instance, Yang said she would not interrupt or stop the FET's lesson unless the FET consented to her interruption. In the dialogue, Lu described a LET's interrupting a FET's lesson as *出來救* 'Chu Lai Jyou' (come out to rescue). She consulted Yang how she asked for the FET's permission of her interruption, and Yang did recite what she said to the FET. This shows that Lu might not be sure how to approach and to make such kind of request in front of her FET.

陸：我問一下，那你遇到狀況是，外師快撐不下去了，你會不會出來救？
楊：會啊！像今天我就出來救啊！
問：他有同意嗎？
楊：他有同意啊！你當然要在喊卡之前，一定要講一下。
陸：你都怎麼說？
楊：就是，我們可不可以先暫停一下，那我現在想怎麼作，你覺得怎麼樣？(Lu & Yang: J-5-29-31)
(Lu: May I ask, if your FET is about to fail a lesson, would you come out to give him a hand?
Yang: Yes! I did come out to give him a hand today!
R: Did he agree to your interruption?
Yang: He did! You certainly have to consult him before you yell to stop the lesson.
Lu: What did you say then?
Yang: I would say, 'Could we stop for a while? I would like to do this and that. What do you think?')

Some LETs commented how to improve English fluency and to reduce chances of misunderstanding when communicating with FETs. For instance, Wang said that LETs should try to chat with FETs more often. She explained that by chatting in a relaxed setting, FETs would get used to LETs' English, even if there were errors, and they might find it easier to understand the LETs from body language or the context of speaking.

我覺得聊天很好是因為你們可以建立一個基本的友誼跟信任。然後即使你的英語不好，如果你們常聊天，他也知道那個那個破英語每次在這個地方出錯，但是他的意思是什麼。所以聊天的時候他不是，它不會有什麼衝突啦！也不是有什麼急迫性，就是我們要完成什麼東西。然後更輕鬆的時候你們是面對面的。協同的時候有時候我們並沒有面對面，有時候我們是面對學生。可是在聊天的時候，我們是面對面，透過一些肢體啊或者當時候的情境，他其實也可以抓到你在說什麼。(Wang: W-10-11-18)
(I think chatting is good because you can establish a basic friendship and trust. Given your poor English, if you often chat with your FET, he may know when you are about to repeat the same mistake and grasp what you want to say. So there is no worry like conflicts or to finish something urgent when you chat with him. And it gets more relaxing if you chat face to face. Sometimes in a team-taught classroom, we face our students, rather than facing the other teacher. But when we chat, we look at each other's face. The FET may grasp what you are saying by looking at your body language or the context at that moment.)

From the above, some of the LETs believed that a primary EFL teacher would not require good English proficiency, but some others thought that they failed to develop a good

relationship with FETs due to a lack of good English fluency. One of them provided some solutions to enhance English fluency at workplace. Some also said that one's attitude is more important than his/her English proficiency in terms of team teaching.

(3) Comparing the Two Views:

The FETs believed that LETs were able to teach alone because they were bilingual and could communicate with local students effectively. The FETs did not possess as much power as their partners did since they did not speak local languages. Some of them said they required a limited amount of local language proficiency. However, the LETs revealed different views on one's English proficiency regarding being a competent EFL teacher or a competent team teacher. The former would require adequate classroom English, whereas the latter would require higher English proficiency in order to better team up with FETs.

8.4 SUMMARY

The above three sections have presented what the teacher participants thought were factors that facilitated or affected team teaching in terms of personal, professional, and language dimensions. This section will briefly summarize the above findings.

(1) The FETs' Views:

First, regarding the personal dimension, FETs should be 'adaptable' and 'accept differences', and newcomers should have enthusiasm, blend into the local culture, try to develop a personal relationship with LETs, and be willing to work overtime after school; while the LETs should respect FETs, be active in teaching and proactive on cultural issues, and they should not feel inferior to FETs or to leave the main speaking role to FETs.

Second, regarding the professional dimension, the FETs thought that they should learn from LETs and from teacher training about local culture and English language teaching and learning. They suggested that FETs should work together with LETs on lessons and materials with enthusiasm and work for mutual goals. They should try to understand local students and their culture, even the local languages. They should be aware of cultural differences, slightly accommodate their teaching style to local students, and conduct effective classroom management to a degree that would not intimidate local students.

Third, regarding the language dimension, the FETs believed that LETs were able to teach English independently of FETs because many LETs had had good English proficiency, and they were able to communicate with students in their native languages. The FETs would expect to know Chinese phonics. Nevertheless, Chinese proficiency might be a symbol of power, especially in the context of team teaching.

(2) The LETs' Views:

First, regarding the personal dimension, the LETs, believed that being open-minded, flexible, and show empathy should be important personality for team teaching. They expected FETs to have enthusiasm, constantly improve their lessons, and be more flexible and autonomous learners. They also expected themselves to show more confidence in front of FETs.

In addition to the dispositional factor, the data also show the situational factor, such as whether two team teachers shared 'Moci' or shared the same available time to discuss or to prepare lessons. Second, regarding the professional dimension, the LETs expected FETs to understand local languages and cultures and to develop their profession in English language teaching. Ideally, they would hope that the FETs could communicate with students directly, work with enthusiasm, and be able to manage class independent of LETs' help. And third, regarding the language dimension, some of the LETs thought that basic classroom English would be enough for a LET to support a FET in team-taught lessons. Others thought that they should improve English fluency, so that they might understand and empathize FETs better, which might help to develop a better relationship. However, some other LETs believed that good communication and relationships would depend more on one's attitude towards others, not on English proficiency.

So far, Chapters 6, 7, and 8 have presented the findings of my data analysis. The next chapter will be the 'discussion' chapter, in which I will integrate the emerged themes in the three data analysis chapters to further analyze them, based on which, grounded theories of team teaching will be generated and discussed from an intercultural perspective.

CHAPTER 9 DISCUSSION

'One of the challenges is to write literature analysis and discuss the findings at the same time.' (My note on the 17th November 2008)

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The aim of this discussion chapter is to present an integrated analysis and theories of EFL team teaching held by the participants based on the previous three chapters, to relate their grounded theories to my research inquiry, and to link the present study to existing literature.

Regarding text organization, Section 9.1 reviews the research inquiry and the working hypothesis. Section 9.2 presents two grounded theories of EFL team teaching with an explanation of how the theories are generated based on the data. Next, Section 9.3 relates my findings to theories of team effectiveness and intercultural competence, so that I argue that intercultural competence should be involved in the team teaching situation under investigation. Furthermore, Section 9.4 focuses on factors that affect EFL team teaching and generates a model called 'intercultural team teaching capacity' (ITTC) that is grounded in the data. The model is then compared with existing models of team teaching and intercultural competence. Finally, Section 9.5 summarizes the chapter.

9.1 RESEARCH INQUIRY AND HYPOTHESIS REVISITED

The aims of the present research were to understand how team teachers conceptualized their experience of team teaching and to understand what their theories about team teaching are, i.e. how they explained success or failure and what they attributed it to. Let me repeat the research questions below (see also Section 1.3):

RQ1. What are the LETs and the FETs' team working experiences, as they describe them?

RQ2. In regard to their beliefs about team teaching, are there any differences between those of the LETs and the FETs? If there are, what are the differences? Do teachers bridge the differences? If so, how do they bridge these differences?

RQ3. What favourable factors do the LETs and the FETs believe help them develop effective working relationships?

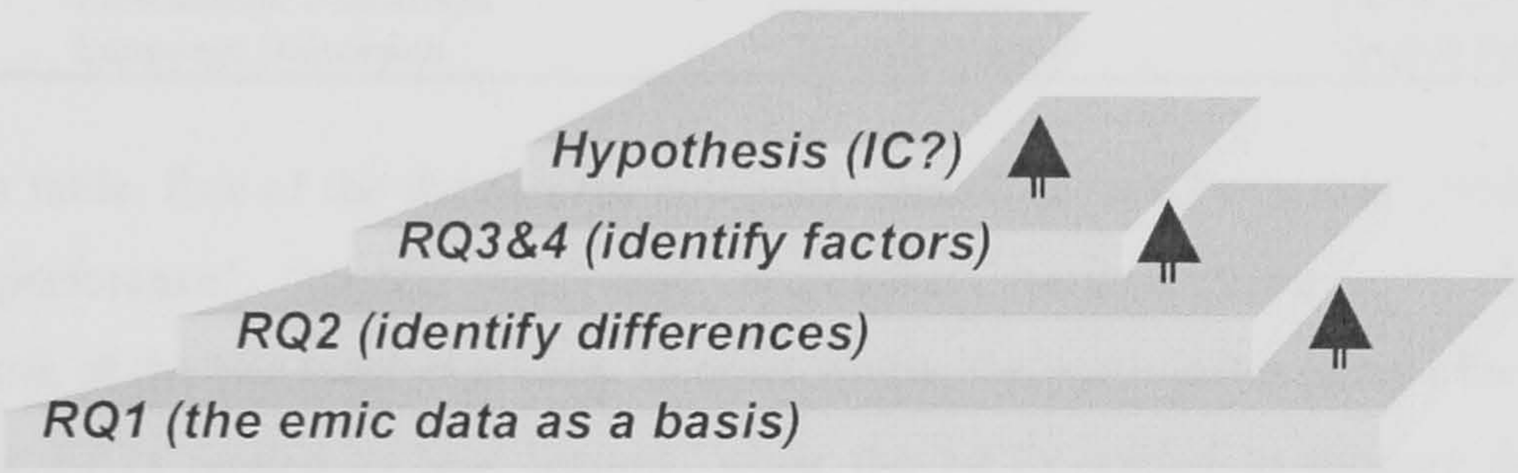
RQ4. What unfavourable factors do the LETs and the FETs believe prevent them from developing effective working relationships?

Formulating the RQ1 helps me to identify an ethnographic approach that would allow me to elicit the teacher participants' verbal responses as natural and as open-ended as possible as my data, as mentioned in Chapter 4. The data serve as a basic corpus for me as an analyst to

close-read and to categorize the team teachers' conceptualisation of team teaching, as mentioned in Chapter 5, which is followed by Chapters 6, 7, and 8 that present the findings. There is a working hypothesis in this study that one of the factors that contribute to effective team teaching could be *intercultural competence.*

To illustrate the 'little logic' (Glaser, 1978, p. 129) in relation to the research more clearly, I create the following figure that links my research inquiry and the hypothesis to the data analysis process, where the bottom-up arrows represent an inductive process of the data analysis throughout the four levels and rectangular boxes represent the size of data to be processed during each level of data analysis.

Figure 9.1 An Overview of Research Logic and Data Analysis Process



As the figure depicts, the bottom level refers to my data corpus of the study, which shall address RQ1. The next level up refers to the inter-group differences between FETs and LETs in the study, which shall address RQ2. The next middle level up refers to the identified factors that affect EFL team teaching effectiveness, which shall address RQ3 and RQ4. Finally, the top level refers to an argumentation in relation to whether the working hypothesis is to be supported or not.

Strauss (1987) states that, 'without grounding in data, theory will be speculative, hence ineffective' (p. 1). I use the term 'grounded theory' hereafter to mean that theories or models that are being generated here are grounded in the data, as I have presented in Chapters 6, 7, and 8. In the next section, I will present how I examine the emerged themes as a whole to form integrated theories of the teacher participants' voices, which shall help to address RQ1.

9.2 TWO GROUNDED THEORIES OF EFL TEAM TEACHING

In this section, I will review the emerged themes mentioned in the previous three chapters and explain how I generate grounded theories of EFL team teaching. I will also make a comparison between the two theories.

9.2.1 A Review of the Emerged Themes

Recall that the section titles in Chapters 6, 7, and 8 represent the emerged themes grounded in the data. To get an overview of the themes, I concatenate all of the relevant themes and present them in the following table, in which the 12 themes are divided into three main categories: team teaching in the classroom, team teaching outside the classroom, and factors that were believed to be involved in team effectiveness. In addition, each of the themes in the table

is followed by a chosen or an implied keyword specific to the FETs and that of the LETs, which forms two columns to show either slight or vast inter-group differences in their conceptualisations of team teaching.

Table 9.1 Themes that emerged from data analysis based on the previous three chapters.

Category	Themes	FET-specific	LET-specific
Team Teaching inside the Classroom	Definition	'Collaborative'	'Complementary'
	Teacher's Role	'Actor'	'Supporter'
	Preferred Classroom Dynamics	'Respect'	'Moci'
	Teaching Style	'Exaggerating'	'Calm'
	Pedagogy Preference	'Playing Games'	'Lecturing'
	Evaluation	'For Students'	For Students & Parents*
Team Teaching outside the Classroom	Attitude Towards Work	'For Money'	'For Improvement'
	Speech Style	Being 'Direct'	Being 'Indirect'
	Social Preference	'Professional Relationship'	'Personal Relationship'
Factor of Team Effectiveness	Personal Dimension	'To Adapt'	'Be Flexible'
	Professional Dimension	Familiarization*	Efficiency*
	Language Dimension	'Chinese Phonics'	'English Proficiency'

In this table, five of the themes are italicized, including 'teacher's role', 'teaching style', 'pedagogy preference', 'speech style' and 'evaluation', because these were identified and agreed by both of the two teacher groups. In other words, the participants agreed that,

(1) the FETs tended to lead lessons, while the LETs tended to support their teaching partners;

(2) the FETs' teaching style tended to be more lively and more animated than the LETs' preferred style;

(3) the FETs tended to use games or group activities, whereas the LETs tended to use less games and prefer lecture-like instruction;

(4) the FETs did not agree to the way of evaluation, while the LETs were aware of the different view;

(5) FETs preferred a direct and confrontational speech style, whereas the LETs tended to be indirect and avoid confrontation.

These support previous studies on team teaching patterns (e.g., Macedo, 2002; Chiang, 2006), teachers' roles (e.g., Tajino and Tajino, 2000; Tajino, 2002), different teaching styles (e.g., Chou, 2005), different pedagogical preference (e.g., Sturman, 1992; Storey et al., 2001), and problems in cross-cultural communication (e.g., Tajino and Walker, 1998; Kobayashi, 1994).

For example, regarding the issue of evaluation, it is possible that Taiwanese parents think that if their children were to fail primary school English, they may feel a loss of 'face'. As a result, the parents may send their children to private lessons to improve their English for passing exams and getting higher grades. Obviously, this kind of consideration is understood by the LETs but not shared by the FETs, which reveals a vast difference in belief between the FETs and the LETs. As McLaren (1998) points out, Asian teachers 'are considered wise, authority figures whose word has great weight' (p. 174) and when 'there is conflict between teacher and

student, parents are expected to side with the teacher' (ibid. p. 176). Since the LETs are aware that parents respect teachers, the LETs may feel obliged to prevent parents from reacting to children's low grades in school too much that adds extra pressure to children's learning of English.

9.2.2 Generation of Grounded Theories

In order to theorize the two teacher groups' conceptualizations of team teaching, I focus on the themes of EFL team teaching inside and outside the classroom as listed in Table 9.1 and leave the last three themes on the factors aside at the moment. Then I notice that the following themes, including 'definition' (Section 6.1), 'teacher's role' (Section 6.2), 'classroom dynamics preference' (Section 6.3), 'speech style' (Section 7.2), and 'social preference' (Section 7.3), are agreed by the FETs and the LETs. Therefore, these five themes are italicized. Contrary to the five italicized themes, the un-italicized themes indicate inter-group differences between the LETs and the FETs that are neither recognized nor shared by the two groups of teachers.

On the one hand, considering how team teachers define team teaching inside the classroom, the FETs conceptualize it as 'collaboration' with a strong emphasis on 'professional respect', while the LETs conceptualize it as 'complementary' with a tendency to search for 'Moci' (tacit understanding upon spontaneous cues) that they rely on when supporting their teaching partners, in order to achieve smooth switches of speaking roles without verbal communication or offending each other during a lesson.

On the other hand, considering team teaching outside the classroom, the FETs and the LETs also hold different views in social preference. The former seem to prefer not working extra hours or overtime work, and they tend to develop a professional relationship and devote less efforts in building friendship with their teaching partners, whereas the latter would take overtime work for granted and tend to look for ways to develop a personal relationship with their colleagues or to treat their teaching partners as real friends.

In the middle of my data analysis, the idea of 'mind-mapping' occurred to me. I found that Jones's (cited in Thomas, 1992, p. 120) definition of 'cognitive mapping' method very useful to illustrate how I generated my theories. The author defines that,

> Cognitive mapping is a method of modelling persons' beliefs in diagrammatic form...A cognitive map comprises two main elements: persons' concepts or ideas in the form of descriptions of entities, abstract or concrete, in the situation being considered; and beliefs or theories about the relationships between them, shown in the map by an arrow or simple line. An arrow represents a relationship where one thing leads to, or is explained by, another. (Jones, cited in Thomas, 1992, p. 120)

Hence I borrowed and applied her 'cognitive mapping' technique to my data and generated two 'cognitive mapping' figures to represent the team teaching theories or conceptualisations held by the FETs and the LETs respectively in a figurative way, as shown below. The two theories are comprised of boxes and arrows that illustrate the participants' mental concepts of team teaching and their causal relationships. For example, a box refers to the

participants' concepts of collaboration in team teaching; a solid arrow denotes a cause-and-effect relationship that leads to a positive outcome; a broken arrow denotes a possible causal relationship; and a dotted arrow denotes a causal relationship that was believed would lead to negative outcomes.

Figure 9.2 The FETs' Conceptualisation of Team Teaching.

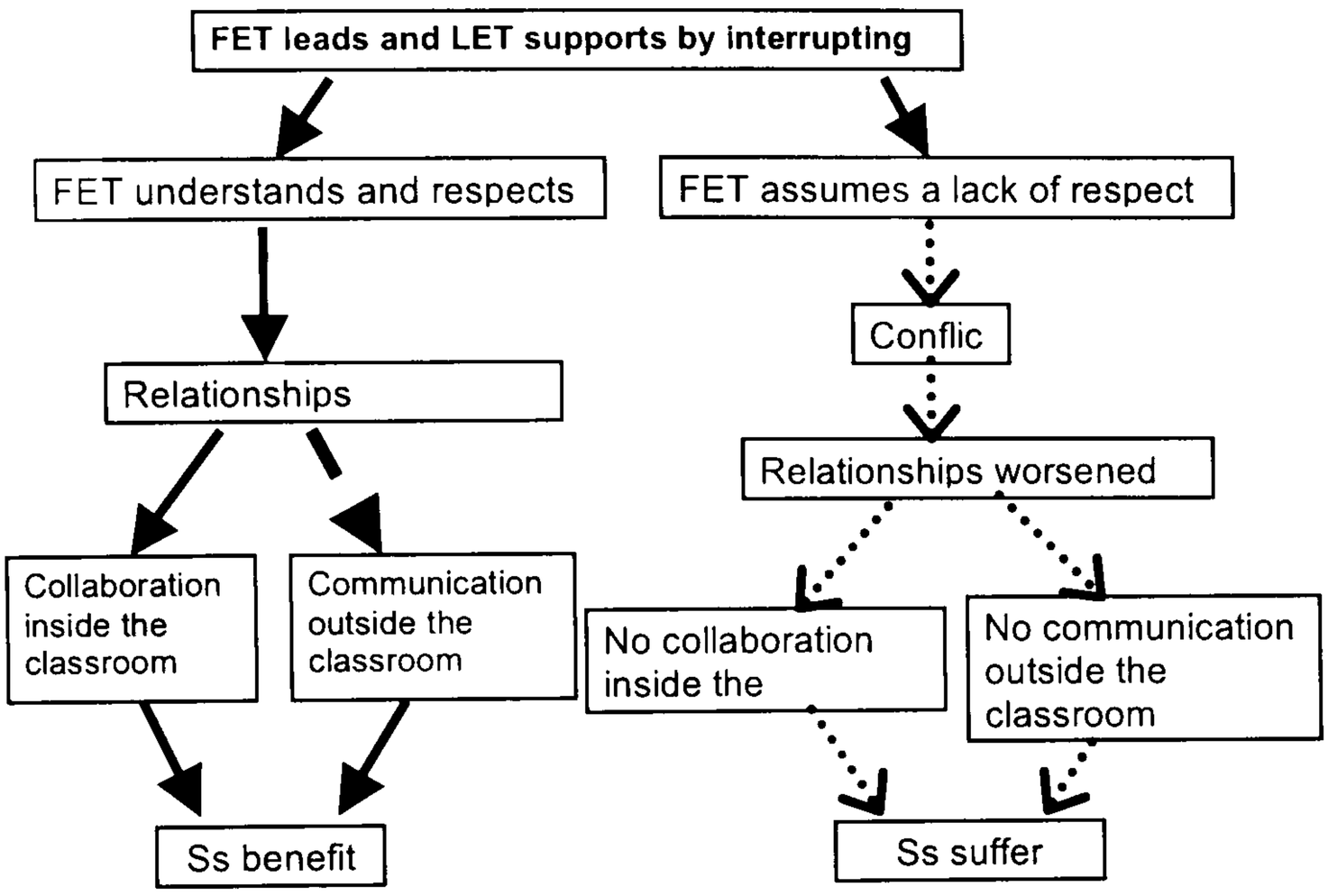
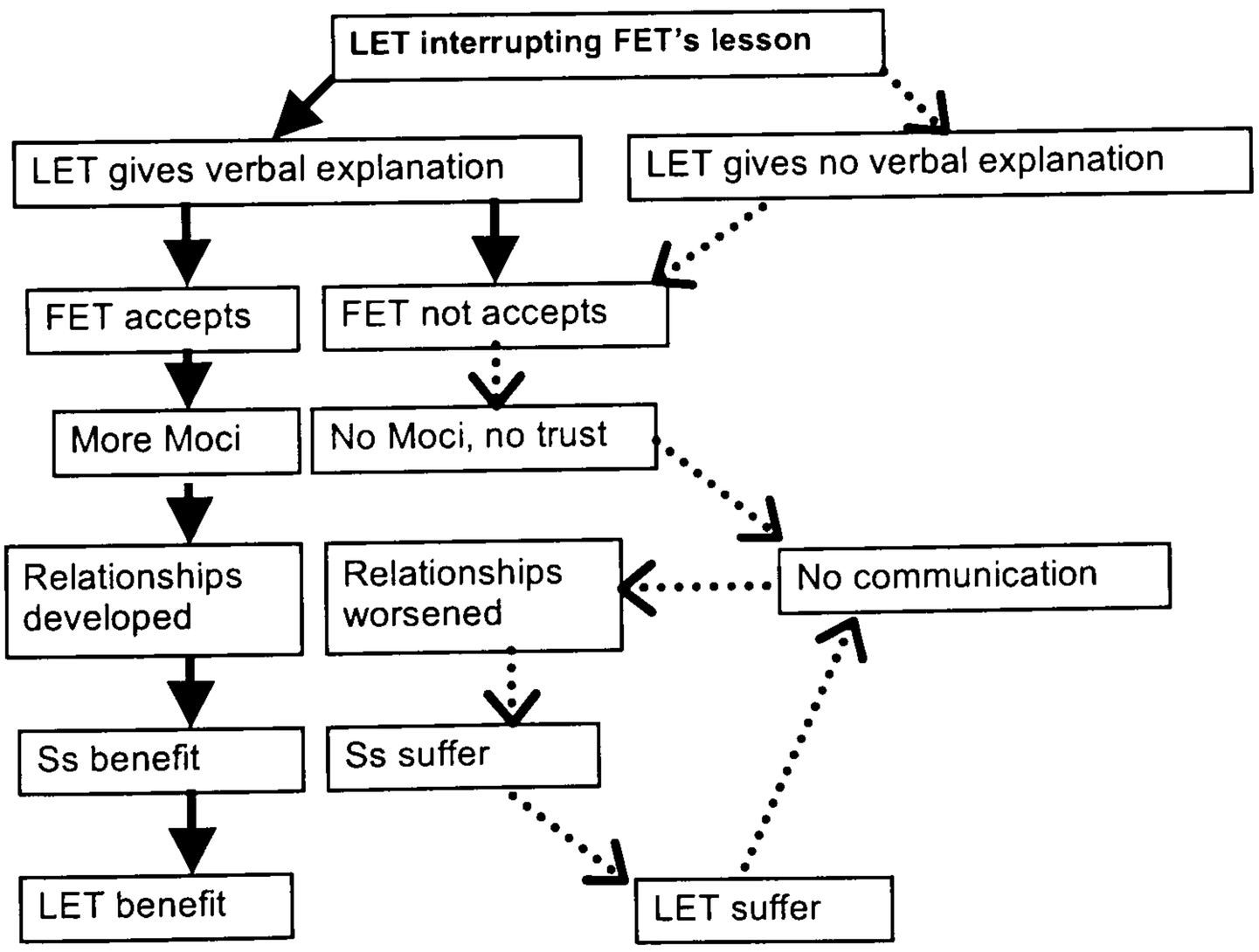


Figure 9.3 The LETs' Conceptualisation of Team Teaching.



