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Methodology in Teaching Chinese to Speakers of Other Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-Native Chinese-Speaking Contexts

Chunrong Bao

A thesis submitted in fulfilment of the requirements for the Degree of Doctor of Philosophy (Ph.D.)
The University of Auckland
Auckland, New Zealand

2017
Abstract

There has been a large body of literature exploring issues related to teachers’ beliefs. However, there is a paucity of empirical research on beliefs of teachers who teach Chinese to speakers of other languages (TCSOL), especially of those who were born and educated in Mainland China but are working in different contexts, where Chinese is not taught as a first language. With the fast growth in the number of learners of Chinese worldwide, TCSOL teachers have to respond to multilingual classes within different academic cultures. As such, TCSOL teachers’ beliefs about teaching methodology in different non-Chinese contexts should call for researchers’ attention. This research, therefore, fills the gap by investigating TCSOL teachers’ beliefs about teaching Mandarin Chinese in Mainland China, a native target-language context, and in New Zealand, a non-native target-language context. The main aim was to discover the common beliefs these teachers held about teaching methodology and the factors influencing their beliefs. Four TCSOL teachers working in Mainland China and New Zealand were invited to participate in this cross-case study. Narrative inquiry and thematic analysis were used for processing the data. This research has explored the four teachers’ content-specific beliefs and self-efficacy beliefs about teaching methodology, and has discussed some factors that have impacts on their beliefs, such as teachers’ identities, expectations, cultural influences, and Maslow’s seven layers of human beings’
needs. This research has also summarised how these influential factors work together on teachers’ present beliefs and practices. These research findings are expected to provide empirical evidence for TCSOL teacher educators, especially for those who are working or planning to work in different first-language contexts.
Acknowledgements

First, I would like to extend my deepest appreciation to Professor Lawrence Jun Zhang, my main supervisor, for his professional guidance, patience, encouragement and continuous support throughout my Ph.D. study. He gave me the freedom to explore and redirected me when I went astray so that I could go along the right trajectory throughout the process of my research.

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Specific thanks should go to Ms. Hilary van Uden, Dr. Gillian Skyrme, Dr. Aaron Wilson, Associate Professor Tracy Adams, Professor Qijun Jin, Associate Professor Lixin Gao, Dr. Vivienne Zhang, Dr. Luan Gao, Ms. Zheng Qu, Ms. Xiaojing Ding, Mr. Bin Hong, Mr. Jiaxun Huang, the examiners, all the participants, and my
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Thanks to the China Scholarship Council (CSC) for its financial support. Without the CSC scholarship, I could not have focused on my research without worrying about economic pressures.

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Finally, yet importantly, I would like to thank myself, who had/have dreams, and has never stopped being a better self along life’s journey.
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Meng: *Good academic achievement means everything.*

Nian: *Aspiring to be different can be effective motivation sometimes.*

Ning: *Learning different languages is to me what buying various types of shoes is to some ladies.*
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<tr>
<td>ACMS</td>
<td>Active Confucian-Based Memory Strategies</td>
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<tr>
<td>CF</td>
<td>Consent Form</td>
</tr>
<tr>
<td>CHC</td>
<td>Confucius Heritage Culture</td>
</tr>
<tr>
<td>CSL</td>
<td>Chinese as a foreign/second language</td>
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<td>CLT</td>
<td>Communicative language teaching</td>
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<tr>
<td>EFL</td>
<td>English as a foreign/second language</td>
</tr>
<tr>
<td>GTM</td>
<td>Grounded theory method</td>
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<tr>
<td>HSK</td>
<td>Hanyu Shuiping Kaoshi</td>
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<tr>
<td>L1</td>
<td>The first language or native language</td>
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<td>The foreign/second language</td>
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<td>TCSOL</td>
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Chapter 1: 
INTRODUCTION

1.1 Background and Aims of the Study

There has been a large body of literature exploring issues related to teachers’ beliefs, such as teachers’ beliefs about a specific issue (Tam, 2016; S. W.-Y. Wan, 2016; Zyngier, 2016), the development of teachers’ beliefs (Levin, 2015), the assessment of teachers’ beliefs (Hoffman & Seidel, 2015; Schraw & Olafson, 2015), teachers’ beliefs and contexts (Rubie-Davies, 2015b), teachers’ beliefs and identities (Zembylas & Chubbuck, 2015), and teachers’ beliefs and practices (Buehl & Beck, 2015). However, the research on the preceding beliefs about language teaching were mainly about teaching English; there is a paucity of theoretical insights and empirical research on beliefs of teachers who teach Chinese to speakers of other languages (TCSOL), especially of those who were born and educated in Mainland China but are working in different first-language contexts.

As the most populous country in the world, China has a large population of English

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1 Following Buehl and Beck (2015), “practice” in this research is defined as any action as part of these teachers’ teaching process, including teaching plans, classroom management and instructional strategies/approaches, teacher-student or student-student relationship building, reflection, and assessment.
learners and a history of nine decades of English learning and teaching (Rao, 1996). However, English teaching methods in Mainland China have been dominated by “three-centredness” (Tian, 2014, p. 1), including teacher-centredness, grammar-centredness, and textbook-centredness, emphasising rote memorisation (Rao, 1996). These methods even dominate TCSOL classrooms in both Mainland China and New Zealand at present, although many other teaching methods, such as CLT, have already been promoted. As stressed by Li (2010), many Chinese teachers dispatched from Mainland China cannot adapt well to learner-centred classrooms in New Zealand.

With the fast growth in the number of learners of Chinese as a foreign/second language (CSL) in the world, TCSOL teachers have to respond to the complexities of multilingual classes or teaching within different academic cultures. With three-centredness deep-rooted in these teachers’ mind, it is necessary to explore how TCSOL teachers balance the traditional language-teaching methods in Mainland China and the methods that are needed in their working contexts. As such, this research employed four TCSOL teachers’ cases to explore what had impacted on their present beliefs about teaching methodology and teaching practices. It is worth noting that teachers’ beliefs does not refer to an individual belief but refers to a belief system, which includes teachers’ content-specific beliefs (including epistemological beliefs and pedagogical beliefs) and self-efficacy beliefs (see
details in Chapter 3). In addition, in response to three-centred approaches, *teaching methodology*, in this research, refers to a set of principles about language teaching, involving not only teachers’ choice of teaching methods, contents and classroom activities, but also the roles of language teachers and learners (Richards, 2005).

There are three main aims of the current research. First, this research explored each TCSOL teacher’s beliefs about teaching methodology through his/her narratives and practices within one semester (12 weeks), in order to find out some influential factors that affect his/her beliefs. Second, this research compared the four TCSOL teachers’ stated beliefs and observed practices from the perspective of the three-centred approaches, in order to find out whether or not these TCSOL teachers moved away from traditional paradigms of language teaching to devise new practices (e.g., CLT) under different cultural contexts. Third, this research further explored the similarities and differences of teachers’ beliefs and practices within and between two contexts, in order to draw attention to some sources that had an impact on the beliefs and practices of each group of teachers. These aims were achieved through three research questions (RQ):

*RQ1:* What are the beliefs about teaching methodology held by each of the four TCSOL teachers working in Mainland China and New Zealand? What teaching methods do they use in practice?

*RQ2:* What are the similarities and differences in these teachers’ beliefs and teaching methods within the same context and between two contexts?
RQ3: What have caused these similarities and differences in these teachers’ beliefs and teaching methods within the same context and between the two contexts?

The first two aims were achieved through RQ1, which intended to find out whether or not three-centred approaches still dominated these TCOSL teachers’ classrooms through the lens of classroom time allocation (focusing on “teacher-centredness”), teaching materials (focusing on “textbook-centredness”), and teachers’ attitudes towards students’ language accuracy (focusing on “grammar-centredness”). RQ1 also analysed how these teachers’ roles manifested themselves in classroom interactions so as to detect classroom hierarchies and teachers’ identities.

Later, to answer RQ2 and RQ3, the findings of RQ1, including these teachers’ beliefs and the influential factors of these beliefs, were compared within and between these two contexts, so that the similarities and differences of these beliefs and their influential sources would emerge, and then the third aim could be attained.

1.2 Significance of the Study

Theoretically, this research is expected to enrich our understanding of the trajectory of TCSOL teachers’ beliefs about teaching methodology and their practices within one semester (12 weeks), and their beliefs about teaching methodology against
different cultural backgrounds. It is also anticipated that this research will not only provide empirical evidence for those who are working, or planning to work in different first-language contexts, but also make a significant theoretical contribution to future TCSOL teacher education.

Practically, the process in this research (i.e., narrative inquiry and classroom observations) provides teachers with a model of reflective practice, which also has implications for teacher education (Brookfield, 1995). First, teachers’ purposeful and explicit reflection on their experiences, expectations, and personal development reveals their cultural awareness, pedagogical, interpersonal, and personal knowledge (Barkhuizen & Feryok, 2006), and emotional arousal in past situations (Bandura, 1977, 1986; Oettingen, 1995). Such reflection reconstructs the meanings of teachers’ experiences both in interpersonal and intrapersonal contexts (Barkhuizen & Feryok, 2006; Lantolf & Pavlenko, 1995). Second, teachers’ reflection on experiences, such as some “turning points”, will not only enrich their understanding of their present beliefs and practices, but also cultivate their robust self-efficacy beliefs.

Pedagogically, the findings of this study will shed light on current TCSOL teaching pedagogies worldwide. Unlike teaching English to speakers of other languages (TESOL), there is not a mature teaching model that TCSOL teachers can follow.
Although the language (Mandarin Chinese) TCSOL teachers are teaching is their own native language, Mandarin Chinese, in essence, is an L2 in TCSOL classrooms. TCSOL classrooms, with students from various parts of the world, are multilingual and multicultural contexts, which bring forth a new challenge for teachers who have received traditional education in a monolingual classroom with a single culture. As such, teachers’ beliefs about teaching methodology, to some extent, are teachers’ inner voices of how to balance their expected teaching methods and educational mandates in their working contexts.

1.3 Rationale for the Study

Clandinin and Huber (2010) and Aguilar (2015) put forward that it is important for researchers of narrative inquiry to take into account a personal, a practical and a theoretical justification.

1.3.1 Personal and practical justification

According to Chen (2004), in qualitative research, researchers are also research tools; and researchers’ interpretation of data also reflects their own worldviews. My decision to conduct this research related directly to my two roles—language learner and teacher, and my rich and diverse first-hand experiences of the complexity of traditional and modern language-learning/teaching methods in different cultural contexts (Bao, Zhang, & Dixon, 2016).
As a long-term English learner, I was at once constrained by, and lost in the conflict between what I had learnt, what I expected to learn, and what I should learn in an English-speaking context, especially when I confronted the changes of contexts—from Mainland China (a non-native English-speaking context) to New Zealand (a native English-speaking context) (Bao et al., 2016).

As a TCSOL teacher in New Zealand, I had to confront the differences in teaching methods in Mainland China and New Zealand, the complexity of students’ cultural backgrounds within one classroom, and the conflict between my expected teaching methods and educational mandates. Such a challenging situation forced me to reflect on how TCSOL teachers could be engaged in such complex teaching contexts, and determine proper language-teaching methods, teaching contents and teachers’ roles. My reflection, to some extent, confirmed or reconstructed my beliefs about teaching. These experiences also cultivated my interest in using narratives as a tool to explore TCSOL teachers’ beliefs in various contexts (Bao et al., 2016).

This research took place in two research sites. One was in a city in the northeast of Mainland China, where I studied and gained initial professional experience; the other was in New Zealand, where I got puzzled, looked back on my learning
experience, started to reconsider the methods of language teaching, and gained new professional experience and knowledge. In this research, I, therefore, positioned myself as both a researcher and a former member of the TCSOL teachers under study. Accordingly, in this research, the experiences narrated by the participants, to some extent, were a reflection of my own professional journey (Aguilar, 2015).

1.3.2 Theoretical justification

Through the use of interpretive inquiry, this research described some phenomena relevant to teachers’ beliefs, occurring in TCSOL classrooms in Mainland China and New Zealand. Through classroom observations and the participants’ narratives, I sought to give a deeper, more extensive and more systematic representation of events relevant to the trajectory of these teachers’ beliefs about teaching methodology.

As a cross-case study, this research developed an understanding of individual cases rather than universal laws or generalisations (Yin, 2014). Therefore, the assumptions (see Table 1.1) articulated by Candy (1989) underpinned this research.
Table 1.1

The Rationales in this Research

1) Events and/or actions are explicable in terms of multiple interacting factors, events or processes, in that causes and effects are interdependent;
2) Complete objectivity is impossible to achieve, especially in terms of observing humans who construe or make sense of events based on their individual systems of meaning;
3) The aim of inquiry is to develop an understanding of individual cases rather than universal laws or generalisations;
4) The world is made up of tangible and intangible multifaceted realities best studied as a unified whole, not as dependent and independent variables; context makes a difference;
5) All inquiry is value laden and such values inevitably influence the framing, bounding and focusing of research problems.

Note: Adapted from Candy (1989, p. 4).

1.4 Organisation of the Thesis

This thesis is composed of ten chapters. Chapter 1 provides a holistic view of the research regarding the background, aims, research questions and rationale of this research. Chapter 2 and Chapter 3 systematically review the literature on teaching methodology and teachers’ beliefs, from the perspective of definitions, key features, sources and some examples of relevant studies. Chapter 4 presents the explicit research design and methodology, including philosophical worldviews, research methods and procedures, participants, and ethical considerations. Chapter 4 also describes the process of data collection and analysis in detail and introduces “narrative grid”, an important instrument in this research. Chapters 5 to 8 report and discuss the findings of the four cases respectively, regarding the four
participants’ content-specific beliefs (e.g., the holistic landscape of classrooms, teachers’ attitudes towards students’ language accuracy, and teachers’ roles) and their self-efficacy beliefs (i.e., efficacy expectations and outcome expectations). Each of these four chapters explores one teacher’s beliefs based on the data of interviews and classroom observations (12 weeks), discusses the development of these beliefs, and analyses the sources of that teacher’s beliefs about teaching methodology. Subsequently, Chapter 9 summarises the findings as a whole, responds to the research questions, and makes a cross-case comparison and discusses the findings of Chapters 5 to 8 thoroughly using existing theories, such as teachers’ identities, teacher expectations, cultural influences, and Maslow’s theory of human needs. Chapter 10, the last chapter, endeavours to re-examine the main findings as a whole and point out some theoretical and pedagogical implications of this research. Chapter 10 also discusses the limitations and provides some suggestions for future research.
Chapter 2:
LITERATURE REVIEW—PART 1

2.1 Traditional Language-Teaching/Learning in Mainland China

The term “traditional method” originated from the Western World and was related to the study of classic Latin after Latin had diminished from a living language to an occasional subject in the school curriculum (Richards & Rodgers, 2014). Those methods used in the study of Latin or traditional language-teaching/learning methods, such as an analysis of grammar and rhetoric, became a model of teaching and studying foreign languages from the 17th to the 19th centuries (Richards & Rodgers, 2014).

There are three main characteristics in those traditional language-teaching/learning methods. First, those traditional-language teaching/learning methods take reading comprehension as the goal of language teaching and learning; students’ oral practice is limited to reading aloud the sentences or texts, which bore no relation to the language of authentic communication (Richards & Rodgers, 2014). Second, traditional language-teaching/learning methods link the study of language to philosophy, and consider that grammar is a branch of logic and grammatical
categories of Indo-European languages represent ideal categories in language (Richards & Rodgers, 2014). Third, language learners study the target language through rote learning grammar rules, declensions and conjugations, practicing in writing sample sentences, or using parallel bilingual texts and dialogues (Howatt, 1984; Kelly, 1969; Richards & Rodgers, 2014). The Grammar-Translation Method is a typical one (Richards & Rodgers, 2014).

The Grammar-Translation Method, first known in the United States (the US) as the Prussian Method, dominated L2 teaching for over ten decades (from 1840s to 1940s) (Richards & Rodgers, 2014). Taking the three characteristics stated above as its first three characteristics, the Grammar-Translation Method has another four principal ones: 4) it takes sentences as the basic units of teaching and language practice; 5) it emphasises accuracy; 6) it teaches grammar deductively; and 7) it uses students’ native languages as the media of instruction (Richards & Rodgers, 2014).

Today, the modified form of the Grammar-Translation Method is still widely used in some countries for one or more of the following reasons:

(a) The primary goal of L2 study is to understand literary texts;
(b) Teachers need a sense of control and authority in their classrooms;
(c) The classes are large;
(d) Teachers’ ability to speak the target language is limited;
This method fits the traditional culture of that country (Richards & Rodgers, 2014). Mainland China is one of these countries. First, in Mainland China, people regard learning as the accumulation of knowledge and the reading of books, as an old saying expresses that “书到用时方恨少 shū dào yòng shí fāng hèn shǎo”, which means “when the time comes to use your knowledge, you will regret how little you have read” (Rao, 1996). To enhance students’ reading comprehension is thus language teachers’ initial goal, which is also the origin of their adoption of textbook-centredness (Rao, 1996). Second, in Chinese tradition, a good teacher should have two obligations. One obligation is “传道 chuán dào, 授业 shòu yè, 解惑 jiě huò” (Rao, 1996), which requires that teachers should have the ability to pass their knowledge to students, tell students the way to live, and answer students and give students the answers to controversial questions. The other obligation is “为人师表 wéi rén shī biǎo” (Rao, 1996), which requires that teachers should be the models for students to follow. These two obligations also endow teachers with teacher-centred authority in their classrooms. Third, most foreign-language teachers in Mainland China are non-native target-language speakers; therefore, with limited ability of speaking, these teachers regard translation as a reliable way of measuring their students’ mastery of the target language (Rao, 1996). In order to make a good translation, teachers must help students master grammatical rules, sentence structures, and rhetoric, so language teachers cannot avoid using a
grammar-centred approach. In addition, China is the most populous country in the world, and language classes are inevitably large in most parts of Mainland China (Rao, 1996). Therefore, in Mainland China, the Grammar-Translation Method was the most popular language teaching method for three decades (from 1980s to 2010s) (Rao, 1996; Tian, 2014). Although the Audiolingual Method was once used tentatively, it lost to the Grammar-Translation Method eventually (Rao, 1996).

Accordingly, this research considers traditional language-teaching/learning methods in Mainland China as two main types of teaching methods rather than as a specific one. Importantly, these two types of methods were used before CLT was promoted in Mainland China, because in Mainland China, CLT signifies that language-teaching methods have started the transition from traditional to modern ones (Goh & Chen, 2014). In the following statement, terms, such as “traditional methods”, “traditional teaching methods”, “traditional learning methods”, and “traditional approaches” all refer to “traditional language-teaching/learning methods in Mainland China”.

The first type mainly involves the Grammar-Translation Method and its modified form in Mainland China. For the first reason, all the participants recruited were born after 1977 (the first year of the ending of Cultural Revolution; see details in Chapter 4), their born decades ranging from 1970s to 1990s. That is to say, the
three decades (from 1980 to 2010) were the times when the four participants were students (from primary school to university) and when the Grammar-Translation Method was the leading method in Mainland China. For the second reason, this type of method has four characteristics:

1) It takes understanding literary texts as its primary goal of language teaching (Richards & Rodgers, 2014);
2) It takes the mastery of linguistic form as its focus (Richards & Rodgers, 2014);
3) It is dominated by three-centredness (Tian, 2014);
4) It emphasises rote memorisation (Rao, 1996).

Studying using this type of method for several years, students might have learnt how to analyse sentence structures and appreciate some target-language literature, but they might remain at a loss when they meet native target-language speakers; nor can they express themselves in the target language (Rao, 1996).

The second type indicates the methods that the participants’ instructional materials advocated when the participants were students. These type of methods might or might not be put into practice by these participants’ previous teachers. For example, in the late 1980s, some English textbooks in Mainland China were compiled on the basis of the Audiolingual Method (Rao, 1996). Different from the Grammar-Translation Method, the Audiolingual Method is based on behaviourism and focuses on the use of drills and repetition-based exercises (Richards & Rodgers, 2014), such as dialogues, sentence patterns, language structures, pair drills and
group discussions (Rao, 1996). Although the Audiolingual Method aimed to develop students’ English communicative competence, it was still a teacher-dominated method (Rao, 1996): English teachers modeled the target language or simply played the audio recordings, controlled the direction and pace of learning, monitored and corrected the learners’ performance (Rao, 1996). Neither did this method provide the expected teaching outcome, nor did students need to assess their speaking ability in examinations. Finally, English teachers taught the dialogues in textbooks with the Grammar-Translation Method again.

These two types of methods reflect how these participants were taught when they were students; therefore, these methods might or might not be the way that these participants were teaching when they became teachers, especially when modern teaching methods, such as CLT, were needed.

2.1.1 Three-centredness

Three-centredness, including teacher-centredness, textbook-centredness, and grammar-centredness, makes up the main system of traditional language-teaching methods in Mainland China (Tian, 2014). Such traditional methods put emphasis on language learners’ basic linguistic knowledge and language skills (Ross, 1992; Tian, 2014).
As Table 2.1 shows, the teacher-centred approaches advocate that teachers should be placed at the centre of classroom organisation and act as knowledge transmitters and main speakers, who control the pace of teaching and learning; and students are passive recipients of knowledge, who should follow teachers’ instructions and do not have many opportunities to talk in the class. A teacher-centred approach, which promotes dependent learning, was popular in Mainland China for nearly thirty years (1980-2010) (Tian, 2014). Such an approach, to some extent, provides teachers with the privilege to control the process of class and determine students’ learning contents, which also makes it relatively easier for teachers to prepare teaching. As a consequence, many teachers tend to adopt such teaching style to fit all the students they are teaching (Brown, 2003).

Table 2.1

<table>
<thead>
<tr>
<th>Typical Characteristics of the Teacher-Centred Approaches</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Students’ roles</td>
</tr>
<tr>
<td>2. Teachers’ roles</td>
</tr>
<tr>
<td>3. Teaching contents</td>
</tr>
<tr>
<td>4. Time allocation</td>
</tr>
<tr>
<td>5. Class activities</td>
</tr>
</tbody>
</table>

Note: Based on Schuh (2004, pp. 834-835).

As with the teacher-centred approaches, a textbook-centred approach also brings a
“sense of safety” for teachers, especially for those without sufficient epistemological knowledge or robust self-efficacy beliefs. Also, a textbook-centred approach provides more convenience in planning teaching for teachers who have to deal with heavy workloads, such as academic research and school management. On the other hand, this approach creates a relatively fixed teaching routine for students to follow, especially for the students who are preparing for high-stake examinations.

A grammar-centred approach was also emphasised in the traditional language-teaching curriculum in Mainland China (Tian, 2014). As with teacher-centred and textbook-centred approaches, which keep language teachers in “safe” situations that they can control, a grammar-centred approach, to a certain extent, protects teachers from being disadvantaged because of their limited level of target-language proficiency and insufficient knowledge of target-language cultures (Campbell & Yong, 1993).

Such traditional instructional approaches do not fit the 21st-century classrooms with the growing numbers of language learners and learners’ diverse needs; therefore, traditional classroom models need to transit to a learner-centred approach, a new classroom model (Brown, 2003). In learner-centred classrooms, students are placed at the centre of classroom organisation, and students’ needs, learning
strategies and styles can be respected to the fullest (Brown, 2003). However, learner-centred classrooms call for a more elaborate teaching design and classroom management. An elaborated teaching design is not only time-consuming, but it also requires teachers to have more abilities, such as to answer students’ flexible questions, which might come from anywhere. Learner-centred classrooms, therefore, need teachers’ stronger content-specific beliefs (including epistemological and pedagogical beliefs), so that teachers have more confidence (robust self-efficacy beliefs) to manage the classroom of relatively more uncertainty (e.g., students’ diverse topics or questions that might be beyond teachers’ ability). Comparatively, a teacher-centred approach is relatively safe for teachers, as they can keep the classroom under their control, especially in such a cultural context as Mainland China where teachers are deemed to deserve absolute authority. As Levin (2015) posited, teachers with less experience prefer the teacher-centred approach; however, with increased teaching experience, teachers can gradually shift from a teacher-centred approach to a more learner-centred approach.