In general, these modelled theories indicate that the two groups of teachers expect different things about what to do in team teaching. When they expect something that their partners would not be aware of, it is not difficult for us to imagine why there may be friction or misunderstanding between the two teachers as a teaching duet.

For instance, the FETs would expect both FETs and LETs to collaborate, while the LETs would expect to complement the others' lessons, which is also mentioned in Chou (2005, p. 71). Moreover, the FETs' theory reflects three main concepts in their team teaching: 'respect', 'collaboration', and 'communication', since they preferred a professional relationship to a personal relationship. In particular, the FETs expect 'respect' from each other. However, the LETs' team teaching theory reflects concepts of 'Moci', 'relationship', and 'communication', which is different from the conceptions held by the FETs. The LETs' theory shows their preference for a personal relationship through both verbal and non-verbal 'Moci', and it is firmly believed by all of the LETs that two teachers having 'Moci' would allow them to behave more appropriately to spontaneous in-class situations. Additionally, four modes of team teaching are identified, as follows.

(1) The FET leads and the LETs supports at aside;

(2) The LET leads and the FET supports at aside;

(3) The FET and the LET switch the leading role;

(4) The FET and the LET teach the same class at a different time.

In general, modes (1), (2), and (3) correspond to Creese's (2005) 'partnership teaching' (p. 114), but mode (4) is not identified in her study. Besides, according to the data, the first mode of team teaching is believed the most popular model to be seen in EFL team-taught classrooms in Taiwan, which supports Macedo's (2002) findings of the 'reversed' team teaching style in Japan. Nevertheless, according to the data, mode (4) is claimed by the participants to be the most ideal team teaching model since no actual team teaching would be needed.

9.2.3 A Comparison Between the Two Theories

As Figure 9.2 depicts, the FETs tend to emphasize 'respect' when managing team dynamics in team-taught classrooms. The FETs believe that if there was respect between a FET and LET, their team relationships and collaboration would be better. If there is no respect between a FET and a LET, which is often described as one being 'dominating' or two having 'personality clash', neither teacher would be able to develop a professional relationship at team-taught lessons, which could stop them from collaborating or communicating with each other.

Besides, the FETs believe that such a role conflict may happen at a time when a FET led a lesson and the other partner interrupts or stops the lesson, or, when a FET expects to play the leader's role, but the other partner insists on playing the same role. In either case, the FET would feel a boundary being crossed and offended, which could affect negatively a team's collaboration inside the classroom, as well as communication outside the classroom. This way, students could suffer and the effectiveness of team teaching would be limited.

Next, Figure 9.3 shows that the LETs expect to develop a complementary team for the purpose of team teaching. They believe that their main function in a team-taught lesson is to complement the FETs by offering various communicative and pedagogic support and help. This explains why they seem to prefer a passive and supporting role and often yield the main

speaking role to FETs. Such a complementation-oriented attitude is different from what FETs might expect from a collaboration-oriented team.

In addition, since the LETs' cultural knowledge and pedagogical experience allows them to detect classroom issues or anticipate issues from students that are often overlooked by their foreign partners, the LETs tend to interrupt or jump into the FETs' lesson in order to help them, which they believe should be feasible. However, as one of the LETs points out, such kind of behaviour might lead to friction, and if without immediate explanation to FETs, it might lead to inter-teacher conflict.

Furthermore, three scenarios of classroom dynamics are identified. The first one is, if a LET tries to explain to his/her FET immediately why the lesson is interrupted, then it would be more likely to be understood and accepted by the FET. More trust and 'Moci' could grow between the two teachers. And this may lead to a better relationship and better team teaching, which could benefit students and also the LETs themselves, since many of them revealed that an ultimate ideal situation would be when FETs could teach and manage a class independently. In other words, the LETs hoped not to teach with FETs any more.

The second scenario applies to a situation when there is a lack of trust between two teachers. For instance, if a LET explains to a FET why a lesson is interrupted, but the explanation is not accepted by the FETs, then the LET may feel embarrassed and would not approach the FET to explain things. Due to a lack of trust and Moci, the two teachers may cease to communicate and the relationship deteriorates. In consequence, this may not only affect team teaching lessons, but also students' learning, and most importantly, the LET could become uncooperative due to negative emotions at work.

Finally, the last scenario, also the least welcomed one, applies to a situation when a LET interrupts a FET's lesson without any explanations for two possible reasons. For one, the LET may rely on 'Moci' or non-verbal context-specific cues as he/she usually does in communication without being aware that the interlocutor is from a foreign culture. For two, the LET may expect and wait for the FET to approach him/her first to ask about the reason of interruption before offering an answer. In either case, very often the FET could fail to be sensitive and to respond to contextual and non-verbal cues in 'Moci', as required by the LET. As a result, their communication would not work and their relationship deteriorates. The students would suffer, and the LET would also feel negative because of being unable to maintain a harmonious relationship with colleagues at work.

So far, the teacher participants' conceptualizations of team teaching have been generated based on their views, beliefs and experiences with textual and verbal explanation and three possible scenarios that may be involved in real intercultural interactions between FETs and LETs either inside or outside a team-taught classroom have been identified, which has addressed my RQ1 as stated in Section 9.1.

9.2.4 Causes of Differences

It is believed that 'culture' programmes people's logic and thoughts, and thus, people from similar culture tend to share similar logic in ways of thinking and acting (Servaes, 1989). Yet, culture and language is inseparable (Agar, 1994). Knowing that the two teacher groups here hold different views on the same teaching activity, I wonder what makes them to conceptualize differently. Based on the data analysis, I want to argue that the conceptual differences may be under the influence of their different cultures and different native languages.

Let me use the Chinese concepts of 'team teaching', 'Moci', and 'communication' in the Chinese data to illustrate how they were interpreted by the LETs which could be different from what the FETs did in English. Firstly, in the context of team teaching, the *emic* form of it in English is actually called 'co-teaching'. To some of the FETs, the meaning of 'team teaching' may or may not be the same as the meaning of 'co-teaching', as they define 'team teaching' as a joint teaching method conducted by two teachers at the same time in the same room, while 'co-teaching' or 'collaborative teaching' could refer to a joint teaching method where two teachers do not teach at the same time, as has mentioned in Section 6.1.

However, to the LETs, the *emic* form of 'team teaching' was 'Sie-Tong Jiao-Syue' in Chinese. The term 'team teaching' in Chinese translation can be ambiguous, because the word 'team' is translated to either 'Sie-Tong' (collaborate) or 'Tuan-Dui' (team) in Taiwanese context, and the connotation of 'Sie-Tong' does mean 'to support' someone to do something together or jointly with others. The participants' differences in languages can probably explain why they hold different conceptions of the same teaching activity.

Secondly, according to the data in Section 6.3, the FETs and the LETs show a vast difference in how they manage team dynamics during a lesson, in which the former would pay attention to showing 'respect' to other teachers and students, while the latter would believe that relationship management would depend on whether there was 'Moci' between any two teachers. The term 'Moci' is prevalent in the Chinese data, but such a concept is not found in the English data or expressed by the FETs.

Thirdly, regarding 'communication', the FETs tend to interpret it as something close to the meaning of 'collaboration' that comprises the semantic elements of 'both', 'togetherness', and 'equal', as stated in Section 6.1. The English data indicate that the FETs conceptualise the concept of 'communication' as both sides of teachers contributing their opinions, discussing them, being open to criticisms, and seeking for an optimal solution or a best decision. In other words, they regard 'communication' as a two-way, mutually equal, and interactive process.

However, the term 'communication' can carry ambiguous meanings in Mandarin. According to the Chinese data as presented in Section 8.3, the LETs use the Chinese term 'Gou-tong' (to communicate) to mean either that they wanted to communicate and discuss things with someone, or they want to 'convince' or to have someone 'conform with' their view, whose function is 'to represent an acceptable level of similarity or agreement' (Lustig & Koester, 1999, p. 12). In other words, there is no room for open discussion with the FETs, and it

appears as if there is only one way of thinking and doing. This is probably why some of the FETs feel unease since the local way of communication appears authoritative and unidirectional.

So far, I have discussed and compared the two grounded theories of team teaching held by the FETs and the LETs and argued from an intercultural perspective that the differences between the two could have been resulted from differences in their cultures and native languages, which has addressed my RQ2 as stated in Section 9.1.

9.3 INTERCULTURAL COMPETENCE IN EFL TEAM TEACHING

One of the important tasks for intercultural researchers is to identify factors that affect intercultural communication. Similarly, it is important for me to identify factor that affect EFL team teaching based on grounded data, so that relevant teachers or even teacher trainers may know what to work on, and future researchers may be able to conduct follow-up research. In this section, I will review the factors identified in Chapter 8 and argue that intercultural competence could be one of the factors that affect EFL teachers' team teaching.

9.3.1 Factors in EFL Team Teaching

According to the previous chapter, EFL team teaching is influenced by an individual teacher's professional factor, language factor, and personal factor, as Table 9.1 has listed. Among the three factors, the professional factor refers to one's professional knowledge and abilities to teach EFL and to a manage class appropriately and effectively; the language factor refers to one's knowledge and abilities to use appropriate languages in teaching and in collaboration; and the personal factor refers to one's personality trait, attitude, willingness to interact with otherness, and socio-cultural knowledge and abilities to establish relationships with otherness.

More specifically, the personal factor is comprised of *dispositional qualities*, i.e., one's personality or personality trait, knowledge, abilities and attitude towards work and others regardless where they are from; *team ability*, i.e., one's knowledge, abilities and attitude toward teams and working with others; and *situational/relational variable* or *variable of chance*, e.g., whether both team teachers in a teacher team happen to have available time to be involved in teaming process, or if they share a sense of 'Moci' that makes non-verbal communication in each other's presence in the team-taught lesson sufficient.

It shall be noted that such the situational/relational variable is expected by the local participants (i.e., the high-context culture), rather than by the foreign ones (i.e., the low-context culture). Particularly, many of local participants expect that successful team teaching may only happen 'by chance', which may be influenced by *karma* (by fate or destiny) in the Buddhist value system (BSWA, 2005) that can be found in the Taiwanese society. This may explain why the LETs in the study appear passive in team-taught lessons. On the contrary, none of the foreign participants has expressed such an expectation and the FETs appear more active in the data. This may be due to a different value system, e.g., the concept of 'free will' that is inherent in western culture (Sharpe, 2006, p. 244).

As mentioned in Section 3.4.4, most intercultural theories distinguish three key components, i.e., *knowledge*, *motivation*, and *skills* (Spitzberg & Cupach, cited in Gudykunst & Kim, 2003, p. 275). It may be useful for me to follow the same framework to see if it is sufficient to account for the data in the present study. Therefore, I attempt to categorize the data in the original languages in Chapter 8 in terms of cognitive capacity, affective capacity, and behavioural capacity. However, there is the situational/relational variable beyond the framework. In the following table, original languages that are used by the participants are kept and mutually exclusive attributes are marked by parentheses (see Appendix 9.1 for its English version).

Table 9.2 Factors that affect EFL team teaching (L=LET; F=FET)

	LETs (in Chinese)	FETs (in English)	Commonality & Difference
Knowledge **Cognitive Factor** 瞭解	L – 瞭解對方溝通文化、合適課堂介入點、英語溝通能力、要講清楚和直接表達、協同角色 F – 要瞭解學生需要、學習外語困難、以母語助英語學習、班級經營	L – more active or proactive in teaching, sensitive to cultural issues F – understand Chinese phonics, local school culture, local teaching style, Ss learning style, ELT, have the same goal	Cultural awareness, cultural sensitivity, cultural knowledge, communication competence, mutual goals (L - English proficiency), (F- Chinese phonics, ELT, Ss, teaching and learning culture, FL learning psychology, children psychology, class management)
Attitudinal Factor and Personality Trait **Affective Factor** 人格特質	L – 願意接受文化差異、尊重外師想法、誠實、**自信、站在同等位階**、開放心胸 F – 願意向人學、觀摩別人修正自己、願意調整自己、妥協、想法有彈性、開放、避免主觀強烈、相信中師	F – adaptable, respect, empathic, honest, compromise, accept cultural difference, friendly, willing to spend time with L, have enthusiasm L – not inferior to F	Adaptable, flexible in thought, change own perspective, open-minded, respect and accept cultural difference, be willing to compromise, honest, **equal** position, not being self-centred (L- **confidence**), (F – respect L's advice, seek for self-improvement, committed, **be curious**)
Skills **Behavioural Factor** 行為	L – 語言流利、講清楚直接、與外師成為朋友、溝通上**不用太謙虛** F – 妥協能力、有彈性調整教法、花時間待在學校的熱忱、改善教法、行為舉止像老師	F- stay longer in school, be friendly to locals, to know L on a personal level L – not inferior to F, not over dominating in teaching	Compromise, respect, be friendly, develop a personal relationship with each other, show equality, not over dominating in teaching (L - fluent English, be direct, show confidence, not humbleness), (F – be flexible in ways of teaching, appropriate behaviour and effective class management, constant self-improvement, enthusiastic, committed, show curiosity)
Situational/ Relational Factor of Chance 看情況	L/F 恰好碰到有默契、合得來的外師 F – 外師時間能配合	L/F can get along, teaching style fit; happen to have time together	Both get on well (L – *Moci*, tacit understanding) (F – teaching style fit) Both have time for preparation and discussion

Table 9.2 summarizes the two groups' views and distinguishes the personal attribute from the 'situational' ones (Thomas, 1992, p. 117), in which the former is divided into three elements: 'cognitive factor', 'attitudinal factor', and 'behavioural factor'. Let me elaborate each of the elements in below.

Firstly, regarding *cognitive factor*, the LETs and FETs agree on the need for the capacity of cultural awareness, cultural sensitivity, cultural knowledge in communication, and having mutual goals. To the FETs, most of the knowledge needed is cultural and some small degree of linguistic knowledge that may help them understand local students' learning progress and

manage students' behaviours, while the LETs needed cultural knowledge of the target language in order to conduct effective communication with FETs.

Secondly, regarding *affective factor*, both teacher groups agreed that team teachers have to be willing to adapt to each other's culture and be flexible in thought and ways of teaching, e.g. being able to respect differences in teaching style and speech style, and being willing to compromise or being open-minded to other possibilities. They also believe in two additional types of personality trait: honesty and equality between any two teachers in an intercultural team. The FETs would have to learn from LETs, listen and observe others' teaching, be more committed to work, and be curious about otherness, while the LETs would have to show more self-confidence when communicating and teaching with FETs.

Thirdly, regarding *behavioural factor*, both groups need to demonstrate abilities to negotiate and compromise, respect each other on an equal position, be friendly to each other, and develop a personal and informal relationship with each other. To achieve this, the FETs have to be flexible in adopting appropriate teaching methods in given class situations, effective in managing classrooms, and enthusiastic in preparing and planning for lessons and in professional improvement. The LETs have to be fluent in English, use a direct way of speech, and show confidence when speaking English or facing FETs.

Additionally, both teacher groups expect to team up with someone they find easy to get on with in terms of communication and teaching together, which they cannot decide. This is categorized as the relational/situational variable. Since teachers in the programme are not allowed to choose whom to work with as a team, whether they can work with someone compatible would depend on pure chance or luck.

From the above, it is clear that team teaching not only depends on individual team teachers' personal knowledge, attitudes, skills, and abilities, but also chance and given relational and situational conditions.

9.3.2 Is There An Intercultural Factor?

The present study concerns team teaching of bicultural/multicultural teacher teams that are formed by two EFL teachers from different cultures, i.e., the FET and the LET. As Matveev and Milter (2004) and Callan (2008) state in Section 3.3.2, intercultural competence, i.e., one's knowledge, personality and skills to communicate with people from other cultural groups, is as one of the factors that affect multicultural teams. In view of this, I hypothesize that 'intercultural competence' is one of the factors that affect bicultural/multicultural team teaching as mentioned in Section 9.1, although according to the *emic* data, none of the participants in the study has ever used this label when narrating their team teaching experience to me. How do I argue for this if the label 'intercultural competence' is never found in the data?

I shall turn to the literature to see if I can relate the present findings to existing theories of team management and intercultural communication. On the one hand, the EFL team teaching capacities are relevant to team effectiveness. For example, the findings support most of Larson

and LaFasto's (1989) model of team effectiveness, as mentioned in Section 3.3.1. Similar to general business teams, EFL team teaching would require (1) a clear goal; (2) clear role distinction and structure; (3) competent team members; (4) commitment; (5) a collaborative climate full of trust; and (6) ever-improving standards. In other words, an EFL team teacher's team teaching capacities are related to general teaming abilities. However, whether there is external support and recognition or the principled leadership as identified in their model is not found in the present study.

In addition, Larson and LaFasto (1989) distinguish between technical competencies and personal competencies, as stated in Section 3.3.1. In their framework, professional capacity and language capacity of an EFL team teacher, as well as one's personal teaming ability, which is the minimal requirement of any EFL teachers' team, belong to technical competencies, while an EFL team teacher's dispositional qualities and attitude belongs to personal competencies. Nevertheless, relational/situational factor and variable of chance that is identified as part of the personal capacity of EFL team teaching is not identified in their model. Besides, most of the team models fail to tell whether variables for intracultural teams would be similar to those for intercultural teams, so that they ignore the fact that intercultural competence may be one of the factors involved in team effectiveness.

On the other hand, the EFL team teaching capacities are also relevant to intercultural competence as introduced in Section 3.4.4. Among the various intercultural competence models as shown in Table 3.2, Fantini (2000) and Byram's (1997) models that consider language proficiency as one necessary competence in intercultural situations mostly correspond to the capacities for EFL team teaching.

Firstly, Fantini's (2000) model of intercultural competence describes components of intercultural competence comprising personality traits, cultural awareness, attitudes, skills, knowledge, and language proficiency, and it suggests a life-long development process for an individual to develop such competence. Similarly, the EFL team teaching capacities recognize personality traits, cultural awareness, attitudes, skills, knowledge, and language proficiency. Most of the author's model is similar to the necessary capacities of a capable EFL team teacher as identified in this study. However, the model does not recognize the situational/relational variable and affective reaction to unequal power relations between native speakers and non-native speakers that are identified as part of personal capacity of EFL team teaching.

Secondly, recall that in Chapter 3 Byram's (1997) model of intercultural communicative competence (ICC) decomposes intercultural competence elements into attitudes (*savoir être*), knowledge (*savoir être*), skills (*savoir comprendre* and *savoir apprendre/faire*), and critical thinking (*savoir s'engager*). Likewise, the EFL team teaching capacities also recognize elements such as 'attitudes', e.g., 'respect for otherness', 'tolerance for ambiguity', and 'empathy' (Byram, 2006, pp. 4-5), 'behaviour', e.g., 'flexibility' and 'communicative awareness' (ibid. p. 6), and 'cognitive capacities', e.g., cultural knowledge, skill of 'knowledge discovery' in real-

time communication, skill of 'interpreting and relating' documents or events, and 'critical cultural awareness' (ibid. pp. 7-8). Most of intercultural competence components in Byram's model, except critical thinking, are similar to dispositional qualities and teaming abilities that a competent EFL team teacher should possess. However, the model does not recognize the situational/relational variable and affective reaction to unequal power relations between native speakers and non-native speakers that is identified as part of personal capacity of EFL team teaching. Therefore, based on the data and relevant conceptual theories of team effectiveness and intercultural competence, I argue that most of the personal dimension of factors that affect EFL team teaching are 'partially' related to an individual EFL team teacher's teaming capacity and intercultural capacity. Meanwhile, in addition to professional factor, language factor, there are intercultural factor, teaming factor, and unpredictable factor of chance that may affect team teaching.

So far, I have identified the five factors in EFL team teaching, which address my RQ3 and RQ4 as repeated in Section 9.1. Based on the argument and my earlier critique of the findings in Carless (2004a, 2006a), as shown in Section 3.2.2, I argue that 'intercultural competence' is one of the factors that affect EFL team teaching in this study and that one of the necessary capacities that a capable EFL team teacher should have is intercultural competence, which supports my working hypothesis as stated in Section 9.1. Hence, the term 'EFL team teaching' is replaced by the term 'intercultural team teaching' (ITT) henceforth.

9.4 INTERCULTURAL TEAM TEACHING CAPACITY (ITTC)

In this section, I will present the model called *intercultural team teaching capacity* (ITTC) and discuss an issue when relating the model to intercultural training. In addition, to echo Popper's (1959/2002) assertion that any scientific theory should stand up to testing (p. 248), I will use the ITTC model that is grounded in the data to compare with relevant conceptual models to see whether they cover all of the elements in intercultural team teaching.

9.4.1 The ITTC Model

Based on the discussion in the last section, I distinguish the personal factor into three capacities, i.e., the teaming capacity, the intercultural capacity, and the relational/situational variable of chance, in addition to the professional capacity and the language capacity. In other words, the notion of *intercultural team teaching capacity* (ITTC) includes the following five components, i.e., professional capacity, language capacity, team capacity, intercultural capacity, and relational/situational variable.

The *professional capacity* covers both general teaching competence and culture-specific teaching knowledge of a capable EFL teacher in Taiwan; the *language capacity* suggests that both team teachers should possess fluent language proficiency of the common and the teaching language, and they should have basic cultural and linguistic knowledge about Taiwanese students' native tongues; the *team capacity* entails abilities, enthusiasm, and long-term commitment to work in a team. All of which are trainable elements.

Regarding the remaining capacities, the *intercultural capacity*, part of which is often termed 'personality' or 'personality trait' in the interview data, refers to certain dispositional qualities and traits (e.g., *respect, flexibility, openness, empathy, patience, cultural curiosity, equal power, confidence, easy to get along with, sensitive, proactive*), culture-specific knowledge (e.g., *direct or indirect speech style, interactive or lecturing teaching style, active or passive learning style, Moci*, etc.), skills to perform, to express affect or knowledge, to establish relationships, and to interact with otherness. In addition to these, there is the *relational or situational variable* that refers to chances that decide whether an individual team teacher would meet and work with someone who is compatible, easy to get along and collaborate with, and someone who shares *Moci*.

9.4.2 An Issue in Relation to ITTC Training

In the above ITTC model, *Moci* is identified as a unique element held by the local participants. As *Moci* is a subtle aspect of the Taiwanese communication culture that carries a sense of the unpredictable chance, I wonder whether all of the components listed under the intercultural capacity are trainable or not.

According to the data, *Moci* is an important element expected by the Taiwanese teachers in intercultural team teaching, but none of the foreign teachers in the data express such an expectation. Thus, *Moci* can be categorized as a kind of culture-specific knowledge and skill that an individual team teacher should possess in order to be interculturally capable.

As Chapter 3 reviews, many intercultural researchers attempt to develop models and identify factors of intercultural communication for the purpose of prediction or designing training courses. However, it shall be noted that *Moci* is relational and is not something that may just happen from training, nor does it occur to any two individuals who have known and interacted with each other for a long time, since there is a degree of chance in it. Suppose the FETs are to receive intercultural training that focuses on *Moci* development, eventually they may be trained to have an awareness of it in intercultural interaction; however, they may not necessarily learn the ability and the skill to perform it effectively in real-time interaction. In this sense, it would be too ideal to expect one to master *Moci* through on-job training.

The example of *Moci* in relation to intercultural training shows that, although intercultural training may be useful to equip an individual with necessary cognitive capacity, due to a possible gap between knowing and doing it and the nature of some cultural elements, the individual may become more sensitive to intercultural communication, but increase of actual ability in intercultural team performance may be limited. This reveals possible limitations in existing intercultural models and trainings. Since cognitive training may not always guarantee actual skill improvement of an individual, which reveals limitations in most of the intercultural trainings, future intercultural theorists should make it explicit how to turn one's cognitive and affective capacities into actual abilities in their models, and teacher trainers should also bear in

mind possible limitations in training, so that they spend efforts on trainable elements of intercultural competence.

9.4.3 Relating the ITTC Model to Relevant Theories

In this section, the grounded ITTC model will be compared with two conceptual models, i.e., Luo's (2007b) *collaborative teaching* (CT) model and Byram's (1997) *intercultural communicative competence* (ICC) model. The former comparison will reveal why the use of the CT model in relation to design of teacher training can be limited, while the latter comparison will reveal if the conceptual ICC model is sufficient to cover the ITTC model that is grounded in the data.

(1) A Comparison with the CT Model

Until the present, Luo's (2007b) collaborative teaching (CT) model is the most relevant model to the present study on intercultural team teaching in terms of researcher background, geographical context, participants, and data collection methods. As mentioned in Chapter 3 Section 3.2.3, the author proposes a model based on interview data with 6 intercultural teacher participants in the Hsinchu programme in Taiwan and literature review of collaborative teaching. Her preference of 'collaborative teaching' to 'team teaching' in her article shows that she attempts to propose a comprehensive model for such type of intercultural team teaching, although the term 'intercultural' is never mentioned.

In short, Luo's (2007b) CT model is comprised of the following 8 components, namely, *Respect, Equality, Flexibility, Language, Empathy, Collaborative Culture, Time,* and *Knowledge* (i.e., teacher knowledge, e.g., language proficiency, CT skills, teaching styles, etc.), which she summarizes as '*R.E.F.L.E.C.T. Knowledge*' (p. 191).

For the sake of convenience, I place the CT model and the ITTC model together in the following table, based on which I find that the ITTC model is more useful and comprehensive than the CT model for three reasons.

Table 9.3 A Comparison between the CT Model and the ITTC Model

Luo's (2007b) CT Model	**The ITTC Model**
Respect, Equality, Flexibility, Empathy	Intercultural Capacity
Language	Language Capacity
Knowledge	Professional Capacity
Collaborative Culture	Teaming Capacity
Time	Relational/Situational Variable

Firstly, the ITTC model is sufficient to cover all of the components in the CT model. For instance, the above table shows how the eight components of the CT model can be placed under the five capacity labels in the framework of ITTC. Particularly, half of the components in the CT model, such as 'respect, equality, flexibility, and empathy', can be regarded as an individual teacher's personality traits, which can be categorized under the intercultural dimension of teacher partnership. The overlapping elements between the two models reveal that these may be *sine qua non* of teacher partnership in such a form of team teaching. However, since the author

does not recognize this aspect in her model, hence, in comparison, the ITTC model is more comprehensive than the CT model.

Secondly, application of the CT model may be limited. For instance, Luo studies teacher collaboration between the LET and the FET, but in her article, she lumps together previous literature on collaborative teaching and EFL team teaching, and she conducts research without recognizing a distinction between intercultural communication and intracultural communication. In addition, due to her translating her Chinese transcripts to English before analysis, her data analysis rigour and trustworthiness is suspicious. However, such potential for methodological weaknesses have been considered and minimized during the generation of the ITTC model.

Thirdly, Luo suggests that 'time' is an important factor for team teachers because they 'need regular collaboration time for lesson preparation and discussion of all sorts of issues' (p. 193). Such a point is confirmed in the ITTC model, but the point is that the issue of 'time' in intercultural team teaching is more related to 'affect' or 'chance', e.g., whether team teachers are willing to arrange time to meet, or, whether they happen to have available time for each other, which is a source that affects team teaching. Hence, it should be categorized under the relational/situational variable in the ITTC model. In view of the above, I argue that the ITTC model is more useful and comprehensive than the CT model.

(2) A Comparison with the ICC Model

Byram's (1997) ICC model is so far the most comprehensive one among the intercultural models as mentioned in Chapter 3. The ICC model is conceptual in nature, while the ITTC model is grounded in the data. The following table is created for the convenience of comparison.

Table 9.4 A Comparison between the ICC Model and the ITTC Model

Byram's (1997) ICC Model	**The ITTC Model**
Intercultural Competence - *Saviors* (knowledge) - *Savoir être* (attitudes) - *Savoir comprendre* (skills of interpretation and relating) - *Savoir apprendre/ savoir faire* (skills of discovery and interaction) - *Savoir s'engager* (critical cultural awareness)	Intercultural Capacity - Personality Trait/Affective Ability and Attitude (E.g., flexibility, openness, empathy, respect, patience, cultural curiosity, **equality**, **confidence**, cultural sensitivity, be **proactive**) - Cultural knowledge and awareness - Skills to perform attitudes and knowledge, to be able to social, get along with, and establish relationships with people from a different culture (e.g. LET: expects informal relationship in addition to formal relationship; FET: expects formal relationship prior to informal relationship)
Communicative Competence - Linguistic Competence - Sociolinguistic Competence - Discourse Competence	Language Capacity - Knowledge of students' native languages (e.g. LET: English proficiency for teaching and for communicating; FET: English proficiency and pronunciation; basic Chinese phonics for teaching)
N/A	Professional Capacity - EFL Teaching - Teaching culture - Learning culture - Developmental psychology - Evaluation methods - Class management - Familiarity with curriculum and materials - Awareness of EFL education expectations from within and outside the school.

N/A	Teaming Capacity - Trust, enthusiasm, long-term commitment - Common visions - Ability to work with others, to solve conflicts, to compromise
N/A	Relational/Situational Variable - Mutual Available Time - Mutual *Moci* - Chance
Locations of Learning - Classroom (T+L) - Fieldwork (T) + L - Independent Learning L	N/A

Based on the table, there are several observations. At first glance, the ITTC model's 'intercultural capacity' and 'language capacity' seems to correspond to the ICC model's 'intercultural competence' and 'communicative competence'. However, there are several differences. For example, the ICC model designates locations where learners may acquire intercultural competence, which is not found in the ITTC model. The ITTC model entails 'professional capacity', 'teaming capacity', and 'relational/situational variable', which are not applicable in the ICC model. Additionally, the ICC model highlights the importance of 'critical cultural awareness' that is not identified in the ITTC model. But the ITTC also identifies factor of 'time' and 'relational/situational variable' in the situation of intercultural teaming, which the ICC model does not include.

More importantly, according to Byram (1997), the ICC model should be applicable to both native speakers (NSs) and non-native speakers (NNSs) (p. 42). However, the ITTC model suggests that NSs of English and NNSs of English may need different models for the following reasons. For instance, regarding the intercultural element, some affective elements in the ITTC model, such as 'equality', 'confidence' and 'being proactive', are not found in the ICC model. These are the dispositional traits that the FETs expect from the LETs, rather than the opposite. According to the data, the tendency that the LETs tend to show or feel inferior to the FETs and that the FETs tend to show or feel superior to the LETs in the data implies an unequal power distribution between the two groups. In addition, give the fact that English is the common language in the situation of intercultural team teaching, the LETs are expected to be fluent bilingual/multilingual speakers, and they should possess English language proficiency and cultural capacity, while the FETs are not expected to be fluent bilingual speakers of Taiwanese languages, as long as they hold basic knowledge about local phonetic system for the sake of teaching Taiwanese learners more effectively.

However, as Jenkins (2003) points out, accents 'are closely bound up with feelings of personal and group identity' (p. 37). In my study, one particular FET in my data does take pride in his North American (NA) English accent and look down on foreign teachers who do not have it. Under the circumstances, the LETs' non-native-like English proficiency or native accents may trigger more affective reactions to the unequal power relations in teacher partnership in

themselves, e.g., a lack of confidence or feelings of inferiority to the FETs. In this case, the ITTC model that differentiates between NSs and NNs may be more relevant than the ICC model.

In view of the above, it is clear that comparing a prescriptive model that is designed for educational purpose with a model of intercultural team teacher capacity that is grounded in the data is not easy. Although the ICC model is supported by part of the ITTC model, it may not be adequate to cover all situations of intercultural team teaching, since extra affective elements are not included in the ICC model. The implication is that the ICC model may need some slight modification in order to remain a powerful and comprehensive model for the use of intercultural education and training and to stand up to tests, as Popper (1959/2002) proclaims.

In sum, the ITTC model can be presented in the following box.

Table 9.5 Model of Intercultural Team Teaching Capacity (ITTC)

(1) *Intercultural capacity:* e.g., affect, knowledge, and skills that one can express affect and knowledge to interact and establish relationships with people from a different culture. It depends on one's dispositional qualities and attitudes, skills, cultural knowledge, and context-specific knowledge: e.g., LETs may expect *Moci* from partnership and actual team teaching performance, while FETs may expect a more explicit speech style from Taiwanese teachers;

(2) *Professional capacity*: e.g., EFL teaching competence, classroom roles, teaching styles, knowledge of students' learning style, children psychology, evaluation methods, and class management abilities;

(3) *Language capacity*: e.g., fluent target language for teaching and communicating, pronunciation, and adequate knowledge of students' native languages; (FET: basic knowledge of Chinese phonics)

(4) *Team capacity:* e.g., ability and trust to work as a team for common visions, enthusiasm and long-term commitment to collaborate with others as an effective team and to solve conflicts for students' benefits;

(5) *Relational/situational variable*: e.g., whether to meet a compatible partner who has available time or whether a teacher team share *Moci* and can conduct effective team-taught lessons would depend on relational variable or 'chance'.

9.5 SUMMARY

In this chapter, I have accomplished my goals of relating the present study to existing literature. I reviewed my research inquiry to explain my working hypothesis underlying the research, which was to address whether intercultural competence could be one of the factors that affect team teaching in intercultural situation. According to a further analysis of themes about team teaching practice that emerged from the data presented in Chapters 6 and 7, two grounded theories of intercultural team teaching were generated to represent conceptualisations held by the LETs and the FETs. I described the two theories held by the two groups of teachers in a modelling way to show conceptual differences between them clearly. The inter-group differences served as evidence that support my rational for my working hypothesis.

Next, I turned my attention to themes about factors that emerged from the data presented in Chapter 8, from which personal factor, professional factor, and language factor were

identified. Based on the data analysis and relevant models on team effectiveness and intercultural competence, I argued that intercultural competence is one of the factors that affect team teaching. With the help of further analysis, a model that represents *intercultural team teaching capacity* (ITTC) was generated that entails five elements that a capable intercultural team teacher should consider, such as *professional capacity*, *language capacity*, *intercultural capacity*, *team capacity*, and *situational/relational variable*.

Finally, for the purpose of theory testing, I compared the ITTC model with the model of collaborative teaching (CT) and the model of intercultural communicative competence (ICC). The results suggest that the CT model is methodologically weak and is limited in its use, while the ICC model is not sufficient to cover the ITTC model that is grounded in the empirical data. In other words, the ITTC model may be more relevant and useful than existing models so far.

CHAPTER 10 CONCLUSION

'Studying intercultural teacher teams is useful in understanding whether and how cultural differences may affect team dynamics and work relationships. But there's still a lot to be done to follow up. Hopefully the completion of this thesis will start a new journey.' (My note on the 20th December 2008)

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This study examines and justifies the notion and the terminology of *intercultural team teaching* (ITT) in the Taiwanese context. It originates from a simple question that I asked three years ago to see if the form of team teaching is related to intercultural communication. It was not foreseen that the inquiry would lead to a justifiable hunch that pushed me onto a journey of reflexive transformation and motivated me to conduct educational research in multilingual and multicultural settings, to learn how to argue, and to write a long thesis in a foreign language.

In this chapter, the first part of the conclusions will summarize and synthesize the research findings from the study of 'intercultural team teaching'. The second part will discuss the implications of the issues that were raised for intercultural team teaching, intercultural competence, and qualitative research methodology and highlight the originality of the research briefly. The third part will present limitations of the research and give recommendations for future researchers in terms of research and methods. Finally, in concluding the thesis, my personal reflections on this PhD journey will be given.

10.1 SUMMARY OF THE FINDINGS

A lack of exploratory research in the area of EFL team teaching during the course of my study was identified, which called for an ethnographic study of team teaching that is grounded in the *emic* data in the context of the Hsinchu Programme in a Taiwanese city. Therefore, this study serves as a stepping-stone that aims at understanding the EFL teachers' conceptualisations of team teaching, which is my research goal. It also aims at relating team teaching to intercultural studies, and justifying the notion of *intercultural team teaching* (ITT), which is my theoretical goal. As the terminology of ITT is justified, I shall define it as a teaching approach or activity where a local teacher and a foreign teacher work and teach a group of students together at the same time in the same classroom.

The ethnographic nature of the study provides conceptual and empirical evidence that allow me as a researcher to examine the activity of team teaching in EFL classrooms from an intercultural perspective. It is suggested that the study has three main findings. Firstly, a

majority of current studies in Taiwan suggest that EFL team teachers often attribute success or failure of team teaching to 'personality' or 'personality trait'. However, based on the data presented in Chapters 6 and 7, and the data analysis from an intercultural perspective as presented in Chapter 9, I argue that the conceptual differences between the LETs and the FETs are indeed cultural differences, which justifies the need for IC in such intercultural teacher partnership. Also, taking into account of the research findings of multicultural team management (Matveev & Milter, 2004; Callan, 2008), the factors that are identified in Chapter 8, and the discussion of *intercultural competence* (IC) in Chapter 9, it is asserted that IC is one of the factors that affect team teaching. This is the first of the findings.

In addition, this first finding further justifies the need to replace existing terms with the terminology of *intercultural team teaching* based on the following two reasons: Firstly, in existing literature, the term 'team teaching' is ambiguous in meaning, as discussed in Chapter 3; Secondly, it is confirmed that IC is one of the factors that affect team teaching conducted by the LET and the FET. In a comparison between the term *intercultural team teaching* and other terms, such as *team teaching* and *EFL team teaching*, the term 'ITT' expresses its intercultural nature more explicitly than the remaining terms, which is the second finding.

The third finding comes from the model *intercultural team teaching capacity* (ITTC) that is generated and discussed in Chapter 9. According to the data analysis in Chapter 8 and the discussion of conceptual theories in Chapter 9, five elements of the ITTC model are identified, i.e., *professional capacity*, *language capacity*, *teaming capacity*, *intercultural capacity*, and *situational/relational variable*, where the first four elements depend on an individual's capacity and ability to conduct ITT, while the last element relies on relational variables or situational conditions like chance that have nothing to do with personal qualities and capacity. Simply put, ITT depends on the four individual capacities and the situational factor that may add a challenge to training of the ITTC.

For the convenience of presenting the model, the model is summarized in the following mathematical way, where 'f_1' denotes a functional dependence of ITT in terms of personal/individual factors, and 'f_2' denotes that in terms of relational/interpersonal factors. The choice of the subscript emphasizes the difference between two types of factors.

> ***ITT = f_1 (PC, LC, TC, IC) + f_2 (SRV)**, where*
>
> *PC =professional capacity; LC = language capacity; TC = teaming capacity;*
> *IC = intercultural capacity, SRV = situational/relational variable.*

Grounded in the data, the ITTC model suggests that some of the requirements of ITTC for the LETs may differ from those for the FETs, which tends to be overlooked in other models. It is also suggested that teaching culture in terms of teaching style and learning style is one of the components of the professional capacity in the situation of ITT. On the other hand, compared with existing theories of team teaching and intercultural competence as discussed in Chapter 9,

the results seem to indicate that the ITTC model is more comprehensive than other models, which may be of use for future researchers and teacher trainers in the area of ITT.

10.2 IMPLICATIONS

What implications are there in the study? Firstly, in terms of **theoretical implications**, the study identifies key factors that are involved in intercultural team teaching and necessary elements of intercultural team teaching capacity, which provides a useful source for a conceptual framework and contributes to current research on team teaching and teacher collaboration in the areas of EFL education, TESOL, ELT, multicultural team management, and intercultural communication. The findings may as well provide theoretical bases that allow foreign language teacher trainers to work on ITT pedagogy and to improve existing pre-service teacher education and in-service foreign language teacher training.

Secondly, in terms of **practical implications**, the findings may give valuable insights to relevant personnel who are involved in intercultural team teaching or in charge of the Hsinchu programme in Taiwan. The essential point is that the identified key factors in the ITTC model allows teachers involved in ITT to know things they can and cannot do when seeking for ways to improve performance and reduce issues more efficiently, since according to the ITTC model, there are trainable and non-trainable elements in terms of intercultural team teaching. In view of this, the need for the Hsinchu programme managers to offer external support to current LETs and FETs is justified. It is hoped that through effective and informative in-service teacher training, the team teachers may be equipped with better capacity of ITT. On the other hand, if the programme managers and the teacher team leaders make use of the findings in this study to identify specific factors, then the chances for poor inter-teacher communication may be reduced. If most of the issues can be removed or solved, then the chance for both teachers in an intercultural team to conduct successful team-taught lessons would increase, which would ultimately benefit their students. This is a goal that I believe needs to be agreed and shared by not only language teachers, but also general educators and educational policy makers in any country.

Thirdly, as more and more immigrants arrive and settle down in Taiwan (Su, 2007), new issues arise particularly in education (Syue, 2007), e.g., how to integrate these immigrants and their children into the Taiwanese society and to mitigate possible prejudice and discrimination, which may require some changes in the present society and the future national curriculum. The phenomenon of 'intercultural team teaching' as discussed here presents only one of the facets of intercultural encounters that some Taiwanese people may experience at work places, and studying intercultural teacher teams is useful in understanding cultural issues and possible ways to deal with them. The findings may thus suggest useful insights and directions for educational policy makers to consider, e.g. the importance of 'intercultural competence' in today's world of globalization or how to promote and implement intercultural/multicultural education at schools for the benefit of future Taiwanese citizens.

10.3 ORIGINALITY

This study is a stepping-stone for the theorization of the participants' conceptualisations. In the study, the terminology of *intercultural team teaching* (ITT) is justified, which allows the generation of the model of *intercultural team teaching capacity* (ITTC) that provides an ethnographic evidence base for further theoretical and empirical research in the fields of *intercultural communication* and *team teaching*. It is essential to note that the choice of these terms explicitly encapsulates my purpose of arousing attention from researchers, teachers and teacher trainers in the fields of ELT, foreign language education, TESOL, intercultural communication, multicultural team management and intercultural education.

Given a dearth of research on team teaching from an intercultural perspective, the present study contributes to current knowledge of intercultural team teaching and fills the gap in ethnographic research. On the other hand, the identified methodological issues during the data analysis in two languages and the issues that arise from presenting non-English data in a PhD thesis in the UK may also contribute to our understanding of issues that international students in the UK may face in conducting cross-cultural research and adopting ethnographic methodology. In sum, the significance of the study indicates that to a certain extent my originality is well grounded in the present research.

10.4 LIMITATIONS

There is no denying that the present research has limitations, given the contributions, the implications in various aspects, and the highlighted research significance that are discussed in the previous section.

Firstly, in terms of generalization, due to a small sample size in the study and its ethnographic nature, the research scope of the study is limited, the context is confined to Taiwan, and it may be argued that the findings cannot be generalized as discussed in Gomm, et al. (2000). However, this exploratory study does provide ethnographic data for future research, which may form a basis for future *analytic generalization* (Yin, 2003, p. 10), i.e. to 'expand and generalize theories' (ibid.). Besides, the research design and the data analysis methodology that I have demonstrated may be repeated or it may as well be applicable to future cross-cultural ethnographic research providing further development and refinement.

Secondly, this study focuses on a microcosm of the phenomenon of intercultural team teaching in the Taiwanese context and delves into inter-teacher partnership from an intercultural perspective. It is not a study that takes everything into account. Hence, the list of the findings so far may not be exhaustive, which calls for further investigations. Besides, due to limited time for pursuing a PhD in the UK, the study so far mainly makes use of the interview data, meaning that other forms of the data that have been collected simultaneously are not included. In other words, data triangulation is not applied here.

Thirdly, regarding subjectivity of data interpretation, as this study is a lone PhD work, it is inevitable that the interpretation may project personal methodological preferences. Also, my

writing shows a personal style via the use of first-person pronouns. However, this demonstrates the authentic authorship of the study. Besides, I learnt from my supervisors how to be reflexive throughout the research and the writing process. Moreover, several attempts have been made to increase my distance from the data and the inter-subjectivity of the data interpretations, as discussed in Chapter 5.

10.5 RECOMMENDATIONS FOR FUTURE RESEARCH

Despite the limitations that are discussed above, the present research is original in terms of association of ideas, theoretical development, and methodological consideration and rigour. The findings provide valuable insights into the knowledge of intercultural team teaching that allows researchers to move forward the understanding of this form of human activity. Since the current study identifies the factors of IC and others that are involved in ITT, which supports some of the previous studies, there should be more follow-up research in at least four directions.

Firstly, it is recommended that more qualitative research should be conducted in the future to accumulate more ethnographic data. When a considerable size of research findings accumulate, future theorists may gain more advanced knowledge, which allows more comprehensive theories to be proposed to account for more aspects of ITT, such as correlations amongst the identified factors or developmental models of ITTC. Borg (1966) asserts that,

> When we can organize teams that we can predict will work together compatibly and will effectively achieve their educational objectives, a major problem of team teaching will be solved. (p. 51)

To work towards this goal, more ethnographic research is needed before large-scale and wider-scope research can be conducted in the future in order to see if better theories that are either conceptually generated or grounded in the data will be sufficiently comprehensive to be validated by quantitative analysis as any scientific social theory.

Secondly, future ethnographic researchers who want to study intercultural teams in similar ways may want to consider methodological issues that may come up when analyzing data in more than one language, as presented in Chapter 5. In particular, computer assisted qualitative data analysis software (henceforth CAQDAS) is becoming more powerful and more popular. E.g. as far as I know, *NVivo 8.0* supports coding data in many languages (QSR, 2008). Thus it is recommended that ethnographic researchers and applied linguists who are interested in intercultural studies and those CAQDAS users who may analyze data in more than one language should pay more attention to relevant methodological issues in cross-cultural research and consider working together to deal with and to discuss these issues more fully in the future.