2.1.2 Rote memorisation

Rote memorisation, rote learning, or memorisation, has been deeply embedded in Chinese culture for 2,500 years (X. Li & Cutting, 2011; P.-L. Tan, 2011). In the common concept, rote memorisation is regarded as a manifestation of a surface learning approach, and is usually characterised by learners’ sheer repetition of facts
without understanding the learnt content (X. Li & Cutting, 2011; C. Tan, 2015).

Usually, eight memory strategies are adopted, such as reading silently or aloud, writing down the items, learning in list/card forms, using typical examples, finding translation equivalents, finding definitions, grouping paired items, and memorising irregular verbs (see details in Table 2.2) (X. Li & Cutting, 2011).

Table 2.2

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reading silently or aloud</td>
<td>Reading words aloud or silently again and again.</td>
</tr>
<tr>
<td>2. Writing down the items</td>
<td>Writing words again and again.</td>
</tr>
<tr>
<td>3. Learning in list/card forms</td>
<td>Repeating lists of words</td>
</tr>
<tr>
<td>4. Using typical examples</td>
<td>Using fixed or idiomatic expressions repeatedly.</td>
</tr>
<tr>
<td>5. Finding translation equivalents</td>
<td>Translating lists of words back and forth.</td>
</tr>
<tr>
<td>6. Finding definitions</td>
<td>Writing and rewriting definitions of words.</td>
</tr>
<tr>
<td>7. Grouping paired items</td>
<td>Repeating paired words, such as synonyms or antonyms as pairs.</td>
</tr>
<tr>
<td>8. Memorising irregular verbs</td>
<td>Reciting irregular verb tables.</td>
</tr>
</tbody>
</table>

*Note*: Based on X. Li & Cutting (2011, p. 23)

In Chinese culture, rather than just repetition, memorisation, actually, is a complex process and cannot be isolated from the deep learning approach that develops learners’ personal deep understanding (Jiang & Smith, 2009; X. Li & Cutting, 2011). As advocated by Confucius, “学而不思则罔xué ér bù sī zé wǎng, 思而不学则殆sī ér bù xué zé dài”\(^2\), which means 学xué (learning) without 思sī (thinking)

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\(^2\) From 《论语》(Lún yǔ The Analects of Confucius), is a collection of sayings and ideas attributed to the Chinese philosopher Confucius and his contemporaries, traditionally believed to have been compiled and written by Confucius’ followers (Lau, 1979).
leads to bewilderment, and 思 (thinking) without 学 (learning) leads to perilousness (C. Tan, 2015). Therefore, memorisation is viewed positively within Confucian Heritage Culture (CHC) (X. Li & Cutting, 2011). Scholars argue, in accordance with CHC, that learners cannot learn simply via mechanical repetition without cognitive and affective involvement, and that learners should have an intention to relate the new knowledge to their previous knowledge and experience. Accordingly, X. Li and Cutting (2011) called those memory strategies in the CHC concept (see details in Table 2.3) as “Active Confucian-Based Memory Strategies (ACMS)” (p. 39).

Table 2.3

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Repetition</td>
<td>Reading, speaking or writing what is learnt in the course again and again.</td>
</tr>
<tr>
<td>2. Memorisation</td>
<td>Committing any useful vocabulary to memory.</td>
</tr>
<tr>
<td>3. Understanding</td>
<td>Giving priority to understanding when learning.</td>
</tr>
<tr>
<td>4. Practising</td>
<td>Doing varieties of exercises repeatedly to strengthen memory.</td>
</tr>
<tr>
<td>5. Reviewing</td>
<td>Going over old materials many times for a solid basis to learn new.</td>
</tr>
</tbody>
</table>

Note: Based on X. Li & Cutting (2011, p. 23)

Rote memorisation in the common concept is widely used in the mastery of foundational knowledge, including language teaching/learning in the initial stages (X. Li & Cutting, 2011). Even if in Mainland China under the influence of CHC, elementary-level foreign-language learners are also required to memorise what they
learn with strategies in the common concept. Especially during the period when the Grammar-Translation Method was popular in Mainland China, when language learners studied Lesson 1, their homework that day was to recite the text of Lesson 1; when they studied Lesson 2, their homework became reciting the texts of Lesson 1 and Lesson 2, and the like. Finally, the texts became language learners’ accumulated knowledge; and when the learners heard the sentence from the textbooks, they could reply to the sentence with the answers printed in their textbooks as a conditioned reflex (Goble, 1970; Richards & Rodgers, 2014). However, there is evidently a certain amount of contradiction between the language learnt via rote memorisation in classrooms and that used in daily life. The following dialogue is a most typical example.

A: “How are you?”

B: “Fine, thank you. And you?”

Most Chinese people would like to reply to “How are you?” in the way as B says, even if they are not fine and badly need help at that moment. Actually, in the Chinese language, there is no expression matching this dialogue; therefore, students were taught to memorise by rote “when other people say How are you? You just answer Fine, thank you. And you?”

With the growth in students’ accumulated knowledge of the target language, students’ memory strategies in language learning gradually transit from those in the
common concept to those in the CHC concept, although rote memorisation in the common concept is also believed to be effective in higher stages of language learning (X. Li & Cutting, 2011).

### 2.2 Modern Language-Teaching/Learning Methods in Mainland China

In Mainland China, language-teaching methods started to transit from traditional to modern ones when CLT started to be used (Goh & Chen, 2014).

Literally, CLT can be understood as “communicative + language teaching” or “communicative language + teaching”. As such, CLT is both a methodology of language teaching and a choice of teaching contents. CLT is thus regarded as a set of principles about language teaching, involving not only the choice of teaching methods, contents and classroom activities, but also the roles of language teachers and learners (Richards, 2005). Unlike traditional language-teaching methods which tend to over-emphasise “single aspects as the central issue of teaching and learning” (Yu, 2001, p. 196), CLT aims to develop language learners’ communicative competence (Kim, 2014; Littlewood, 2011; Richards & Rodgers, 2014), including “knowing a language, what to say to whom, and how to say it appropriately in a particular situation” (Paltridge, 2006, p. 6).
In addition, CLT has provided not only a rich theory of language (see Table 2.4), but also a rich theory of language learning (see Table 2.5). The theory of language lists the characteristics of language from the perspective of communicative view (see Table 2.4), which not only challenged the structural theories of language that was popular then (Richards & Rodgers, 2012), but also clarified the meaning of “communicative competence”.

Table 2.4

*Some Characteristics of Communicative View of Language*

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Language is a system for the expression of meaning.</td>
</tr>
<tr>
<td>2.</td>
<td>The primary function of language is to allow interaction and communication.</td>
</tr>
<tr>
<td>3.</td>
<td>The structure of language reflects its functional and communicative uses.</td>
</tr>
<tr>
<td>4.</td>
<td>The primary units of language are not merely its grammatical and structural features, but categories of functional and communicative meaning as exemplified in discourse.</td>
</tr>
<tr>
<td>5.</td>
<td>Communicative competence entails knowing how to use language for a range of different purposes and functions as well as the following dimensions of language knowledge:</td>
</tr>
<tr>
<td>➢</td>
<td>Knowing how to vary use of language according to the setting and the participants appropriately for written as opposed to spoken communication;</td>
</tr>
<tr>
<td>➢</td>
<td>Knowing how to produce and understand different types of texts;</td>
</tr>
<tr>
<td>➢</td>
<td>Knowing how to maintain communication despite having limitations in one’s language knowledge.</td>
</tr>
</tbody>
</table>

*Note:* Based on Richards and Rodgers (2014, pp. 89-90)

The theory of language learning (see Table 2.5) includes aspects relating to creative processes of language teaching and learning (Richards & Rodgers, 2012), taking into account the roles of linguistic, social, cognitive, and individual variables in language acquisition or learning (Richards & Rodgers, 2012). Accordingly, the syllabuses in CLT, such as the notional syllabus (Wilkins, 1976), the interactional
syllabus (Widdowson, 1979), and the learner-generated syllabus (Henner-Stanchina & Riley, 1978), also paid attention to the role of language learners and teachers, the role of classroom activities, the role of instructional materials, and the role of language accuracy in communication (Richards & Rodgers, 2012).

Table 2.5

*Some Examples of Language learning processes*

1. Interaction between the learner and users of the language;
2. Collaborative creation of meaning;
3. Creating meaningful purposeful interaction through language;
4. Negotiation of meaning as the learner and his or her interlocutor arrive at understanding;
5. Learning through attending to the feedback learners get when they use the language;
6. Paying attention to the language one hears (the input) and trying to incorporate new forms into one’s developing communicative competence;
7. Trying out and experimenting with different ways of saying things;
8. Learning as social mediation between the learner and another during which socially acquired knowledge becomes internal to the learner;
9. Learning facilitated through scaffolding by an expert or fellow learner (Vygotsky, 1978);
10. Learning through collaborative dialogue centering on structured cooperative tasks (Cook, 2008)

*Note:* Based on Richards and Rodgers (2014, p. 91).

These two groups of theories of language and language learning are also shared by other teaching approaches that appeared after CLT, such as Task-Based Language Teaching, which is regarded as the logical development of CLT (Richards & Rodgers, 2014). Although there is no single model of CLT that has been universally accepted as authoritative (Richards & Rodgers, 2014), CLT still has been broadly accepted since it first appeared in the late 1970s (e.g., Savignon, 1987, 1991, 2007;
In Mainland China, CLT started to be applied to language teaching practice in the early 1990s (Yu, 2001). As in other parts of the world, language teaching in Mainland China was also influenced by two sources of change: globalisation and shifts of teaching paradigms (from the mastery of language structures to communicative proficiency) (Richards & Rodgers, 2014). Consequently, the goal of language teaching moved from pure reading comprehension towards communicative competence (including sociocultural competence) (Richards & Rodgers, 2014; Zhou, Xu, & Bayley, 2011). In 1992, the State Education Development Commission (SEDC) of China replaced the 1982 structure-based syllabus of English teaching with a new one with communication as its teaching aim (Yu, 2001). In addition, many foreign-language teachers came to realise the importance of promoting and facilitating their students’ acquisition of intercultural competence (Xu & Connelly, 2009; Xu & Stevens, 2005; Zhou et al., 2011). These competences require not only linguistic competence and the knowledge of the sociocultural target-language contexts, but also the ability of intercultural understanding and mediation (Corbett, 2003; Zhou et al., 2011). CLT is just an example reflecting these two sources of change (Richards & Rodgers, 2014).

However, as a teaching methodology that originated in the West and was
reproduced in the East (L. J. Zhang & Ben Said, 2014), CLT is not a panacea for all contexts, especially in countries where traditional teaching methods are deeply ingrained, such as Mainland China (L. J. Zhang & Ben Said, 2014). For one thing, there are not enough qualified English teachers who are good at all four skills (i.e., listening, speaking, reading, and writing) (Siemon, 2010; Yu, 2001). For another, in Mainland China, English acts as a means of promoting commerce and advancing modern science and technology, and communicative competence is not required in local English tests. Therefore, local students, especially those who have no plan to study or work overseas, do not have strong motivation to improve their communicative competence (Siemon, 2010). Undoubtedly, CLT is facing a range of dilemmas (e.g., Ben Said & Zhang, 2014; Spada, 1987, 2007; Whong, 2013) in Mainland China. These dilemmas range from disagreement about the importance of grammar teaching and language accuracy, to the issues of language teachers’ roles (e.g., L. J. Zhang, 2015). These dilemmas not only have challenged traditional three-centredness, but also the capability of local language teachers. In response to these dilemmas, L. J. Zhang (2010b) offered a solution:

CLT classroom activities can be organised to develop students’ communicative competence by learning grammar in context, due to a need arising in a particular communicative task. Activities can also focus on the creation of the need for communication, interaction and negotiation of meaning. (p. 39)
L. J. Zhang’s (2010b) solution provides L2 teachers with three suggestions: 1) Cultivating students’ communicative competence is not contradictory to teaching grammar; 2) Teaching grammar can be embedded in communicative tasks; and 3) In the 21st century, language learners have more access (e.g., via the Internet) to study L2 and understand diverse cultures, which concurrently enhances their communicative competence. Through understanding diverse cultures, students also learn to reflect on themselves from different cultural perspectives (Savignon, 2007). In this situation, L2 teachers should design classroom activities according to their own as well as their students’ particular needs in language classrooms and beyond.

Actually, L. J. Zhang’s (2010b) solution indicates that CLT, in essence, advocates that language teaching can neither be separable from social contexts or individual identity (Savignon, 2007), nor can it be completely divorced from traditional approaches (Richards, 2005; L. J. Zhang & Ben Said, 2014). For one thing, L2 knowledge is both the product of formal learning and the interaction of learners with other members of the community in social contexts (Barkhuizen, Benson, & Chik, 2013), in that the forms and the use of a specific language define a community, and vice versa (Savignon, 2007). For another, the learning process cannot be isolated from the “individual cognitive and affective factors” (Meneze, 2008, p. 213). In addition, cultivating students’ communicative competence should include all the necessary language skills (Richards, 2005; L. J. Zhang & Ben Said,
As some of the founders of CLT emphasised,

One of the most characteristic features of communicative language teaching is that it pays systematic attention to functional as well as structural aspects of language, combining these into a more fully communicative view. (Littlewood, 1981, cited in Dörnyei, 2013, p. 163)

Indeed, the worldwide prevalence of CLT has reminded both researchers and language teachers to discover more effective implementation of CLT, despite different interpretations of CLT (Spada, 2007). First, L2 teachers must improve the target-language proficiency to a threshold so that they can use the target language to carry out tasks flexibly and rely less on teaching resources (Gagné & Valencia, 2014; Richards, 2011). Second, L2 teachers are encouraged to understand the language acquisition process intellectually, physically and psychologically, in that language is regarded as “an expression of self and ways in which meanings are created and exchanged” (Savignon, 1987, p. 235); and the meanings of expression derive from linguistics and human behaviour within the full social context (Savignon, 1987, 1991). Third, L2 teachers should teach languages in a flexible way according to specific contexts, including “cultural, gender, social and other contextual variables” (Savignon, 1991, p. 262), rather than teach with a ready-made method of teaching (Savignon, 1987) or one method for all (Brown, 2003). Fourth, for those teachers in native target-language contexts (e.g., Mainland China in this
research), teachers should cultivate students’ autonomy both inside and outside classrooms. These four requirements have not only overturned three-centred approaches but have also bestowed new obligations on language teachers.

2.3 Research on TCSOL outside China

With China’s growth as a global economic power, “Chinese fever” (中文热 Zhōng wén rè”) has become a term commonly used in the media to describe the increasing interest in learning Chinese worldwide (Scrimgeour, 2014). As such, how to teach Chinese as a foreign/second language has also attracted the attention of researchers and TCSOL teachers from diverse contexts, including New Zealand (e.g., Sun, 2010), Australia (e.g., Singh & Han, 2014), the UK (e.g., W.C. Li & Zhu, 2011), and the US (e.g., D. Zhang, 2010).

The existing research regarding TCSOL has covered various aspects, ranging from pedagogical issues (Moloney & Xu, 2016b), intercultural interactions (Díaz, 2016; Moloney & Xu, 2016a), intellectual engagement (Sun, 2010), multilingual linguistic capabilities (Bao et al., 2016; Tasker, 2016), negotiation with and beyond classrooms (Pasfield-Neofitou, Grant, & Huang, 2016), and Chinese teacher education (Singh & Han, 2014). These researchers and educators have advocated that TCSOL teachers should use modern language-teaching methods, focus on how to adapt teaching Chinese according to the characteristics of local contexts, and
think of what a TCSOL teacher should do and how to teach it effectively. However, there is little, if any, research on TCSOL teachers’ cognitions about teaching methodology. Their cognitions might range from the dilemmas they face in pedagogical decision-making (e.g., between modern and traditional teaching methods), the dissonance of the roles they play in different cultural contexts, the types of feedback they adopt (explicitly or implicitly) in error correction, and the influence of their previous experiences on their current cognitions and practices. Hence, this research aims to respond to these concerns.

2.4 Summary

This chapter has reviewed some language-teaching methods that were/are popular in Mainland China, and the social and cultural backgrounds of the adoption of these methods. This review, concurrently, has clarified the two terms used in this research: traditional language-teaching/learning methods and modern language-teaching/learning methods. Although all of these methods originated from the West, they were/are applied to teaching practices with Chinese characteristics in Mainland China; and they might be potential influences that are deep-rooted in teachers’ mind, including TCSOL teachers working outside China.

This chapter has also briefly reviewed research on TCSOL that was conducted outside China and discussed some aspects of teaching methodology with reference
to the existing literature. These aspects, undoubtedly, have provided empirical insights into teaching Chinese in different cultural contexts. However, there is a paucity of research on TCSOL teachers’ cognitions or beliefs about their choices of teaching methods and factors that have impacts on their beliefs.

The next chapter will review the literature on teachers’ beliefs. Using the literature as a guide, I will analyse and interpret the four case participating teachers’ beliefs so as to achieve an adequate understanding of the trajectories of TCSOL teachers’ beliefs about teaching methodology in different cultural contexts.
Chapter 3:

LITERATURE REVIEW—PART 2

Teachers’ beliefs were said to be the most valuable psychological construct in teacher education (Pajares, 1992; Pintrich, 1990). Nevertheless, there is no consensus about an explicit definition of teachers’ beliefs (Skott, 2015), because of the use of other terms referring to the related concept, such as teachers’ principles of practice, personal epistemologies, perspectives, and practical knowledge (Kagan, 1992a).

Teachers’ beliefs are defined broadly as “what teachers know, believe and think” (Borg, 2003, p. 81), or “tacit, often unconsciously held assumptions about students, classrooms, and the academic material to be taught” (Kagan, 1992a, p. 65). Actually, “teachers’ beliefs” refer to a belief system rather than a unique belief. Within a belief system, many beliefs might co-exist. These beliefs may include epistemological beliefs (beliefs about knowledge or content to be taught), pedagogical beliefs (beliefs about instructional strategies or approaches) and self-efficacy beliefs (beliefs about teachers’ personal ability). As Levin (2015) noted, these beliefs highlight how teachers’ co-existing beliefs emerge from different parts of the teaching process. Despite great variety in terms, research on
teachers’ beliefs is generally related to the two aspects: content-specific beliefs and teachers’ sense of efficacy or self-efficacy beliefs (Kagan, 1992a), which are also the foci of this current research and are further explained below.

3.1 Teachers’ Content-Specific Beliefs

Teachers’ content-specific beliefs are their beliefs about the subject matter or content (Levin, 2015), including their epistemological beliefs and pedagogical beliefs. Their epistemological beliefs concern the nature and process of knowledge acquisition of the field in which they teach (Hofer & Pintrich, 1997), and are linked to both teachers’ pedagogical beliefs and curricular development (Hoffman & Seidel, 2015; B. C. White, 2000), including the source of knowledge to be taught, and the control and speed of their teaching (Hoffman & Seidel, 2015). Such pedagogical beliefs held by teachers involve their judgements about setting appropriate teaching goals, implementing instructional activities, choosing the forms of evaluation, and understanding the nature of student learning (Grossman, Wilson, & Shulman, 1989; Kagan, 1992a; Levin, 2015). That is to say, teachers’ epistemological beliefs about language teaching are, to some extent, a reflection of their knowledge of the target language, their beliefs about the nature of language learning/acquisition, and their beliefs about students’ ability to learn that language. These epistemological beliefs usually have an impact on teachers’ pedagogical beliefs. As such, those non-native English teachers with low-level English
proficiency might avoid teaching in English, the target language. Those teachers with limited knowledge of the field they teach might prefer to control their classroom with certainty. Those teachers who believe students’ learning abilities are fixed at birth, might not try diverse paths to help students. Those teachers who believe language should be acquired in a target-language context, might be more dependent on context and more passive when teaching in non-target-language countries than those who believe language could be learnt in classrooms which might or might not be in target-language countries.

Teachers’ content-specific beliefs filter and evolve with teaching practices, which might be of their own or of other fellow teachers (Kagan, 1992a; Zahorik, 1987), especially when teachers face classrooms with uncertainty—when they are uncertain about whether the lessons will go as planned, or when they face classrooms with isolation—whether they choose to keep their classrooms in a relatively safe and predictable environment (Kagan, 1992a; Lieberman, 1982). Although such evolution of beliefs is inherently self-defined, self-directed, and private affairs in teachers’ professional development (Kagan, 1992a), it is recommended that belief evolution should conform to some external professional standards when necessary, such as to meet the requirements of their working contexts (Kagan, 1992a; Liston & Zeichner, 1989).
In effect, teachers’ content-specific beliefs are teachers’ personal epistemologies, which not only cover teachers’ perceptions of teaching and learning, but also involve teachers’ views of their own different identities (e.g., teachers, doers, and learners of specific domains, etc.) and their expectations of both the curriculum and their students (Skott, 2015). Yung (2001, 2002), for example, depicted the causality between teachers’ content-specific beliefs about what it meant to be a teacher, and their approaches to learning and assessment, from four aspects: 1) teachers’ beliefs about their roles in helping students’ learning; 2) students’ roles in and responsibility for learning; 3) the nature of the teacher-student relationship; and 4) how the teacher-student relationship should be manifest in classroom interactions.

Also, He, Levin, and Li (2011) highlighted the impact of cultural contexts (e.g., collectivism in Mainland China, individualism in the US, etc.) on teachers’ pedagogical beliefs by comparing the content and sources of pedagogical beliefs of 106 pre-service teachers from Mainland China and the US. In their research, He et al. (2011) emphasised that cultural contexts affect social expectations of teachers’ roles. For example, in Mainland China teachers are viewed as role models who deserve absolute authority, while teachers in the US often develop friendship with students. Such different teachers’ roles will undoubtedly influence teachers’ pedagogical judgements.

In addition, teachers’ content-specific beliefs (including epistemological and
pedagogical beliefs) are under the influence of nine factors, as summarised in Table 3.1. For example, a teacher’s attitude towards students might be a reflection of the parent-children relationship in his/her family, and his/her teaching strategies might renew the strategies his/her K-12 teachers used. These nine factors potentially contribute to teachers’ specific beliefs about pedagogy (e.g., traditional or modern teaching methods in this research); and these specific beliefs significantly shape their classroom process (Fives & Buehl, 2012) and matter in various ways in particular contexts—Mainland China and New Zealand, in this research (Gill & Fives, 2015; Pajares, 1992). Teachers’ content-specific beliefs, in this sense, act as an explanatory principle for teachers’ classroom practices (Skott, 2009, 2015).

Table 3.1

Nine Factors Influencing Teachers’ Content-Specific Beliefs

<table>
<thead>
<tr>
<th>Factor</th>
<th>References</th>
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<tbody>
<tr>
<td>1. Their family values (Levin, 2015; Levin, He, &amp; Allen, 2013),</td>
<td></td>
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<tr>
<td>2. Their personal learning experiences of primary and secondary education (or “K-12”) (Levin, 2015; Levin et al., 2013),</td>
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<td>3. Their teacher-education programme (Levin, 2015; Levin &amp; He, 2008; Levin et al., 2013),</td>
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<td>4. Their own teaching experiences (Kagan, 1992a; Levin, 2015; Levin et al., 2013),</td>
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<td>5. Their observations of other teachers (Levin, 2015; Levin &amp; He, 2008; Levin et al., 2013),</td>
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<td>6. Their exposure to readings, theories, videos, or professors’ ideas (Levin, 2015; Levin et al., 2013),</td>
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<tr>
<td>7. The particular class of students they face (Kagan, 1992a; Leinhardt, 1988),</td>
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<tr>
<td>8. The academic materials to be taught (Kagan, 1992a; Leinhardt, 1988), and</td>
<td></td>
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<tr>
<td>9. Their pre-existing beliefs about models of good or poor teaching which have been shaped by many years in the classrooms as students (Feiman-Nemser &amp; Buchmann, 1987; Kagan, 1992a; Tabachnick &amp; Zeichner, 1984).</td>
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3.2 Teachers’ Self-Efficacy Beliefs

First introduced by Bandura (1977), “self-efficacy”, “efficacy belief” or “self-efficacy belief” refers to a person’s subjective judgement of his/her capabilities to organise and execute the tasks necessary to attain valued goals (Bandura, 1977, 1982, 1997; Zimmerman & Cleary, 2006). Rather than a person’s real ability, self-efficacy beliefs encapsulate a person’s beliefs about what he/she can do with his/her ability. In turn, a person’s self-efficacy beliefs influence his/her ways of thinking, motivate actions (Bandura, 1995), and contribute to attainment of goals (Bandura, 1992, 1995).

Self-efficacy belief or self-efficacy has already become an important concept in many fields, such as anthropology, applied linguistics, education and psychology (Kalaja & Barcelos, 2003). In recent decades, teachers’ self-efficacy beliefs in teaching and learning have become a greater focal point for educational research (Fang, 1996) focusing on the expectancy teachers have regarding their ability to influence students as well as the beliefs about teachers’ own ability to perform the professional tasks that constitute teaching (Bandura, 1977; Dixon, 2011).

3.2.1 Two components of self-efficacy belief

According to Bandura (1977), self-efficacy belief has two components—an
efficacy expectation and an outcome expectation. An efficacy expectation is a person’s belief that he/she has the knowledge and skill to attain a particular goal (Bandura, 1977). An outcome expectation is the person’s belief that the goal to be achieved is one worth achieving (Bandura, 1977); in the cases of teachers, the goals should be beneficial either to themselves or to students.

These two components determine that teachers’ self-efficacy beliefs are not generalised expectations but goal- or task-related ones, which not only impact teachers’ goal-setting, decision-making, and behaviour, but also influence how much effort they should expend and how long they will persevere to attain a particular goal (Bandura, 1977, 1995; Walberg, 1977).

### 3.2.2 Sources of self-efficacy beliefs

Bandura (1977) conceptualised individuals as proactive beings whose beliefs about their capabilities play a major role in regulating behaviour and levels of motivation. Developing his theory, Bandura identified four main sources of efficacy belief: mastery/performance experiences, vicarious experiences, social persuasion, and an individual’s physiological and emotional state (Bandura, 1995).

Of the four, mastery experiences or performance experiences are considered the most effective (Bandura, 1995). This type of experiences, such as a person’s school
grades (Oettingen, 1995), provides “the most authentic evidence of whether one can muster whatever it takes to succeed” (Bandura, 1995, p. 3), and are evidence that people need to persevere before they succeed (Bandura, 1995). Self-efficacy beliefs that emerge from such experience are inclined to be resilient and strong (Bandura, 1995).

Vicarious experiences, in the form of social models, are considered the second most influential way to strengthen individuals’ beliefs in their capabilities to master comparable activities (Bandura, 1995). That is to say, a person’s self-efficacy beliefs might be raised or undermined by observing the success and failure of other people, especially of those who are similar to themselves and have made sustained effort (Bandura, 1995). For example, children are easier to be influenced by their same-sexed siblings who are not far apart in age than by those different-sexed siblings who space further apart in age (Bandura, 1997); and the elder children’s performance might create pressure on their younger siblings at a close age. However, the elder children’s attainments in some aspects are most predictive of their younger siblings’ operative capabilities, and might maximise the likelihood of the younger siblings’ success in the similar aspects (Bandura, 1997).

A relatively less significant source is social persuasion. In this source, people are persuaded that they have the capabilities to succeed (Bandura, 1995). Such
persuasion will affirm a person’s beliefs in his/her capabilities and lead him/her to work hard to succeed (Bandura, 1995).

Bandura (1995) also contended that people rely on “their physiological and emotional states in judging their capabilities” (p. 4), which indicates that people’s self-efficacy beliefs cannot avoid the influence of their physical status, such as stress, mood, and emotional proclivities (Bandura, 1995).

A person’s self-efficacy beliefs are under the influence of his/her “direct, vicarious, and symbolic sources of information” (Bandura, 1977, p. 192); in turn, such self-efficacy beliefs regulate the acquisition and retention of the person’s new behaviour patterns (Bandura, 1977). The acquisition of new behaviour patterns can be attained through transitory experiences, such as observing others and receiving informative feedback from performance; later, such acquisition serves as guidance for the person’s action (Bandura, 1971, 1977), based upon which the person makes iterative self-corrective adjustments, through which the retention of his/her new behaviour patterns is constructed gradually (Bandura, 1977). Bandura (1995) also summarised that those people who hold resilient self-efficacy beliefs tend to have stronger perseverance than those who do not when facing challenging goals, setbacks, failures, inequities, stress, and frustrations. When facing a new environment, people always act as agent and object simultaneously, and they think...
about how to manage the environment, evaluate the adequacy of their knowledge and capability, and regulate their thinking and action strategies (Bandura, 1997).

Bandura (1997) also put forward that people’s self-efficacy beliefs are under the influence of their familial sources, such as family size, birth order, sex distribution, and childhood adversities (e.g., families with chronic poverty, discord, physical abuse, divorce, etc.), which comprise the environment where their initial efficacy experiences are centred. Those firstborns or only children might have relatively richer and more plentiful enabling experiences provided by their parents (Bandura, 1997). In contrast, in a family with several children, the younger children are more sensitive to personal capabilities, and tend to develop dissimilar personality patterns, interests, and vocational pursuits from those of their same-sexed siblings who are elder but at a close age, in order to avoid sibling rivalry (Bandura, 1997; Leventhal, 1970). The people who were born and brought up in impoverished or disordered family, have stronger motivation to escape from childhood adversities through “finding and creating environments conducive to their personal development” (Bandura, 1997, p. 172). These people might cultivate diverse interests that might bring satisfactions, pursue “opportunities to acquire vocational skills” (Bandura, 1997, p. 173), develop partnership with some supportive people, or affiliation with some supportive communities (Bandura, 1997; Werner & Smith, 1992).
In addition, people’s peer association also has a bidirectional influence on the development of people’s self-efficacy: people with high acceptance by peers with mutual interests and values will have high self-efficacy; otherwise, they might have a low sense of self-worth (Bandura, 1997).

Accordingly, the information that an individual gains is not inherently instructive; instead it is through an individual’s cognitive processing that the significance of the “information conveyed by the different modes of influence” (Bandura, 1995, p. 5) can be ascertained. However, the four sources might sometimes become a double-edged sword. First, given that the positive aspects of mastery/performance experience, such as a person’s success through sustained effort, significantly contribute to enhancing his/her resilient self-efficacy beliefs, how can a person’s self-efficacy beliefs be developed if he/she is under negative circumstances? How will repeated failure make them believe that they can succeed in the future? How long should they persevere in the face of repeated failure (Bandura, 1997)? Second, from the perspective of vicarious experiences, social models affect people, but how do people judge whether or not the models are similar to themselves? Who are competent models (Oettingen, 1995)? Third, social persuasion might not only boost people’s confidence, but it might also cause self-doubts. Such persuasion can be not only inspirational, by cultivating creative abilities, but might also beget the
insurmountable obstacles that come from conservative judgement of people’s capabilities, leaving them trapped in habitual performance (Bandura, 1995, 1997) or, even worse, erasing all temporary boosts to self-efficacy beliefs (Oettingen, 1995). Accordingly, the extent to which people would like to accept such persuasion depends on the experience and knowledge of both persuasion providers and receivers. Therefore, it raises more questions: whose persuasion should people believe? What attitudes should persuasion receivers hold? How can they make accurate self-appraisal of their capabilities? For example, provided that school is an agent for cultivating students’ self-efficacy beliefs (Bandura, 1997), how should students face teachers’ attitudes, such as frequent corrections or negative feedback? Fourth, perceived self-efficacy beliefs can be enhanced by positive mood and diminished by despondent mood (Bandura, 1995; Kavanagh & Bower, 1985). Therefore, as a dynamic psychological process (V. Ellis, 2010), self-efficacy beliefs act as a significant mechanism of monitoring and regulating (Gao & Zhang, 2011; Wenden, 1998, 2002; L. J. Zhang, 2008, 2010a; Zimmerman, 2001) and might change dynamically and historically (V. Ellis, 2010).

3.3 Teachers’ Identities and Beliefs

Tran and Nguyen (2015) posited that teachers’ multiple identities are co-constructors of their vocational knowledge; therefore, to understand a teacher’s knowledge of his/her vocation, it is necessary to reposition his/her identities.
Identity, as an entity, is neither static nor simple (Britzman, 1992; Elbaz, 1991; Goodson, 1980; Weber & Mitchell, 1996). First, identity is often described in terms of self and self-concept (Erikson, 1968; R. Williams, 2008), because identity is formed when a person regards himself/herself as a social being who creates meaning through interactions with others in social communication (Mead, 1934; R. Williams, 2008). Second, identity, from a social aspect, is theorised by Benson, Barkhuizen, Bodcquit, and Brown (2013) as

a dialectical relationship between the ‘inner’ and ‘outer’ aspects of the self, involving our own sense of who we are, the ways in which we represent ourselves, and how we are represented and positioned by others.

(p. 2)

With such self-concept and in such a dialectical relationship, people start to create and share stories of themselves from the earliest social interactions and continue over the course of their lifespan, including how they see themselves now, interpret their past, and envision the future (Ryan & Irie, 2014). Bilingual/multilingual people in New Zealand, for example, speak English in public places to indicate their membership of the community, but they speak a different language, usually the language of their original country, at home. The language they choose and the way they express themselves are both an effective means of communication and an
act of their identities (W. Li, 2008; L. J. Zhang, 2010c).

Research on identity has covered second-language identity in language teaching (Benson et al., 2013; Cummins, 1994; Mohan, Leung, & Davison, 2001; Norton, 1997, 2010), professional identity in teacher education (Beijaard, 1995; Beijaard, Verloop, & Vermunt, 2000; Sachs, 2001; R. Williams, 2008) and immigrant’s identity in sociology (Ammar, 2000; Bhatia, 2008; Clary-Lemon, 2010; Massey & Sánchez, 2010; Wiley, Perkins, & Deaux, 2008). This research adopted the word identity as an identity system with all these teachers’ co-existing identities, especially their professional and second-language identities. In multicultural contexts, such as the TCSOL classrooms in this research, teachers’ identities might be reconstructed through the negotiation of different discourses shaped by social and cultural values (Scollon, 1997; Scollon & Scollon, 1995; Tran & Nguyen, 2015).

3.3.1 Teachers’ professional identity

Professional identity is a view that “individuals have about themselves as people involved in a particular occupation” (Beijaard, 1995, Sachs, 2001, cited in R. Williams, 2008, p. 39). Such identity is also counted as a source of action (Han, 2016; H. C. White, 1992); therefore, teachers’ actions can be deciphered by teachers’ professional identity (Beijaard, Meijer, & Verloop, 2004; Han, 2016).
through the negotiation between teachers’ own internal meaning systems (e.g., appraisal of themselves, etc.) and external meaning systems (e.g., society, schools, students, parents, etc.). This definition also overlaps with that of teachers’ self-conceptualised roles (Goodson & Cole, 1994; Han, 2016; McGowen & Hart, 1990; Volkmann & Anderson, 1998; Watts, 1987; R. Williams, 2008), such as a teacher with authority, a students’ friend, a parent, a students’ student and some other roles in this research.

Some other researchers regard professional identity as an ongoing process, rather than a person’s fixed attribute (Beijaard et al., 2000; Cooper & Olson, 1996; Dworet, 1996; Gee, 2001; Kerby, 1991; R. Williams, 2008). Such professional identity is constituted of some sub-identities (Sachs, 2001), which might be unstable and discontinuous (Day, Kington, Stobart, & Sammons, 2006; R. Williams, 2008). For example, a language teacher’s professional identity can be developed from a “passive technician to a reflective practitioner through to a transformative intellectual” (Kubanyiova & Crookes, 2016, p. 119). These developed identities are shaped and specified by both students’ recognition and their personal appraisals (Amin, 1997; Han, 2016), and are revealed through their thoughts, emotions, and actions (Han, 2016; Zembylas, 2003b). These developed professional identities also promote the development of these teachers’ beliefs.

In return, teachers’ professional identities (Martin, 2006) are under the influence of
their beliefs. For example, positive self-efficacy beliefs promote their “feeling right” (Riseborough, 1981) in developing positive professional identities (R. Williams, 2008), which in turn determine their comprehension of their own actions (Maclure, 1993; R. Williams, 2008), such as their choice of teaching methods, teaching materials, and the roles in the classroom.

3.3.2 Second-language identity

Second-language identity is developed by means of expressing one’s individuality and substantiating one’s membership through a newly learnt language (Tomlinson, 1994). Knowing a language might influence a person’s sense of self, while using the language might influence a person’s self-representation (Benson et al., 2013). As such, learning a new language might become a potential determinant constructing and reconstructing an individual’s identities (R. Williams, 2008). In such process of construction and reconstruction of new identities, the individual’s beliefs and emotions are inseparable factors in deciding who he/she is (Hargreaves, 2000, 2005; Kelchtermans, 1996; R. Williams, 2008; Zembylas, 2003a).

An individual’s development of second-language identity is a natural consequence of his/her attempts to engage in second-language contexts, such as studying or living abroad. In a new language context, individuals are expected to imitate local people’s behaviours and to follow local customs; in return, individuals’ adaptation
to the local life also improves their language competence and learning strategies (Benson et al., 2013). In order to accelerate the adaptation, some people might choose to isolate themselves from people sharing the same language.

With the development of individuals’ second-language identities, their experiences of second-language learning and ongoing sense of self-concept are incorporated. However, in such development, conflict and compromise between “inner self” and “outer self” emerge frequently, and, in the end, come to a “compromised sense of self” (Benson et al., 2013).

3.4 Teachers’ Expectations and Beliefs

Teachers’ expectations can be for the whole class or for an individual student. First, defined by Rubie-Davies (2015a), teachers’ expectations are “the notions that all teachers hold about the current and future academic performance and classroom behaviour of their students, based on their interpretation of available information” (p. xv). The “available information” might be students’ prior academic outcomes, their previous teachers’ feedback (Rubie-Davies, 2015a), information that teachers observe in person, students’ peer judgement, information from questionnaires, and the like. If a student has good academic achievement in other subjects, a new teacher will be likely to treat him/her as a high-achieving student in the new subject.
Second, teachers’ expectations also reflect teachers’ knowledge and beliefs about students; these expectations will be conveyed to students through teachers’ behaviours, such as interactions that teachers have with students, and learning opportunities that teachers provide (Rubie-Davies, 2015a), so that such behaviours will affect students’ responses (Good & Brophy, 2008). In return, teachers’ expectations are under the influence of their self-efficacy beliefs about their own ability to influence students’ learning achievements (Bandura, 1997; Rubie-Davies, 2015a). Therefore, whether teachers’ expectations are high or low can be detected via the learning opportunities teachers provide, the psychosocial environment in the classroom, and teacher-student interactions, including teachers’ provision and adaptation to the needs of students, especially the different needs of high- and low-achieving students (Rubie-Davies, 2015a).

Third, teachers’ expectations have a significant influence on students’ learning (Ma, 2001). Rather than passive recipients of knowledge, students are mentally-active learners (Ma, 2001; Pintrich & Schrauben, 1992) and students’ expectations increase gradually and unconsciously in their classroom environment. Rubie-Davies (2015a) posited that early in students’ academic career, teachers’ expectations have a lasting effect on students’ later academic achievement, especially when students make “the transition from a familiar to an unfamiliar environment” (Wentzel, 1997, cited in Rubie-Davies, 2015a, p. 31), such as when
they begin to learn a new subject and to live in a new environment. In turn, students in such classroom climates cultivate their own expectations for their learning outcomes, which in return influence teachers’ expectations. Classroom climate, together with students’ expectations, grows and becomes infectious among students (Rubie-Davies, 2015a). Students’ infectious expectations also have an influential and essential effect on their own academic career (Ma, 2001).

In addition, students’ family adversity, students’ general intelligence, and students’ adversity will predict both parents’ and teachers’ expectations; conversely, both parents’ and teachers’ expectations will predict students’ future academic achievements (Gut, Reimann, & Grob, 2013; Rubie-Davies, 2015a).

### 3.5 Psychological Theories and Beliefs

As active individuals within sociocultural-educational contexts, teachers should be understood as human beings first (Reinders & Lázaro, 2011); thus the development of teachers’ beliefs cannot avoid the influence of teachers’ needs. As introduced previously, teachers’ judgement of their own capabilities also relies on their physiological and emotional states (Bandura, 1995); therefore, teachers’ physical status, such as their stress, mood and emotional proclivities, also affects their beliefs (Bandura, 1995). As such, psychological theories, such as Maslow’s hierarchy of human needs, can explain some teachers’ beliefs on certain occasions.
As shown in Table 3.2, Maslow differentiated the trajectory of human needs with seven layers, from the most basic to the more fulfilling (Maslow, 1968, 1970; Pichère, 2015; M. Williams & Burden, 1997).

Table 3.2

*Maslow's Seven Layers of Human Needs*

<table>
<thead>
<tr>
<th>Seven layers</th>
<th>Human needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Layer 1</td>
<td>Basic physiological need</td>
</tr>
<tr>
<td>Layer 2</td>
<td>Need for safety and security</td>
</tr>
<tr>
<td>Layer 3</td>
<td>Need for interpersonal closeness</td>
</tr>
<tr>
<td>Layer 4</td>
<td>Need for self-esteem</td>
</tr>
<tr>
<td>Layer 5</td>
<td>Cognitive needs</td>
</tr>
<tr>
<td>Layer 6</td>
<td>Aesthetic needs</td>
</tr>
<tr>
<td>Layer 7</td>
<td>Self-actualisation</td>
</tr>
</tbody>
</table>

*Note:* Adapted from M. Williams and Burden (1997).

Among the seven layers, cultivating students to attain Layer 7—self-actualisation, the highest level of the hierarchy of human needs, is one of the missions of education (M. Williams & Burden, 1997), and the outcome of such cultivation might last for a lifetime.

Nevertheless, the other six layers are also inseparable sections in education. Layer 2—“needs for security,” for example, was used to understand children or neurotic adults (Goble, 1970), but it is also fit for adults. Maslow pointed out that children prefer a predictable, consistent, fair world with some routine, thus freedom within limits is better than total permissiveness; this point is essential to cultivating well-adjusted children (Goble, 1970). Actually, children are considered as mirrors...
of the most authentic inborn nature of human beings, without hypocrisy or mask; and also children’s security needs are fit for the world of adults. As Maslow described, “insecure or neurotic adults behave much like insecure children…the insecure person has a compulsive need for order and stability and goes to great lengths to avoid the strange and the unexpected” (Goble, 1970, p. 39), especially when adults have to face an alien environment, such as when teachers face new classes.

In a new class, the teacher-student relationship is one of the initial ties connecting the class, an alien environment for both students and teachers. In the alien environment, traditional methods or teachers’ most familiar teaching methods offer a consistent routine to both teachers and students. Such routine is not only easy for students to follow, but it is also useful for building teachers’ confidence. Teachers’ confidence and “sense of achievement” originate from mutual trust between teachers and students, and teachers’ confidence reflects students’ appreciation, acceptance or approval of their teachers, which satisfies the teachers’ sense of belonging and need for love in their class (Goble, 1970). As such, teachers’ “security needs” become a main motivation to teach; and teachers’ sense of belonging and esteem needs are based on their receiving respect from students and colleagues. Once teachers’ security needs and esteem needs are satisfied, these needs become factors forming teachers’ positive self-efficacy beliefs about their
choices of teaching methods. Hence, it is understandable that most teachers prefer to use traditional methods when teaching a new class, gradually adding more activities and topics to make the class more flexible and active.

In addition, teachers’ adoption of teaching methods with routine creates a predictable world for students; in a predictable world, students can find consistency and fairness as well as a certain amount of routine, which play an essential role in reducing their anxiety in a new environment. Many students said that they preferred teachers who adopted predictable methods to those who used flexible ones, because they could never know what the latter types of teachers would do next.

**3.6 Cultural Differences and Beliefs**

Beliefs of language teachers and learners are shaped by their cultural backgrounds (Horwitz, 1999; X. Li & Cutting, 2011). As such, Oettingen (1995) compared people’s beliefs from the perspective of cultural differences (the three comparisons of children’s beliefs in: West Berlin and East Berlin; East Berlin and Moscow; and West Berlin and Los Angeles), including individualism/collectivism, power distance, uncertainty avoidance and masculinity/femininity (Hofstede, 1986, 1991; Oettingen, 1995), and clarified how people’s beliefs varied across these cultures. She emphasised that culture plays a prominent role in the process of a person’s
self-appraisal, including “selecting, weighting, and integrating information from multiple sources” (Oettingen, 1995, p. 151).

First, students in individualist cultures focus more on how to learn and pursue learning goals of expanding their competencies (Ames, 1992; Dweck & Leggett, 1988; Oettingen, 1995); their performance outcomes are instrumental to achieving self-actualisation, and they never stop pursuing their personal goals through which their potentials are constantly realised (Oettingen, 1995); and their emotional states are more immediate (Oettingen, 1995). In contrast, students in collectivist cultures are in pursuit of personal-performance attainments which indicate required competencies (Oettingen, 1995; Rosenholtz & Rosenholtz, 1981); they expect their performance outcomes to be noticeable, because the evaluation from other in-group members is influential (Oettingen, 1995); and their emotions are more strategic (Markus & Kitayama, 1991; Oettingen, 1995).

Second, in light of power distance, education in cultures with large power differentials is usually teacher-centred (Oettingen, 1995; Stipek, 1988), while its counterparts in cultures with small power differentials are student-centred (Oettingen, 1995; Stipek, 1988, 1991). In the former cultures, students are taught to obey, respect and rely on parents and teachers, parents are expected to support teachers, and teaching materials reflect the wisdom of authority (Oettingen, 1995).
In the latter cultures, students, who are treated as equal to their parents and teachers, are encouraged to express their own views bravely and freely, parents are expected to support their children, and teaching materials can include the thoughts of any competent persons (Oettingen, 1995).

Third, in the cultures with strong uncertainty avoidance, people expect familiarity and predictability, from which they gain a sense of safety; students expect all the right answers from teachers and welcome teaching strategies with a highly structured, one-dimensional, and formal manner (Oettingen, 1995; Rosenholtz & Rosenholtz, 1981; Rosenholtz & Simpson, 1984); and teaching materials are expected to include detailed instructions (Oettingen, 1995). Conversely, people in cultures with weak uncertainty avoidance have more curiosity about new experiences; students aspire towards intellectual challenges, and embrace multidimensional teaching strategies, so that teachers do not have to know all things (Oettingen, 1995; Rosenholtz & Rosenholtz, 1981; Rosenholtz & Simpson, 1984); and teaching materials are partially structured and flexible, with only general instructions (Oettingen, 1995).

Fourth, in masculine societies, achievement and competition are criteria for a person’s success. Such criteria are pervasive both in a person’s student days and in his/her professional career (Oettingen, 1995). In contrast, people in feminine
societies do not take academic failure seriously; instead, they care more about students’ social adaptation (Oettingen, 1995).