Thirdly, in current research on intercultural education, more attention has been paid to issues or pedagogic approaches as to how to arouse intercultural awareness of students in intracultural or intercultural contexts (Ryan, in 2009; Feng, in 2009), how to teach or develop intercultural competence (Byram, Nichols & Stevens, 2001), or how to develop IC through business training (Jack, in 2009; Tomalin, 2009), while little has been paid to intercultural

development of teachers and professionals, except Sercu (1998, 2005); Lundgren (2009) and Arakelian (2009). As this study points out the importance of developing intercultural capacity in language teachers in the context of Taiwan, it is recommended that more research be conducted in this direction in order to develop comprehensive conceptual models for future teacher and professional trainers and to connect research to a wider context beyond Taiwan.

Finally, in terms of teacher training, it is recommended that researchers and teacher trainers in Taiwan should pay more attention to how to develop and enhance intercultural awareness in language teachers via proper teacher education and teacher training. If future teacher training programmes provides comprehensive contents that are specifically appropriate to the Taiwanese context, then it is foreseen that future LETs and FETs who are to be involved in ITT will have better opportunities to be equipped with ITTC and to conduct successful team-taught lessons. Eventually this intervention shall directly benefit the teachers themselves and the EFL learners in the country.

10.6 PERSONAL REFLECTIONS

This research project was under the guidance and supervision of a unique intercultural team of supervisors who show me how to be a reflexive researcher and encourage me to gain confidence from giving presentations and discussing with other academics at seminars and conferences (Appendix 10.1). My PhD experience may not be so different from other international postgraduates in the UK. However, very few of them would have similar amounts of stress as I had before and after I arrived in Durham, e.g., getting married, taking a study leave from my previous teaching position, and moving across countries and cities.

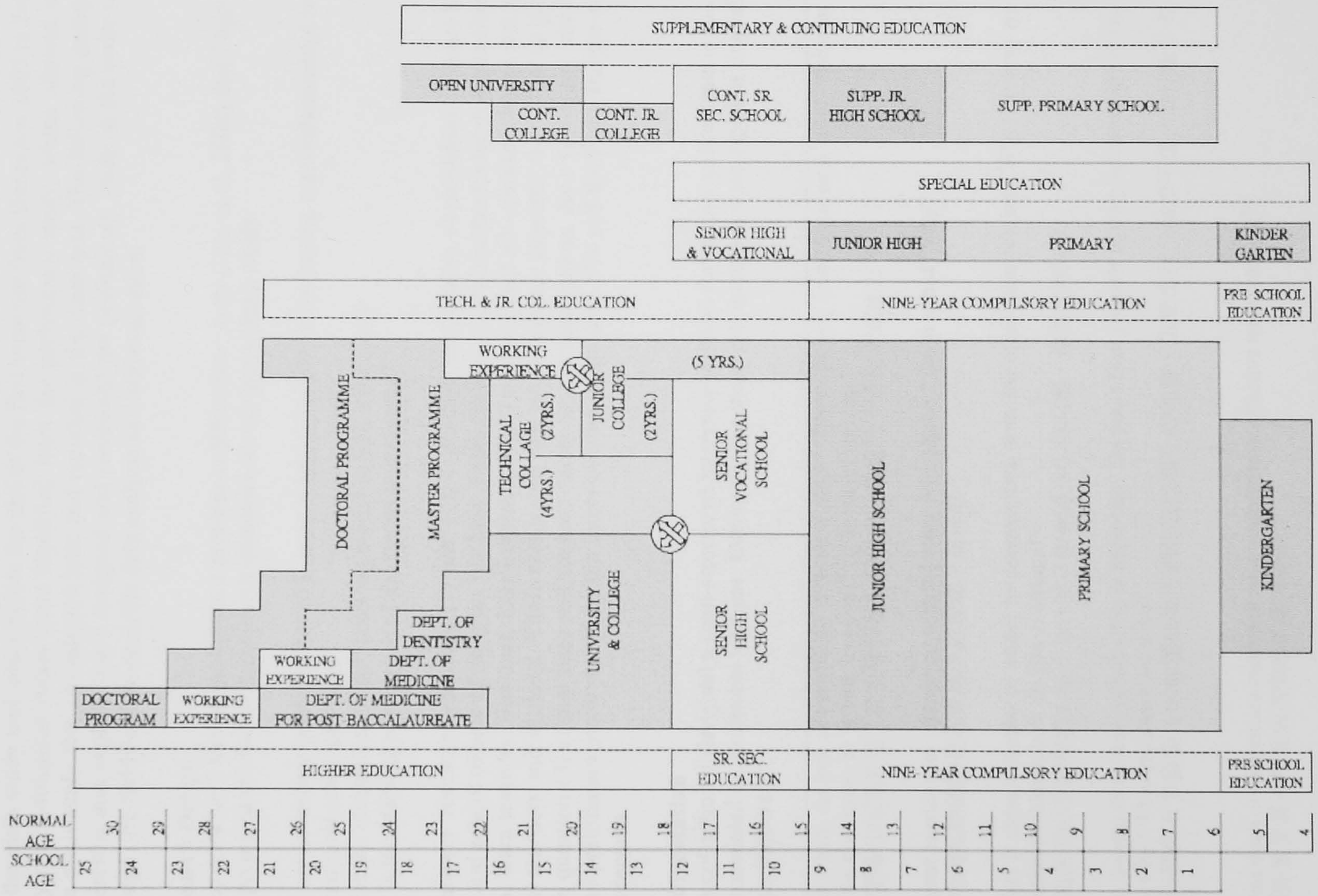
In spite of tremendous changes in life, my desire to train myself to be an intercultural speaker and a competent researcher grew continuously. Initially my proposal was intrigued by previous teaching experience and academic background in linguistics, SLA and TEFL, but as I started the PhD in Durham, soon I gained interested in intercultural studies and research methodology. One year later when I returned home to conduct empirical research, my fieldwork experience transformed me significantly in terms of identity, because I was no longer a teacher at home, but an independent fieldworker.

Finally, regarding self-realization during the course of study, I discovered that most of my intellectual power came from 'talking' out loud, something that I observed from my attending supervision meetings. Both of my supervisors are trustworthy, confident, and critical in intellectual dialogues. They also have a great sense of humour. During each meeting, in front of these patient and wise listeners, I would be able to express my ideas verbally with confidence and freedom, regardless of ideas or language choice. Their critical and yet constructive suggestions and comments are always my inspiration. Since this strategy works for me, it may work for others, if not all and I shall bear this in mind if one day I were put to a similar position.

APPENDIX 2.1

EDUCATION SYSTEM IN TAIWAN

Source: http://english.moe.gov.tw/ct.asp?xItem=153&CtNode=499&mp=1



APPENDIX 4.1

THE PRELIMINARY STUDY

The preliminary study was a learning process for me as a beginner researcher, which was planned to take place before the beginning of the first semester for the purpose of catching the time before a new school year started in August 2005 – a time when new foreign teachers were recruited for a new school year. Later the main study took place before the end of the first semester from December 2005 to January 2006. Many methodological issues were identified from the preliminary study, which allowed me to improve the main study that I conducted later and reported in the main text. The following paragraphs here will describe and explain how I designed and conducted the preliminary study in the order of the research design, the fieldwork process, the data analysis and self-evaluation.

1. The Research Design

Based on what I had learned from a previous collaborative study (Lin, et al, 2004) that I had been involved, I proposed the following research questions for my preliminary study:

RQ1. What are necessary qualities that EFL team teachers identify in managing team relationships in intercultural team teaching?
RQ2. What is the intercultural team teaching model in EFL education?
RQ3. What is the learning experience of the team-taught pupils?

To answer research questions (1) and (2), I planned unobtrusive observations in team-taught classrooms and school offices of the team teachers. I also planned semi-structured interview questions for international team teachers. However, later I realized that I could not visit schools everyday as that might disturb local teachers and students. These constraints and other logistics concerns forced me to give up the research question (3) at that time and focused solely on teachers' voices. As a result, my main data source in the preliminary study would be the interview data from the LETs and the FETs and the school observation records.

- **Instrumentation**

For my data collection, I designed a semi-structured interview protocol for teacher participants in English, which was translated to traditional Chinese. Eventually the interview questions were typed in English and in Chinese as follows:

1) When and where do you communicate with each other? Where do you learn from each other, inside or outside of the classroom, or in both locations? Or in other locations?
你們在什麼場合時間溝通？彼此學習是在教室內？教室外？還是其他地方？

2) What are your experiences interacting with the other team teacher? Good or bad? Why?
你跟協同老師互動經驗是怎麼樣？好或壞？為什麼？

3) Do you feel it more stressful or easier to communicate with the other team teacher? Why? If there are communication problems, how do you overcome?
你認為跟協同老師互動有壓力嗎？為什麼？如果溝通出現問題，你怎麼解決？

4) How much do you think team relationship is important? Do you adjust yourself in team relationship? If yes, how? If no, why? What problems are there?
你認為協同關係有多重要？你會遷就對方調整自己嗎？假如會，怎麼進行？假如不會，為什麼？有什麼問題？

5) What do you think are important conditions that contribute to effective team teaching?
你認為哪些重要條件可促成有效率的協同教學？

(Probing: Previous teaching experience? Previous team teaching experience? Friendship? Same goals? Share tasks? Be responsible? Be open to new stuff? Be sincere? Be direct? Respect and value others? Better emotional control? High EQ? Appropriate pedagogy? Appropriate teaching styles? More time for communication or for getting along? High English proficiency? Well-trained certified teachers? Know their students and the cultures? What else?)
(深入探究：你先前的教學經驗為何？你之前的協同教學經驗為何？條件是友誼？相同目標？分工合作？負責任？開放心態？誠懇？直接？尊重他人？情緒管理？高EQ? 合適的教學法？合適的教學風格？需要花更多時間溝通或相處？英語能力高？合格師訓的老師？認識學生及文化？其他因素？)

6) What are the qualities that they think are necessary for pleasant team relationship? From these, what are the most important ones? Why? Do you own the qualities? If yes, what are they? If no, how much and what can you do to achieve?
哪些是促成和諧協同關係的必要特質？哪些是重要的？為什麼？你擁有這些特質嗎？假如有，是哪些呢？假如沒有，你可以做什麼且達到什麼程度以得到這些特質？

- **Participants**

There were a total of 15 teacher participants – team teachers of English, including 12 local English teachers (LETs) – native speakers of Taiwanese Mandarin, and 3 foreign English teachers (FETs) – native speakers of English, two from the US and one from Canada. About their professional background, 7 of the 12 LETs had had three years of team teaching experience in the programme, and 2 of the 3 FETs had been involved in the programme for a year, and the other had just arrived Taiwan 3 weeks before. A variety of data sources were ensured by the various teaching experience of the participants.

2. The Fieldwork Process

During July and August 2005, through the help of professional network, I contacted 8 municipal primary schools and 3 municipal secondary schools in the city that were involved in the Hsinchu Programme. Most of the appointments to meet or talk with teachers on the phone were arranged by those who already knew me and had good relationships with many school heads and teachers.

When I arrived, I was informed that an official training seminar would take place a day before the new school year started on the 1st September 2005. Thus I attended and met many teachers of English there, which served a good opportunity for a 'snowball sampling' (Bryman, 2004, pp. 100-101) strategy. Initially I approached and contacted a volunteer teacher at the seminar and asked this teacher to contact other teachers who might be willing to participate in my study. Eventually 13 local teachers of English successfully to participate in my research, but only 3 of the foreign teachers were available to join my research at that time. Ethical issues were considered and informed consent obtained verbally from the teacher participants.

I conducted 13 interviews (or more precisely, 6 interviews face-to-face, 6 interviews on the telephone, and 1 interview via internet MSN) and 7 school observations within a month. The participants were allowed to choose which language they felt most comfortable with during interviews. In the end, all of the LETs chose Taiwan Mandarin and all of the FETs chose English in the interviews. The following table summarizes the process and tasks that I did in the field.

The fieldwork process of the preliminary study:

When?	What did I do?	Where?	Who else was involved beside me?	Result and Time (approx.)
31 08 2005 Wednesday	observation of an official co-teacher training seminar	in an official seminar room in city centre	a programme consultant, official administrators, 100 primary co-teachers	observation notes and personal links (2 hr)
	group interview	in a coffee shop	4 primary LETs from 3 different schools	interview recordings and notes (2 hr)
02 09 2005 Friday	interview	telephone	a primary LET from another school	interview recording (30 min)
08 09 2005 Thursday	class observation	in a primary school	a primary LET and a FET	audio recordings and observation notes (40 min)
	class observation	same primary school	a primary LET and a FET	audio recordings and observation notes (40 min)
	interview	same primary school	a LET	interview recording (1 hr)
	office observation	same primary school	3 LETs, 3 FETs, and other staff in the same office	observation notes (2 hr)
11 09 2005 Sunday	interview	telephone	a secondary LET (G10)	information about secondary English teaching (30 min)
	interview	telephone	a secondary LET (G9)	interview recording and notes (40 min)
	interview	telephone	a primary LET	interview recording and notes (1 hr)
12 09 2005 Monday	class observation	in a primary school	a LET and a FET	observation notes (40 min)
	class observation	same school	a LET and a FET	observation notes (40 min)
13 09 2005 Tuesday	class observation	in a primary school	a LET and a FET	observation notes and audio recordings (40 min)
	interview	same school	the same FET	interview recording (50 min)
	interview	same school	the same LET	interview recording (40 min)
	interview	telephone	a LET	interview recording (35 min)
	interview	telephone	a LET	interview recording (40 min)
14 09 2005 Wednesday	interview	telephone	a LET	interview recordings and notes (50 min)

15 09 2005 Thursday	interview	at a coffee shop	a FET	interview recording and notes (35 min)
19 09 2005 Sunday	interview via MSN	on the internet	a former FET	MSN text files (40 min)

The total interview time for the 13 interviews was 630 minutes, 305 minutes face-to-face and 325 minutes non-face-to-face. The average time for the interview with the teacher was 48.5 minutes. The total observation time in the field was 440 minutes, including 240 minutes observation beyond the classroom and 200 minutes observation in five classes. The average observation time was 63 minutes.

3. Data Analysis and Self Evaluation

All of the interview recordings were transcribed in two languages, English or traditional Chinese, depending on which language was used in the interview. The MSN interview was in English. The Chinese transcripts were translated to English. The size of interview transcripts was manageable probably because the average duration of an interview was less than an hour. During the process of data analysis, I tried to follow the principles of grounded theory (Strauss and Corbin, 1987), so the data were coded, grouped, categorised and analysed. Most of the data were more related to the teachers' working experiences at school, such as pedagogy, teaching styles, and their views to the programme and educational policy, which failed to show any inter-group differences. However, various weaknesses of the design were identified, including: instruments and data quality, settings, sampling strategy, interview techniques, and data organisation, which I describe as follows:

Firstly, I later realized that my interview questions could have been influenced by a previous study (Lin et al., 2004) that I was involved in, in which some of my interview questions could have been leading questions (Kvale, 1996, pp. 157-159). To improve this, I should improve my interview skills and plan a new interview guide with more appropriate questions for the next fieldwork.

Secondly, I learned that the interview setting could influence the participants' willingness to talk and for how long. For example, some of the casual talks or interviews in the classroom or in the school office might not last long due to unexpected interruptions from other school staffs, pupils, or phone rings. Besides, normally for teachers, the first month of a semester was very busy, so they may not be available for my visits. Thus, the interview setting (both places and time) should also be reconsidered carefully.

Thirdly, to access the field, I relied on 'professional network' – former colleagues of mine, also LETs, to look for volunteers, through whom I could contact more volunteers to participate in the study, like the snowball sampling strategy as mentioned earlier. This strategy was perhaps useful and convenient for a first-timer like me to get an idea, but it was not efficient for me to identify and access to key informants or representative samples, especially volunteers from the foreign teachers group. Therefore, a better sampling strategy was to be considered in the next fieldwork.

Fourthly, I encountered technical problems during my fieldwork. For instance, my recording machine might run out of power during the interview, which made me panic. When that happened, it was odd for me to change my interview style – from tentative listening to talking and taking notes. What I learned from the lesson was to always remember to carry at least two charged recording machines with me before entering the field.

Finally, as mentioned earlier, the interview data were transcribed and translated in English, which was convenient for me when I presented them to my supervisors. However, after presenting at a seminar in November 2005, my supervisors pointed out that I might have to keep the data in their original languages and to analyse the English data and the Chinese data separately, so that meaning lost or distortion during translation may be minimized. This was an important issue to consider.

All of these above issues in the preliminary study might have occurred to me due to my inadequate preparation and little research experience before conducting the fieldwork. Albeit the preliminary study was not successful in answering my research questions, it was useful in terms of training myself to be a researcher. Indeed, the learning process of being a lone researcher has transformed me and the impact of my 're-entry culture shock' (Gudykunst & Kim, 2003, p. 378) has unexpectedly 'made the familiar strange', which became an advantage for me as a researcher and a bilingual fieldworker in home country.

The following table summarizes issues that I found after completing the preliminary study, which called for a major modification for the main study.

The preliminary Study	**Issues and weaknesses**	**Areas for Improvement**
1. Interview questions	leading questions	interview questions and interview skills
2. Settings	School classrooms or offices may not be good places for interviews	interview settings
3. Sampling	Snowball sampling inefficient	A more efficient sampling strategy
4. Interview skills	Technical problems	More than one recording machine
5. Data processing	Meaning distortion in data translation before analysis	Transcription to keep verbatim and in the original languages

APPENDIX 4.2

INDIVIDUAL INTERVIEW GUIDE FOR TEACHERS

English Version

1. (General question)
   If I use the term 'team teaching', what does that mean to you? If I use the term 'co-teaching', what does that mean to you? Do they mean the same thing? Could you talk about your team teaching or co-teaching experience in the programme? Describe what you know about 'team teaching' or 'co-teaching'. I know little about 'team teaching'. If I visited a team-taught class, tell me what I would see there.

2. (Scenario-I)
   Suppose that there is a new foreign teacher (or a new local teacher) joining the programme. What advice would you give to this teacher?

3. (Scenario-II)
   Imagine that you are visiting two team-taught lessons: one by two local teachers and the other by two foreign teachers. Describe what you see in the two lessons. Compare the two lessons with what you do in your own team-taught lessons.

4. (Probing)
   You just mentioned that the success of team teaching depends on.... Could you explain more? How do you develop such...? You said that team teachers should.... Is that because you are working with someone from a different cultural background?

5. (Scenario-III)
   Imagine that today is the first day when your foreign teacher or co-teacher arrives at the school. What is it like when they first walk into the classroom? What happens when they meet students? What is your reaction?

Chinese Version

1. (一般性問題)
   你覺得協同教學這個名詞代表什麼意思？能否談談你在協同教學的經驗？試著描述一下你所理解的協同教學。我對協同教學沒什麼概念。假如我參觀協同課，描述一下我會看到的景象。

2. (情境問題-I)
   假設最近剛來一位新的外師 (或中師)，你會給這位新來的老師什麼樣的建議？

3. (情境問題-II)
   想像你參觀兩堂協同教學課程，一堂是兩名中師上課，另一堂是想銘外師上課。描述一下你所見到的課是怎麼樣。比較這兩堂課跟你目前的協同教學。

4. (探問性問題)
   你剛剛提到成功的協同教學必須要... 能否解釋一下？談談你們怎麼培養出...的？你剛剛說協同老師應該... 是否因為要跟不同文化背景的人工作才需要這樣呢？

5. (情境問題-III)
   假設今天是外師抵達學校的第一天，描述一下他們第一次進入教室的情形，他們第一次見到學生的情形，發生了什麼事？你的反應是？

APPENDIX 4.3

GROUP INTERVIEW GUIDE FOR TEACHERS

English Version

1. Our topic today is team teaching or co-teaching. You have 15 minutes to talk about what you understand and experience from team teaching. Is there someone who would like to say something?

2. Suppose that there is a new foreign teacher (or a new local teacher) joining the programme. What advice would you give to this teacher?

3. Imagine that you are visiting two team-taught lessons: one by two local teachers and the other by two foreign teachers. Describe what you see in the two lessons. Compare the two lessons with what you do in your own team-taught lessons.

4. (Probing questions)
   That sounds interesting. But I know nothing about it. Can you tell me more?
   I am not sure if I got it right. Do you mean…?
   I've never heard of it. Can you give me an example?
   It's interesting, but we can talk about it later. Our topic now is team teaching.

Chinese Version

1. 今天我們的題目是協同教學。你們有十五分鐘討論，談談你所理解和所經驗的協同教學。有沒有人願意起頭？

2. 假設最近剛來一位新的外師 (或中師)，你們會給這位新來的老師什麼樣的建議？

3. 想像你參觀兩堂協同教學課程，一堂是兩名中師上課，另一堂是想銘外師上課。描述一下你們所見到的課是怎麼樣。比較這兩堂課跟你們目前的協同教學。

4. (探問性問題)
   那聽來蠻有趣的，但是那部份我不是很了解，能否請你多說一點？
   我不確定我是否明白你剛剛所說的，你的意思是不是…？
   那一部份我沒聽過，可不可以舉例說明一下？
   這話題很有趣，但可以待會再談。我們這段時間要討論的題目是協同教學。

APPENDIX 4.4

INTERVIEW GUIDE FOR STUDENTS

English Version

1. Now think about your English lessons and English teachers at primary schools. Describe what impresses you most, the happiest moment, unforgettable things, and your English teachers.

2. (Probing questions)
   You said you enjoyed English lessons. Why? Can you give an example?
   Can you describe English lessons taught by one teacher?
   Can you describe English lessons taught by two teachers?
   Can you describe English lessons taught by the local teacher?
   Can you describe English lessons taught by the foreign teacher?
   Are there differences between the lessons taught by the local teacher and the foreign teacher?
   Which kind of lesson do you prefer? Why?

Chinese Version

1. 回想一下小學英語課和英語老師。描述一下你印象最深刻的事，最快樂的時刻，難忘的事情、和你的英語老師。

2. (探問性問題)
   你提到喜歡上英語課。為什麼呢？舉例好嗎？
   描述一下一位老師上英語課的情況。
   描述一下兩位老師上英語課的情況。
   描述一下由中籍老師上英語課的情況。
   描述一下由外籍老師上英語課的情況。
   你認為這兩種課有什麼差異？
   你比較喜歡哪一堂課？為什麼？

APPENDIX 4.5

INTERVIEW SHEET FOR STUDENTS

親愛的同學：
你好。本問卷是英國德倫大學一項關於英語學習的研究，你在本市國小英語課的學習經驗將充實本研究，以下你所提供的資料和姓名將被保密，資料僅提供學術研究使用。請盡量書寫詳細整齊、誠實。填寫完畢後請交還給老師。謝謝你的合作！

小學名稱：　　小學所在縣市：　　年級：　　班級：　　座號：
日期：　　性別：　　年齡：

請根據你在國小上英語課的經驗，詳細描述當時情景，完成下列造句。

1. 你對國小英語課印象最深的是什麼樣的英語課？好印象、壞印象皆可。

答：當我（　　）年級的時候，（　　）籍英語老師教我們（　　），

我覺得那堂課很（　　），因為（　　）。

2. 國小高年級英語課，有時是一位英語老師上課，有時是兩位英語老師上課。

答：高年級英語課，當一位英語老師上課時，老師的教法比較（　　），

我學到（　　），因為（　　）。

高年級英語課，當兩位英語老師上課時，老師的教法比較（　　），

我學到（　　），因為（　　）。

3. 國小高年級英語課，有時是一位英語老師上課，有時是兩位英語老師上課。

答：我比較喜歡（　　）位英語老師上課，因為（　　）。

4. 國小有同學說，上（　）位英語老師的課時，上課氣氛會比較輕鬆好玩，我想這可能是因為（　　）。

比如記得（　）年級英語課時，（　　）英語老師教我們（　　）。

那堂課很（　　），因為（　　）。

謝謝你！填寫完畢後請交還給老師。

APPENDIX 4.6

CONSENT FORM

Project Title: Team Teaching of English as a Foreign Language
研究計畫：英語教學之協同教學

Institute: University of Durham, UK
研究單位：英國德倫大學

Date:
受訪日期：.....