In Chinese culture, 忠 (zhōng) and 恕 (shù) are two “golden rules” in hierarchical relationships (Nivison & Van Norden, 1996). Nivison and Van Norden (1996) explained the golden rules as

Zhōng is the virtue of those who, mindful of what they would expect of their own subordinates, provide good service to their superiors. Shù is the virtue of those who are empathetic and flexible in dealing with their subordinates, because they think about how they want their superiors to treat them. (p. 7)

Such hierarchical relationships not only exist in monarch-subject relationships, but also in parent-children (Yang, 1979), and teacher-student, relationships. The influence of cultures on a person’s beliefs pervades his/her family, school, workplace, and community (Oettingen, 1995), which, sometimes, might guide the person to choose to believe positive verbal persuasion rather than negative performance experiences (Oettingen, 1995), even when the negative performance experiences might be more helpful then.
3.7 The Main Problems and Issues Associated with the Studies concerning Teachers’ Beliefs and Practices

Bandura (1997) noted that teachers’ self-efficacy beliefs are not the sole determinants of their actions, because teachers’ actions are part of the social structure and their self-systems. In such systems, teachers contribute to what they become and do through conducting self-reflection, self-regulation, self-influence, and self-images of future successes and failures (Bandura, 1997); and such self-reflection, self-regulation, self-influence and self-images, in turn, shape or reshape their beliefs about specific concepts/activities, such as behavioural belief, normative belief and control belief (Ajzen, 1991; R. Ellis, 2012). Behavioural belief links “a specific behaviour to a particular outcome” (R. Ellis, 2012, p. 143); normative belief is “sanctioned by a specific community that a person belongs to” (R. Ellis, 2012, p. 143); and control belief reflects “a person’s estimation of whether it is feasible or practical to attempt a particular behavioural goal” (R. Ellis, 2012, p. 143). Teachers’ teaching goals are attained through their classroom practices, such as their class design, time allocation, language choices, teaching contents, classroom interactions, and their roles. In this process, teachers’ behavioural beliefs exert teachers’ efforts to optimise their performance. Such behavioural belief about L2 learning and teaching might be deep-rooted and pervasive in their classroom actions more than other compulsory methodology they
are told to follow (L. Li & Walsh, 2011; M. Williams & Burden, 1997). Another belief is their normative belief, which might be shaped in their milieu. Usually, a person’s normative beliefs are resistant to change even when he/she encounters contradictory evidence, especially those beliefs established early in life (Borg, 2003; Nisbett & Ross, 1980). Once contradictions arise between behavioural and normative beliefs, control beliefs will take effect. As Shawer (2010) explained the failure of the new curriculum innovation related to communicative-based methods in Egypt,

> it is difficult for teachers who themselves have learnt English through the traditional approaches to suddenly turn their backs on familiar classroom methods in favour of newer ones…which provided an easy excuse to dismiss the communicative-based methods. (Kamhi-Stein & Galvan, 1997, pp. 12–13, quoted in Shawer, 2010, p. 334)

Grounded in these theories, it can be assumed that TCSOL teachers, who were educated in China, might be inheritors of the values of traditional Chinese education (“three-centredness”) and the ideology of a nation and of their family (Oettingen, 1995). Their deep-rooted beliefs might be a causal meaning to the result that they might pass on traditional teaching methods and cultural ideology, even if they have new epistemological and pedagogical knowledge within a particular locale (Hawkins, 2004; Johnson, 2009; Lave & Wenger, 1991; L. J. Zhang & Ben Said, 2014).
However, teachers’ beliefs are not consistent with their actions at all time. To explain such a phenomenon, Argyris and Schön’s (1974) put forward “espoused theory” and “theory-in-use”. Espoused theory refers to the answer people give to how they would behave under certain circumstances; however, espoused theory is only “what they say”. In contrast, it is, in fact, theory-in-use that governs their actions (i.e., what he/she does) (Argyris & Schön, 1974). However, they may not realise that these two theories may or may not be compatible (Argyris & Schön, 1974). As Argyris and Schön (1974) stressed, even though people begin their actions with theories-in-use, they might be unable to attain the original goals of the actions; and such uncertainty of actions might be caused by either external or internal factors, or sometimes both.

With regard to the external factors, some other researchers, such as Kalaja and Barcelos (2003), believed that beliefs are “embodied, dynamic, emergent, both individual and social, and polyphonic” (p. 3), and such beliefs are situated and shaped by the person’s cultural background and social contexts. These researchers advocated that classroom practices, like other social practices, are not the exclusive outcome of any individual teacher’s actions, but the outcome of social contexts (Skott, 2015). As Bandura (1995) said, human beings are “partly product of their environment” (p. 10). New environments, such as different first-language contexts
and students’ ages and abilities, bring teachers new experiences; consequently teachers’ beliefs relate dynamically to their working contexts, including classroom interactions and the broader social contexts (Skott, 2015).

With regard to the internal factors, teachers’ psychological status (M. Williams & Burden, 1997), identities (Zembylas & Chubbuck, 2015), and national ideology (Han, 2016) also work on teachers’ beliefs. For example, teachers’ “possible selves” or self-images of their future successes and failures might shape their career pursuits to a large extent; and the balance of positive and negative self-images will promote them to shape desired selves and persevere positively in the teaching process (Bandura, 1997). Such potential self-images are constructed from the teachers’ past experiences and are activated by their selection of environment (including their lifestyles and activities in such environment), which, to some extent, cultivate their capabilities, potentialities, values, interests, aspirations, and sense of efficacy (Bandura, 1995, 1997). Also, a teacher’s beliefs cannot avoid his/her past experience as learner and present experience as teacher (Kalaja & Barcelos, 2003); thus the formation of a language teacher’s beliefs must be a synergy of his/her personal strategic learning, including learning new languages, and learning to be a qualified teacher.

The past two decades have witnessed an increase in research concerning teachers’
beliefs. The foci of the previous research have covered the congruence of teachers’ stated beliefs and actual practices in classroom (Borg, 2016), the content of teachers’ beliefs (e.g., Xia, 2002), the relationship between teachers’ beliefs and teaching practices (e.g., Dou, 2015), and the potential factors influencing teachers’ beliefs (e.g., F. Zhang & Liu, 2011). However, there is a paucity of research that further explores: 1) the mismatches between teachers’ stated beliefs and observed practices (Borg, 2016); 2) the dynamic nature of teachers’ beliefs, especially in a culture such as that in Mainland China, where the expression of high self-efficacy beliefs are suppressed (Oettingen, 1995); and 3) the beliefs of teachers who share the same cultural heritage but work in cross-cultural contexts (e.g., TCSOL teachers working in different cultural contexts in this research).

In addition, there are many factors which determine that research on teachers’ beliefs must be rooted in teachers’ life history and take a holistic view of the world to which they contribute and belong (Wicks, Reason, & Bradbury, 2013). Therefore, researchers are advised to adopt methodological triangulation or different data sources, such as interviews, stimulated recall, and classroom observations (L. Li & Walsh, 2011; Skott, 2015), to piece together teachers’ beliefs, including the beliefs espoused in interviews, and how their teaching practice unfolded in classrooms (Skott, 2015). Neither can beliefs be observed directly through researchers’ classroom observations, nor can beliefs be measured simply according to
participants’ own accounts (Skott, 2015). Simply depending on traditional research methods, such as paper-pencil instruments, stimulated recall, think-aloud protocols or focused interviews, is far from enough to address teachers’ personal experiences and other influential factors (Argyris & Schön, 1974).

Therefore, this research took TCSOL teachers who worked in Mainland China and New Zealand as research participants, and explored the trajectories of these TCSOL teachers’ beliefs with a cross-case study. Within each case study, I adopted multiple research methods, including narrative inquiry and mixed-method classroom observations. Narrative inquiry encouraged the participants to reflect upon their experiences (Clandinin & Connelly, 2000). Participants’ autobiographical narratives, together with observations of their classrooms, pieced together the picture of their beliefs about teaching methodology (Fang, 1996) in cross-cultural conditions. Compared with traditional three-centred approaches, the foci of this research were on teachers’ beliefs about teaching methodology in the aspects of: teaching materials—whether or not they used a textbook-centred approach; attitudes towards language accuracy—whether or not they used a grammar-centred approach; and classroom management and the roles they played—whether or not they used a teacher-centred approach.
3.8 Summary

This section has reviewed some literature regarding teachers’ beliefs from the perspective of content-specific beliefs, self-efficacy beliefs, relevant influential factors, and the relationship between teachers’ beliefs and practices. It has also pointed out some gaps in existing research. Based on the reviewed literature, next chapter will explicitly introduce the research methods and procedures of the cross-case study, in order to respond to the concerns introduced in this chapter.
Chapter 4:
METHODOLOGY AND RESEARCH METHODS

As Creswell (2009) said:

researchers need to think through the philosophical worldview assumptions that they bring to the study, the strategy of inquiry that is related to this worldview, and the specific methods or procedures of research that translate the approach into practice. (p. 5)

Hence this chapter aims to present four cores of the research design framework (Creswell, 2009): philosophical worldviews, the strategy of inquiry, research methods and procedures.

4.1 Philosophical Worldviews

This research followed an interpretive paradigm. First, this paradigm focuses on and analyses phenomena occurring in small cases, which is appropriate for this research—a cross-case study. Second, this paradigm adopts Dewey’s (1938) principles of experience—continuity and interaction, which emphasises that experience “does not occur in a vacuum; instead there are sources outside an individual which give rise to experience” (p. 40). Accordingly, each participant’s beliefs or actions at a specific point must connect a past experiential base with an experiential future (Clandinin & Connelly, 2000).
4.1.1 Continuity

“Continuity of experience” is also characterised as an “experiential continuum” (Dewey, 1938, p. 28), which means that plans and programmes are handed down from the past and will extend into the future (Dewey, 1938) through monitoring enactments, detecting and correcting errors repeatedly (Bandura, 1997) (see Figure 4.1).

![Figure 4.1 The Continuity of Experience](Note: Adapted from Dewey (1938).

Similarly, Argyris and Schön (1974) claimed that each experience is directed by a person’s reflection and carried out through his/her actions; in turn, every experience affects a person’s reflection on his/her actions, which decides his/her future experience.

4.1.2 Interaction

The other principle of experience is “interaction”, the interplay between objective/external and internal conditions (Dewey, 1938). Supposing life is a chess game, each person is a chess piece, and his/her next step depends on the positions of other pieces (i.e., the objective conditions); however, no matter where and how
fast one can go, he/she must follow the same rules as the other players in the game. Consequently, each step becomes a moving force and sets a new external condition for the next step, which also corresponds to the principle of continuity.

4.2 Qualitative Methodology

This research is a cross-case study (Dörnyei, 2007), within which narrative research (e.g., narrative inquiry) was conducted.

4.2.1 Case study

This research adopted a cross-case/CASE study approach (Dörnyei, 2007), which not only coped with a variety of data, such as interviews and observations (Yin, 2014), but also provided insights into how teachers’ beliefs and practices worked in each case. Four TCSOL teachers’ cases were involved. To identify personal case and group case, this research used capital letters “CASE” to stand for group case (i.e., CASE in Mainland China and CASE in New Zealand), and “case” for personal case (e.g., Mao’s case, Ning’s case, etc.).

The study of each case followed the same procedure (Creswell, 2013): narrative interviews, thematic analysis, classroom observations, and comparison of the findings from narrative data and observation data; and in this procedure, data collection was interwoven with data analysis. The analysis of each personal case
followed three themes:

1) “Language classrooms in my eyes” not only mapped a terrain of each teacher’s language classroom, but also uncovered whether or not these teachers chose textbook-centred and teacher-centred approaches in their teaching (e.g., time allocation, classroom activities, teaching materials);

2) “How I think about accuracy and correction” revealed teachers’ attitude towards students’ language accuracy and error types to determine whether or not a grammar-centred approach remained in these classrooms; and

3) “What kind of teacher am I?” indicated the roles these teachers played.

After analysis of each personal case, cross-case/CASE comparison was conducted within each theme (see Figure 4.2).

![Figure 4.2 Research Design](image)

**4.2.2 Narrative research**

Within each case, narrative research was conducted with narrative inquiry (Clandinin & Connelly, 2000) as methodology. Narrative inquiry—using stories to describe human action (Polkinghorne, 1995)—has many distinctive qualities which
make it suitable or qualify it as the main methodology in this research.

First, narrative inquiry, as both research methodology and phenomena under study (Clandinin & Connelly, 2000), provides an approach to understanding people’s experience and who they are (Clandinin, 2013). For one thing, people’s experience provides a better understanding of educational life (Clandinin & Connelly, 2000). For another, life is also education (Clandinin & Connelly, 2000). Not only can people learn about education from thinking about life, but they can also learn about life through thinking about education.

Second, narrative inquiry has the capacity “to provide access to long-term experiences through retrospection and imagination” (Barkhuizen et al., 2013, p. 12). Through the lens of participants’ “living and telling, reliving and retelling, the stories of the experiences that make up people’s [participants] lives” (Clandinin & Connelly, 2000, p. 20), the researcher can get at how participants enact and modify their beliefs on storied landscapes extending from the past to the future within different contexts (Clandinin, 2013; Hayes, 2013).

In addition, narrative inquiry offers a good method, which has the potential to improve understanding of the interrelated and complex relationship between personal experiences, beliefs and practices (Fang, 1996), especially when
traditional methods, such as paper-pencil instruments, stimulated recall, think-aloud protocols or focused interviews, cannot really address teachers’ personal experiences and the factors influencing their beliefs.

4.2.2.1 Defining “narrative”

The terms narratives and stories are often regarded as synonyms, because both terms have meanings of telling and knowing (Harper, 2010, cited in Oxford, 2013).

Narratives may range from isolated, brief stories about a single aspect of one’s life or “small stories” (see Norton & Early, 2011; Early & Norton, 2013) to more extended retellings of one’s entire life. Narratives appear to be central to being human. (Hayes, 2013, p. 64)

Before Connelly and Clandinin (1990) put forward “narrative inquiry” in their work published in The Educational Researcher, “narrative” had multiple meanings. Carr (1986) wrote that “narrative pertains to longer-term or larger-scale sequences of actions, experiences and human events” (cited in Webster & Mertova, 2007, p. 2). To clarify the different terms, Clandinin (2013) categorised them into three aspects: the first narrative refers to story, with a beginning, middle, and end; or rather, narrative has a plotline, characters, and resolution, which are usually used in the Western tradition. In such cases, the stories told by the participants are taken as the object of analysis (Clandinin, 2013) or “narrative data” (Barkhuizen et al., 2013,
The second narrative not only involves all oral texts but also includes the relationship between the researcher and participants (Clandinin, 2013), which is treated as “non-narrative data” by Barkhuizen et al. (2013, p. 73). In such non-narrative data, the contexts, such as the bigger context (e.g., sociopolitical contexts), and the smaller context (in which stories are told), are also of concern. The third narrative is regarded as a representational form (Clandinin, 2013), which is pervasive in life; without narrative, people do not exist (Oxford, 2013; Polkinghorne, 1988). As Hardy (1968) said, “we dream in narrative, daydream in narrative, remember, anticipate, hope, despair, plan, revise, criticise, gossip, learn, hate and love by narrative” (p. 5).

In addition, narrative is a mode of thinking, so the narrating of experiences endows those experiences with meaning and “exposes how such meanings are infused with interpretation and situated in the social world” (Bruner, 1996, cited in Johnson & Golombek, 2013, p. 88). Stories, as a form of narrative, not only tell storytellers’ lives and who the storytellers are, but also tell who constructs the society where these stories have been constructed (Benson et al., 2013). Therefore, in order to understand an individual, one must link the sense of self to bigger sociocultural and historical contexts (Early & Norton, 2013).

Accordingly, as a form of narrative experience (Clandinin & Connelly, 2000),
narrative inquiry is especially valuable to capture and understand the nature and meanings of experience; thus it compensates for the difficulty of direct observation in researching experience (Benson, 2013). As such, this research adopted all of these described meanings of narrative, taking narrative as both methodology and research data (Benson et al., 2013), so as to understand participants’ lives from different perspectives, such as their experiences of living, learning and teaching, which might be potential factors shaping and reshaping their beliefs.

4.2.2.2 Three-dimensional narrative inquiry space

Similar to Dewey’s (1938) principle of experience, Clandinin and Connelly’s (2000) “three-dimensional narrative inquiry space” (p. 54), the essence of narrative inquiry, constitutes the spatial dimension, the temporal dimension and the socio-personal dimension (Clandinin & Connelly, 2000; Creswell, 2013). Such three dimensions require that the researcher should travel with participants “inward, outward, backward, forward, and situated within place” (Clandinin & Connelly, 2000, p. 49).

Adopting the spirit of three-dimensional narrative space, this research analysed the data of each case in three sections: the past (backward), the present and the future (forward).
4.2.2.3 Instrument: Narrative grid

Each participant’s case was analysed with the “narrative grid” (see Figure 4.3), which was designed according to Barkhuizen and Wette’s (2008) narrative frames, Clandinin and Connelly’s (2000) framework of three-dimensional narrative inquiry space, and Dewey’s (1938) theory of experience: continuity and interaction.

<table>
<thead>
<tr>
<th>Continuity</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>N.</th>
<th>N+1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Theme 1</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>…</td>
<td>Theme N.</td>
</tr>
<tr>
<td>A</td>
<td>Subtheme 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Subtheme 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Subtheme 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>Subtheme 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>......</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>…</td>
<td>Subtheme N.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…</td>
<td>Subtheme N. + 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 4.3 Narrative Grid*

There are three differences between narrative frame (Barkhuizen & Wette, 2008) and narrative grid. First, Barkhuizen and Wette’s (2008) narrative frame is used for multiple cases, while narrative grid is for a single case. Second, narrative frame is for data collection, while narrative grid can be used as both a way of research design and a method of data analysis. Third, researchers design themes in narrative frames beforehand, which scaffold participants’ narratives; in contrast, in narrative
grid, researchers discover themes (i.e., themes and subthemes in Figure 4.3), which might be the results of thematic analysis in deductive and/or inductive ways (see Figure 4.4).

**Figure 4.4** The Origins of the Clues within Each Theme

In this research, both themes and subthemes within each participant’s narrative grid were the results of inductive thematic analysis. Take Mao’s narrative grid (Example 4.1) for example (see more details in Chapter 5: Mao’s Case), from Theme 1 to Theme 3, Mao’s stories were arranged in time order (university period, postgraduate period, working period). Within each theme, some subthemes were coded inductively, such as contexts of stories, motivation (towards some actions), language-relevant episode (e.g., strength and weakness of his language proficiency), efficacy expectation in that period, and turning point in his life.

It is worth noting that within each narrative grid, numbers “1, 2, 3…” were employed to indicate columns and letters “A, B, C…” were used to indicate rows,
for referential convenience. As in Example 4.1, 1D refers to Mao’s efficacy expectation in his university period, and 3A refers to the background of the stories in his working period.

The data within a specific column (e.g., 1A–1H) reveal the development or continuity of the stories in that period (e.g., university period), whereas the data within a specific row across different columns (e.g., 1D–3D) might indicate the development or comparison of a specific subtheme. In Example 4.1, the data in Column 1 (i.e., from 1A to 1H) map out the development or continuity of the stories in Mao’s university period; whereas the comparison of the data in Row F (i.e., 1F, 2F and 3F) might reveal whether Mao’s efficacy expectation was robust or weak when he was confronted with turning points in his life.

**Example 4.1 Mao’s Narrative Grid**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theme 1</strong></td>
<td><strong>University period</strong></td>
<td><strong>Theme 2</strong></td>
<td><strong>Theme 3</strong></td>
</tr>
<tr>
<td><strong>University period</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Postgraduate period</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Working period</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>Contexts of stories</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Motivation towards some action</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Language</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-relevant episode</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>Efficacy expectation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Turning points</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Efficacy expectation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>New motivation towards some action</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>New efficacy expectation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

75
4.3 Recruitment of Participants

After obtaining ethics approval from the University of Auckland (UoA) Human Participants Ethics Committee, I sought the consent of relevant faculties to get access to participants. I recruited all of the participants purposively from state-owned universities in Mainland China and New Zealand according to the requirements listed in Table 4.1.

Table 4.1

Requirements for Participant Recruitment (Both in Mainland China and New Zealand)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age</td>
<td>Born after 1977</td>
</tr>
<tr>
<td>2. Working experience</td>
<td>At least two years teaching experience</td>
</tr>
<tr>
<td>3. Qualifications</td>
<td>Bachelor’s or higher degree (the first degree should be received in Mainland China)</td>
</tr>
<tr>
<td>4. Majors</td>
<td>Foreign languages, OR Chinese-related language, literature or linguistics</td>
</tr>
<tr>
<td>5. Others</td>
<td>Having experience of studying or working outside Mainland China and Taiwan, AND Having stable student groups, AND Teaching elementary-level Chinese learners at present, AND Teachers of adults, AND Being passionate and cooperative.</td>
</tr>
</tbody>
</table>

Note: Based on Bao, Zhang, and Dixon (2015, p. 482).

First, 1977 is the year after the end of China’s Cultural Revolution (1966–1976); and it is also the year when the National College Entrance Examination (NCEE) was reinstated. The generation born after 1977 have witnessed and experienced a revival in Chinese education.
Second, this research focused on experienced teachers; therefore, in-service teachers with at least two years’ working experience were required. For one thing, compared with pre-service teachers and novice teachers, experienced teachers are more capable of balancing multiple demands of different working contexts, such as different student needs, abilities, learning styles, and curricula (Moje & Wade, 1997). For another, experienced teachers have relatively more robust self-efficacy beliefs in managing classrooms, students and instructional practices. In contrast, pre-service teachers tend to base teaching and learning on personal experiences as students (Duffin, French, & Patrick, 2012; Fives, Lacatena, & Gerard, 2015); and their beliefs still remain less robust even when teachers have become novice teachers for one or two years (Levin, 2015). As some researchers, such as Levin et al. (2013) and Ertmer and Ottenbreit-Leftwich (2010), have pointed out, teachers’ beliefs develop with the change of their contexts, years of experiences and their knowledge about the content to be taught; therefore, compared with pre-service and novice teachers, experienced teachers have more time to enact their beliefs (Levin, 2015).

Third, teachers, who were born in Mainland China and have received the first academic degree from Mainland China, can have a good understanding of Chinese education system. To be specific, they received education from primary school to
university in Mainland China, thus they might have experienced the complete educational process in Chinese educational system.

Fourth, participants’ majors should be foreign languages or Chinese-related language, literature, or linguistics; therefore, not only would they have the experiences of adjusting to sociocultural, linguistic, and educational contexts, but they would also have a good knowledge of what “authentic language” was and what was in need in authentic communication. Importantly, they should have their particular views of teaching methodology.

Fifth, participants should have trans-national working or education experience (Macalister, 2014). That is to say, all the participants must have studied or worked physically (Macalister, 2014) outside Mainland China and Taiwan, so that they are capable of understanding what language learners need, and able to help language learners overcome difficulties and adapt to their situated contexts.

Furthermore, TCSOL teachers should be passionate and cooperative teachers. All of the participants in both Mainland China and New Zealand needed to be teaching a new elementary-level class, in which I conducted the 12-weeks classroom observations. For one thing, teachers could apply their own teaching theory to practice to the fullest without considering students’ prior Chinese language
proficiency. For another, the same starting point made it easier and more reliable to compare teachers’ beliefs and practices in different contexts.

In addition, stable student groups were also required. As a longitudinal research lasting for 12 weeks (one semester), this research focused on the changes of teachers’ beliefs and practices in relatively stable contexts; frequent changes or absences on the part of the students might interrupt the research (Dörnyei, 2007). Also, considering ethical issues, adult students had the privilege of deciding their own willingness in the observed classrooms (Dörnyei, 2007), though students were not the focus of this research.

4.3.1 How did I come into contact with the TCSOL teachers?

4.3.1.1 Potential universities

As introduced in Chapter 1, the two contexts I chose were not foreign to me. In New Zealand, all the universities with Chinese courses were potential participant universities. In contrast, potential universities in Mainland China were chosen in Northern China, a Mandarin-Chinese-speaking area; and these universities either had a School of International Exchange or provided Chinese courses for speakers of other first languages.
4.3.1.2 Distribution of prepared written materials

A series of written materials were prepared in advance, including letters, participation information sheets (PIS), and consent forms (CF; see Appendices A to K). All the participants, deans and secretaries were required to sign a CF after they had read the PIS.

With the consent of the deans of relevant faculties, I attended a faculty meeting for secretary/administration staff and explained the research to them. The staff helped me to distribute the written materials among potential teachers and collect information from those who volunteered to participate; I then got access to these voluntary participants one by one, when the first-round interviews were carried out.

4.3.2 Ethical considerations

Narrative inquiries are permeated with ethical considerations from the beginning to the end, which indicates that narrative inquirers must take care to embody the inquirer-participant relationships in an ethical way (Clandinin, 2013; Connelly & Clandinin, 2006); therefore, ethical consideration should be thought of as the responsibilities imbuing all phases of the inquiry (Clandinin, 2013; Clandinin & Connelly, 2000; Connelly & Clandinin, 1988). On the one hand, the data from the participants must remain confidential. On the other hand, I was required to respect
the participants and suspend my disbelief when I heard or lived alongside the participants’ stories (Clandinin, 2013).

4.3.2.1 Data management

Hard copy data were securely stored in a locked cabinet at the UoA, and electronic data were stored confidentially on my computer. Participants were assured that after six years, all hard copy data would be shredded, and the digital information will be deleted. I also informed the participants that collected data would be presented primarily in my Ph.D. thesis, but might also be used for future academic publications or conference presentations. The participants who wanted to have a copy of the final research findings have indicated on the consent form, and I will send a summary to them after the submission of this thesis.

4.3.2.2 Participants’ rights, anonymity, and confidentiality

First, the deans gave their assurance that the participants’ participation or withdrawal would not bring any consequences for them or to anyone at any level in the faculty.

Second, I assured the participants that before the data collection ended on 1 April 2016, they were entitled to withdraw themselves at any time and had the right to ask me to destroy the data collected from them unconditionally. In addition, they
had the right to refuse to answer any specific questions and to have the audiotape
turned off at any stage. Actually, all of the participants in this research were active
and cooperative in the process.

Third, to assure anonymity, this research adopted pseudonyms, so that no
identifying information or data collected from the research was disclosed to a third
party, apart from the academic supervisors, and never will be.

4.4 Introduction to the Scene

Following the steps of participant recruitment, 39 TCSOL teachers contacted me
(19 in New Zealand; 20 in Mainland China; see Table 4.2).

Table 4.2

Information on the Participants in this Research

<table>
<thead>
<tr>
<th></th>
<th>Decade born</th>
<th>Qualification</th>
<th>Majors</th>
<th>Countries they taught/ studied in</th>
<th>Provinces</th>
<th>Cities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mainland China</td>
<td>1970s (3)</td>
<td>Master (8)</td>
<td>Chinese (19)</td>
<td>8</td>
<td>7</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>1980s (17)</td>
<td>Doctor (12)</td>
<td>TCSOL (2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>English (1)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Others (1)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Zealand</td>
<td>1970s (2)</td>
<td>Bachelor (1)</td>
<td>English (6)</td>
<td>5</td>
<td>17</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>1980s (8)</td>
<td>Master (15)</td>
<td>TCSOL (14)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1990s (9)</td>
<td>Doctor (3)</td>
<td>Chinese (2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Others (4)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

According to Table 4.2, first, the average age of TCSOL teachers in Mainland
China was higher than that in New Zealand. In Mainland China, teachers born in
the 1980s comprised 17/20 of TCSOL teams, while in New Zealand, the number of
TCSOL teachers born in the 1980s (8/20) and 1990s (9/20) was near equal. Second, the average qualification of teachers in Mainland China was higher than that in New Zealand. 12 of the 20 teachers in Mainland China had a doctoral degree, whereas in New Zealand, only 3 of the 20 teachers did. Third, teachers’ majors varied in Mainland China and New Zealand. 19 of the 20 teachers in Mainland China had taken Chinese literature or linguistics as their majors, while only 2 of the 20 teachers in New Zealand had. Instead, 14 of the 20 teachers in New Zealand had majored in TCSOL, whereas only 2 of the 20 in Mainland China had. Fourth, the experience of Mainland China teachers involved more countries, whereas that of New Zealand teachers covered more Mainland China provinces and cities.

4.4.1 Four participants

I conducted the first-round narrative interviews with all the 39 teachers, and then selected four TCSOL teachers (see Table 4.3) for the forthcoming in-depth cross-case study and classroom observations. On the one hand, these four teachers represented diverse student types. Among the four teachers, Meng and Nian represented a group of people who had changed their identities from rural children to urban citizens with a respectable profession, from a lower social status to a higher status through academic achievement (Tian, 2014); the stories of Meng and Nian are typical success stories in Chinese culture. The other two teachers—Mao and Ning—represented those people who were born urban citizens in a
middle-class family. Unlike Meng and Nian, Mao and Ning did not have a strong desire to change their social status through academic achievement, but each of them held different motivations for and perceptions of learning. On the other hand, of all the teachers, these four teachers had lived in the most places, and their native dialects were not Mandarin Chinese, so that they had a better understanding of various cultures as well as of transitioning between different languages in daily life.

For ease in locating the participants, I assigned them pseudonyms starting with “M” and “N” for teachers from Mainland China and New Zealand respectively (see Table 4.3).

Table 4.3

<table>
<thead>
<tr>
<th>General Information on the Four Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases in Mainland China</td>
</tr>
<tr>
<td>Names</td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>Mao</td>
</tr>
<tr>
<td>Meng</td>
</tr>
<tr>
<td>Cases in New Zealand</td>
</tr>
<tr>
<td>Names</td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>Nian</td>
</tr>
<tr>
<td>Ning</td>
</tr>
</tbody>
</table>
Mao: *Studying hard and being excellent is a person’s habitus.*

“I must survive in Japan.”

(Excerpt 4.1: From Mao’s interview before the first observed class)

Mao was one of the students who studied aboard without sufficient preparation in either psychological status or language proficiency. Faced with his new language context, his biggest challenge was how to survive every day.

Mao’s hometown is a provincial capital with a strong economy and a better educational environment. Mao was one of the top students. As he said, “I studied very well; and I was enrolled in one of the top universities in the US…” However, his US-visa application was declined; and because “everyone knows I will study abroad…If I don’t go abroad, I will lose face…” he went to Japan instead. However, before Mao lived in a Japanese-speaking context, he had neither been to Japan nor studied Japanese; therefore, he knew nothing but some Kanjis, which were the same as Chinese characters. In his words, “I was a mute who could speak and a deaf person who could hear”. This experience embarrassed and frustrated him deeply. After one year of arduous effort, he attained a high-level proficiency in Japanese. From then on, Japanese has become a part of his life; also, he has developed a stronger affiliation with the Japanese. In his mind, studying hard and being excellent is a person’s habitus. The cultivation of students’ habits is most important in education.
Meng: *Good academic achievement means everything.*

“I wanted to go to the best university.”

(Excerpt 4.2: From Meng’s interview before the first observed class)

Meng was one of the most typical students in China, whose main aim is to “struggle for a good university”, which, without exaggeration, is their only aim before the NCEE, because most top universities favour students with top marks. In this type of students’ mind, good academic achievement means everything.

In addition, Meng’s hometown is in a county-level city with high population density but a lack of economic and educational resources. Living in such a competitive environment meant that if Meng wanted to get offers from top universities, he must be one of the top students in his hometown.

Under such extreme conditions of high pressure and limited resources, Meng studied hard and kept being an excellent student. Finally, he graduated from one of the top three universities in China with a doctoral degree, and his academic achievements brought him a decent job with a good salary. His experience confirmed his beliefs that he was the best student; and academic achievements meant everything, at least as a student.
Nian: *Aspiring to be different can be effective motivation sometimes.*

“I enjoyed communicating with people from other countries, which made me feel a little bit different from others.”

(Excerpt 4.3: From Nian’s interview before the first observed class)

Nian was one of the students who were born and raised in the countryside until they went to university. One of these students’ dreams is to go to university and live in a big city in the future. With limited economic and educational resources, these students study hard for their dreams. In Nian’s words, English textbooks and tapes were the only way he could get access to English language; English textbooks were like windows, through which he saw a different world. In his hometown, not many people could speak English. He suddenly sensed that he could do something different, so he made every endeavour to follow the tapes and imitate English pronunciation. He eventually became one of the top English learners in his hometown, which later encouraged him to be an English teacher.

In conversation with Nian, it was apparent that “difference” was a tag in Nian’s story. Because not many people could speak English in his hometown, he studied English hard to be different from others; when he realised there were too many people working as English teachers, he changed his major from English to TCOSL—to be a teacher in a different subject. In his worldview, “difference” was his
life-long pursuit; aspiring to be different was sometimes an effective motivation.

**Ning: Learning different languages is to me what buying various types of shoes is to some ladies.**

“My interest in English came from learning Japanese.”

(Excerpt 4.4: From Ning’s interview before the first observed class)

Ning represented a type of students whose interest is in learning different languages, but their learning purpose is to have a better understanding of their existent interests and hobbies, such as watching Japanese cartoons.

As a girl born in a provincial city in the 1990s, Ning preferred Japanese to English, in the beginning, because she liked Japanese cartoons; therefore, she learnt Japanese by herself. Yet, when she watched Japanese cartoons she realized that a new language could open a window to a new world. From then on, she became interested in English as well as other languages, such as French. She also started to love travelling in diverse countries. Although she worked as a TCSOL teacher for only four years, her teaching contexts involved Mainland China, the UK, France, and New Zealand. She always advocated that people should learn as many languages as possible, because understanding another language meant having one more access to a new culture and the mindset of people in that country.
4.4.2 CSL students in the two contexts

As required, all the students of the four teachers were beginning Chinese learners newly enrolled in elementary-level classes. In order to have a better knowledge of these students, I made a survey among 100 students in each context with an open-ended anonymous questionnaire (see Table 4.4).

Table 4.4

Questionnaire of Students’ Backgrounds

1) I am from ____________________.
2) My native language(s) is/are ____________________.
3) I have learnt ____________________ (languages) before.
4) The reason why I choose to study Mandarin Chinese is that ____________________.
5) I expect I can learn ____________________ in Chinese lesson.

This questionnaire was based on Barkhuizen and Wette’s (2008) “narrative frame”, and its contents covered the students’ first-language countries, the languages they had learnt, the purposes of their studying Chinese, and their expectations of their Chinese courses. This information on students comprised an essential section of teaching contexts, which helped me better understand these teachers’ teaching.
Table 4.5

*The Countries Students Came from*

<table>
<thead>
<tr>
<th>Countries</th>
<th>South Korea</th>
<th>Malaysia</th>
<th>Vietnam</th>
<th>Japan</th>
<th>North Korea</th>
<th>New Zealand</th>
<th>Russia</th>
</tr>
</thead>
<tbody>
<tr>
<td>No./200</td>
<td>66</td>
<td>20</td>
<td>18</td>
<td>16</td>
<td>11</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>(New Zealand/100)</td>
<td>35</td>
<td>14</td>
<td>8</td>
<td>8</td>
<td>0</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>(Mainland China/100)</td>
<td>31</td>
<td>6</td>
<td>10</td>
<td>8</td>
<td>11</td>
<td>10</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Countries</th>
<th>The Netherlands</th>
<th>South Africa</th>
<th>The US</th>
<th>Mongolia</th>
<th>Spain</th>
<th>Indonesia</th>
<th>Columbia</th>
</tr>
</thead>
<tbody>
<tr>
<td>No./200</td>
<td>9</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>(New Zealand/100)</td>
<td>6</td>
<td>8</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>(Mainland China/100)</td>
<td>3</td>
<td>1</td>
<td>7</td>
<td>7</td>
<td>3</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Countries</th>
<th>India</th>
<th>Philippines</th>
<th>Samoa</th>
<th>England</th>
<th>Chile</th>
<th>France</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>No./200</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(New Zealand/100)</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>(Mainland China/100)</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

The result in Table 4.5 reveals that these teachers’ TCSOL classrooms were multilingual and multicultural contexts, different from traditional monolingual ones. As can be seen, the 200 students investigated came from 21 countries, including Asian countries (South Korea, Malaysia, Vietnam, Japan, North Korea, Mongolia, Indonesia, India, and the Philippines), Pacific countries (New Zealand and Samoa), European countries (Russia, the Netherlands, England, Italy, Spain, and France), African South Africa, and North and South American countries (the US, Columbia and Chile).
In addition, students’ expectations of the Mandarin Chinese course involved five categories. As shown in Table 4.6, among the five categories, *to study in Mainland China for an academic degree* and *to pass Hanyu Shuiping Kaoshi* (“HSK”, a Chinese-proficiency test) were the first two choices of most students in Mainland China, while *for interest* and *to have more working opportunities* were the first two most choices in New Zealand. Such result, to some extent, indicated that teachers and students in Mainland China might be under big pressure of high-stakes examinations, because *to pass the HSK* was compulsory if students intended *to study in Mainland China for an academic degree*; in contrast, teachers and students in New Zealand appeared to be in relatively relaxed environment.
Table 4.6

The Reasons Why Students Chose to Study Mandarin Chinese

<table>
<thead>
<tr>
<th></th>
<th>For interest</th>
<th>To pass the HSK</th>
<th>To communicate with Chinese friends or family</th>
<th>To have more working opportunities</th>
<th>To study in Mainland China for an academic degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mainland China /100</td>
<td>43</td>
<td>87</td>
<td>12</td>
<td>39</td>
<td>79</td>
</tr>
<tr>
<td>New Zealand /100</td>
<td>62</td>
<td>3</td>
<td>21</td>
<td>57</td>
<td>2</td>
</tr>
</tbody>
</table>

4.5 Data Collection

This research was achieved through the alternation of data collection and analysis (see Figure 4.5), with narrative interviews (Clandinin, 2013; Clandinin & Connelly, 2000; Connelly & Clandinin, 2006) and classroom observations for data collection, and thematic analysis for data analysis (Patton, 1990), in order to answer the three research questions (i.e., RQ1, RQ2 and RQ3 raised in Chapter 1).

Figure 4.5 Research Procedures of the Cross-Case Study
The first four steps aimed to answer RQ1 and RQ2. Specifically, after data collection (Step 1), thematic analysis (Step 2) was adopted to explore the answer to the first part of RQ1—*what are the beliefs about teaching methodology held by TCSOL teachers working in Mainland China and New Zealand?* Currently, the findings of classroom observations (Step 3) responded to the second part of RQ1—*What teaching methods do they use in practice?* Comparison and contrast in Step 4 aimed to answer RQ2—*What are the similarities and differences between these teachers’ beliefs and teaching methods within the same context and between two contexts?* Lastly, Step 5 discussed the findings of the first four steps, responded to RQ3—*What have caused these similarities and differences in these teachers’ beliefs and teaching methods within the same context and between the two contexts?*, and then concluded the study.

I collected and analysed all the data in Chinese, and translated the quoted data in this thesis into English by myself.

### 4.5.1 Narrative interviews

Commonly defined as conversational interviews or qualitative interviews (interview in this research), narrative interviews focus on the stories told by the interviewees, and analyse the plots and structures of these stories which may either emerge spontaneously during the interviews or be elicited by the interviewers later
(Kvale & Brinkmann, 2009). As a type of verbal report, narrative interviews provide access to what is inside teachers’ heads (Tian, 2014). Therefore, teachers’ retrospective narratives not only provide good insights into the development of their teaching goals, motives and orientation to actions in the classrooms (Feryok, 2012), but also reveal the trajectories of teachers’ beliefs, including the development of their ideal images, the response to their emotional and cognitive dissonances (Feryok & Pryde, 2012), and relevant influential factors.

4.5.1.1 Categories of interviews

According to different norms, interviews can be categorised into three different types. First, three types of interviews are related to the contents—short story interview (an interview focusing on specific events), life history interview (an interview referring to a person’s life), and oral history interview (an interview covering communal history beyond the interviewee’s own life story) (Barkhuizen et al., 2013; Kvale & Brinkmann, 2009).

Second, according to the formats of interviews, interviews can be categorised into structured, semi-structured, and unstructured interviews (Barkhuizen et al., 2013; Kvale & Brinkmann, 2009; Mishler, 1986). Structured interviews, at one extreme of interview techniques, are also called “oral questionnaires” (Barkhuizen et al., 2013, p. 17) and are guided by standardised protocols for structure (Roulston,
The advantage of the structured protocols is that they focus on the research questions directly; the disadvantage is, however, that such protocols frame the questions and provide little room or flexibility for participants (Dörnyei, 2007). The other extreme is the unstructured interview, which is also defined as an intensive interview, in-depth interview, open interview (Weiss, 1994; Yin, 2014), or ethnographic interview (Dörnyei, 2007). Unstructured interviews offer maximum flexibility to participants, and create a relaxed atmosphere, especially before the rapport between the researcher and participants has been developed; however, this type of interviews might guide the research into unpredictable directions (Dörnyei, 2007). Between the two extremes is the semi-structured interview, which presents a compromise. Drawing on the advantages of structured and unstructured interviews, the semi-structured interview offers prepared questions to guide the direction of research. Additionally, the open-ended format of the prepared questions provides sufficient flexibility for participants to elaborate on certain topics (Dörnyei, 2007).

4.5.1.2 The interviews in this research and the researcher’s position

In regard to content, this research used all three interview types: short story, life history, and oral history (Barkhuizen et al., 2013; Kvale & Brinkmann, 2009). Short story interviews focused on teachers’ beliefs about teaching methods, including these teachers’ foci of error correction, teaching materials, and teachers’
roles, as a comparison with traditional three-centred approaches. Following the clues of the four sources of self-efficacy beliefs — participants’ mastery/performance experience, vicarious experience, social persuasion, and physiological and emotional state (Bandura, 1995), both life and oral history interviews brought insights into potential factors affecting teachers’ beliefs, such as teachers’ experiences of learning and teaching, contexts, and very influential persons.

From the perspective of formats, unstructured and semi-structured interviews were adopted. Unstructured interviews were employed to start the initial interviews with the purpose of getting to know the participants better and developing a good researcher-participant rapport (Dörnyei, 2007). In the initial face-to-face interview with each participant, I used the question: “Could you introduce yourself please? You can say whatever you like.” While participants spoke, I did not interrupt until the participant said, “that’s all that has come to my mind up to now”. Then I conducted semi-structured interviews in two sections. In the first section, I asked some questions to explore participants’ previous statements in depth, for example, “could you explain (the content) you mentioned please?” Later, in the second section, based on Dewey’s (1938) theory of continuity and interaction, I asked some questions following the timeline of participants’ experiences and beliefs: past, present and future (see the four questions used in all the interviews in Table 4.7).
Table 4.7

*Questions in the Semi-Structured Interviews*

| Q1: “Who/what has influenced you most?” (Focusing on the past) |
| Q2: “Why do you think that teaching method is important?” (Focusing on the present) |
| Q3: “In your mind, what should the ideal language classroom be like?” (Focusing on the future) |
| Q4: “If you had a chance to learn a new language, what learning method would you use?” (Focusing on the future) |

The interviews were conducted iteratively. When I had further questions, I would make another appointment with the relevant participants. All of the interviews were conducted in quiet places, such as cafés, participants’ own offices or a place where they felt familiar and comfortable. During the interviews, I was both a listener and a guide, who posed questions occasionally for clarification and assisted the participants in continuing to tell their stories, without interruption (Kvale & Brinkmann, 2009; Weiss, 1994).

### 4.5.2 Classroom observations

“Classroom observation” is an effective complementary method to supplement interview data. First, classroom observations not only present teachers’ actions in real time, but also map out the context of each teacher’s case (Yin, 2014). Second, direct observations help the researcher avoid the pitfall of over-dependence on the participants’ versions of events (Yin, 2014). In addition, as an approach to triangulation, classroom observations can augment the validity of a qualitative
4.5.2.1 Categories of observations

Two dichotomies are usually used to categorise observations according to how observations are organised: the first dichotomy is “participant observation” and “non-participant observation”; and the second one is “structured observation” and “unstructured observation” (Dörnyei, 2007).

Participant observation vs. nonparticipant observation

In participant observation, researchers act as a member of the observed group or community, and participate in all the activities as the other group/community members do (Dörnyei, 2007). In contrast, researchers in nonparticipant observation reduce their involvement to the minimum (Dörnyei, 2007).

Structured observation vs. unstructured observation

Structured observation is quantitative observation, which involves completing an observation scheme with a specific focus and concrete observation categories. In contrast, unstructured observation is qualitative observation, which completes narrative field notes without specific focus during observation (Cohen, Manion, & Morrison, 2000; Dörnyei, 2007).
4.5.2.2 Classroom observations in this research and the researcher’s position

This research utilised mixed-method observations (qualitative observation and quantitative observation) in a nonparticipant way. The mixed-method observations absorb the essence of both qualitative and quantitative methods, and broaden the scope of the investigation as well (Dörnyei, 2007).

In the research process, I observed the four teachers’ classes three times within one semester (12 weeks). The first class was observed in the second week of the semester, because teaching contents during the first week were pinyin, the basic pronunciation of Chinese language (Sanders & Yao, 2009) and students did not learn any conversation. The second class was observed during the sixth or seventh week, the middle period of the semester. The third one was observed in the twelfth week, the last week before students’ final examination. Each observation consisted of three sections: before, during, and after the class.

Before the class

Before the class was a casual interview, in which I asked the teachers to introduce their teaching plans for that lesson. As part of the data, teaching plans, to some extent, are a reflection of teachers’ beliefs (Baecher, Farnsworth, & Ediger, 2014) and their visualisation of future lessons, which might be based on prior experiences
as teachers and learners or on the knowledge of pedagogical content and learning

### During the class

During the class, I audio-recorded the teaching process in order to help the
participants make a stimulated recall after the class and make transcription much
easier. Concurrently, I conducted unstructured observations intensively to capture
the insights provided by the participants (Dörnyei, 2007). For example, I made
field notes of some details, which might be the blind spots in audio-recorded data,
such as teachers’ facial expressions, students’ enthusiasm, teaching materials,
teaching facilities, classroom settings, and classroom climate (Dörnyei, 2007).
During the observations, those prepared classroom observation schemes (see “Step
2: Thematic analysis”) acted as a guideline, following which I analysed the
audio-recorded data after class.

In addition, I was a “nonparticipant-observer” (Dörnyei, 2007, p. 178) and avoided
involvement during the class; however, it was undeniable that I was an “intruder”
in the class, which, to some extent, had an impact on the performance of both
teachers and students.

### After the class

With audio-recorded data as a reminder, the participants were encouraged to
undertake a stimulated recall to reflect on their class behaviour and teaching
methods within 48 hours after the class (Gass & Mackey, 2000), because the short
duration could enhance the accuracy of the participants’ recollection up to 95%
from the perspective of cognitive process (Dörnyei, 2007; Ericsson, 2002).

The first reason I employed stimulated recall was that as “one of the introspective
methods” (Gass & Mackey, 2000, p. 17), stimulated recall uncovers cognitive
processes, which are not obvious via simple observations(Gass & Mackey, 2000).
For the second reason, stimulated recall helps participants to relive the original
situation vividly and accurately with the help of the large quantity of cues or
stimuli that occurred during the original situation (Bloom, 1954; Fuller & Manning,
1973; Gass & Mackey, 2000). In addition, participants’ stimulated recall largely
diminished my misunderstanding of teachers’ actions in data analysis.

4.6 Data Analysis and Interpretation

As a first-line TCSOL teacher, I stood alongside the participants during data
analysis and interpretation, and considered the themes through the eyes of TCSOL
teachers.

4.6.1 Phase 1: Teachers’ beliefs (Narrative interviews)

Phase 1 aimed to answer two questions: 1) What are these teachers’ (narrative)
beliefs? and, 2) What influences these beliefs? The first question followed Zhong’s
(2012) five forms of identifying beliefs (see Table 4.8), and the second question was analysed under the guidance of Grbich’s (2013) five steps of the sociocultural approach (see Table 4.9). Within each step of the sociocultural approach, thematic analysis was adopted (Patton, 1990). As a type of narrative analysis exclusively focusing on content (Riessman, 2008), thematic analysis can be conducted both deductively and inductively.

With a deductive method, themes are established according to the existing conceptual or theoretical framework in advance, and then the collected data are interpreted in light of these themes (Riessman, 2008). Usually, the prepared themes are based on existing theory, the data itself, the purpose of the research, and other factors; in this process, researchers intend to keep the “story” intact rather than tag data abstractly (Riessman, 2008).