Place:
受訪縣市及學校單位：.....

Please cross out as necessary
請劃掉不需要的選項

1. Have you had an opportunity to ask questions and to discuss the study? 在您同意受訪前是否有機會與訪員加以詢問及討論？	YES / NO 是 / 否
2. Have you received satisfactory answers to all of your questions? 您對訪員所提出的答覆是否滿意？	YES / NO 是 / 否
3. Have you received enough information about the study? 您對本研究是否獲得充分的資訊？	YES / NO 是 / 否
4. Do you consent to participate in the study? 您是否同意參與本研究？	YES / NO 是 / 否
5. Do you consent to the use of tape recording for the desired purpose of the study? (All of the data are used for academic purposes and will be destroyed when the project is complete.) 您是否同意本研究使用錄音或錄影？（資料僅供學術研究使用，計畫結束後當全數銷毀。）	YES / NO 是 / 否
6. Do you understand that you are free to withdraw from the study at any time? 您是否明白您有權隨時退出參與本研究？	

Signature:
受訪者簽名：.....

Date:
日期：.....

NAME IN BLOCK LETTERS:
請以正體字整齊書寫姓名：.....

APPENDIX 4.7

BIO-DATA FORM

受訪教師基本資料表

Date 受訪日期：..... Place 受訪地點：.....

Nationality 國籍：..... Name 姓名：.....

Gender 性別：..... Age 年齡：.....

Teaching grades 任教年級：..... Number of Lessons 堂數：.....

First Language 第一語言：.....

Second Language 第二語言：.....

Other Languages 其他語言：.....

Teacher Certificate / Qualification 教學資格：.....

Work Experience 經歷：.....

Academic Background 學歷：.....

APPENDIX 4.8

LETTERS TO TEACHER PARTICIPANTS

Letter for Taiwanese EFL Teachers:

敬愛的英語科科任老師：

您好！我是英國德倫大學研究生，目前正進行一項英語科協同教學研究。我想邀請貴校英語老師和外籍老師來參加訪談，相信諸位已有相當豐富的英語教學經驗。

本訪談的目的乃是想進一步了解目前英語科協同教學和未來發展，您的經驗和回饋將對這項研究帶來極大貢獻，訪談「並非」教學評鑑，為了對協同教學有更多的了解，我希望能盡量收集到有關人士的經驗和看法。敬請您在百忙之中撥冗參與訪談，您所提供的資料，包括人名、校名等，將匿名處理，並僅供學術研究使用。對於您所給予的幫助與支持，在此預先致以誠摯謝意。

十二月的訪談形式有兩種，一種是一對一的單獨式訪談，另一種是團體式訪談，一次將不超過五位老師。整個訪談過程輕鬆少壓力。單獨式訪談將安排在您方便的時間由我拜訪貴校進行，團體式訪談將視參加人數決定何時何地進行。若您近期任何一天願意空出約半小時參與訪談，我會非常感謝您。

歡迎以電話或電子郵件與我聯繫，讓我與您連絡並安排訪談時間。若有其他任何問題，也隨時歡迎您與我聯繫。謝謝您的合作！

連絡電話: 09xx xxxxxx or 03 xxxxxxx
電子郵址: xxx@xxxx.xxx

敬祝　教安
陳淑欣
九十四年十二月

Letter for Foreign EFL Teachers:

Dear Teachers of English,

Hello, I am a postgraduate research student in Durham University in England. I am doing my research project on team teaching and learning English as a foreign language. In order to accomplish the project, I would like to invite you to join my interviews.

The purpose of the interview is to learn about your experiences of working as an English teacher in Taiwanese primary schools. Please note that the interview is NOT to evaluate your teaching, but to understand team teaching from your perspective. In this study, your name, school name, and all of the responses and information you provide will be kept anonymous and all of the data will contribute solely to the academic research. In order to collect more data, I would be grateful if you are able to spend half an hour for one-to-one interview or group interviews (about 4 to 5 people) in the near future.

I would appreciate your time and willingness if you would consider making yourself available for me to interview you anytime during this month. To schedule an interview, please feel free to contact me by phone or email. If there are any questions, please do not hesitate to let me know. Thank you.

My phone number: 09xx xxxxxx or 03 xxxxxxx
My email: xxx@xxxx.xxx

Yours truly,
Shu-Hsin CHEN
Dec 2005

APPENDIX 4.9

A COMPARISON BETWEEN THE PRELIMINARY STUDY AND THE MAIN STUDY

Study	The Preliminary Study (Appendix 4.1)	The Main Study (Sections 4.2 and 4.3)
Fieldwork duration	August – September 2005 (3 weeks)	December 2005 – January 2006 (4 weeks)
Number of participants	15 (12 LETs and 3 FETs)	38 (14 teachers: 8 LETs and 6 FETs, and 24 students)
Number of sites	2 schools	5 schools and an official training workshop
Methods	• Semi-structured interviews (face-to-face, on the phone, via internet); • Class observation and office observation; • Official documents.	• Semi-structured and near unstructured ethnographic interviews (face-to-face); • Multi-site class observation and office observation; • Demographic records; • Updated official documents and official video CDs.
Interview times and average duration	• 630 minutes in total (305 minutes face-to-face); • 13 teachers' interviews; • 48.5 minutes for a teacher interview.	• 1100 minutes in total (all face-to-face); • 21 interviews (13 teachers' interviews and 8 students' interviews); • 70.38 minutes for a teacher interview; • 23.13 minutes for a student interview.
Class observation	• 200 minutes (5 classes)	• 330 minutes (8 classes)
Office observation	• 240 minutes (2 schools)	• 235 minutes (5 schools)
Researcher's role in the field	• researcher (to those who did not know me) • researcher and LET (to those who knew me)	• researcher (to those who did not know me) • researcher and LET (to those who knew me) • LET (to the students)
Ways to elicit richer data	• professional networks; • sampling by volunteers.	• purposive sampling; • more face-to-face encounter; • more skilled field techniques and social relations management; • longer interview duration; • more sites; • more participants; • more data sources.
Data considered	• no	• the interview data collected from teacher participants

Note: LET=local English teachers; FET=foreign English teachers

APPENDIX 5.1

TRANSCRIPTION PROTOCOL

(Modified from McLellan et al., 2003)

TEXT FORMATTING

General Instructions

The transcriber shall transcribe all individual and group interviews using the following formatting:

- Arial 10-point face-font
- 2cm top, bottom, right, and left margins
- All text shall begin at the left-hand margin (no indents)
- Entire document shall be left justified
- Insert line number from 1 to 38 on the left margin

Labelling for Interview Transcripts

Individual interview transcript shall include the following labelling information square bracketed and left justified at the top of the document, and each new page shall also label the audio recording file starting time (6 digits) at the top of the document within square brackets.

Example: [Audio recording file name] [interview date] [place] [interviewee ID and affiliation] [total recording time]. [recording file starting time 00.00.12]

CONTENT

Audio recordings files shall be transcribed verbatim (i.e. recorded word for word, exactly as said, including any nonverbal or background sounds (e.g., laughter, sighs, coughs, claps, snaps fingers, pen clicking, school bell ring and telephone ring).

- Nonverbal sounds shall be typed in square brackets.
- If interlocuters mispronounce words, these words shall be transcribed as the individual said them. The transcript shall not be 'cleaned up' by removing foul language, slang, grammatical errors, or misuse of words or concepts. If an incorrect or unexpected pronunciation results in difficulties with comprehension of the text, the correct word shall be typed in square brackets. A forward slash shall be placed immediately behind the open square bracket and anther in front of the closed square bracket.
  Example: I thought that was pretty pacific [/specific/], but they disagreed.
- The spelling of key words, blended or compound words, common phrases, and identifiers shall be standardized across all individual and group transcripts. Enunciated reductions plus standard contractions shall be used.
- Filler words shall be transcribed.

Inaudible Information

The transcriber shall identify portions of the audio files that are inaudible or difficult to decipher. If this happens, the transcriber shall type the phrase 'inaudible segment' in square brackets like this: [inaudible segment].

Overlapping Speech

If individuals are speaking at the same time and it is not possible to distinguish what each person is saying, the transciber shall place the phrase 'cross talk' in square brackets (like this: [cross talk]) immediately after the last identifiable speaker's text and pick up with the next audible speaker.

Pauses

If an individual pauses briefly between statements, the transcriber shall use three ellipses. A brief pause is defined as 2 to 5 second break in speech. If a substantial speech delay occurs more than 2 or 3 seconds, the transcriber shall use 'pause ? seconds' in square brackets like this: [pause 10 seconds].

Questionable Text

If the transcriber is unsure of the accuracy of a statement made by a speaker, this statement shall be placed inside parentheses and a question mark is placed in front of the open parenthesis and behind the close parenthesis like this: ?(club on Avalon)?

STORAGE OF AUDIO FILES

When an audio file is not actively being transcribed or reviewed, the transcriber/proof-reader shall ensure that it will be stored in a safe place.

REVIEWING FOR ACCURACY

The transcriber/proof reader shall check (proof read) all transcriptions against the audio files and revise the transcript file accordingly. The transcriber/proof reader shall adopt a three-pass-per-recording file policy whereby each tape is listened to three times against the transcript before it is submitted. All transcripts shall be audited for accuracy by the interviewer who conducted the interview.

SAVING TRANSCRIPTS

The transcriber shall save each transcript as an individual M/S WORD file. Interview transcript files shall be assigned the interview name followed by the interviewee ID.

BACKUP TRANSCRIPT FILES

All transcript files shall be backed up on diskettes or CD. The diskettes or CDs shall not be stored in the same location as the audio files.

DESTROYING AUDIO FILES

Unless a specific timeframe is designed in the research protocol for retaining of audio files, they will be destroyed or deleted from hard disks, diskettes or CD.

APPENDIX 5.2

TWO SAMPLE TRANSCRIPTS

(1) English Transcript

[file name: **05122107.MSV**] [date: 2005.12.21] [place: XX primary school] [participant: Nancy]
[total time: 01.23.00] [recording file starting time 00.03.47]

If I use the term co-teaching or team teaching, do you think they are different?

Oh! [laugh] No, I don't think so. Last year we had team teaching in the sense where there is a forty-minute class, we will be a team teaching. [teacher name] and I will have a relationship of teaching. I will handle something. She will handle something. But we will operate as a team. This year I suppose we will rather call ourselves co-teachers, because when we are not a team in the class, we are a team outside the class. (So the "co" means?) The "co" I will rather see as being from outside coming in the team I would see as inside. Yeah. (All right.)

Does co-teaching, c-o, come from any word?

Well I suppose it's 'collaborate', to put together, yeah. I don't think it necessarily inside the classroom.

If I use the term team teaching or co-teaching in this situation, what does that mean to you?

To me personally in [primary school name] situation, it means bringing in the foreign perspective but also bringing in the native perspective, the people in Taiwan. Uh, the ways I see things are always different from the ways, for instance, [teacher name] sees things, or the way I'd have approached a certain theme as different way she would approach it. So when we co-teach we can get the middle way and get the best ways for the students. So we have the opportunity before the time to work out what would be the best for the student. Especially when it comes to, you know, how fast we go through work, or what level will our test be at, often I'd tend to go too high, too fast, then [teacher name] will be the one just pacing me a little bit, just telling me second language, foreign language, you know, different alphabet, or no alphabet experience. So in my experience, co-teaching is bringing out the best of each other and putting it together to the best for the students.

OK. Some teachers say that when they co-teach, one teacher would lead the main role, the other teacher would be supporting role, or even, assistant. Some teachers say that they play different roles together. What's your experience?

This year my experience of not co-teaching together in the class with [teacher name], we play both the same roles. I take the responsibility of teaching vocab and sentence patterns, and she takes the responsibility of doing the phonics, 'cause phonics teaching is easier learning it from a Chinese teacher. She knows what the difficulties are, so, phonics would be her specialty area, and vocab and sentence patterns mine. From my experience last year, we, well, that depended on the lesson we were teaching. Sometimes I would be the main role, especially if it was the first lesson of a new unit, and we only had vocab and sentence patterns. But other times when it was more focus on phonics, [teacher name] would be the main teacher and I would be the supporting one. So that depended on what we were teaching.

Last year did [teacher name] teach one solo lesson?

No. We only taught together last year. There were no separate lessons. They had one English lesson a week and [teacher name] and I taught together.

So the role you played is kind of similar to the role of [teacher name].

Yes, yes, depending on what lesson.

Can you tell me what are advantages of team teaching or co-teaching?

Well firstly, the advantage is, for instance, [teacher name]'s experience was a good learning field for me who have no experiences of teaching English as a foreign language. And having the perspective of a person native to this country, as I already said, pacing me not going too fast, or repeating something, maybe I say something too fast, she will repeat. So the advantages would be that there would be two people double checking each other. What you just explained, whether the students understand, if they don't, I'll try. Maybe I have a better way of explaining. Maybe you can say easier. And then, one of the biggest advantages I think is translation, coz often there's a situation especially grammar. When it's too difficult to explain to them in English, what the rule of this grammar structure is, so, explaining them in Chinese will open their, you know, mind, they will understand and now they can focus on learning English. So I really think the translation is the biggest advantages of a co-teacher. Then, in discipline, Chinese students they are not scared of foreigners. [both laugh] So if I am the only teacher in the class, sometimes it's difficult to handle discipline. But the moment there's a Chinese teacher, things change drastically. So the discipline is also, co-teaching, in terms of Chinese being present, the discipline is excellent.

I am curious that you said Chinese students are not afraid of foreigners.

Afraid is probably not the best word to use. But I think because they see us a fun lesson coming to foreigner, for English is a fun forty minutes of a day. Coz it's not seen in their academic structure as being exam-purpose. So they come to English for forty minutes of fun. Maybe that was four years ago when the Hsinchu Program started, that was the main purpose, you know, of the program. But during the last four years things had changed drastically. If you think of what we want in the future, we want students to be able to pass English. So the mindset of coming to English for fun is still there, although we want to teach them English and not only have fun. But so and so, if they see us a foreign face, they associate with fun. [laugh] Yeah.

How about disadvantages?

Well, I would...oh, disadvantages... for in...ah, the only disadvantage, I don't really think it's a disadvantage, just the situation of not understanding. For instance, [teacher name] speaks Chinese. I don't understand Chinese. So sometimes I would interrupt her speaking coz I think she's finished already. But she's still busy explaining something. So because I don't understand your language, often I interrupt [teacher name]'s speaking or other teachers, you know, explaining something. So that's disadvantage coz I interrupt somebody else while they are explaining, but that's because of I don't have the knowledge of the language. And, the only other disadvantage is timing, coz if we made a lesson plan, and I stick to my time but for instance, [teacher name], stays twenty minutes on phonics when she was supposed to do ten minutes. So sometimes timing can be difficult, yeah, because of two people having to watch the time. Yeah.

So you haven't decided who is the one to watch the time?

No. Often, last year, this year of course it is not happening because we are not teaching together. But last year, often we would just, suddenly we see, oh, we ran out of time [laugh], but we were not finished yet. So... but...I am not sure whether that's a disadvantage and whether it's an advantage, coz at least what we did it in that lesson we did properly, so, yeah, depends on how you want to see it.

Do you feel it's better to teach alone or to teach together?

Well, from where I come from, South Africa, I was taught to teach on your own. So for me it's more comfortable. Yeah. But I don't mind, I am comfortable teaching with somebody. But I have the tendency to be a faster, more discipline-structured teacher, where Chinese teachers that I had co-teach with, and that is [teacher name], the only one, they tend to be more relaxed, uh, discipline is not such a... uh...big issue to them. I am a kind of teacher, if I write spelling test on the first line, I want all the students to write on the first line. Where, for instance, [teacher name] will say, well it doesn't matter whether it's on the first or the second line, as long as the spelling test is correctly written. So, small personality things that might have a clash, but, yeah, that's it. But I, I would prefer to teaching on my own, but in this country I know that co-teaching is better for the students.

Why?

Because of translation, number one. Because of seeing somebody figuratively the way they look. If they only heard me speaking English, they would think they don't have the ability to speak. But now they see [teacher name], a Chinese person speaking English, they also think, ok, maybe I can also do that. Yeah. It's easier to associate with [teacher name] than to associate with me. So in that sense, I really think it's necessary.

Before you came, do you have any idea of teaching primary pupils in your country?

Yes, I am a primary teacher, qualified primary teacher. But the way I teach in South Africa, we were not teachers of language. I am a science and math teacher. So [laugh] it was difficult to understand the slow pace of language learning. But that I have [teacher name] for. She opened the doors to the language world for me. [laugh] yeah.

What kind of abilities that are owned by a co-teacher or a teacher like you may decide a more successful team-taught lesson?

Uh, firstly, I think the most important aspect of making team teaching a success is personality. If you don't like each other, you will not be able to teach with each other. And especially in the Hsinchu Program, there's often clashes between personalities. I haven't experienced that. [teacher name] and I, we get along quite well. And we also have the same outcomes for our teaching. We don't go into the class for fun. We go into the class for teaching. And... we both tend to, you know, teach for the same purpose, we want all students to be able to speak English. Whether it's pronounced right clearly or not, just as long as they have the courage to speak, so our main focus, both, from both sides, is to encourage the language, not necessarily teach the language. So personality, number one. If the personality is adaptable, if would be a success if both teachers have enthusiasm. Because if you are only here for the money, or you're only here because you don't have any other job, maybe then it's not going to be such a success.

Why are you saying so?

Because many people are here just for the money, so yeah. [laugh]

You know that situation.

I think maybe that's the reason I came. But I changed after a while. (Oh!) Yeah. I don't think I'd enjoy teaching in Taiwan. I thought I would come here for a year, stay, teach, get money, go back home. But since I have been teaching here, I am going on two years, so [laugh] it changes as soon as you find the school or the situation where you really get happiness and you get result, and you get into a working relationship with friends and colleagues that you really enjoy. So I really think co-teaching of success would depend on personality and enthusiasm. Yeah.

So it's like you adapt.

Yeah, yeah, yeah. No, you have to adapt for sure.

Living in a foreign country, you survive so well.

Yeah! I have to be honest, when I came to Taiwan, I thought it was like, 'you won't be able to get tooth paste'. Some people said that this, 'Taiwan, they have no cheese, they have no milk', [laugh] so we really came with this ex, you know, this expectation of maxim. So when we actually arrived, and we start we, we... I live in [estate name]. I don't know if you know [estate name]. So it's really, it's western kind of living, so it's not. We really had this idea of going into an apartment, and there's nothing, and, it's not the way things turn out. I think the living standard is higher in this country than in my own. It's easier for me to live in a higher standard than in my own country. So, being adaptable is important, but it's easy to adapt in Taiwan. I know some people that came from Malaysia to Taiwan, and they say adapting in Malaysia is quite difficult. So Taiwan I really think is open and inviting for foreigners. Yeah.

First you spoke of personality and being able to adapt to this country. What other aspects can help foreign teachers to be ready for the job?

We had very good initial training. But I suggest that training was co-teachers take place. We had training for Chinese teachers and training for foreign teachers. And I really think there's a need to train together. [laugh] At this stage, that need is not fulfilled. Uh, the training or so takes place differently or separately. But sometimes there's a difference in opinions from Chinese training session and foreign training session. Where if we were together, these differences would never happen, coz we would have the opportunity to discuss it. For instance, the level of testing in Taiwan, the tendency is to pass all students for the acceptance of the parents. We don't want to, you know, have the parents in the school, why didn't my child pass English. While from a foreign perspective, if you don't get fifty, you fail. We will not change any scores to satisfy the need of the parents.

What scores?

For instance, if we have our own oral examination, and I will score students, I will say, well, if I ask you, what's your name, if he says, I am eight years old. So, that's a zero, in my opinion. But the Chinese will say, no, well at least he spoke English, so we must pass him. So there's a difference in perspectives when it comes to evaluation. (Ah!) Yeah. So if we have training together on evaluation, this difference would be sorted out in training. But now we go to the schools, everyone to their different schools, and now all of us suddenly have this problem with evaluation. But how can you pass somebody when they are not giving a right answer? While this need or this problem would have been sorted before the time if we had training together.

Do you think it's because you are a foreigner?

Yes, I think so. We have a different perspective on evaluation.

What's your expectation? Suppose you are now in a meeting, a training program where both Chinese teachers and foreign teachers are sitting together.

Well to me it's fair to pass somebody if they clearly know the language. If I ask you, what's your name, and you say, I'm eight years old, you don't know what you are saying, so how can I pass you? I do agree that they can, at least they try, but then you don't give them a pass, then you give them a forty or fifty. While the Chinese teacher would then probably raise their hand and say, but listen, if we don't pass the students, we will have one hundred parents at school asking why didn't their child pass. (*That's true.*) So I think that the Chinese have this, this thought that they don't want the whole [place name]'s parents on the schools, so they will just pass students. So if I score a student fifty, then [teacher name] will, for instance, change it to a sixty, maybe just she thinks so that looks better for the parent. So I don't really think it's the opinion of the Chinese teacher, I think it's the need of the parents that they accommodate this way. But there's a big clash in opinions between foreigners, because we don't teach for parents. We teach for students. Coz if I pass somebody with no knowledge, there's no motivation. Coz next time I'll also pass him with no knowledge.

Does that mean that in your country, you give the score according to their performance?

No, no, we don't need to worry. I think the reason for that being parents were not easily come to school if you're a student, or if your child is not passing, then you work harder. But in a foreign country, it's acceptable to be average. In Taiwan, it isn't acceptable to be average. You have to be excellent. There's no, you know, for instance, special needs. Special need students come to your English class. But you know it is impossible for them to learn English. But to be acceptable in Chinese culture, they must stay in the mainstream. While in our country we have a special

need school where all special need students go and can be helped in a special way. But in Taiwan, it is not acceptable. So, yeah, there is a little bit of difference between, when it comes to being average, which every student are, but we don't recognize that. Everybody is excellent, excellent, excellent. (*In here?*) Yeah, yeah. So I don't think that good, coz being excellent when you are not is not motivation. While giving somebody a sixty, you can motivate them to work for seventy, you can motivate them to work for eighty. But giving them a eighty straight? what are you motivating them, for ninety? For one hundred? Which is probably impossible for all students.

*Well, if parents see scores of English so low, they may just punish the kid or send them to (*bu-shi-ban*) yeah.*

I know. That's often what [teacher name] will tell me when I tell her that, but listen, I don't think we should give the student that high score, she will say that, well, the parent will send them to bu-shi-ban, students they don't want to go there. But then I feel the parents they have to change their mindset. Coz if they really want their child to learn, they must give them this opportunity to first fail and then work harder, coz that is the only way. When you go outside Taiwan's border, I'm sure you've been outside, so... there's... there's no way that they will change your score just because you are a Chinese person in a western culture. If you want to make it outside of Taiwan, you have to get used to this treatment. You have to get used to this honesty when it comes to a score. Coz in the outside they will not change. If you fail, you fail.