With an inductive method, themes arise from the data with constant contrast and comparison (Miles, Huberman, & Saldaña, 2014) and with open, axial and selective coding as grounded theory methods (GTM) (Strauss & Corbin, 2008), but while thematic analysis does not aim to produce a new theory or add significantly to an existing theory, GTM does.
4.6.1.1 Section 1: Identifying teachers’ beliefs

Drawing on Zhong’s (2012) five forms of identifying language learners’ beliefs, any teacher’s statements in these forms, as listed in Table 4.8, were identified as teachers’ beliefs.

Table 4.8

<table>
<thead>
<tr>
<th>Forms</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>General statements relating to language learning that expressed opinions</td>
<td>I believe/think…; In my opinion…; to my view…; it is important to…</td>
</tr>
<tr>
<td>Statements that contained modal verbs</td>
<td>You/I need…; you/I must/have to…; Students should…</td>
</tr>
<tr>
<td>Definitions about language learning and teaching</td>
<td>Learning English is mainly about learning the grammar rules.</td>
</tr>
<tr>
<td>Hypothetical statement</td>
<td>If I were younger, I would learn English faster.</td>
</tr>
<tr>
<td>Statements that included superlative or comparatives</td>
<td>The best way to learn/teach is…</td>
</tr>
</tbody>
</table>

Note: Adapted from Zhong (2012, p. 114).

4.6.1.2 Section 2: Identifying factors influencing teachers’ beliefs

This section followed Grbich’s (2013) five steps of the sociocultural approach (see Table 4.9).
Table 4.9

*Five Steps of Sociocultural Approach*

1. Identify the boundaries of the narrative segments in the interview transcripts. These may be entire life stories or specific life episodes recorded in interactive talks or interviews.
2. Explore the content and context of the story.
3. Compare different people’s stories. How do people make sense of events? What emotions and feelings are revealed?
4. Link stories to relevant political structures and cultural locations.
5. Interpret stories while being aware of your own positions and reactions and how these shape the final text.

*Note:* Adapted from Grbich (2013, p. 222).

**Step 1: To identify the boundaries of the narrative segments**

Identifying the boundaries of the narrative segments was essential for analysis; otherwise, it would be difficult to analyse the data provided by the participants in such volume and disorder. Identifying the boundaries was carried out according to the criteria of *story* (with a beginning, a middle, and a resolution) (Grbich, 2013), and then each story was marked with numbers (see Example 4.2).

**Example 4.2.** “*Mao’s Story 1: The first year in Japan*”;

“*Meng’s Story 1: I wanted to go to the top university*”.

Then, I categorised the stories into several temporary groups (see Example 4.3), such as the time groups—when the stories happened (e.g., childhood, primary school, junior-high school, senior-high school, university period, postgraduate period, and working period), and experience groups—their mastery/performance experiences, vicarious experiences, social persuasion, and an individual’s
physiological and emotional state (Bandura, 1995).

**Example 4.3**

<table>
<thead>
<tr>
<th>Stories</th>
<th>Time groups</th>
<th>Experience groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao’s Story 1</td>
<td>University period</td>
<td>Mastery/performance experience</td>
</tr>
<tr>
<td>Meng’s Story 1</td>
<td>Pre-university period</td>
<td>Vicarious experience; Social persuasion</td>
</tr>
<tr>
<td>Nian’s Story 1</td>
<td>Pre-university period</td>
<td>Master/performance experiences; Social persuasion An individual’s physiological and emotional state</td>
</tr>
<tr>
<td>Ning’s Story 1</td>
<td>Pre-university period</td>
<td>Master/performance experiences; Social persuasion (Teachers’ expectations); An individual’s physiological and emotional state</td>
</tr>
</tbody>
</table>

**Step 2: Open coding to explore the content and context of the stories**

Within each story, open coding was carried out. The textual data were broken into chunks with different lengths (Dörnyei, 2007), and then these chunks were put into different categories which were merged into several themes (see Example 4.4).

**Example 4.4**

<table>
<thead>
<tr>
<th>Stories</th>
<th>Categories</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao’s stories</td>
<td>Parents; peers; friends; teachers</td>
<td>Very influential persons</td>
</tr>
<tr>
<td>Meng’s stories</td>
<td>Cousins; parents; classmates; other family members</td>
<td></td>
</tr>
</tbody>
</table>

After open coding, the data of each participant were categorised into the narrative grid (see Example 4.5).
Example 4.5 Mao's Beliefs (Experience Groups)

<table>
<thead>
<tr>
<th>Theme 1</th>
<th>Theme 2</th>
<th>Theme 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>(University period)</td>
<td>(Postgraduate period)</td>
<td>(Working period)</td>
</tr>
<tr>
<td>His experience of applying for a university in the US</td>
<td>His experience in Japan</td>
<td>His teaching experience</td>
</tr>
</tbody>
</table>

**Subtheme 1**
Motivation towards some action

- Studying abroad was a kind of honour that time.
- He might lose face if he did not go abroad.
- He understood students’ feelings of studying abroad.

**Subtheme 2**
Language-relevant episode

- He loved learning English.
- He had to overcome language barrier.
- He used Mandarin Chinese throughout his classes.

**Subtheme 3**
Turning points

- His visa application was declined
- He passed the highest level of Japanese Proficiency Test
- His students were moved to tears when he said “happy new year” to students in their own mother tongues.

Step 3: Structural approach to comparing different people’s stories

After the stories had been analysed thematically, different stories were combined according to the themes; stories with the same theme were put together. However although thematic analysis was good for putting similar events into the same group, the same themes or events sometimes had different significance to different persons (Riessman, 2008). Such different significance could be analysed using a “structural approach” (Riessman, 2008, p. 77), which treated each theme as a frame, and then I compared the data within the same theme (see Examples 4.6 and 4.7).
Within each theme, I grouped the subthemes or subcategories reached in Step 2.

“The relationships between the categories can be manifold, referring, for example, to causal conditions, consequences, and similarities as well as contextual, procedural or strategic interdependence” (Dörnyei, 2007, p. 261). This process also paved the way for Selective Coding in the next step. In addition, in order to explicate or refine the connections newly established between categories, I re-analysed the existing data or returned to data collection (Creswell, 2005; Dörnyei, 2007). For example, I asked Ning to give more details of the “ideal language teacher” in her mind, and asked Nian to explain “很牛 (Hěn niú)” (the
word appeared frequently in his interviews) in depth.

**Step 4: Selective coding and linking stories to relevant political structures and cultural locations**

As mentioned previously, all the participants were born after the 1977 (the first year after the end of the Cultural Revolution) and their childhood was after China’s Reform and Opening-up Policy (1978); thus they experienced China’s new era which not only brought the outside world to China, but also communicated China to the entire world.

In addition, as the two groups of participants selected were from different countries (Mainland China and New Zealand), the regional culture should also be taken into consideration.

**Step 5: Integrative diagrams to interpret stories, being aware of the researcher’s own positions and reactions and how these shape the final text**

According to Webster and Mertova (2007), three risks of narrative inquiry have to be taken into consideration: inter-subjectivity, smoothing and external constraints. All of the three risks might lead to positive results and might hide the indication of the data (Webster & Mertova, 2007).
Inter-subjectivity is “the easy slipping into a commitment to the whole narrative plot and the researcher’s role in it, without any appropriate reflection and analysis” (Webster & Mertova, 2007, pp. 108-109). Indeed, the stories were co-constructed by me; and my role and experience should be the focus in the process of analysis. To solve this problem, one solution was to discuss the findings of the analysis with the participants in order to increase the accuracy. The other solution was to make autobiographic narrative inquiry (Clandinin, 2013) embedded in the analysis. The latter method is somewhat similar to auto-ethnography, with the help of which, I was able to reflect on my experience when conflicting emotions or turning points emerged from the stories told by the participants (Grbich, 2013). No matter which solution was chosen, it was important for me to keep in mind that narratives should be treated not as the access to the “truth” but as a way to understand how the participants organised their experiences and how they represented the experiences to themselves and to others (Barkhuizen et al., 2013).

4.6.2 Phase 2: Teachers’ practices (Classroom observations)

As introduced in the literature review (Chapter 2), three-centredness (textbook-, teacher-, and grammar-, centredness) comprises the main characteristics of traditional language-teaching methods, three-centredness is also in line with the issue about the use of CLT, such as the importance of language accuracy and
language teachers’ roles. Therefore, what three-centred approaches emphasised were also the foci of classroom observations.

Actually, the foci of classroom observations in this research focused were also consistent with the ten features Walsh (2002) raised to describe discourse in the classroom focusing on English as a foreign/second language (EFL). These ten features were also emphasised by R. Ellis (2012) (see Table 4.10). Of the ten features, seven features focus on teachers (Features 1, 2, 3, 6, 7, 8, and 10), two features on students (Features 4 and 9) and one feature on the teacher-student relationship (Feature 5). Features 6, 7, and 10 were validated by time allocation and frequency of classroom interactions; Features 1, 2, and 3 were detected through the lens of teachers’ teaching contents and feedback types; and Features 5 and 8 were revealed through the analysis of teachers’ roles/identities.

Table 4.10

Ten Features of Discourse in the EFL Classroom

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Teachers largely control the topic of discussion.</td>
</tr>
<tr>
<td>2</td>
<td>Teachers often control both content and procedure.</td>
</tr>
<tr>
<td>3</td>
<td>Teachers usually control who may participate and when.</td>
</tr>
<tr>
<td>4</td>
<td>Students take their cues from teachers.</td>
</tr>
<tr>
<td>5</td>
<td>Role relationships between teachers and learners are unequal.</td>
</tr>
<tr>
<td>6</td>
<td>Teachers are responsible for managing the interaction which occurs.</td>
</tr>
<tr>
<td>7</td>
<td>Teachers talk most of the time.</td>
</tr>
<tr>
<td>8</td>
<td>Teachers modify their talk for learners.</td>
</tr>
<tr>
<td>9</td>
<td>Learners rarely modify their talk for teachers.</td>
</tr>
<tr>
<td>10</td>
<td>Teachers ask questions (to which they know the answers) most of the time.</td>
</tr>
</tbody>
</table>

*Note:* Adapted from R. Ellis (2012, p. 116).
Therefore, I analysed the four teachers’ classroom practices following three themes based on three-centredness. Theme 1—*L2 classroom in my eyes*—mapped a holistic view of each teacher’s language classrooms, including their time allocation, teaching content, and classroom activities. Theme 2—*My attitude towards language accuracy and error correction*—presented whether or not grammar-centredness was a feature in the four teachers’ classrooms through the analysis of teachers’ feedback types and their focus on students’ language error types. Theme 3—*My roles in language classrooms*—revealed teacher-student relationship in various cultural backgrounds. I designed classroom-observation schemes for each theme. In addition, each theme also revealed the potential factors which had impacts on these teachers’ beliefs, and in turn answered RQ2 and RQ3. Specifically, Themes 1 and 2 presented teachers’ expectation of their teaching, and the ways in which teachers’ instruction and interactions occurred; and Theme 3 indicated teachers’ expectation of their roles in the class through the lens of teachers’ reinforcement (Dixon, 2011).

Before analysis, I managed the data by separating and numbering the lines. Each line started with the teacher’s turn speaking, including teacher’s silence, and ended with the end of student’s uptake. When the teacher spoke again, a new line started. For example,
Teacher: What’s this?
Student: It’s a book.
Teacher: What’s that?
Student: It’s a pencil.
Teacher: (Silence)
Student: It’s a pen.

After the lines were numbered, I coded the expression of each line according to relevant coding schemes.

4.6.2.1 Theme 1: “L2 classroom in my eyes”

Traditional teaching methods (three-centredness) advocate that, in the classroom, the teacher talks while the students should exclusively listen and put their focus on the teacher and textbooks (teacher-centredness and textbook-centredness), and during activities, students work alone rather than collaborate with each other (Tian, 2014). Also the Grammar-Translation Method is the initial option (grammar-centredness) (Dörnyei, 2009).

Based on these characteristics of traditional teaching methods, this theme mapped the holistic view of each teacher’s classroom, including their time allocation, classroom languages, frequency of teacher-student and student-student interactions, and teaching materials and content (see Table 4.11). First, time allocation provided an impression of whether the class was teacher-centred or learner-centred. Second, classroom languages and frequency of teacher-student and student-student interactions revealed teachers’ teaching strategies (Han, 2016). Third, teaching
materials and contents not only acted as language input, but also delivered the values of the contexts, such as teachers’ educational systems and cultures (Han, 2016). The findings of this theme would unveil whether or not these TCSOL classrooms followed the principle of three-centredness.

Table 4.11

Classroom Observation Scheme (Focus on Theme 1)

<table>
<thead>
<tr>
<th>Time</th>
<th>L1 (Chinese)</th>
<th>L2 (English)</th>
<th>Ln</th>
<th>TTS (Total)</th>
<th>TSS</th>
<th>T-S</th>
<th>S-S</th>
<th>Other activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Because the focus of this research is on TCSOL teachers, all the languages in the scheme were based on teachers’ languages. For example, L1 only refers to the first language of teachers—Mandarin Chinese, in this section—while it is the students’ target language, it might be the L2, L3 or Ln of the students. (see Appendix L: An Example of Timer in Classroom Observations)

- L1: the time of teachers’ speaking L1—Mandarin Chinese.
- L2: the time of teachers’ speaking L2—English.
- Ln: the time of teachers’ speaking other languages in the classroom, except for Mandarin Chinese and English.
- TTS (Total): Total time of teachers’ speaking (L1+L2+Ln).
- TSS (Total): Total time of students’ speaking.
- T-S: Frequency of teacher-student interactions (e.g., asks and answers).
- S-S: Frequency of student-student interactions (e.g., work in groups or pairs).
- Other activities: Nobody speaks during that period (e.g., when students read text silently or in a low voice, listen to the tape recorder, look at pictures, and think about how to answer questions).

4.6.2.2 Theme 2: “How I think about accuracy and correction”

Hatch (1978) posited that “language learning evolves out of how to carry on conversations, out of learning how to communicate” (p.63). Accordingly, L2 learners are encouraged to participate in conversation with native speakers.
Objectively, compared with L2 learners in a non-target-language context (e.g., New Zealand in this research), L2 learners in a target-language context (e.g., Mainland China in this research) have more chance of these kinds of conversation (Adams, 2007). However, in a non-target-language context, effective classroom interactions, especially the feedback of teachers who are native-target-language speakers, can also benefit L2 learning (Mackey, 2007). In addition, with various types of feedback, teachers can correct students’ errors or assess students’ performance, which not only uncovers teachers’ attitude towards language accuracy, but also reveals the teacher-student relationship. Therefore, this theme focused on teachers’ attitudes towards language accuracy, involving two sections: teachers’ feedback types (see Table 4.12) and the types of errors they were concerned about (see Table 4.13).

**Section 1: Teachers’ feedback types**

Teachers’ feedback types in this section constituted two categories according to teachers’ purposes: error correction and reinforcement. Feedback for error correction focused on teachers’ silence and feedback types in theories of corrective feedback (S. Li, 2010; Lyster & Ranta, 1997); and reinforcement was used for teachers assessing students’ performance.

“Corrective feedback” refers to how teachers respond to students’ non-target-like
L2 production (S. Li, 2010; Lyster & Ranta, 1997); also, corrective feedback is an instructional procedure that directs students’ attention to their incorrect responses so as to improve learning (Kulhavy, 1977; McCoy & Pany, 1986). Usually, corrective feedback involves two types: implicit, and explicit feedback (R. Ellis, Loewen, & Erlam, 2006). Although there are a variety of methods to categories feedback types, this research followed two strands: Gass and Mackey’s (2007) negotiation strategies for implicit feedback, and Lyster and Ranta’s (1997) scheme for explicit feedback.

I coded the expression of each line according to the coding scheme in Table 4.12. During coding, I found some sentences occurred many times. For example, from the perspective of students, the sentence “what’s the meaning of this word?” was in negotiation of meaning; however, from the perspective of teachers, it might be elicitation or a comprehension check in different situations. Therefore, when the sentence appeared in teachers’ words for the first time, I categorised it as *elicitation*; when it appeared later in the same class, I counted it into *comprehension checks*. In addition, questions related to reading comprehension were categorised into comprehension checks, although the sentence “do you understand?” did not appear directly.
<table>
<thead>
<tr>
<th>Key constructs</th>
<th>Operation definitions</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explicit feedback</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Explicit correction | Teacher provided the explicit correct form when the teacher directly pointed out what the student said was wrong (Lyster & Ranta, 1997).                                                                                           | Ning’s class  
Line 108 Teacher: 不要说 “我们看一点儿电视” (Búyào shuō “wǒmen kàn yīdiǎnr diànshì”), you can say “我们看一会儿电视 (Wǒmen kàn yīhuìr diànshì)”.
(Don’t say “we watched a little bit TV”, you can say “we watched TV for a while”.)                                                                                                                                 |
| Metalinguistic feedback | It “contains either comments, information, or questions related to the well-formedness of the student’s utterance, without explicitly providing the correct form.” (p. 47)                                                                                                    | Ning’s class  
Student: 学生到大学上课去(xuéshēng dào dàxué shàngkè qù). (“Student go to school to study.” A wrong sentence)  
Line 115 Teacher:… because this is plural form, you’d better add “们 (men)” after “学生 (xuésheng)”... (Teacher’s correction) |
| Elicitation | (1) “Teachers elicit completion of their own utterance by strategically pausing to allow students to fill in the blank…”(p. 48)                                                                                                    | Mao’s class  
Line 54 Teacher: 那个汉字是 (nèige hànzì shì)...... (That Chinese character is…)                                                                                                                                 |
| | (2) “Teachers use questions to elicit correct forms” (p. 48)                                                                                                                                                           | Ning’s class  
Line 3 Teacher: How to say “I want to go to China” in Chinese?                                                                                                                                                                                                 |
| | (3) “Teachers occasionally ask students to reformulate their utterance.” (p. 48)                                                                                                                                                                                        | Mao’s class  
Line 23 Teacher: Allen, 你能告诉我这个怎么读吗 (Nǐnéng gàosu wǒ zhège zěnmé dú ma) ?(Could you tell me how to read this?)                                                                                                                                 |
Table 4.12
Coding Schemes (Continued)

<table>
<thead>
<tr>
<th>Key constructs</th>
<th>Operation definitions</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explicit feedback</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repetition</td>
<td>“Teacher’s repetition, in isolation, of the student’s erroneous utterance.” (p. 48)</td>
<td>Ning’s class Line 107 Teacher: “我们看 (Wǒmen kàn)”? 不要说 “我们看”(Búyào shuō “Wǒmen kàn”)… (“We watch”? Don’t say “we watch”…)</td>
</tr>
<tr>
<td>Recast</td>
<td>“A rephrasing of an incorrect utterance using a correct form while maintaining the original meaning” (p. 182), including translation (Lyster &amp; Ranta, 1997), “repetition with change and repetition with change and emphasis” (p. 47)</td>
<td>Ning’s class Student: 我们学中文 (Wǒmen xué zhōngwén)。 (We study Chinese. A wrong sentence) Line 37 Teacher: 我们学中文吧(Wǒmen xué zhōngwén ba), 上课了(Shàngkè le), 我们学中文吧(Wǒmen xué zhōngwén ba)。 (Let’s study Chinese. Now class is beginning. Let’s study Chinese. Teacher’s correction)</td>
</tr>
<tr>
<td><strong>Implicit feedback</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmation checks</td>
<td>“Expressions that are designed to elicit confirmation that an utterance has been correctly heard or understood.” (p. 181)</td>
<td>Mao’s class Line 12: 你是说因为下雨 , 所以来晚了吗 (Nǐ shuō yīnwèi xiàyǔ,suǒyǐ lái wăn le ma ) ? (Do you mean you are late because it is raining?)</td>
</tr>
<tr>
<td>Clarification requests</td>
<td>“Expression designed to elicit clarification of the interlocutor’s preceding utterances.” (p. 182)</td>
<td>Mao’s class Line 76 Teacher: 你说什么 (Nǐ shuō shénme)? (What did you say?)</td>
</tr>
<tr>
<td></td>
<td>“Expressions that are used to verify that an interlocutor has understood.” (p. 182)</td>
<td>Meng’s class Line 47 Teacher: 请你再说一遍 (qǐng nǐ zài shuō yíbiàn)。 (I beg your pardon?)</td>
</tr>
<tr>
<td>Comprehension checks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reinforcement</td>
<td>“Following repair, teachers often seize the moment to reinforce the correct form before proceeding to topic continuation by making short statements of approval…” (Lyster &amp; Ranta, 1997, p. 51)</td>
<td>Nian’s class Line 5 Teacher: 很好(Hěn hǎo)！ (Very good!)</td>
</tr>
</tbody>
</table>
Table 4.13 presents the results of each teacher’s feedback types. *Frequency* indicates the number of each feedback type, and *percentage* is the ratio of that feedback type among the teachers’ total lines. For example, in Mao’s first class, there were 132 lines and he adopted explicit correction 11 times, which means the frequency of explicit correction was 11 times and the percentage of it was 8.3% (11/132). In the tables within each classroom observation scheme, the statistics were rounded, decimals smaller than .05% were rounded down, and .05% and over were rounded up, so 8.77% became 8.8%, whereas 6.14% became 6.1%; accordingly, the margin of error was about 0~0.2%.

Table 4.13

*Classroom Observation Scheme (Focusing on Teachers' Feedback Types)*

<table>
<thead>
<tr>
<th>Types of feedback</th>
<th>Frequency (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Error correction</td>
<td></td>
</tr>
<tr>
<td>Explicit correction</td>
<td></td>
</tr>
<tr>
<td>Metalinguistic feedback</td>
<td></td>
</tr>
<tr>
<td>Elicitation</td>
<td></td>
</tr>
<tr>
<td>Repetition</td>
<td></td>
</tr>
<tr>
<td>Recast</td>
<td></td>
</tr>
<tr>
<td>Confirmation checks</td>
<td></td>
</tr>
<tr>
<td>Clarification requests</td>
<td></td>
</tr>
<tr>
<td>Comprehension checks</td>
<td></td>
</tr>
<tr>
<td>Silent feedback</td>
<td></td>
</tr>
<tr>
<td>Reinforcement</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
</tbody>
</table>

Section 2: Types of errors teachers corrected

Table 4.14 lists five categories of errors, based on the first-round interviews with 39 teachers as introduced previously in this chapter. *Chinese-character writing*
refers to whether students have the ability to write Chinese characters correctly (not including the correct order of strokes). Word selection is related to whether or not students can use basic words to express themselves without creating misunderstandings. Pronunciation and tones are listed as separate error categories. Traditionally, Chinese pronunciation consists of three sections: initial consonants, finals, and tones (Sanders & Yao, 2009); however, in this research, pronunciation exclusively involves the combination of initial consonants and finals, whereas tones is independent from the other two sections. Grammatical mistakes involves basic word order, classifiers, sentence tenses, particles, the usage of “de”, and singular and plural forms of nouns (Sanders & Yao, 2009). To be emphasised, some grammar points, such as “把 (bā)” and “被 (bèi)”, which differentiate the meanings of whole sentences, are counted in the Word selection group.

*Frequency* indicates the number of each type of error correction, and the *Percentage* is the ratio of that type of error correction among the total number of the teacher’s error-correction feedback. In Mao’s first class, for example, the frequency of feedback regarding error correction was 89 times; therefore, the **Total** in this table is 89. Among the 89 times, Chinese-character writing was corrected 15 times, so the frequency of *Chinese-character writing* in the table was 15 times, and the percentage of it was 16.9% (15/89).
4.6.2.3 Theme 3: “What Kind of Teacher Am I?”

There is an old Chinese saying that “一日为师，终身为父 Yí rì wéi shī, zhōngshēn wéi fū (one day a teacher, always a father)”, which indicates teachers’ traditional social status in China. In effect, China is a country of cultures with a large power differential. Students should show respect for teachers as they do for parents, and teachers should behave in a Chinese parenting style, which means they are responsible for caring about and educating their students to prepare students well for the future. In return, students also expect to struggle for the glory of their teachers. For this reason, teachers tend to foist their expectations on their students, and they expect students not to let them down. As Ning said, “my teacher regarded me as an excellent student, so I must keep being excellent.” However, there is another saying that “you can lead a horse to water, but you can’t make it drink”, which is popular in both Eastern and Western worlds, and also in L2 teaching (Dörnyei, 2009).
Teachers’ beliefs about their roles might come from formal or informal teachers in their lives, memories from their schooling as well as a variety of images of fictional teachers (Dolloff, 1999), which all inform the images of their ideal selves as teachers (Eick & Reed, 2002; Kagan, 1992b; Knowles, 1992). In addition to their lived experience, their beliefs and values as teachers also influence these images (Eick & Reed, 2002; Hawkey, 1996; Helms, 1998). Accordingly, given that TCSOL teachers who have grown up in Eastern cultures meet students from different cultural backgrounds, traditional roles of Chinese teachers might be challenged. For this reason, this section explored the four TCSOL teachers’ perspectives about their roles, and analysed how the four teachers built their roles through the discourse in their classrooms (Gee, 2011).

Actually, W. Wan, Low, and Li (2011) had already investigated language teachers’ roles from the perspectives of both students and teachers in Mainland China, and they had categorised teachers’ roles into eight categories (see Table 4.15).

Table 4.15

<table>
<thead>
<tr>
<th>Categories</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher as provider</td>
<td>Teachers in this category either as convey knowledge in various ways, or assist students to learning.</td>
</tr>
<tr>
<td>Teacher as nurturer</td>
<td>Teachers in this category are compared to gardeners or parents, who act as a facilitator of students’ growth and development and take responsibilities to take care of students and nourish students’ potential abilities.</td>
</tr>
</tbody>
</table>
Table 4.15

*Eight Categories of Teachers’ Roles in Mainland China (Continued)*

<table>
<thead>
<tr>
<th>Categories</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher as devotee</td>
<td>Teachers in this category are considered totally devoted to their job and implying great respect for the profession of teaching.</td>
</tr>
<tr>
<td>Teacher as instructor</td>
<td>Teachers in this category are either helpers or moral guides. E.g., they can find the right track for students to reach their target or help students set study goals.</td>
</tr>
<tr>
<td>Teacher as culture transmitter</td>
<td>Teachers in this category act as culture transmitters. E.g., they can introduce new learning approaches or provide information on studying abroad.</td>
</tr>
<tr>
<td>Teacher as authority</td>
<td>A long-lasting teachers’ role in the Mainland China, where people emphasise authority, power distribution, rule-governed family, society and group-wellbeing (Zhan &amp; Le, 2004).</td>
</tr>
<tr>
<td>Teacher as interest arouser</td>
<td>Teachers in this category are expected to organise classroom activities for the purpose of attracting students’ attention.</td>
</tr>
<tr>
<td>Teacher as co-worker</td>
<td>Teachers in this category are considered collaborators, which is against traditional teacher as authority.</td>
</tr>
</tbody>
</table>

*Note:* Adapted from W. Wan et al. (2011, pp. 408-410).

However, there was not a clear boundary between some of these categories. For example, a provider could be a culture transmitter, instructor and interest arouser concurrently. Therefore, “teachers’ roles” in this research was deducted according to the main issues relevant to CLT, or modern teaching methods, and traditional hierarchical teacher-student relationships, and people’s expectations on teachers, including *Parent* (devotee), *Teacher with authority, Students’ friend,* and *Students’ student*. In addition, *Other roles* was left for the participants’ potential new roles emerging in the data. These roles were identified according to the different ways their feedback was conducted: controlling or autonomy-supporting (Mouratidis,
Lens, & Vansteenkiste, 2010) (see Table 4.16). Controlling feedback reflects the way of *teachers with authority* or *students’ parent* do when they face the problems with students or children, especially in cultures with a large power differential, such as the culture in Mainland China (Oettingen, 1995; Stipek, 1988). Autonomy-supporting feedback is usually found in cultures with a small power differential, such as the culture in New Zealand (Oettingen, 1995; Stipek, 1988, 1991); in such culture, teachers could be *students’ friends, students’ students*, or some other roles.

Table 4.16

*Two Ways of Teachers’ Feedback*

<table>
<thead>
<tr>
<th>Two ways of feedback</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Controlling (Mouratidis et al., 2010, p. 621)</td>
<td>Criticism and punishment (Amorose &amp; Horn, 2000; Black &amp; Weiss, 1992); Scolding, nonverbal punishment, and negative modeling (e.g., mimicking an error) (Lacy &amp; Darst, 1985); Nonverbal controlling behaviour (e.g., tapping or frowning; (Rankin, 1989)</td>
</tr>
<tr>
<td>Autonomy-supporting</td>
<td>Teachers provide students with a meaningful rationale and a number of options, taking into account the students’ standpoint (Deci, Eghrari, Patrick, &amp; Leone, 1994).</td>
</tr>
</tbody>
</table>

*Note:* Adapted from Mouratidis et al. (2010).

In addition to the ways teachers gave feedback, these roles were also identified through the relationship between teachers’ languages and contexts (Paltridge, 2006), such as teachers’ languages and emotions in teacher-student interactions, including how they asked questions and replied to students’ answers (see Table 4.17). Such
analysis also brought to the fore how teachers’ classroom languages was intertwined with their roles, resulting from temporality and spatiality in different contexts (L. J. Zhang & Zhang, 2014).

Table 4.17

_Coding Scheme (Focus on Teachers’ Roles)_

<table>
<thead>
<tr>
<th>Roles</th>
<th>Data Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students’ friend</td>
<td>When teachers shared their own experiences and talked about topics students were interested in. In addition, corrective feedback in autonomy-supporting way was included in this type. E.g., Teacher: “I like shopping at weekends. How about you?”</td>
</tr>
<tr>
<td>Parent</td>
<td>“Parent” refers to the role parents play in fostering children, such as worrying about children’s health, offering encouragement, having high expectations and feeling guilty when they are unavailable to their children (Barnett, Brennan, &amp; Marshall, 1994). E.g., Teacher: “You don’t look good. Are you OK?” “Perfect!” “Well done.”</td>
</tr>
<tr>
<td>Teacher with authority</td>
<td>The moment teachers offered corrective feedback in controlling way; The moment they acted as information providers. E.g., teacher’s reinforcement was only “en…” “OK”, and the like.</td>
</tr>
<tr>
<td>Students’ student</td>
<td>Teachers hoped to learn from students. E.g., Mao: “I’m not sure how to write this Chinese character. Could you tell me the answer, please?”</td>
</tr>
<tr>
<td>Other roles</td>
<td>“Other roles” mainly refers to the teachers as organiser or designer of classroom activities, such as student-student interactions and games.</td>
</tr>
</tbody>
</table>

Table 4.17 presents five potential roles teachers might play. During coding, not every sentence of the teachers’ directly revealed one of the five roles listed in Table 4.17. For example, I categorised the case, in which teachers sometimes read text and then asked students to follow, as _teacher with authority_, because their reading was a model set for students. _Other roles_ included roles like organiser or designer.
of activities in the class.

The coding of teachers’ roles including their feedback not only related to error correction, but also related to reinforcement. All of the feedback related to error correction was categorised as *teacher with authority*. Teachers’ reinforcement also revealed their different roles, based on the content and emotion embedded in their reinforcement. The result of each teacher’s roles is presented in Table 4.18. In Mao’s first class, for example, Mao’s feedback occurred 132 times in total. 89 times were for error corrections, and were categorised as *teacher with authority*. Among Mao’s 43 reinforcements, phrases like *嗯，下次继续努力* (Èn, xià cì jì xù nǔ lì. Well done. Keep working hard), which also indicated the role of *teacher with authority*, appeared seven times. Therefore, the frequency of Mao’s *teacher with authority* in the first class was 96 times (89+7), or 72.7% (96/132). In addition, each instance of *student-student interactions*, such as organising activities, was categorised into *other roles*. In *other activities*, teachers’ roles were identified according to their words with reference to Table 4.16. In Mao’s first class, for example, Mao did not act as other roles. One reason was that there was no student-student interaction in Mao’s first class, and the other reason was that words like *别说话* Bié shuō huà, *自己查字典* zì jǐ chá zì diǎn (*Be quiet! Look up the dictionary by yourself!* ) were categorised as *teacher with authority*. 
4.6.3 Phase 3: Within/Cross-case contrast/comparison

Having completed data analysis of the three classes of each case, I explored and discussed the findings within/across these cases. First, I explored the trajectories of the three themes in each teacher’s three observed classes (see Table 4.19); I then put the findings of each theme together and made comparisons/contrasts of the data across cases (see Table 4.20).

This phase discussed RQ3, and the findings of Phase 1 and Phase 2, from the perspective of some theories introduced in the Literature Review (Chapters 2 and 3), such as teachers’ identities, teachers’ expectations, psychology, and cultural philosophy; and it finally came to a conclusion of this research.

Table 4.18

<table>
<thead>
<tr>
<th>Teachers’ Roles</th>
<th>Frequency (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students’ friend</td>
<td>Parent</td>
</tr>
<tr>
<td>Teacher with authority</td>
<td>Students’ student</td>
</tr>
<tr>
<td>Other roles</td>
<td>Total</td>
</tr>
</tbody>
</table>

126
Table 4.19

**Comparison/Contrast within Each Case**

<table>
<thead>
<tr>
<th></th>
<th>The 1st class</th>
<th>The 2nd class</th>
<th>The 3rd class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao</td>
<td>Theme 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meng</td>
<td>Theme 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nian</td>
<td>Theme 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ning</td>
<td>Theme 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme 3</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.20

**An Example of Cross-Case Comparison/Contrast**

<table>
<thead>
<tr>
<th></th>
<th>Theme 1</th>
<th>Theme 2</th>
<th>Theme 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
</tr>
<tr>
<td>Meng</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
</tr>
<tr>
<td>Nian</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
</tr>
<tr>
<td>Ning</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
<td>Finding1,2,3...n.</td>
</tr>
</tbody>
</table>

### 4.7 Triangulation

As a type of qualitative research, this research acknowledges that narratives (the data) are “socially constructed representations of lived experience rather than methods which search for a supposedly ‘objective’ truth” (Hayes, 2013, p. 65). This does not mean, however, that qualitative researchers do not need to be concerned
with the validity and reliability of research methods by which the data were collected, analysed, and interpreted (R. Williams, 2008). Instead, the validity and reliability of qualitative research can be enhanced through methodological triangulation (Morse, 1991), data triangulation (Kimchi, Polivka, & Stevenson, 1991), member-checks, and clarification of researchers’ bias (Creswell, 2014).

By methodological triangulation, Morse (1991) referred to the use of at least two methods in the study of a single phenomenon, as different methods might be conducted simultaneously or sequentially. In this research, methodological triangulation was achieved through multiple methods of data collection, such as interviews and (qualitative and quantitative) classroom observations.

By data triangulation, Kimchi et al. (1991) meant the use of multiple data sources, including those from various time periods, spaces, and persons, with the focus on diverse views about a single topic. In this chapter, I provided an explicit and detailed account of how I managed and analysed the data. In the account, I explained each theme with data from different participants, spaces (Mainland China and New Zealand), classrooms, and across time (12 weeks). Additionally, the findings were discussed with the support of various theories, such as theories of teachers’ identities, expectations, psychology, and Chinese traditional cultural
philosophy. These different methods, data sources, and supportive theories all enhanced the validity and reliability of the research.

The validity and reliability were further enhanced through the utilisation of member-checks, especially the accuracy of the qualitative findings (Creswell, 2014; Merriam, 1998; R. Williams, 2008). Throughout the entire process of data collection and analysis, I invited the participants to check raw transcripts and negotiate my initial interpretation of the data, which, to a large extent, ensured that I had fully and accurately captured the meanings of their beliefs and practices. For example, Nian rewrote and added some ideas about teachers’ roles; and Mao sent me some articles to further support his perceptions on Chinese character teaching.

Despite triangulation and member-checks, the research could not avoid being suffused with my worldviews, values and perspectives (Denscombe, 2002, cited in R. Williams, 2008). As Grbich (2013) said, “reality is fluid and changing; knowledge is constructed jointly in interaction by the researcher and the researched through consensus” (p. 7). As a first-line TCSOL teacher in New Zealand and a member of both the two research contexts, I stood on the same ground with these participants. To make my inner voice visible, I sought to acknowledge my position by providing more honest information about myself and communicating with participants (Aguilar, 2015). To be able to scrutinise participants’ inner world and
offer rich description of research contexts, I also learnt about local cultures through observing the happenings in specific settings as ethnographers did (Charmaz, 2006). Therefore, this research, to some extent, achieved my reflexivity (Aguilar, 2015); and the findings were also a record of my thoughts, emotions, and feelings.

4.8 Summary

This chapter has mapped a holistic view of the research, including an introduction to the philosophical worldviews, the recruitment of participants, the consideration of ethical issues, the description and justification of the methodology and research design, and the explication of the research procedures. Subsequently, this chapter has ended with a discussion of the measures of augmentation of validity and reliability drawn for qualitative studies, such as triangulation of different data sources, member-checks, and clarification of researcher bias.

The next four chapters (Chapters 5, 6, 7, and 8) will introduce and analyse the four teachers’ cases in depth, following the three themes introduced in this chapter (see details in Section 4.6.2). Based on the findings of the three themes, these four teachers’ self-efficacy beliefs will be explored in the perspective of efficacy expectation and outcome expectation. In the section on self-efficacy beliefs in each chapter, each teacher’s stories will be summarised into a narrative grid. According to this narrative grid and the analysis of each teacher’s content-specific beliefs,
each teacher’s self-efficacy beliefs will be deciphered in the aspects of the two components (i.e., efficacy expectation and outcome expectation) (Bandura, 1977) and four sources (mastery/performance experience, vicarious experience, social persuasion, and personal physiological and emotional state) (Bandura, 1995) (see details in Chapter 3: Literature Review). Each self-efficacy section will be followed by a discussion section, in which a narrative grid and a table present the summary of each teacher’s case, including their self-efficacy beliefs, content-specific beliefs, and influential factors/resources. These beliefs will be discussed from the perspective of relationship between beliefs and each teacher’s identities, expectations, culture, and Maslow’s hierarchy of human needs.
CHAPTER 5:
MAINLAND CHINA TEACHERS’ BELIEFS
ABOUT TEACHING METHODOLOGY.

PART 1: MAO’S CASE

I have enough courage to start a new life in any country, even if I don’t know the language there. This is what I have received from my experiences in Japan.

------ Mao

5.1 Introduction

As introduced in Chapter 4, Mao had been a TCSOL teacher at his university for 14 years by the time this research was conducted. Before he became a TCSOL teacher, he had studied in Japan for three years. Although 14 years had passed, that three-year experience in Japan was still very fresh in his mind. The following three stories present the three important turning points in Mao’s life, when dramatic changes occurred to his life and beliefs.

Mao’s Story 1

My English was good…. I was enrolled by a top 10 university in the US, but my visa application was declined three times…. Everyone knew I would go abroad; I would lose face if I couldn’t. I decided to go to Japan only because I did not want to lose face.

(Excerpt 5.1: From Mao’s interview before the first observed class)
Mao’s Story 2

I had never studied Japanese before I went to Japan. At that moment, I was a mute who can speak and a deaf person who can hear... you know what I mean... Luckily, my English was good... but gradually I found Japanese English was different, not to mention that not every Japanese person could understand English, so it was tricky to communicate... I realised that there were only two choices for me: to survive in Japan or to go back to China.

(Excerpt 5.2: From Mao’s interview before the first observed class)

Mao’s Story 3

All my friends, family, and teachers tried to persuade me to go back to China... I deliberately isolated myself from all my Chinese friends, neither wrote letters nor made phone calls to them, because I knew once I heard the voice of my friends, my determinations would be weakened. I watched TV, listened to the radio, spoke Japanese and wrote in Japanese... I was completely immersed in the Japanese environment, not caring about whether or not I could understand. I reminded myself that the only language I could live with was Japanese.... One year later, I passed Level 1 of the Japanese Proficiency Test (the highest level), especially in Japanese listening ability, I could understand all the content in the listening test."

(Excerpt 5.3: From Mao’s interview before the first observed class)

Mao had never studied Japanese before his experience in Japan; therefore, he had to struggle to survive in Japan through painstakingly learning Japanese, and he finally succeeded with academic achievement (see Excerpt 5.2: Story 2 and Excerpt
5.3: Story 3). To some extent, Mao’s first half-year experience in Japan was just what his students were experiencing in Mainland China when he participated in this research. The class with students who were new comers in Mainland China was the one observed in this research. In that class, there were 10 students from four countries: North Korea, South Korea, Russia, and Mongolia. During the three classroom observations, Mao’s class was in a classroom with a blackboard and chalks, a typical traditional Chinese teaching environment. Before and after each class, I carried out a casual interview. I identified all of Mao’s beliefs listed below from the data of interviews, classroom observations and my field notes.

5.2 L2 Classrooms in Mao’s Eyes (Content-Specific Beliefs)

Table 5.1 presents the holistic picture of Mao’s three classes observed. As the data suggests, in all three classes, 1) Mao’s speaking time comprised over 74% of the whole class time; 2) Mao kept using Mandarin Chinese, the students’ target language; and 3) teacher-student interaction/conversation was the main classroom activity. His whole class proceeded in a relaxing atmosphere; no matter which teaching approaches and textbooks were promoted, Mao often adopted the traditional knowledge-transmission approach in his unique way of teacher-student interaction/conversation. In addition, in Mao’s three classes, it was obvious that each of Mao’s classes consisted of two main sections: 1) diagnosing students’
homework; and 2) analysing the texts in compulsory textbooks.

Table 5.1

*Mao’s Classroom Observation Schemes (Total: 2,700 Seconds)*

<table>
<thead>
<tr>
<th></th>
<th>L1 (Chinese)</th>
<th>L2 (English)</th>
<th>Ln</th>
<th>TTS</th>
<th>TSS</th>
<th>T-S</th>
<th>S-S</th>
<th>Other activities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 1st class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>2,270 (84.1%)</td>
<td>1 (&lt;0.04%)</td>
<td>1</td>
<td>2,272 (84.1%)</td>
<td>298</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>130</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 2nd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>2,278 (84.4%)</td>
<td>0</td>
<td>0</td>
<td>2,278 (84.4%)</td>
<td>197</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td>126</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 3rd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>2,016 (74.7%)</td>
<td>0</td>
<td>0</td>
<td>2,016 (74.7%)</td>
<td>284</td>
<td></td>
<td>182</td>
<td>218 (6.7%)</td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td>116</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5.2.1 Language teachers should control the pace of teaching and learning.

As a successful learner within traditional teacher-centred teaching system, Mao subconsciously supported that teachers should control the pace of teaching and learning. This belief could be identified in his classroom time allocation (i.e., teacher’s speaking time was over 74.7% of all the classes) and his frequent teacher-student interactions among the three observed classes (see Table 5.1). This belief also was evident in his stimulated recalls after the three observed classes, in which he summarised three benefits of frequent teacher-student interactions or conversations. Firstly, frequent teacher-student interactions or conversations create
a relaxing atmosphere, in which teachers can encourage students and provide them with instant feedback. Secondly, teachers’ encouragement and a relaxing environment can protect students’ learning enthusiasm. Thirdly, teacher-student interactions/conversations are helpful for teachers to control the pace of teaching and learning, especially in a traditional teaching environment without modern teaching facilities, such as multimedia computers.

In addition, there were only ten students in his class, and the frequent teacher-student interactions/conversations provided each student with at least 8 to 10 opportunities to speak in each class. Through these interactions, Mao could instantly diagnose each student’s weakness in learning, and then help students pertinently. As Mao said,

*I remembered in one class, I asked students to talk about their dreams. To my surprise, 80% of them wanted to be a doctor. Finally, I knew their vocabulary related to profession was very limited then. They only knew some words like teacher, doctor, and driver. After that class, I assigned homework: to accumulate vocabulary related to “profession”.*

(Excerpt 5.4: From Mao’s interview after the first observed class)

### 5.2.2 Languages should be learnt in and used for daily life.

Mao firmly believed that language learning must be embedded in daily life, because the final goal of language learning is to use the language in a
target-language context; and students who are learning in a target-language context must make the most of the abundant communication.

Not only did he emphasise this belief repeatedly in the interviews, but this belief also manifested when his analysed texts in compulsory textbooks. Although Mao and his students did this, using traditional language-teaching methods, most of the examples of words and sentence structures Mao used were from daily life. In the third observed class, for example, the sentence structure to be taught was “排比句 pái bǐ jù (parallel sentences)”. When introducing that structure, Mao guided students to discuss “the benefit of a smile” and “the benefit of jogging” with a brainstorm. In Mao’s words,

Instead of making the class full of multiple boring grammar and language structures, I would prefer to encourage students to feel free to use the language with new learnt knowledge. In addition, talking about daily life with some methods such as brainstorm, sometimes, is a good chance for me to know what’s in students’ inner world, so that I can get closer to students.

(Excerpt 5.5: From Mao’s interview after the third observed class)

5.2.3 Accumulating vocabulary by category is a short cut to a target-language context.

In Mao’s view, vocabulary was the most essential components in free expression. Evidence of this belief was obvious in his interviews,
According to my own experience, memorising new words by categories could help students adapt to the target-language life sooner; and accumulating vocabulary in daily life, to some extent, is an add-on to students’ daily lives.

(Except 5.6: From Mao’s interview after the first observed class)

This belief was also revealed in his students’ homework for the three observed classes. As introduced, the first section of Mao’s classes was usually spent diagnosing students’ homework. Actually, the students’ homework diagnosed in all the three observed classes was a similar task that required students to accumulate vocabulary in daily life or by looking up dictionaries. In Mao’s first observed class, for example, students’ homework was to find vocabulary related to internal organs, in the dictionary. At the beginning of that class, students shared the words they accumulated; Mao then introduced the usage of some of these words and required students to make up sentences using them. For example, when students put forward “胆 dǎn (gallbladder, which also refers to “courage” in Chinese)”, Mao introduced “胆大 dǎn dà (brave)” and “胆小 dǎn xiǎo (timid)”, and encouraged students to memorise them. In addition, Mao told a story about “卧薪尝胆 wò xīn cháng dǎn”, a Chinese proverb, to introduce Chinese culture in brief. After that, he suggested that students should also pay more attention to proverbs with four Chinese characters like 卧薪尝胆, next time they use dictionaries.
5.2.4 Language teachers must use the target language in the classroom.

Having benefitted from target-language immersion in Japan (see Excerpt 5.3: Story 3), Mao firmly subscribed to the view that students must be completely immersed in a target-language environment both inside and outside the classroom, though this process was challenging and tough for them.

Evidence of this belief was discovered in the three of his observed classes. Table 5.1 shows that he spoke Chinese in almost all his speaking time, although he made every attempt to modify or simplify his language to help students understand. This belief was also evident in his repeated recollection of his first year in Japan:

…I isolated myself from all Chinese speakers, including my friends and family…I forced myself to be immersed in the Japanese environment, and reminded myself that “what you can see and hear is all in Japanese, regardless whether or not you can understand it! If you want to survive here, you must adapt to it.”...Finally, this method worked indeed.