Actually such kind of scoring system is happening in primary level. [...] And it only happens to English subject. (Oh, ok, that's good.) *I'm not sure if you can change it.* (No, I don't think so.) *From a foreigner's point of view, parents need to learn the lesson that they have to accept that it's so difficult to learn a foreign language, and they should not force their kids, punish them, or ask them to be excellent when they are still beginners.*

Yeah, exactly, exactly.

Second question. Do you think there are challenges in your team teaching experience?

Yes, I do think that. [laugh] Firstly the challenge is to work together and not being interruptive, but being a team. Uh... I don't see team teaching as being, I speak for ten minutes, and now you speak for ten minutes, and now I will teach ten minutes, and then you teach ten minutes. Uh, you have to find... a relationship, a teaching relationship that both combine both of your strengths. And I think that's a challenge of co-teaching. Uh, getting to know one another's teaching strengths, getting to know one another's good or better side and the worst. For instance, I am not good at CD players. Sometimes, I... I'll never work with a CD player coz I just push the wrong button. So it's a very simple example, but [teacher name] will always handle the CD player when we teach together. But that's something over time we sort that out. We discuss we said, well, that's one of my weak points, can you please handle it. And I enjoy singing, and I enjoy dancing, so if I have something, because [teacher name] is not comfortable handling that. The challenge is to finding weakness and strengths of each other and building on that. Yeah.

What are the most important challenges in your team relationship?

[pause] I think accepting one's opinions. [laugh] Often we're differing in things, but accepting the other one's opinion is also, not valid, but seeing as appropriate for the situation. Coz I would accept the fact that we change scores, but [teacher name] also accepts the fact that I don't agree with it. So, I think, the biggest challenge is to accept one another's opinion, and teaching styles, and personalities, coz. (*so you accept your differences?*) Yes, accept your differences.

Suppose that you are working with a foreign teacher of the same culture, meaning that there are two foreign teachers teaching together in one English lesson, suppose, in grade five. Tell me what the relationship.

I think it would probably be worse with a native speaker. Well, I really think that the strengths in a Chinese teacher and the strengths in a foreign teacher are different. So combining those is effective. But strengths in a South African and a South African teacher are probably the same. So how you combine the strengths of people that is the same? So the differences in the Chinese and the foreign teachers are probably the best advantages we have. (*all right.*) So, I do not want to teach with someone of my own culture. No. [laugh]

30.20

What are the differences you see from these two pairs?

Uh... Oh, simple thing. The outer. You know, seeing a Chinese person and a foreign person working together, that for the student are a good example. Coz hopefully in the future they will have that opportunity as well. (*a role model*) Yes, a role model. Hearing the English from a Chinese looking person. Hearing English from a foreign looking person. And... what other differences. Pronunciation, for instance. Obviously if you come from a western culture, your pronunciation should be hopefully better than that of a Chinese teacher, not necessarily, but often. So the students can easily first, to the pronunciation of Chinese teacher and then start focusing on the foreign teacher. So my pronunciation of English and [teacher name]'s pronunciation of English is different. But still the students can follow her example first, and then try to focus on mine. So there's a kind of step to go to what we really want. For instance, fluency and speaking the language. Uh... I will tend to speak in full sentences, [teacher name] will tend to break up sentences into compartments and explain it. I will say, 'This is a book.' [teacher name] will say, 'a book, a book.' So that is a difference, but I think, it's good, coz often they need 'a book, a book', and not 'this is a book'. So, yeah,

yeah.

Does that mean that now you accept that it may be good for students to learn from breaking up the sentences?

Yeah, yeah. I do see that need to from the student's side, but I don't think I should break it up coz they should see the example from me as a full sentence. That a correct way to speak. I don't tell somebody, 'a book, a book.' I say, 'this is a book.' (*That's the natural way.*) Yeah. So I should be the example, the original example, and [teacher name] can be the middle way between students and foreign teacher. (a bridge) Yeah, a bridge. Ha ha. [laugh]

Suppose a foreign teacher is coming to a new school in [place name] to co-teach with a local teacher. What kind of advices would you give to this teacher?

Firstly, get to know your co-teacher on a personal level. Get to know each other about your family… just so that you know… for instance, when I came to Taiwan, [teacher name] and I got to know each other quite well. I knew she had a new born baby. So I knew obviously in the morning she would be tired, baby didn't sleep all night, whatever. So we really had compassion for one another on a personal level. She knew I left my family in South Africa, that was in the beginning, quite difficult for me. So we could support each other on an emotional level, as well as on educational level. So getting to know your co-teacher personally. Number one. Sitting together and doing effective planning. Knowing what you expected from both teachers. Knowing what you want to, knowing your purposes for this teaching class, you know, are. Knowing to see your outcomes of teaching together. Learning the strengths and weakness of each other. So if I expose them to my other teacher, she would expose hers to me. Then we will try to eliminate these, we will try not to focus on it. Uh… Accepting the fact that the cultures are different. Saying this communication. Because in Taiwan communication is quite different from what we used to in the western culture. We don't say things directly in Taiwan. If we have a problem, we go to our company or we go to… We don't say in the open I have a problem. (*uh?*) Yeah. No. When we get our initial training, they tell us to please don't ever confront your teacher personally if you have a problem. First go to the company and the company will go to the school and they will handle the situation. So should I have a problem with [teacher name], sorry I must report it to my company. (*You don't tell [teacher name] first?*) No. But I haven't had a problem, so I haven't used this line of communication. (*Why?*) Yeah. I don't know. Apparently... they told us that is the way they do it in Taiwan.

If that happens and you don't tell [teacher name] but report it to the company, what would you think might happen?

Yes, that's…. As I said, I have never had a problem, but I know of teacher, maybe this school have a problem with the teacher. So they don't tell the teacher. They go to the company. The company they call in the teacher, and the teacher thinks it a Big-g-g mess of what's going on. And all they want to tell the teacher is, 'Please don't wear running shoes to school.' Simple…simple situations' happening that they do occur, because they told us the communication is not out-front. The communication is through the right channels. [laugh]

Oh…This is new to me. Before the foreign teachers complained about the local teacher not talking to them directly. Now it's different. It's foreign teachers who do not talk to co-teachers directly.

The foreign… the foreign tendency is to say something out-front. If I don't like something, I will tell you. But we were told or trained rather not to do that coz that's face in the Chinese culture.

But the outcome is even worse.

I know, I know. Yes, I know. [laugh] It's no logics in it.

It's more the administrator's problem?

Yes. Yes. I do the most problem in our system in [place name] is at administrator. Yes, I do think that. I really think that teachers would all get along if it weren't the company or school. Yeah, yeah, yeah. And… but communication, as you just said, many times I will ask, 'is it ok if I do this?', and you will say, 'yes'. But, it's not a YES, you don't have the courage to say NO to me. So that is probably the place where the most, uh… you know, yes, conflict happen. I ask you something because I want to know what is your opinion, and you told me, yes. But actually you don't have the courage to say NO. So then you go to the company, you tell the company to please tell me NO. So… (Ah…) Yes. It's… uh… you should, I want you to say, a vicious, a… it's a circle that grows bigger and bigger and then it's a bomb that's going to blow. Coz it's only a NO, but it has to come for the company. So your school has to phone your company to tell them NO. Ha ha.

Is this from a foreign teacher or a local teacher?

Both sides. (Both sides.). Both sides. Yeah.

So they need a third person to communicate.

Yes, but we don't need that. We are good co-teachers and we get along quite well. Why do we need a third person. I can tell what I think and you can tell me what you think. (That's better) That is better, obviously.

What kind of relationship can put you into a good co-teaching relationship?

Well I think accepting each other who you are. I will not be [teacher name] and [teacher name] will not be me. I accept that she has different opinions from mine coz we come from different cultures. But we have to find a middle way. And we have to be honest with one another coz I don't want to do something if I don't want to do it. If [teacher name] asks me to sing a song that I don't want to sing, I'll tell her, no, I don't feel comfortable.

So you don't need to report to the company. But often... (No, I don't need to report that.) Does that mean you trust her?

Yes, I suppose it comes down to trust. Yeah. Yeah. It comes down we both are professional. We don't need anybody. We're not children anymore. Yeah... respect is probably the best way to describe this.

It's so funny that you don't say your opinion directly but through channels. Oh, sad.

Yeah. No, it IS. That's the most conflict in Taiwan. That's why most people have conflict. Because then the message from the foreigner to a third person to the Chinese person is confused and messed up and, then, eventually have this big mess it's only a small NO that you wanted to get through the other person.

Do you think it's more likely that it's the local teachers who want to say No but they don't have the courage to say NO, or the foreign teachers?

I think it's more the local. Yeah, more of the local.

Can you give me an example that you heard that the local teachers just want to say something, but they choose to say in another way?

Oh, OK. For instance, with teaching Christmas, many foreigners from western culture are Christians, and we believe that Christmas is the day that Jesus was born. And, according to the book we use at, we only teach Santa Claus coming to town, we don't have any Christianity being in place. I know some teachers that wanted to mention this to the students, but they first approached the co-teacher asking them if that would be appropriate. And they say yes to their face, but then they went back to the company and the company had to tell the teacher, 'no, please, we don't want any Christianity taught. We only want the Santa Claus approach.' Which... If you just told me no, I would have accepted that, because I don't want to hear anything from your, you know, spiritual or ritual. It's acceptable but just say no. I would accept that. This is not from my situation. So this was somebody I know. (*OK.*) That's one. The second one [laugh] was because the foreign teacher, she chose not to have lunch at school. And she told them that and that was embarrassing for the school. So they went to the company and they ask the company that the teacher should give them a reason. While if I told you no, you could just have asked me why. Now I would have told you what I prefer with some cuisine, so, it actually so easy, but it has to become such a big ... issue for nothing. Yeah.

What kind of reason do you think lies behind?

I don't think... they have the courage to approach foreigners. I really don't think so.

Or maybe they are not capable of conveying the message fully?

Yeah. Maybe they don't have the language. Maybe they... I don't know. Maybe they don't feel comfortable, you know, disagreeing with you. Where in our culture, disagreement is... is OK, it's acceptable to disagree. Where in Taiwan, you don't disagree with things. You accept it. You have to accept and all people too. You accept your government. You accept the laws of your country. Uh... it's a democratic country, but not really. Where the most of western countries are democratic. You say what you want to say out loud, but that's not the way you do it in Taiwan. So, we... we tend to say what we think, and Chinese people tend not to say what they think. (*Woo...)* Yeah... that is really...Yeah... (*Where did you learn this?*) No... training. We had a whole session on cultural training in our initial training when I came to Taiwan. And that really helped a lot. Coz... uh... This is really the way I have experienced things. People won't, you know, if somebody writes me a ticket, I skipped the red light, but the light was orange. In my country, I would disagree. I would say, 'well it was orange, I had enough time to go over before it turned red'. While in Taiwan, you will just accept the ticket and pay it. You will accept that you are guilty, while we don't see that way whether in South Africa or in any other western culture. We want to save guard ourselves because we also have our right. In Taiwan that's different. You accept whatever comes you. Authority you just accept. You don't disagree. For instance, the company we work for this year, they...uh... the previous year, it was run by foreigners so it was much easier to communicate, it was much easier to negotiate. But this year, from a Chinese perspective, the company is run by Chinese culture, so they don't accept negotiation. It's this way or no way, or... They don't accept open communication. The... you know, the employer will give the information, and employee you just accept. You don't disagree. (*Wow*) So that's quite difficult for us, that's really very difficult for us, especially we are a group of sixty people, and all of us, we have different needs, but the only need being supplied by is a Chinese way. So that's very difficult. Just to give you an example. But you should not speak this to [laugh] anybody. For instance, we had no notification of a Christmas party from our company. And then on Wednesday, last week, they send out an email, saying that we'll have a Christmas party this coming Friday. While in the western culture, you would have told us months ago because everybody makes plans for Christmas (*sure*). So OK. And the email said it was mandatory, you have to be there. Then in the western culture we will never make a thing like mandatory coz that is a social event. So that was quite difficult to accept. And then yesterday we received an email saying that date and the venue has

changed to Saturday. It's no more a dinner. It's now a lunch. And it's still mandatory. Well you will never change a big occasion like that on two days notice. So there was... yeah, and Chinese people never understand we have a problem with short notice or, just telling us to do something. We also want to have a right, to participate or not. Coz many people they don't want to be there. They want to be alone, or they...they don't want to GO, that just the only reason. But now the letter says well it's mandatory. So that... it's difficult to accept, from a foreign perspective, authority just being as... no communication. Accept, or take your bag and go home. Yeah.

So...I don't know. You're experiencing something... that the management is kind of problematic?

I don't think it's problematic. I think if there is sixty Chinese teachers working for them, it would be... wonderful. I don't think they would have any problems. But because we have the tendency to disagree or to challenge, or to argue, it's difficult to understand what's going on. (*They don't accept...*) No. They don't accept our disagreement or our arguments, or they don't answer our questions coz they don't see a need to answer them.

Does that mean that they don't understand the western culture?

Yes, I do think so. Yeah. I do think that's the leak is the... they don't know anything about the foreign culture, but the foreign people know a lot about the Chinese culture. So, there's maybe a little bit of gap there.

You mentioned the company last year was run by foreigners. Really?

Yes, the company last year was [company name]. It was run by a South African guy and it has... (*[person name]?*) No no. [person name] and [person name] are the teachers but this year they are the liaisons for the company. They've been the in the program for four years. But last year [person name] had the program or he was the director of the program. But he had a friend, uh... what was his name, Michael, yes, that was a Chinese guy, that was a partner. But [person name] was still the director. And he had foreign people working for him. So the lady doing the finances, she was foreign. The lady that handled the contract, she was a foreigner. The only two Chinese people working for this company last year was to handle the school and the government, coz you needed a Chinese to do that. (*Was one of them named [person name]?*) [person name], yeah. [person name] and [person name]. (*OK. Both of them have got long year experiences.*) Yes, yes, yes, yes. So, it was easy for us to work in that situation coz if we had a problem, we could go to a western person and she understood. (*Yeah.*) If I wanted to put it personally for Christmas day, she would understand that, while a Chinese person will not understand that coz they don't celebrate Christmas in the way we do. This year, we don't have any, we have Nash and Sam being a foreign liaison, but they don't have any authority. They're only a bridge between company and foreigners. So that's quite difficult. We don't have anybody that we can, trust is not the right word, that we can approach, and we will know that the person understands what's going on. So it's VERY difficult. [laugh]

So if the administration changes, maybe the situation would be better?

Yes. Yes.

I didn't realize that the problem would be there.

I really think, not in previous years, that I can honestly tell you, but THIS year the company has a problem, yeah, (*OK.*) being communication, being trust, being respect, it's a bit problem. And if you are not happy with the company you're working for, it would be difficult being happy in your school situation, coz you go to school and you feel negative, and you feel, you know, not treated with respect. So it's quite... luckily I returned to [school name]. I had excellent experience last year and I ... uh I made it a personal ... uh... thing I wanted to do this year is to finish on a good foot with my school and my students and I have a challenge for myself. But many teachers that are new to Taiwan have only experienced our company. So that is very difficult for them. Very difficult.

Do you think that it would be difficult for them to stay for another year?

Yes, I do think so. I doubt how many would stay. I honestly doubt. And that's the biggest problem for this program. We don't have teachers staying for four, five years. (*right*) Yeah.

That may affect students' learning. Do you think so?

YES. I do think so. Especially teaching the second year at this school. Getting to know the students, getting to know their expectations, it really helps my teaching. Getting to know a specific class, getting to know their co-teacher or, not co-teacher, homeroom teacher. Some homeroom teachers they practice a lot outside my classroom, others they don't. So I need to work harder in those classrooms. So the longer you stay at the school, the better your relationship with these students, that your relationship with a work, with your teaching, uh... understanding the material, getting easier and better ways to explain to the students, making the learning more fun. With experiences obviously it'll only get better and better and better.

For the experience, does that include knowing the Taiwanese student? And the culture of this school, [school name]. Maybe it would be different in another school.

Yes, I do think so. It will, it will be different. I think I am a very lucky teacher that I've got [school name], coz I

know they are a good downtown school. Their level is quite high, the teacher that I work with is excellent, to my opinion. But... sorry, I DO know of other teachers at other schools that have GREAT problems, teachers not wanting the students to learn English, you know, they have this ... because of history they have this tendency, why do you need English, you know. So their personal opinion towards English washed down onto the students. So you have student that, they don't want to learn English, they don't want to come to English. So you really have a very difficult task into making it fun and making it a learning experience. Where... I really only have the best, so, I am really lucky. [laugh]

Your successful experience may help other teachers.

Yes, I do believe so. (*I don't know in which way can you pass the experience to...?*) For instance, should I leave Taiwan, the teacher taking over from me, she'll have something to work from. [teacher name] is head teacher this year, so we've decided for grade one and two, I'll really try and make a good lesson planning file for the... for when some day...if I leave, I have to leave some day. When I go back, there will be a file for grade one, there will be a file for grade two. This year we start with remedial for grade one and two. So I have a file for that. While when I started this school, there were nothing. Nothing, nothing, nothing. So we are trying to build something, so whenever we have a new teacher coming, there will be something for her to work from, which will also be better than nothing. So... yeah.

Are they experiences or just students file?

No no no. They are a lesson plan, what I did in that lesson, what I think was good, what I think didn't work that well. So that teacher will have something. If she wanted to use that or he wanted to use that, they are welcome to use whatever worked. But they are also welcome to see what didn't work in the lesson. So it's a...academical file, not necessarily a student's work. No, no.

Oh sorry I didn't mean to keep student's work. I meant it is for keeping students' learning record, or...

Yes, learning records as well. We have learning records as well, yeah yeah, but we also have a grade one academical file, meaning this is what we did in March, this is what we did in April, this is what we did in ... (that's excellent). So I think we're trying to make a difference with what we have, but that's at [school name]. I don't know what's happening at other schools if something is happening, so...

I am not sure...there are so many schools I want to visit. It is good that your school teachers are building something for new teachers. In your file, do you keep notes of those, for example, the cultural aspect?

No. No. I don't keep any records of that. She will probably have to learn by herself or himself, yeah, again. Yeah. I really think that we... we need to have training... we had this year for one week, but we didn't learn anything. I...It was a big waste of time and I really think there's a need for certain aspect to be in training. For instance, culture, and a different, a theme like planning, a theme like, evaluation. Things we use in the classroom. Telling me about Taiwan and how many small islands there are and that Ken-Ting is a beautiful place to go will not help me in my teaching. That's not training, in my opinion. So...Training me on phonics is also not appropriate. Because I know phonics, I know the English phonics. You don't have to train me O, A, E, Eh...you don't have to train me on that. But you have to train me on how the Chinese phonics will be for this sound. For instance, they tend to put a vowel after every word, orang-ee, or luckily-ee or already-ee, they tend to vowel everything. Well if you told me this at the beginning, you know, I would have tried not to let this happen. I would have focused on 'No orang-ee, ORANGE' or... Small things that can make a difference. But I think training should be more appropriate. Yeah. More focused, also. If we did training together, and we had the theme 'evaluation' on one day, then the problem of the foreign and the Chinese perspective on evaluation would have come out in training already. So you wouldn't have the problem on your first oral exam.

Can you repeat what themes you said should be included in training?

Cultural training. Evaluation. Planning. Co-teaching, as such. Teaching styles, coz obviously teaching styles are different. Discipline should be a theme. There are many things that should be approached in training. But this year it was not at all looked at.

But if you know more Chinese, or like, a little Chinese, would that help?

I do believe so, yeah, I do believe so. Uh... if only I could knew the phonics structure of Chinese, understanding why they put vowels to everything. If somebody can just explain to me, I don't really need to speak the language, I just need to understand it. If I can just understand why everything is going with a vowel, why they say my name '[...]la-zee', I don't know why. They don't say, [...]la, or [...]le, they say [...]la-zee. I don't understand. So if somebody can just explain to me where these funny sounds come from, and it would be so much easier to accommodate this in my class, and to avoid it, say, the wrong use of vowels, or the wrong use of, the spelling of 'H-ee', there's nothing like 'H-ee', it's an H, or L-er, there's nothing like L-er, there's an L. We can avoid these if we just knew why are they were happening.

This could probably a theme like comparative linguistics, in which the sound in Chinese or in Taiwanese, is so different from English system. However, we may need more professional trainers who can explain things well. It's too

difficult for you to go into a class and feel oh, and you know nothing to do.

Yeah. It's easier for a teacher, a Taiwanese person that went outside of Taiwan for two or three or four or ten years, and come back. And then, work with a foreigner. That...I think it's the reason why [teacher name] and myself we get along so well. She went out of Taiwan for one year or what, and she came back to Taiwan, so she has the western experience. So now it's easy for her to work with a foreigner. While many teachers, they only stay in Taiwan. They never went overseas or outside of Taiwan, so they don't see anything beyond the boundary of Taiwan, and that's difficult. Because if we have to adapt, they also have to adapt, meaning my co-teacher. Yeah.

*You mean that both of you should adapt and to find a middle way. Not you adapt (only to the Chinese culture.) one way. (*Yes. Yes.*) Very good. Now it's an interesting question because not many teachers are able to answer this. (*OK, sure.*)* [laugh] *Imagine you are visiting a school where two English lessons can be observed. The first lesson you saw was team-taught by two foreign teachers in grade five, English lesson in Taiwan. Can you describe what it would be like?*

Mm... [laugh] Well, hopefully they split the class into two levels, the, you know, uh, yeah, I really hope that they would have the learners that better in English and those that are worse, and they would split up looking at one other's teaching styles and experience. If you have experience working with special needs or remedial, or whatever, you would take those that has less ability. And if you are more focused, more disciplined, more approached teacher, you will take that have better English ability. If you are lucky enough to have two foreign teachers in a class, I do think there's a need for two different sets of material, those for students that go to Bu-shi, and have the ability to speak English, and those for students that only learn English at elementary school level, coz that's basically the biggest problem in their foreign, or in this classroom, elementary classroom. We have students that don't know the alphabet, and we have students that can read books of twenty pages, and we must teach them together. So if you have two foreigners, hopefully they would split the class into two groups, and approach the two groups with different materials and different teaching styles. I don't think that two foreigners should co-teach. No. I think they can split up into two groups, teaching different materials. Yeah.

About group splitting, can it be done in the lesson one foreign teacher and one local teacher like you had last year?

Yes. I am sure it can be done, but then, for instance, uh....one week [teacher name] will take the weaker group, and I will take the stronger group, and next week we should change, coz I do think both groups should have the opportunity to work with both teachers. Having the strengths of each teacher and experiencing each teachers' teaching styles, coz they are different, they differ. And then also getting used to foreign faces and getting used to foreign pronunciation. If we only give the Chinese teacher to the weaker group, they will stay average. While if we try to pull both groups towards both teachers, there will be progression more fast, I think. Yeah.

Then the second lesson you are observing is done by two local teachers. Describe the situation.

Oh... [laugh] Well, the same as the foreign situation. Obviously one of the two must be a better English teacher or maybe have better English proficiency. So hopefully she would be working with the stronger group. And the teacher with more teaching experience in teaching special needs or more... tendency to work with special needs, or those students that are slow, she should teach slower students. Uh, my experience is that [teacher name] will be able to run an English program by herself. [school name] really has no need for foreigners any more. (*Oh?*) I really don't think that. [teacher name], [teacher name] and [teacher name] really have the proficiency to teach English by themselves. When it comes to the foreign face, the foreign culture, maybe we are good, maybe we really make a difference, but there comes to a stage and I think Taiwan or [place name] is reaching that stage where the Chinese people can cope by themselves. So I really think that the classroom with two Chinese teachers can be successful. Yeah.

However, some other teachers may think that two local teachers may not be able to act out that actively, or to teach as energetically as some of the foreign teachers do. Do you think that way too?

Yeah, yeah. That depends on the motivation and the personality of the Chinese teacher. I don't know if you have met [teacher name]. (*Oh yes.*) He is more energetic than I will ever be in my life. So if you compare he to me, I will be the weaker person. [laugh] So that depends on the teacher. I really think every foreign teacher, every Chinese teacher is different. And we all have our strengths and our weaknesses. And if it comes to energy and enthusiasm, both, that is the strength. So, that depends on the two Chinese teachers. That depends on their experience. That depends on whether they ever left the country and came back to Taiwan.

You think it is an important factor?

Yes, I do think. I do think it's important to maybe live in a country for one or two years, have the western culture experience, the western way of doing things and coming back, and then trying to blend the Chinese and the western way of doing things. Yes, I really think that's helpful.

That applies to the co-teacher. Does that also apply to the company that recruits foreign teachers?

Yes, yes. [laugh] Initially I hoped that would be the case but from what I've learned, no. In Taiwan, it's because we just accept things. This much bribery going on and this... uh... government does not always... I don't really think it's only about...the English program in [place name] is not about teaching. It's about money. And as the foreigners, we

accept that. We have so many arguments about this. We question so many things. But we accept that the fact the English program in [place name] is about money, it's not about teaching. So that's just the way it is. We come here for the teaching, but the company here is for the money. And that is the biggest problem. (*Oh no. The company or the government?*) The company. Yeah. That's why every year there is a bid for this program. It's not running two or three years with the same company. Every year there is a new company and that's also bad, because there is no fixed solid ground that we can work from. There is no company to resign with coz every year you have to work with somebody new, which is also quite difficult to accept in our culture coz we are used to signing a four or a five year contract with a company and working for them for that period. But in Taiwan every year when it's this time for bidding, there's many people bidding for the company, getting the contract, and then, the company getting the contract, when you look at their stats, they are not those with the most educational experience, they are not those with best trained people to work for them. Yeah. It's difficult to accept that the basic outcome for this program is finance for the company.

You think they are business people? (Yeah. They are here for business.*) So if the company were run by a professional team, like last year, it won't be that difficult?*

Yes... uh... I don't necessary think last year was a professional team but all of them had teaching experience. That made a great difference, coz if we had a problem, they could associate with that problem. They could give suggestions or, they could actually help. While this year, except for [person name] and [person name], NO other people working for the company have teaching experience. (*That's sad.*) That's sad, yeah, it is. But that's the reality. That's what's making things so difficult. We don't have a home that we can go to for help, or for support, or anything like that. We are on our own or we must talk to our colleagues. And if you don't have a good relationship with your co-teacher, you are really in trouble. [laugh] (*You've got no where to go.*) No. You don't have anywhere to go. Obviously the company can not see your problem. They don't understand why you can't get along with that person, coz they have never been in a co-teaching situation. They don't have different teaching styles. They don't know what teaching styles are [laugh], so, how can they understand? Yeah.

It's really difficult, right? (Yeah) Do you support or not support this program?

I do support the long-term goal of this program, yes, I do. But I don't support the fact that it's been given to a company every year. Coz if they want to focus on a long-term goal, they should be at a company that can focus on a long-term goal. If you only teach in this program for the money, there's no long-term goal, the goal is money. So...I am in it. I want the Chinese people to be able to teach on their own eventually. Eventually they should not need foreign faces. Foreign faces should be there for, really, not, for teaching English in the same level as a Chinese person. Luckily, [teacher name] and I, we are in the same level of teaching, but many other Chinese teachers see themselves as inferior to foreign people. Eventually that should not be the case. A school should by themselves apply or employ English teachers, whether they are Chinese or foreign, up to the school, but they must all have the capability of teaching English. That's why I am here, I want Chinese people to learn from me, but I also want to learn from them. Coz I don't see them as inferior to myself. Uh... they have much more experience than I do. Most of my homeroom teachers have been teaching for ten years or more. So there's so much I can learn from them. I am here for, initially money, but not any more. Coz, to be honest, if I did return this school, I could have got a job from Hess or from Principle, and earn MORE money, but then I had to start all over again, so there would be no long-term goal. And I am here for the long-term goal. So I want to see that [place name] or Taiwan can have a generation of kids growing up, students growing up that can speak English, and help themselves, when they go to America for vacation, they can enjoy it. They don't have to be, in a little bowl catched, you know, you have to ask the parents to ask the waiter if you can please have French fries, because although your parents are educated in English or not, I don't want that for them. I want the world's boundaries to open for them. And they must be able to go and study in America or study in England, or wherever. Have the pride to go outside of Taiwan, coz the country is so small. And if you only stay here, your future, your hope for the future, your dreams for your future is so limited with only Chinese.

It's very interesting to hear that. When I was in England, some English friends would say that, England is so small. It's an island. No wonder they want to learn more foreign languages or European languages even they speak English (Yeah). In the States it's different. It's more like one American culture.

I think that's why, I know that Taiwan they initially did not like our South Africans. When I came to the [school name], they had their doubts about the South African teacher. But South African people can easily associate with Taiwanese people when it comes to language. Coz in South Africa, we have twelve official languages, but we only have to speak two, which English is compulsory, and the second language is your choice. But I can speak four of the twelve languages, coz my parents motivate me or want me to learn these languages, also for growing up, dreams. If now I want to go back to teach in South Africa, I have to have three of the official languages. So luckily I learn them at school. While many people they only took the two they had to, and they don't want to learn any other language. Then you can only associate with fifty percent of our population, coz the rest they speak another language. So the more languages you can speak, the bigger South Africa will can get for you. So that's why when I came to Taiwan, it was easy for me to accept that there will be people that I won't be able to understand, coz that happens in my own country, and there will be people that are not understanding me. So when I buy a train ticket, there may be some difficulty when buying a train ticket. But I have that in my country as well. Coz if I'm going to a certain part of South Africa, I spoke Afrikaans, that person will not understand. But if I spoke English, they will understand. So it's easy to come into a culture you used to it, or not a culture, a language perspective.

In South Africa you tend to speak more languages because it's multi-cultural?

Yes. We have a diverse culture. We have Indian people. We have Zulu people. We have black American people. We have South Africans. We have lots of people from Holland coming into South Africa. We are quite diverse. So if you want to be a person that is acceptable to all of them, you have to be able to speak more than one language. (Not only English.) Not only English. No. No. No. You cannot graduate from university with only one language. So in Taiwan, I don't know, should you have two languages or only one?

Well, it depends on the family. In Taiwan there are more than one language spoken. Mandarin is our national language but most people tend to speak Taiwanese or Hakka. Some may speak native Taiwanese languages. In your situation, twelve official languages is a lot.

Honestly, there's not many people that can actually speak twelve. But the tendency to want to learn more, to be acceptable to more people, and to be able to work with more people, that's there, so that motivation and that wanting to learn a language is good when you come to a country like this. And it's also easy to understand how difficult English must be for a Chinese student. Most of our, except for English Africans, we use ABC, but the other African languages, they are African languages, they have different sounds we are not used to, so they are also very difficult for us to learn. So I can understand why phonics can be so difficult for Chinese people. But if you are, for instance, from America where everybody can speak English, and everybody just wants to speak English, they don't care about any other languages. They don't understand how can it be so difficult, everybody can speak English. Where in my country, everybody can not speak English, although it's compulsory. So yeah. But Taiwan has been an excellent experience to me, on social, personal and educational level. Yes.

Would you like to stay for another year? (Yeah. I really want to say for another year. Yeah.) What motivates you?

I really think that the happiness of my school. I really think so. Yeah. And at this stage, many people say that after a while, your health goes down, coz you are not used to. But yeah, I don't know why. At this stage I haven't experienced health problems, I haven't experienced anything really bad. I didn't have a scooter accident like many other foreigners. So really at this stage there's nothing, yeah, chasing me away from Taiwan. And when I return next year, it would be my third year at [school name], and hopefully, people from outside will be able to see that English ability of my students. [laugh] Yeah. Yeah.

Very good. It's been a good time talking with you. Thank you very much.

(2) Chinese Transcript

[file name: **V013-S1.WAV**] [date: 2005.12.14] [place: YY primary school] [participant: Chang]
[total time: 01.34.00] [recording file starting time 00.00.32]

問：談談你跟外師協同的經驗。

答：跟外師協同的話，我覺得很棒，很棒（這有沒有對著你？）[點頭] 的地方是.... [拉音停頓六秒] 我是一個台灣老師，我是從這個教育體系出來的。那我能給孩子的，我自認為我可以幫助孩子的是某一套。（嗯）可是外師呢，他就像是一個外星人，就這樣降落了。（嗯嗯？）那他... 很不錯啊！那他帶來的東西，是外師自己覺得好，或者是合適的（對），那，我會稱他們為外星人，是因為我們不習慣嘛！不知道說，eh？他怎麼會這樣？他怎麼會帶這種活動呢？（對）他可以刺激，第一個，刺激中籍教師的思考，（嗯）喔，思考可以學習，好或不好都是思考（嗯）。再來就是說，其實真的讓小朋友體驗一些，從我們這邊得不到的一種經驗。

問：對，那是什麼經驗呢？

答：互動啊！例如說，唔.... 例如說，互動，禮貌啊，這都是新的啊！都不一樣啊！例如說，外國老師不一定... 一定要孩子，上課的時候起立敬禮啊，那小孩子...也會發現啊！或說外師常常會強調，我們的人，小孩子打招呼... 沒有看眼睛啊！那他們覺得不舒服，會跟我說啊，那我也會跟小朋友說啊，跟小朋友說請看著人家，怎樣怎樣怎樣，（嗯）那，這是一種學習呀！如果說，今天，我是一個台灣老師，去跟小孩子敘述：「如果在別人的文化裡面，跟人家打招呼不看眼睛，很不禮貌喔！」他只有記在這裡 [指頭部]，他沒有這種，實際去使用的經驗。

問：喔... 所以他就有一層，國際... 實際上的... 跟不同國籍的人，實際體驗。

答：實際體驗，那個叫做跨... 異國文化的那個，跟異國文化的人相處嘛！（嗯嗯）還有啊，就是外師會在校園裡嘛，那小朋友能夠有機會碰到他們，那，一些相處，我想都是不一樣的。

問：這些都是課堂外的嗎？

答：課堂外的，喔，你講的是課堂內的嗎？

問：嗯，都可以。他課堂內的好像比較固定在lesson plan 要作的東西。你有觀察到課堂外這些互動？

答：有啊！然後...

問：發生在哪裡？

答：下課時間啊！還有英語辦公室！其實我們第一年的時候，我們英語辦公室設立的... 呵 [笑]，主旨，呵呵，就是一個語言的空間，小朋友有空就進來聊聊天（嗯）。好。但是後來有變質，的原因，第一個，領導者改變，所以想法也改變。第二個，有些外師認為，下課時間，是他要休息的時間，那小朋友不准進來。（嗯嗯）[笑] 對啊！其實，有這樣的一個歷史啦。

問：那，好。那，這些不同的，不同的，你有沒有看到，就是小朋友接觸這兩種不同的，就是台灣的還有外國的，那他們有沒有覺得怎麼樣？

答：喔...！其實我發現，常有人問我說，像這種方案啊，學生到底benefit 什麼東西這樣。英文有沒有更好？發音有沒有更厲害？有沒有更準啊？那我是認為說，我我我看到一個差別比較大的是，他會比較不怕跟外國人講話。（嗯）Even....講中文！... 你懂我的意思嗎？像我們，我發現，大部分的台灣人喔，自己不會講英文，可是看到外國人，也不敢... 很有勇氣的走過去跟他說，中文或英文，就是整個都很害怕就對了。可是我們的孩子不會啊！因為他就覺得每天都看得到老師啊！他有的就是英文亂講，也敢講（他也敢講），然後不怕講，講錯他也不怕。(OK) 他比較不怕，並不是說比較愛學習，我們並不是說那個面向，是比較不怕跟外國人講英文。第二個是，不怕外國人。（嗯）不怕外國人的意義在於說，他居然會跟他用中文講話。小朋友用中文跟外國人講話？其實這沒有什麼不好哇！其實本來，就像我去德國，德國的老奶奶也是用德文跟我講話，她明明看我應該就是不會講德文的樣子。但是他對我（沒有抗拒？），對他對我沒有恐懼。那我們的孩子，我現在有看到這一點，（他不恐懼？）他不恐懼。他用中文，或用英文，或者是比手劃腳，（他要跟他溝通，但不一定語言可以通，那他們可以比手劃腳？）對，那是跟我，我的同學，跟我小時候的經驗，是不一樣的。我小時候認為，你要講英文要講得很好，才敢跟外國老師講話。（ay?）這一點我想是很重要的，也是這個program為什麼... 對，我們為什麼？

問：對我們為什麼？以前這幾代的人，會認為英文要講得好，才敢跟人家講話？

答：ay... 其實很複雜，這其實還有一個強權的... 的一個問題啦。他，英語是，例如說美國他是一個強權文化嘛，那他已經深植到台灣來。然後還有一個就是說，很多人學語言並沒有很成功，那大部分的經驗都是聽不懂，看不懂。那所以看到外國人，就覺得好像，（就先沒自信了）好像沒自信，然後怕，自己學十年喔，國中、高中那樣子，再加上大學，學十年怎麼還是講不出半句？那也怕... 跟外國老師說了一聲：「Hello」之後的話，就聽不懂了。那對於聽不懂，我認為我們是沒有方法去... 接受說：聽不懂其實ok，可是現在的孩子，聽不懂？ok！（ok!）[笑] 我想是一個相處問題啦。（嗯）還有就是我們學過英文，對英文有... 覺得很困難的地方啦，（嗯）聽不懂，所以（聽不懂？很困難？）所以... **很害怕**！（所以很害怕）...英文！（所以）連帶地害怕講英文的人。

問：喔，所以先怕那個語言，因為他進來，他（聽不懂），他沒有遇到真正用的人，他沒有那個相處經驗，所以光聽到語言會覺得很怕？

答：其實不管有沒有那個人，其實本來就怕英文了，所以那個人竟然會講英文那更恐怖！

問：那如果日文呢？

答：我是覺有的人就... 還好耶...

問：那法文呢？

答：就是如果說你是法文系的，我想你就會有點害怕。你懂...？（嗯）像我，如果是法文系的，像我學過法文。我我當然... 我現在對外國人沒有那麼恐懼啦！（對）像我如果是法文系的人，然後遇到法國人的話，嗯，不是說每個人都能夠... 很有勇氣去跟他講（去跟他講法文），因為怕聽不懂啦！怕不會講啦！

問：其實已經有懂了...就是[學過一點

答：[就是學過一點的人才會怕！對啊！像我奶奶，她完全不會怕外國人，講英文，因為他不會講。

問：[笑] 就就就去了就好了，啊啊啊這樣，就猜這樣就好了。

答：不懂啊！反正不懂啊！

問：所以你覺得學了之後[有 .....的人

答：　　[有有有遇到過困難的人，會很害怕，面對英文，不管英文是從什麼方式呈現（對），可能是written哪... 可能是從 media ... 可能是一個spoken（嗯），都可能啊。

問：哇！所以現在小孩子變成沒有我們以前這種包袱？

答：少很多。

問：嗯... 好。

答：沒有辦法說完全，但是我覺得，少很多。

問：你覺得這個是因為這個programme的緣故嗎？

答：嗯... 是因為外國老師在校園裡面每天出現，那他已經覺得那是他生活中的一部份。

問：那會不會有小朋友，他課外有補習，那也是有...也是有... 跟外國人相處的機會？

答：嗯... not necessary... 因為... 我跟小孩子其實還蠻接近的，所以有些孩子的英文能力其實我是瞭解的。（喔... ok！）對。那有些人是因為小時候就在... 全...全美語的幼稚園混過（嗯），那種是不一樣的，那一種也不盡然說他就這麼愛跟外國人講話，（對）也不盡然啦！（對）但是有些小孩子是，他反而是... 有一些是... 英文其實... 不太好的，（嗯，可是他態度上）就是蠻...（就可以玩樂）就是蠻愛亂講的。（他不怕...）只要喜歡這個老師。

問：喔，等一下，前提是要**喜歡老師**。

答：ay 那沒有... 不喜歡... 他就不會想跟老師講話啊！

問：所以老師要讓他喜歡，作讓他喜歡...

答：有趣、好玩、好笑，都有可能。

問：[笑] ok。小朋友嘛！

答：嗯。

問：嗯。那... 它有壞處嗎？協同教學的壞處？你剛剛都講好處。

答：嗯... 我覺得對... 對兩造的心情，有時都不是一件很好的心情。

問：兩造是什麼意思？[笑]

答：[笑] 就是中籍教師或者是英文...（喔...）就是兩個人要合作對不對，（對！）那我常常講到一個問題，不要說兩個中外籍教師...合作，even 兩個台灣老師要... 執行協同教學... forever...or 一整個學期，喔一堂課兩堂課，那不算啦，那只能算... 偶爾的... 約會這樣，呵呵，（對）那一整個學期，一整個課程... 你的課程是強烈跟協同教學結合在一起，這麼... 這麼的.... 沒辦法拉清... 拉清關係的話，其實我覺得這對情緒是... 不太好的，[我笑] 因為你會意見不合，那你們如何繼續呢？[我笑] 那意見不合怎麼辦？

問：你覺得這是普遍嗎？

答：普遍哪！（嗯）我就是，不管啦，你那把兩個美國老師放在一起，他也是有可能有問題嘛！（嗯嗯嗯）

問：所以給你的壓力會更大，因為不是台灣老師？

答：嗯... [停頓]

問：如果是跟台灣老師協同教學...你覺得狀況 [會比較...

答：　　[其實壓力都一樣大啦！我認為。

問：嗯。就是跟人相處就是？

答：對，[合作嘛！

問：[那... 有沒有覺得... 若中外師這樣子合作，會**更**有壓力，應該壓力會勝過你跟另外一個台灣 [老師...

答：[ㄟ... 有的人會變得懶得溝通。

問：喔？怎麼說？

答：懶得溝通的原因是，嗯累了一天之後啊，還要用一個別的語文來作溝通... (yeah, yeah...) 其實是**比較**辛苦的。（嗯... 嗯...）不管對誰都一樣啦，你用另外一個語文你要來作溝通，是比較辛苦的。

問：那這樣子的話，那你覺得好的協同，應該說是成功的協同教學... 你先定義一下成功的協同教學？你自己覺得怎樣就是成功？{停頓} 每個老師定義不大一樣。（成功的協同教學？）嗯... 可能是成功的英語...課？那堂成功的英語教學課？

答：嗯... 我不曉得怎麼回答這問題，不過我會覺得說，如果，中外籍教師，喔這一這一... 這一對人員，協同教學的人員都，都蠻有**彈性**的，的話，事情會**好很多**。（ok）那事情好很多，就會讓我覺得應該是比較成功的教學。

問：有彈性就會比較容易成功？

答：有彈性包括說，不要那麼的... 堅持... 什麼比較對，什麼比較好。

問：就是... 是自己認為的是嗎？

答：對啊！

問：是比如說有兩個都堅持我的，（對啊！）我不是堅持你的，我堅持我的比較對，那你也堅持你的比較對....是這個嗎？

答：對啊，就是那個flexibility 要有啦...

問：就是不要太多自我的意思囉？

答：嗯... 應該算是。[停頓] 例如說，你二十年來的經驗，作這活動都很好。二十一年的今天你來到台灣，作這活動不好，不好就是不好，結果就是不好，{我笑} 那其實必須坦然的面對，應該保持彈性，調整你的活動。（調整？）嗯... 然後比如說，外國老師帶領一些活動，就是比你好，好的意義在於，學生有真正的參與練習，跟真實使用英語，想要學英語，這就真的比較好，必須認真去看待這件事情，然後自己要回去思考。就是你要，自己保持一些彈性說，不是只有某一套才對，不是只有一種教法最好，不是只有一種教法最對。其實是應該保留一些彈性，去接納，喔有可能，怎麼樣怎麼樣也不錯，然後也去接納，現在的孩子需要什麼，然後，會因為這個班級而作調整，因為這個班級的孩子非常的活潑，或者比較幼稚一點，你都必須要作一些調整。我比較不期待說，你那一套很 firm 就可以實行到底，因為通常有兩個很強的老師，種子教師和外籍教師有時候也會是一個很差的組合，彼此都相信自己的最好，那這樣子沒辦法合作，因為合作很重要，合作的話要有一些妥協嘛！如果這個人都沒有什麼妥協的能力，那... 會讓合作變得很糟糕啊！

問：你覺得小朋友有沒有看到，因為看到兩個老師合作的樣子，合作的關係，會有影響？

答：我不曉得，我不曉得是不是你問過我這個問題，不過我不曉得，我不確定這個問題耶。我的意思是說，如果我們兩個今天吵架，我們進到教室，我不確定學生是不是可以感受得到，（喔！）因為至少... so far 我看到的，都不錯的就是，中外師都還蠻成熟的，進到教室以後，就是會focus到教學上，（不會把那些私人的東西帶進去）然後例如說，必須作role play那就作。那但是如果你們感情很好的話，就是會讓事情進行的更... 順暢而已啦，就是我幫你多作一些啊，或我在你需要那個之前就把那個東西準備好啊，就是只有這樣而已。那我不覺得學生可以感受到。

問：我之前問過一個外師喔，那個是很多年前的經驗了。（嗯）他說... 他說... 他很喜歡跟他那時候的協同老師合作，不過兩個人說法有點不一樣（輕聲快速），他很喜歡。後來那個協同老師說：「廢話！我幫他作那麼多，都是我在寫我在教... 」[笑] 然後呢，那個外籍老師的意思說，他覺得，因為他們兩個私底下，友誼也不錯，平常搞笑搞笑這樣子，所以在課堂上（比較輕鬆），ay 很輕鬆，小朋友也可以搞笑，沒關係，小朋友很喜歡上... 他覺得小朋友很喜歡上他的課（嗯），那那個中師也認同，因為那個正常反應那個很正向，所以全班都很快樂，都很配合，只要一點點要作什麼，只要出一句，小朋友就會乖乖地很服從他們。所以他們的經驗告訴他們說，只要，如果可以的話，如果兩個人又相處的好，小朋友的學習力會更好。他這麼說。

答：啊，這一個我部分同意喔。那我是認為說，基本上如果外師跟中師這個團隊相處的好的話，他會更努力去教學。那更努力的意思在於說，他會真的去用心思考，這樣的一個班級，這樣的學校，在台灣這種情境，學生需要什麼。然後，他也可以更放鬆自己，讓比較專長的東西展現出來，因為，你們的，例如

說，外師跟中師的合作的關係很好，變成外師很敢把自己...**秀出來**。（啊哈，他信任是不是？）對！因為有些人很會搞笑，可是有些中師不覺得搞笑很棒啊！[笑] 那有些中師是覺得... 課程很快很有效率，很好，可是外師不覺得啊，因為又在拖，太慢了怎樣，種子教師又給他一個臉色看。所以，並不是因為相處的好，而讓學生感受的到，我認為是，這樣的相處有...有 very supportive（嗯嗯）彼此有**被欣賞**（彼此被欣賞），**被信任**，所以呢，都可以更輕鬆自由的、把自己喜歡的、更用心的、把一些活動呈現出來。（喔！所以他）那因為他很快樂來執行這個教案，學生就能夠感受到。

問：所以你是覺得他這個條件滿足了（對！），然後他自己也（對！）呈現出快樂正面的樣子（對對！），你說兩個老師，還是只有一個？

答：他們... [停頓] 我認為是外師 [雙方大笑]，哈哈哈！

問：中師無所謂嗎？

答：中師的話，基本上是，嗯，這我就有點比較難受的，儘管外師不知道也不同意喔，（嗯）嗯，中師會覺得說，沒關係，我能作什麼就作，只要你把書教好就好了，（嗯嗯？在協同的那一堂課？）對。所以如果你需要什麼，你需要我當收音機播放，你需要什麼我很快拿給你，你需要海報我幫你作（yeah），都沒關係，（嗯），但是你只要教學教好就可以了。那我們會很希望，因為教學教的不好實在是太痛苦了，所以大部分的中師都認為，你只要能教的好，教的好的意思是，學生能夠pay attention to you（對）, learn something from you，大家不要浪費時間（對），那就是教得好，那我們就願意support。（嗯嗯）那還有中外師相處上發生問題的時候，我認為大部分的，我不能講大部分，以我們學校來講的話，我會認為，我猜測，學校會先罵中籍教師，會希望中籍教師說，「沒關係，我們擔待一點，人家是外國人」，（啊！）那這是我們學校的狀況，但我知道也有學校是這樣。那我是認為說，[停頓四秒] 這還關係老師跟學校之間的互信，學校包括校長主任嘛，他有沒有信任他的教師其實已經很認真了？還是（喔！）他先assume 說，他就是不認真嘛，所以你看，連外國老師跟你合作都有這麼多麻煩，還要讓教育局來看，那教育局來看不是一件好事，所以，中籍教師有部分要承擔這樣的壓力。這是，我沒有親身體驗過，但是我覺得，我感受的到。因為有些... 協同教師發生問題之後，從教務主任或從校長那邊聽到的，都會是「啊我們就擔待一點，他不會教我們的課，我們就補充多一點哪」等等等。（嗯嗯）是這樣。（嗯）所以有些中籍教師應該會有一些怨言的。以我來講，我跟... 我學校的外師配合的狀況，一定跟別的中籍教師不一樣，當然其實我不知道外師的感受如何，但是我是覺得我有多做了一些事，那多做了一些事，是希望讓整個教學的流程更流暢，更熱絡，然後更讓學生會... 聚焦啦（對），那時候外師在幹嘛，你就聚焦，然後外師在畫黑板，在準備遊戲的時候，你就聚焦在我身上，我認為這樣整個四十分鐘，會比較紮實，（嗯，你你你）這是我有做到，我願意作的啦。（嗯）然後我一發現秩序不好，我會take over，把他管好再還他。

問：你剛剛講聚焦，是不是專心的意思？

答：對啊！因為你也知道，當一個活動太冗長之後，是沒辦法聚焦的。[笑] (ok)對，所以我常常當一個timer，例如說，提醒他，「ㄟ那等一下我們來作什麼好不好？」其實就是要提醒他說，你這個活動有點太久了，那我們下一步要幹嘛了。

問：那好像我剛剛問過，在協同教學扮演的角色，你剛剛講輔助的角色，那現在有一個timer，是嗎？

答：沒有啊！第一年是輔助啊！第二年就是，我跟他是平行的（平行的），非常的平行，嗯（平等了，平等地位？然後... timer 就？）timer 算是平等地位之一啦！

問：好。Ok。是平等的。那後來有沒有再改變？還是就是這樣？

答：沒有，就這樣。

問：但這是最好的？你覺得目前這是最好的狀態？

答：但是要視外師的個性而定，所以，以我目前來講，我兩種都有。

問：喔！就是不同外師有不同 [配合方式？

答：[對！對！因為我先進去，那我就複習了上一次教的四個單字之後，然後，就帶了句型，然後，那個協同的外師跟我說，啊你已經把我今天全部要講的都講完了，那我就說，「喔！抱歉！」那從那一次之後，我就不作這樣的事情，因為反正... 嗯，第一個，他不喜歡這樣，那我可以接受嘛，因為他有他想教的方式啊！我可以接受。

問：可是你剛剛只是說複習啊吼？

答：複習啊！對啊！

問：所以他的意思是，他自己他也要自己複習就對了？

答：不管，反正他就這樣講，他也笑笑的講啦！[笑]（喔）但是沒關係，他只要有反應，我能做到的，我就做。（是）但是他懶惰而沒做到的，我怎麼樣都是要他做。

問：啊... 再講一次？咦？

答：[笑] 呵呵！沒有啦！我的意思是，我能做的，我一定做啦，他跟我講的反應喔，不管是電腦需要全部英文的programme 什麼的（喔...），我能做的我一定做。（對）但是他該做的，因為他懶惰，或者在那邊發脾氣而不做的，我一定盯到底（喔... ok）叫他做。(這是工作態度)，我的方式是這樣，你該，講好，喔講好，如果你覺得這種合作方式你同意，（對）然後，如果你不同意，有意見，你要講，我們就再討論，就再調整。如果沒有意見，那就是同意。同意，沒有做到，那就是不行，我絕對不會手軟的。

問：不會手軟的。好。那你覺得這些協同教學的老師要需要具備什麼能力？我講的是中外師喔！[他才比較...

答：[溝通能力。（溝通能力？）嗯。**願意**溝通的能力 [笑]，其實中外師都一模一樣，願意妥協的能力。

問：一個是溝通，一個是妥協？

答：對！還有第二個就是，有沒有很... 真心喔去... 真心來重視... 這個工作，當你有重視的話，你才有... 想要改進的慾望。

問：你是說工作... [他？

答：[態度。例如，對，工作的態度。例如說，有人就教爛爛的啊，然後上司就來講說，「Ay, 你教爛爛的耶」，那如果是你很重視這份工作或者是你很自愛的話，我認為，自己就想會要改善。**但是**，有的人不會啊！爛爛的 [就爛爛的啊！

問：[這是中師還是外師？

答：都一樣，（都一樣？）我講的其實都一樣，（這兩個都一樣？）對，(yeah)其實相處問題並不是只有哪一方面，其實兩方面只要有人有問題，都有問題。

問：聽起來好像你已經觀察到有些中師，可能外師還沒有，可是你有看到中師可能他也懶懶的？

答：嗯... 中師這一部份喔，我只能臆測，這是我的盲點，我看不到他們的教學，(ok) 那他們的溝通呢？私底下，例如說，私底下溝通會看到，對，所以，但是，有些人就抓自己的教學理念抓得很緊，不願意溝通，不曉得是懶得溝通，還是不願意去溝通，不曉得是懶得妥協，還是不願意妥協，這個我看不出來。

問：這個看不出來。(對) 那如果要成功的話，你剛剛說要有溝通能力，還有妥協能力，再來是重視這份工作，就是自愛，對不對？。

答：對。我不曉得該怎麼去形容第三種。就 [是

問：[還有第三種嗎？

答：我想剛剛這就是第三種？ 喔，第二種。

問：對。

答：就是，重視嗎？（停頓）你可以去思考一下那個，就是說，如果... 你很重視... 這份工作，人家覺得你表現得好或不好的時候，你都介意，你都願意 [改進，我不曉得那樣要怎麼去形容。

問：[喔...！那，我回到第一點喔，就是願意溝通的能力，那個願意溝通，因為現在是中外師在... 在... 在... 在合作，那他們的，你們的語言一定是只有一個語言，或是，還是說有別的語言？就是溝通不一定只有語言，他還有包含非語言（對）的部分，可是，他的溝通能力是指什麼？他一定，[我在想...

答：[願、意、溝、通啦。（yeah, 願意溝通）You are open to the communication.（嗯）有人很頑固嘛！（嗯）他就覺得，嗯.... 這裡是台灣，他們是我的學生，而且，我非常瞭解他們，你不用跟我講（喔...）那也有人是相反過來，「我是英文，我是講英文的人，怎麼教英文不用你教我！」（喔...）都

有啊！

問：這個叫什麼呢？

答：呵呵，這個都有啦。

問：這是本位主義嗎？

答：我不曉得這要怎麼形容耶？ [笑]

問：是他自己覺得，這個是我的專長，然後他也覺得，這是我的專長，

答：嗯嗯，對，尤其是兩個都是教師，具有教師資格的 [時候

問：[嗑？更嚴重啊？

答：不是更嚴重，有... 會有這個現象，因為她已經是老師許多年啦！

問：嗯，[笑] 這是新的。

答：其實你可以... 嗯... 如果你訪談我們學校的女老師之後，你可以瞭解一下，她在美國執行教學些許年，他在美國的環境或許跟我們的不一樣，她這樣教一教，她可以不用管學生有沒有學會。（嗯。喔...）其實她這樣講喔，我第一次聽到我也shock，「她怎麼不管咧？」很多人對她這點有意見。（嗯嗯）[笑] 可是或許她也沒有錯啊！她是說，「學生... 英文不好，那為什麼不回去多看書呢？」喔！

問：她是合格老師嘛？[點頭] 然後她覺得，她可能以前也是這樣，所以帶過來這邊也是這樣。

答：對！就是這樣啊！

問：那這個跟我們的...（不一定一樣）我們的（需求不一樣），我們是希望學生有學到東西（對！）但是她... 不認為。（對！）好辛苦喔。好辛苦。

答：然後另外一個男外師，他會認為，他也是，他的想法也蠻堅定的，他會認為說，嗯... 你們啊，就是學了repetition and drill 這種方式學，難怪你們英文學這麼差。（喔？）他說亞洲就是這樣，他說日本就是這樣。（ok...?）對，他就說，他說你們一直說要communicative approach，那三十幾個人的班級怎麼去進行communicative approach？（嗯嗯），好，然後呢，更厲害的是，他就很努力去想一些activities ，真的是比較... 嗯... 就是以溝通為基礎的，比如information gap ，他就用這種方式，很努力啦，那，這種經驗，孩子沒有接受過，真的沒有一個老師這麼努力去執行那個理念，那，**並不一定**全部行得通，不一定都好，但也不是都差，但是我們學校有一個老師很不欣賞{我笑}這樣的一個方式（啊嗯？），他就不欣賞，他說，「你課本你連課本都**沒打開**嘛！」（喔...）「為什麼課本的句型你不教咧？」

問：這個communicative... 他... 不用... 看課本？

答：不用看課本是要素之一啦，communicative的意思是說，他必須設計一個情境是讓孩子真實地有把那個語言用出來的**動機**（對），這很棒啊，（對）可是，例如說，有些主題就是很爛啊，就是沒有 {我笑} 沒有那樣子，他呈現不出來，他就沒辦法教，他就會教得很差，不然就是沒有教，他就自己教他想教的東西，（這是高年級還是低年級還是中年級？）都有，中高，（中高？）對。那所以這樣的一個錯誤，跟這樣的一些誤解，或者是一些不合喔，其實我很難說是誰的問題。那我有發現，嗯... 這外師，為什麼沒有一點，例如說，參著這邊的風土民情而改變的一些彈性？

問：剛剛這名外師是...（男的）男的，他是從哪裡來？

答：他在英國受教育到十六歲，然後，然後他在澳洲，之後就在澳洲這樣子。那我會講他在英國十六年，其實我是有看到他有英國人的影子啦。（喔...）ay... 所以他應該是比較澳洲人啦。

問：但是他有一個理想，就是用溝通式教學法去教（嗯），但是，他他，前面你剛剛也講過，就是那麼大班怎麼可能教得出來，但他又不認同repetition and drill。

答：對，還有一個問題就是說，他就這樣一次出現八個字，你覺得學生有可能學會嗎？然後就馬上用那八個字來做活動，那怎麼辦？

問：這原因是什麼呢？是他不，他他他其實懂教學法，對吧，他懂教學，但他不一定懂學生 會不會（他，會不會什麼），然後也不知道（能不能接受什麼）能不能接受什麼，（對）然後也不知道學生的學習文化是什麼。

答：他也，他會覺得我們這樣很奇怪。

問：是他先認為我們這樣很奇怪？

答：他覺得這樣應該學不好英文啊！

問：喔... 很有趣耶！

答：怎麼辦？有點晚了耶。（怎麼辦？）你還有很多問題嗎？

問：對啊！你好像知道好多喔！

答：[笑] 對啊！

問：你開會到幾點哪？

答：我不知道耶。

... [stop recording]

APPENDIX 5.3

TAIWAN TONG YONG ROMANIZATION

Source: http://www.ca.taipei.gov.tw/civil/system/road-1.htm

注音符號、漢語拼音與通用拼音對照表

注音符號	漢語拼音	通用拼音87年版	通用拼音現版	注音符號	漢語拼音	通用拼音87年版	通用拼音現版	注音符號	漢語拼音	通用拼音87年版	通用拼音現版
ㄅ	b	b	b	ㄚ	a	a	a	ㄧㄚ	ia	ia	-ia
ㄆ	p	p	p	ㄛ		o	o		--	--	--
ㄇ	m	m	m	ㄜ	e	er	e	ㄧㄝ	ie	ie	-ie
ㄈ	f	f	f	ㄝ	e	e	--	ㄧㄠ	ao	iao	-iao
				ㄦ	er	err	er	ㄧㄡ		iu	-i(o)u
				ㄧ	i	i	-i	ㄧㄢ	ian	ian	-ian
				ㄨ	u	u	-u	ㄧㄣ	n	in	-in
				ㄩ		yu	yu	ㄧㄤ	iang	iang	-iang
								ㄧㄥ	ing	ing	-ing
ㄉ	d	d	d								
ㄊ	t	t	t								
ㄋ	n	n	n								
ㄌ	l	l	l								
ㄍ	g	g	g	ㄞ	ai	ai	ai	ㄨㄚ	ua	ua	-ua
ㄎ	k	k	k	ㄟ	ei	ei	ei	ㄨㄛ	uo	uo	-uo
ㄏ	h	h	h	ㄠ	ao	ao	ao	ㄨㄞ	uai	uai	-uai
				ㄡ	ou	ou	ou	ㄨㄟ	ui	ui	-u(e)i
								ㄨㄢ	uan	uan	-uan
								ㄨㄣ	un	un	-un
								ㄨㄤ	uang	uang	-uang
								ㄨㄥ	ong	ong	-ong
ㄐ	j	j	ji	ㄢ	an	an	an	ㄩㄝ	ue	ue	yue
ㄑ	q	q	ci	ㄣ	en	en	en	ㄩㄢ	uan	uan	yuan
ㄒ	x	si (x)	si	ㄤ	ang	ang	ang	ㄩㄣ	un	un	yun
				ㄥ	eng	eng	eng	ㄩㄥ	iong	iong	yong
ㄓ		z	z								
ㄔ	c	c **	c								
ㄕ	s	s	s								
ㄖ		r	r								

APPENDIX 5.4

SAMPLE CODEBOOK

	Code/Meaning	Example (F)	Example (L)
1	**M/Motivation**	Many people are here just for the money.	為學生的利益著想。他們把工作當作 contract。
2	**PE/Previous experience**	It was something new that I had to get used to.	從那時研習開始去知道、去揣測、去嘗試，期待被告知。
3	**AP/Attitude towards the programme**	I'll recommend to those who think it's not a good idea.	我是受臺灣的教育體系訓練出來的，他們就像外星人一樣就這麼降落了。
4	**E/Expectation**	The company should give clear structure and support.	希望外師給孩子真實的英語交談。
5	**ATC/Adjustment to their culture**	To blend into the culture.	公私分明。講清楚。
6	**NQ/Necessary Quality**	Be adaptable, open-minded, accept we are from different cultures.	個性上要容易溝通，有彈性。
7	**RT/Relationship Type**	To find a teaching relationship that combines both of your strengths.	先花時間作朋友。
8	**MS/Mutual support**	I try to offer a role to my co-teacher.	外師撐不下去時，我會跳上去教。
9	**D/Definition**	The local teacher and the foreign teacher are physically together in the room.	兩個或兩個以上的老師在同一個課堂的時間，教同一群人，互相協助，幫助學生理解和學習。
10	**SR/Ss response**	They associate foreigners with fun.	孩子看到外國人就很開心。
11	**TS/Teaching style**	F: more active, lively; L: more authoritative and calm.	肢體動作很多。聽不懂也覺得好笑。我自己的教學很悶。 刻板印象太深，外國人都非常活潑，動作很誇張，表情很誇張。
12	**PD/Professional Development**	My co-teacher teaches me how to teach English.	他的教學還蠻影響我的。
13	**CM/Class management**	Ss have to make their own choices.	中師要負責教室管理。 管秩序都是我們在管。
14	**CR/Classroom Role**	Who's gonna be the dominating role? Live interpreter	外師是主導，中師從旁協助就可以。 我算協助啦，幫學生翻譯。
15	**P/Power**	Not equal	應該是平等的。
16	**SOC/Source of conflict**	Personality clash. They'll stop me.	不知道自己的定位在哪裡。
17	**ITT/Ideal team teaching**	Switch roles back and forth smoothly	一搭一唱。有默契。
18	**AR/Affective Response**	I find enjoyment. They are not happy.	和外師上課比較輕鬆。 心情很糟。
19	**LR/Language requirement**	As long as they are well-versed.	我的英語溝通能力還要加強。
20	**PA/Professional Adjustment**	Better teach in a way not too foreign.	跟外師搭，當然就會比較偏活動式的。
21	**BS/Benefits to Ss**	It is easier for Ss to associate to L than with F.	親身體驗到不同文化的互動和禮貌。
22	**BT/Benefits to Ts**	Easier; translation; discipline.	截長補短。學到不該因為人情壓力被強迫做不想做的事。
23	**SS/Speech style**	You try to communicate, but it's not always going to be both ways.	這老外講起話來衝得要死。
24	**ES/Evaluation style**	The tendency is to pass all Ss for he acceptance of parents.	小朋友拿到八十分，家長會罵人耶。
25	**IL/Ideal Lessons**	I want the Chinese people to be able to teach on their own.	理想是外師能自己 handle everything。
26	**SIS/Support from inside the school**	I keep in touch with homeroom teacher.	有的班導師會樂於幫妳push up ，學生的學習就會落實在生活中。
27	**SOS/Support from outside the school**	All of the teachers have to be trained together.	
28	**NA/Negative Attitude**	Some foreign teachers think they are the masters of the English language.	這幾年我的態度越來越堅決，彈性給的越來越少。

Note: Ss = students; L = local teachers; F = foreign teachers.

APPENDIX 9.1

ENGLISH TRANSLATION OF TABLE 9.2 (P. 179)

Factors that affect EFL team teaching (L=LET; F=FET)

	LETs (in Chinese)	**FETs (in English)**	**Commonality & Difference**
Knowledge **Cognitive Factor**	L – understand foreign communication culture and proper timing for interrupting foreign teachers, English fluency, explicit expression and direct communication, classroom roles. F – understand students' needs and difficulties in learning foreign languages, use students' native languages to learn English, class management.	L – more active or proactive in teaching, sensitive to cultural issues F – understand Chinese phonics, local school culture, local teaching style, Ss learning style, ELT, have the same goal	Cultural awareness, cultural sensitivity, cultural knowledge, communication competence, mutual goals (L - English proficiency), (F- Chinese phonics, ELT, Ss, teaching and learning culture, FL learning psychology, children psychology, class management)
Attitudinal Factor and Personality Trait **Affective Factor**	L – be willing to accept cultural differences, respect foreign teachers' thoughts, be honest, be confident, stand on the same position, be open-minded. F – be willing to learn things from local teachers, observe them and make corrections, be willing to adjust selves, be willing to compromise and be flexible in thinking, be open, avoid being self-centred, trust local teachers.	F – adaptable, respect, empathic, honest, compromise, accept cultural difference, friendly, willing to spend time with L, have enthusiasm L – not inferior to F	Adaptable, flexible in thought, change own perspective, open-minded, respect and accept cultural difference, be willing to compromise, honest, **equal** position, not being self-centred (L- **confidence**), (F – respect L's advice, seek for self-improvement, committed, **be curious**)
Skills **Behavioural Factor**	L – fluent in languages, express explicitly and straightforwardly, make friends with foreign teachers, avoid being too humble in front of foreign teachers. F – be able to compromise, be flexible, spend more time in school, improve teaching methods, behave more like teachers.	F- stay longer in school, be friendly to locals, to know L on a personal level L – not inferior to F, not over dominating in teaching	Compromise, respect, be friendly, develop a personal relationship with each other, show equality, not over dominating in teaching (L - fluent English, be direct, show confidence, not humbleness), (F – be flexible in ways of teaching, appropriate behaviour and effective class management, constant self-improvement, enthusiastic, committed, show curiosity)
Situational/ Relational Factor of Chance	L/F happens to team with someone who shares *Moci* and can get along well. F – happens to find available time for meeting.	L/F can get along, teaching style fit; happen to have time together	Both get on well (L – *Moci*, tacit understanding) (F – teaching style fit) Both have time for preparation and discussion

APPENDIX 10.1

PRESENTATIONS AND CONFERENCE PROCEEDINGS

(2005 – 2007)

Shu Hsin Chen

Durham University

2007 -

- Language issues in cross-cultural ethnographic interviews. Conference Proceedings of *Discourse, Communication and the Enterprise (DiCoEn) IV*, School of English Studies, University of Nottingham on 10th-12th September 2007. (Sponsored by Ustinov College Travel Awards, Durham University)
- Language issues in cross-cultural ethnographic interviews: work in progress. Research work presented at *the 11th Cultnet Meeting*, School of Education, Durham University on 24th- 26th March, 2007.
- 'They've got different Brains!' A study of team relationship in intercultural collaboration. Poster presented at the *Durham Postgraduate Networking Symposium* held by Graduate School, Durham University on 22nd February 2007. (Sponsored by Graduate School and School of Education, Durham University)

2006 -

- ICC model and team teaching. In L. Cok (Ed.) *The Close Otherness*, 253-264. Koper, Slovenia: Zalozba Annales.
- Ethnographic interviewers who conduct non-native language interviews and native language interviews in one research project. Symposium Proceedings of *the Kaleidoscope: The 3rd Postgraduate Symposium in Education*, Cambridge University on 2nd June 2006. (Sponsored by School of Education, Durham University)
- Eliciting voices from intercultural team teachers and students: the research design. Research work presented at *10th Cultnet Meeting*, the 25th to the 27th March 2006, School of Education, Durham University.

2005 -

- Intercultural team teaching: the preliminary study. Research work presented at the *ISG Research Students Seminar*, School of Education, Durham University on 3rd Nov 2005.
- ICC model and team teaching: a study of intercultural team teaching. Paper presented at *the ICC Conference*, Koper, Slovenia on 16th-18th June 2005. (Sponsored by School of Education, Durham University)
- A note on the modification of intercultural communicative competence model: a study of EFL teachers in intercultural team teaching and learning. Research work presented at *the ISG Research Students Seminar*, School of Education, Durham University on 9th June 2005
- Intercultural team teaching and learning in TEFL: a research dilemma. Research work presented at the *ISG Research Students Seminar*, School of Education, Durham University on 1st June 2005.

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