(Excerpt 5.7: From Mao’s interview before the first observed class)

5.2.5 It is better to teach students to fish than to give them a fish.

Another of Mao’s beliefs was that “it is better to teach students to fish than to give them a fish”, which was indicated in his emphasis on using dictionaries both inside
and outside classrooms. In these classes, looking up dictionaries was an essential part of students’ homework; by this means, students accumulated vocabulary and proverbs. In addition, in Mao’s three observed classes, he also required students to look up dictionaries when they encountered such questions as literal meanings, pronunciation, and Chinese-character writing. In his first observed class, when he planned to impart the Chinese character “肺 fèi” (lung), he pretended not to know the character and asked the students three questions. The first question was “I am sorry that I don’t know how to pronounce the character, could you tell me, please?” The students replied to him, “Fèi” in chorus. After that, he asked, “Could you please tell me how many strokes there are in this character? I get puzzled. Eight strokes? Or nine strokes?” In effect, this second question called for students’ attention to the right part of this character, which was the place where students frequently made mistakes. After the students made sure that this character consisted of eight strokes, he said, “I still don’t know how to write it. Could you show me, please?” Then he asked a student to write it on the blackboard. Mao’s such three questions clearly and explicitly impart the Chinese character “肺”, including the pronunciation, the number of its strokes, and its writing method. Students conducted this process completely by themselves with the assistance of dictionaries. As Mao emphasised,

Students must have the ability of autonomous learning. Looking up dictionaries is only one of the methods. They have many approaches to
learning, such as learning online, picking up in daily life, talking with friends via Webchat, and sharing knowledge with others. Once students can instruct the language point to others clearly and explicitly, they can master the point thoroughly.

(Excerpt 5.8: From Mao’s stimulated recall after the first observed class)

5.2.6 The choice of a teaching approach depends on students’ backgrounds, rather than one approach for all.

Mao’s belief that the choice of a teaching approach depends on students’ backgrounds, rather than one approach for all, mainly referred to his approach to teaching Chinese characters. He suggested that teachers should consider students’ language backgrounds when they taught Chinese characters. Although this belief was not evident in the three classroom observations, this belief was indicated in the interview before his first observed class. He said

It is much easier to teach students from North Korea, South Korea, and Japan, because Chinese characters (Kanji) also exist in their languages; therefore, Chinese characters might be the most timesaving for these students. What these students need to do is to memorise the pronunciation and identify the differences between Chinese characters in China and those in their own countries. In contrast, Chinese characters were the most challenging section for the students from other language backgrounds, such as English-speaking countries. Usually, these students must practice writing and copying, repeatedly and diligently, outside classroom.

(Excerpt 5.9: From Mao’s interview before the first observed class)
5.3 Mao’s Attitudes towards Language Accuracy (Content-Specific Beliefs)

As identified in Table 5.2, among all the feedback Mao provided, about 67% was implemented to correct students’ language errors, and 32% was used for reinforcement. Among all the feedback types for error correction, elicitation was the one used most frequently, in an explicit way. In addition, among all the error corrections, Mao adopted autonomy-supporting feedback (Deci et al., 1994; Mouratidis et al., 2010) without any verbal or nonverbal negative behaviours, such as punishment or frowning (Mouratidis et al., 2010).
Table 5.2

*Types of Feedback in Mao’s Three Observed Classes*

<table>
<thead>
<tr>
<th>Types of feedback</th>
<th>The 1st class</th>
<th>The 2nd class</th>
<th>The 3rd class</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Error correction</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explicit correction</td>
<td>11 (8.3%)</td>
<td>13 (10.3%)</td>
<td>7 (6.0%)</td>
</tr>
<tr>
<td>Metalinguistic feedback</td>
<td>10 (7.6%)</td>
<td>12 (9.5%)</td>
<td>5 (4.3%)</td>
</tr>
<tr>
<td>Elicitation</td>
<td>34 (25.6%)</td>
<td>31 (24.6%)</td>
<td>29 (25.0%)</td>
</tr>
<tr>
<td>Repetition</td>
<td>2 (1.5%)</td>
<td>2 (1.6%)</td>
<td>3 (2.6%)</td>
</tr>
<tr>
<td>Recast</td>
<td>10 (7.6%)</td>
<td>8 (6.3%)</td>
<td>11 (9.5%)</td>
</tr>
<tr>
<td>Confirmation checks</td>
<td>4 (3.0%)</td>
<td>6 (4.8%)</td>
<td>4 (3.4%)</td>
</tr>
<tr>
<td>Clarification requests</td>
<td>6 (4.5%)</td>
<td>4 (3.2%)</td>
<td>3 (2.6%)</td>
</tr>
<tr>
<td>Comprehension checks</td>
<td>5 (3.8%)</td>
<td>6 (4.8%)</td>
<td>6 (5.2%)</td>
</tr>
<tr>
<td>Silent feedback</td>
<td>7 (5.3%)</td>
<td>4 (3.2%)</td>
<td>10 (8.6%)</td>
</tr>
<tr>
<td><strong>Reinforcement</strong></td>
<td>43 (32.6%)</td>
<td>40 (31.7%)</td>
<td>38 (32.8%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>132 (100%)</td>
<td>126 (100%)</td>
<td>116 (100%)</td>
</tr>
</tbody>
</table>

Although there was no big change in the feedback types in Mao’s three observed classes, there was a significant difference in the error types Mao stressed, especially in the ratio of Chinese-character writing and word selection (negotiation of meaning). As Table 5.3 and Figure 5.1 present, in the third observed class, Mao corrected Chinese-character writing nearly over twice as frequently as he did in the first observed class; and the frequency of word selection correction in the third observed class decreased by one-third compared with that in the first observed class. The frequency of the other three types (i.e., pronunciation, tone, grammatical mistakes) remained relatively stable.
Table 5.3

Types of Errors Mao Corrected in the Three Observed Classes

<table>
<thead>
<tr>
<th></th>
<th>Chinese-character writing</th>
<th>Word selection (Negotiation of meaning)</th>
<th>Pronunciation</th>
<th>Tones</th>
<th>Grammatical mistakes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class</td>
<td>15</td>
<td>58</td>
<td>8</td>
<td>2</td>
<td>6</td>
<td>89</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>(16.9%)</td>
<td>(65.2%)</td>
<td>(9.0%)</td>
<td>(2.2%)</td>
<td>(6.7%)</td>
<td>(100%)</td>
</tr>
<tr>
<td>The 2nd class</td>
<td>16</td>
<td>47</td>
<td>12</td>
<td>5</td>
<td>6</td>
<td>86</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>(18.6%)</td>
<td>(54.7%)</td>
<td>(14.0%)</td>
<td>(5.8%)</td>
<td>(7.0%)</td>
<td>(100%)</td>
</tr>
<tr>
<td>The 3rd class</td>
<td>28</td>
<td>32</td>
<td>10</td>
<td>3</td>
<td>5</td>
<td>78</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>(35.9%)</td>
<td>(41.0%)</td>
<td>(12.8%)</td>
<td>(3.8%)</td>
<td>(6.4%)</td>
<td>(100%)</td>
</tr>
</tbody>
</table>

Figure 5.1 Changes of Types of Errors Corrected by Mao in the Three Observed Classes

Bandura (1997) put forward that a person’s action might be inconsistent with his/her beliefs, because the action he/she took was the one he/she believed to be worthwhile and produce desired outcomes. At the crossroad of students’ communicative competence and high-stakes examinations, Mao was forced to reposition his focus on error correction to respond to teaching content and to meet
students’ examination requirements. Take Chinese-character writing for example: in the first class (the second week of the semester), Mao did not put much emphasis on Chinese-character writing. During that week, students had not learnt many Chinese characters; therefore, cultivating their interest and writing habit was more important, as frequent correction might have dampened their enthusiasm. In contrast, in the third class (the last week before semester final examination), frequent correction was used for Chinese-character writing. For one thing, students had already mastered many Chinese characters; for another, students had to cope with their examinations, in which Chinese-character writing was compulsory.

5.3.1 Language teachers should not only correct students’ language errors, but they should also analyse the reasons for these errors.

In Mao’s mind, it was not sensible for teachers to correct students’ language errors aimlessly and repeatedly; instead, a language teacher must have the ability to diagnose the real reason for the specific error. This belief was manifest in his shared stories, which summarised two most common reasons why students repeatedly made the same or similar language errors—1) students misused or misunderstood the language, such as literally ambiguous Chinese words and some special cultural connotations; and 2) students’ native language influenced the usage of the target language, such as pronunciation, tone, and grammatical mistakes.
The first reason stemmed from the examples he provided when he shared interesting teaching stories, including the pause in a phrase/sentence and the cultural connotations of some particular words. For example, in written Chinese, there is no pause or blank space between words, except punctuations used in some places; such a characteristic is significantly different from that of many other languages, such as English. Therefore, it was troublesome for CSL learners to read them; sometimes, different pause(blank) positions within the same sentence might bring forth completely different meanings. The story Mao told about this sounded like a joke; however, it did happen among his students:

One day several naughty students slipped on the wet floor with the symbol “小心地滑 Xiǎo xīn dì huá (‘Caution! Wet Floor!’ see Picture 1)”. When I asked them why they did so, they said, “Professor Mao, you told us the structure of verb phrase was usually ‘A+地(de)+verb (+object)’, you see, 小心地 (carefully)+滑 (slip) (as Picture 2), the same as you told us…(Ah haha)” I knew they did that deliberately, but such problems do exist in Chinese language indeed.

(Excerpt 5.10: From Mao’s interview before the first observed class)
Actually, ambiguity not only causes problems in TCSOL, but also caused misunderstanding for native Chinese speakers without knowing the language context (e.g., the English in Picture 2 is an incorrectly translated version). This story also reminded Mao that both students’ linguistic competence and intercultural competence were equally important.

Another example was regarding cultural connotations of particular words, because not all the words meant the literal meanings. He provided the example of “小人”:

*When students learnt the pair of antonym “大” (big) and “小” (small), and knew the meaning of “大人” (adult), they naturally used “小人” to express “child”. Actually, we use “小人” as “villain” rather than “little person”, let alone “child”. In such circumstances, teachers must remind the students to notice them.*

(Excerpt 5.11: From Mao’s interview before the first observed class)

From Mao’s teaching practice, it also could be perceived that he spent the most time on students’ word selection/negotiation of meaning (see Table 5.3 and Figure 5.1), which, to some extent, reflected that Mao’s initial emphasis was on students’ intercultural competence.

The belief of the second reason was captured in the interview before the first observed class when Mao talked about students’ pronunciation and grammar. The
data in Table 5.3 and Figure 5.1 also validate that Mao paid the least attention to students’ tones. In Mao’s eyes, although there was no tone in many students’ mother tongues, teachers did not need to be concerned with tones too much as long as students could make themselves understood, because students could enhance the tones gradually in daily life.

However, when he interpreted why he put more emphasis on Chinese-character writing but less on word selection in the third class, he put forward three points:

1) The third class was a revision lesson, and most students already had a good knowledge of word usage, so fewer errors in word selection occurred;

2) By the third class, students had learnt many more Chinese characters (through 12-weeks of study), which meant more potential for problems with Chinese-character writing to arise; and

3) The third lesson was the last lesson before students’ final examination of the semester, and writing Chinese characters was compulsory in the examination. Although students were able to recognise Chinese characters, there were still many details in writing that they needed to learn.

These three points show that the frequency of students’ errors change over time, and teachers should adjust their focus to students’ changing needs, such as before examinations, when teachers ought to comply with test-oriented approaches, even if they advocate communicative approaches.
5.4 Mao’s Roles in the Classrooms (Content-Specific Beliefs)

Table 5.4 and Figure 5.2 indicate that teacher with authority was the leading role Mao played and embraced throughout the three observed classes. The next two main roles Mao played were students’ student and students’ friend. Students’ student, in effect, was only one of Mao’s teaching strategies to cultivate students’ autonomous learning ability (see Excerpt 5.8), and this strategy, indeed, helped students master the knowledge effectively. Therefore, Mao employed the students’ student strategy more frequently in the process of teaching new knowledge; however, the frequency of such strategy decreased in the third observed class, a revision lesson before the end of semester examination. In contrast, the frequency of students’ friend was enhanced steadily, which, to some extent, revealed that the relationship between Mao and students became gradually closer.

Table 5.4

Mao’s Roles in the Three Observed Classes

<table>
<thead>
<tr>
<th></th>
<th>Students’ friend</th>
<th>Parent</th>
<th>Teacher with authority</th>
<th>Students’ student</th>
<th>Other roles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 1st class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>12 (9.1%)</td>
<td>1 (0.8%)</td>
<td>96 (72.7%)</td>
<td>23 (17.4%)</td>
<td>0</td>
<td>132 (100%)</td>
</tr>
<tr>
<td><strong>The 2nd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>15 (11.9%)</td>
<td>0</td>
<td>92 (73.0%)</td>
<td>19 (15.1%)</td>
<td>0</td>
<td>126 (100%)</td>
</tr>
<tr>
<td><strong>The 3rd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>21 (18.1%)</td>
<td>0</td>
<td>81 (69.8%)</td>
<td>13 (11.2%)</td>
<td>1</td>
<td>116 (100%)</td>
</tr>
</tbody>
</table>
5.4.1 Teachers should be experts in the field they teach.

With regard to teachers’ roles, Mao firmly believed that teachers must be experts in the field they taught. Evidence of this belief came from traditional Chinese culture, which emphasised “师者 shī zhě,  所以传道授业解惑也 suǒ yǐ chuán dào shòu yè jiě huò yě (a teacher is the person who can teach students knowledge,  tell students the way to live, and answer students)”. There was also a statement that “if a teacher wants to give students a bowl of water, he/she must have a barrel of water at least.” Mao’s belief was instinctive at first, but it was reinforced by a conversation with an Italian student (see Excerpt 5.12), a turning point which destroyed his perceived confidence temporarily, but initiated his determination for life-long learning. In addition, this Italian student also reminded him that a language teacher should not only have linguistic knowledge, but also cultural knowledge. As he told,
I was once confident that I was a professor and had so many years teaching experience. I once believed the content I taught was just “a piece of cake”. However, there was a turning point several years ago, when an Italian student came to my class. That Italian student was about 50 years old, and studied with teenagers. One day, when he asked me a question related to “红楼梦 hóng lóu mèng (A Dream of Red Mansions, a classic Chinese novel)”, I could not answer exactly, and I only expressed what I understood. That moment I felt my heart was in my throat. Luckily, the Italian student was satisfied. Later I learnt that Italian student was also professor in his country and the reason why he came to study Chinese here was out of interest and enthusiasm. This turning point reminded me I should never stop learning. Being a professor does not mean being an expert.

(Excerpt 5.12: From Mao’s interview before the first observed class)

5.4.2 Teachers are role models for students.

Mao’s second belief about teachers’ roles emphasised that teachers should be models for students. In addition to being experts, he insisted that teachers should also act as exemplary learners, and that language teachers’ language-learning ability and L2 language proficiency were the best models for students. Once students realised and admitted that their language teacher was an excellent language learner, their self-confidence in learning also would be boosted. To support this belief, Mao told a story about his own language-learning experience which was admired by his students:
In addition to English and Japanese, I can also speak a little Korean, Russian, Thai, Mongolian, Vietnamese, and Arabic. I learnt these languages with students after class. When the students realised that I could speak their languages, they always said “Wow, you can speak my native language! That’s amazing!” Then they were more motivated and inspired to study Chinese.

(Excerpt 5.13: From Mao’s interview before the first observed class)

5.4.3 Teachers should be responsible for students as students’ parents are.

As introduced in Excerpt 5.13, Mao could speak several languages, one of which was Korean. His Korean proficiency was also revealed in this third belief that teachers should be responsible for students as students’ parents are. Table 5.1 shows that Mao used $Ln$ once in the first observed class; that $Ln$ was Korean. In that class, a Korean student was late for the class, and Mao employed Korean to ask him the reason for being late. Instead of using a question “why are you late?” in a direct way, Mao asked, “Are you OK?” like a father caring about the student’s health. In his words,

*Using students’ mother tongue could tighten the bond with students; and sometimes, it could respect students and protect students’ privacy.*

(Excerpt 5.14: From Mao’s interview after the first observed class)

In effect, Mao’s three beliefs about teachers’ roles can be described using the motto
“学为人师 xué wéi rén shī, 行为世范 xíng wéi shì fàn (Learn to be an excellent teacher; and act as an exemplary person)”, the motto of the normal university where Mao studied. The three beliefs also embodied the essence of “an excellent teacher and an exemplary person”. In addition, the three beliefs also supported one of Mao’s values in his narratives: “TCSOL teachers should represent teachers in China”, which can be read as “a person represents the group he/she belongs to”. This view stems from a collectivist culture, and Mainland China is just one of the countries with this culture. As a person brought up in Mainland China, Mao said,

_TCSOL classrooms were like small “United Nations”, and TCSOL teachers were the representatives of China; therefore, TCSOL teachers had the responsibility to show their best selves to students from diverse countries; otherwise, they would lose faces for Chinese people._

(Excerpt 5.15: From Mao’s interview before the first observed class)

Accordingly, each of Mao’s three beliefs about teachers’ roles exactly manifested and embodied the connotations of “best selves”.

### 5.5 Mao’s Self-Efficacy Beliefs about Teaching Methodology

Based on Mao’s narrative data, I reorganised his stories into the narrative grid following his three key periods: university period, postgraduate period, and working period (see Table 5.5).
Table 5.5

*Mao’s Narrative Grid*

<table>
<thead>
<tr>
<th></th>
<th>University Period</th>
<th>Postgraduate Period</th>
<th>Working Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Contexts of stories</td>
<td>He was a university student in Mainland China and got an offer from a top university in the US.</td>
<td>He started his experience in Japan without knowing Japanese.</td>
</tr>
<tr>
<td>B</td>
<td>Motivation towards some action</td>
<td>Studying abroad was a kind of honour at that time.</td>
<td>He might lose face if he could not survive in Japan.</td>
</tr>
<tr>
<td>C</td>
<td>Language-relevant episode</td>
<td>His English was very good.</td>
<td>He knew little Japanese, but he was immersed in Japanese thoroughly and passively.</td>
</tr>
<tr>
<td>D</td>
<td>Efficacy expectation</td>
<td>He firmly believed that he would have a bright future.</td>
<td>He did not know whether he could learn Japanese successfully, but he must make himself believe he could. He started to immerse himself in Japanese positively.</td>
</tr>
<tr>
<td>E</td>
<td>Turning points</td>
<td>His visa application was declined</td>
<td>He passed the highest level of Japanese Proficiency Test</td>
</tr>
<tr>
<td>F</td>
<td>Efficacy expectation</td>
<td>He could not see the future.</td>
<td>He knew he could master a new language in one year.</td>
</tr>
<tr>
<td>G</td>
<td>New motivation towards some action</td>
<td>He might lose face if he could not go abroad, because everyone knew he was going to study abroad.</td>
<td>He believed he could succeed with academic achievement in Japan.</td>
</tr>
<tr>
<td>H</td>
<td>New efficacy expectation</td>
<td>He instinctively believed that he should go to another countries.</td>
<td>He was confident that he could survive in any country, even if he had not learnt the language or known any person there.</td>
</tr>
</tbody>
</table>
5.5.1 Mao’s efficacy expectation

Bandura (1977) defined efficacy expectation as a person’s belief that he/she has the knowledge and skill to attain a particular goal. Accordingly, Mao could be regarded as a teacher with high efficacy expectations. Firstly, he had confidence in his profound knowledge in the course he taught; secondly, he took pride in his language-learning ability, which also set a good example for his students; and thirdly, he was confident in adopting proper teaching strategies, such as acting as students’ student.

His first high efficacy expectation existed in his confidence in his profound knowledge, which was evident in his first belief about teachers’ roles (see Section 5.4.1). That belief emphasised that teachers should be experts in the field they taught. Although such confidence was once temporarily challenged by his Italian student (social persuasion), he rebuilt it and maintained it through continuous learning (mastery/performance experience; see 3H in Table 5.5). The rebuilt confidence made him believe that he had enough ability to cope with all the teaching content and potential questions students might ask in his classes.

The second high efficacy expectation existed in his pride in his language-learning ability (see Section 5.4.2). This high efficacy expectation originated from his
language-learning experience (mastery/performance experience; see Excerpt 5.3: Story 3). His experience, to some extent, was a good model for language students, and provided students with an authentic vicarious experience.

The third high efficacy expectation can be validated by his confidence in choosing proper teaching strategies. For example, his Japanese-immersion experience told him to adhere to speaking Chinese, students’ target language, in his classes; and he acted as students’ student to cultivate students’ self-learning ability.

In addition, the turning points and new efficacy expectations in Table 5.5 also proved that Mao was a person with positive efficacy expectation. Each time he encountered difficulties and failures (see 1E and 3E in Table 5.5), he might confront temporary discouragement (see 1F and 3F in Table 5.5); however, he always tried to persuade himself to believe “I can” and succeeded eventually (see 2D, 2F, 1H, 2H, and 3H in Table 5.5).

**5.5.2 Mao’s outcome expectation**

The other component of Mao’s self-efficacy beliefs was his outcome expectation, which referred to whether or not he believed his teaching goals were worth achieving (Bandura, 1977). Accordingly, the following three aspects revealed Mao’s outcome expectations.
First, Mao strongly advocated that students needed to become accustomed to the target-language context thoroughly both inside and outside classrooms, which might be hard for them in the first few weeks. This outcome expectation was reinforced by his learning experience in Japan (mastery/performance experience). Therefore, in his own class, to help students live up to this outcome expectation, Mao adhered to using Mandarin Chinese, students’ target language, as his classroom language. His students’ language proficiency improved dramatically indeed within the 12 weeks, and some students even could communicate in Mandarin Chinese with Chinese friends via some internet software.

The second outcome expectation was that he firmly believed students could attain self-directed study. To meet this expectation, he acted as students’ student and encouraged the students to instruct the knowledge to be taught and share their understandings with each other; he also required students to accumulate vocabulary by category, outside the classroom. After the 12-weeks practices, it was clear in the third observed class that his students were accustomed to looking up dictionaries autonomously.

Mao’s third outcome expectation was that he encouraged students to notice word selection, which is essential in communication (based on his mastery/performance
experiences). Therefore, in his class, he spent the most time on the errors of word selection (see Table 5.3). The sharp decrease in students’ errors of word selection met his expectation in Week 12, the last week of that semester (see Table 5.3 and Figure 5.1).

### 5.6 Discussion of Mao’s Beliefs

Table 5.6 summarises the information of Mao’s case, including his content-specific beliefs, self-efficacy beliefs, and relevant influential factors or resources.

**Table 5.6**

*Summary of Mao’s Case*

<table>
<thead>
<tr>
<th>Mao’s content-specific beliefs</th>
<th>Mao’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>L2 classroom in Mao’s eyes.</td>
<td>Language teachers should control the pace of teaching and learning.</td>
<td>Personal learning/teaching experiences; Imaginary ideal teacher (self-image)</td>
</tr>
<tr>
<td></td>
<td>Language should be learnt in and used for daily life.</td>
<td>Personal learning/teaching experiences; Self-reflection; Personal epistemological knowledge about L2 learning</td>
</tr>
<tr>
<td></td>
<td>Accumulating vocabulary by category is a short cut to the target-language context.</td>
<td>Personal learning/teaching experiences; Personal epistemological knowledge about L2 learning</td>
</tr>
<tr>
<td></td>
<td>Language teacher must use target language in the classroom.</td>
<td>Personal learning/teaching experiences; Self-reflection; Imaginary ideal teacher (self-image)</td>
</tr>
<tr>
<td></td>
<td>It is better to teach students fish than to give them a fish.</td>
<td>Cultural influence; Personal learning/teaching experiences</td>
</tr>
<tr>
<td></td>
<td>The choice of teaching approaches depends on students’ backgrounds, rather than one approach for all.</td>
<td>Personal teaching experiences; Students’ feedback; Multilingual teaching context</td>
</tr>
</tbody>
</table>
Table 5.6

*Summary of Mao’s Case (Continued)*

<table>
<thead>
<tr>
<th>Mao’s content-specific beliefs</th>
<th>Mao’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao’s attitude towards language accuracy</td>
<td>Language teachers should not only correct students’ language errors, but also analyse the reasons for students’ errors.</td>
<td>Personal teaching experiences; Students’ feedback; Multilingual teaching context</td>
</tr>
<tr>
<td>Mao’s beliefs about teachers’ roles</td>
<td>Language teachers should be experts in the field they teach.</td>
<td>Cultural influence; Personal learning/teaching experiences</td>
</tr>
<tr>
<td></td>
<td>Teachers are models for students.</td>
<td>Cultural influence; Personal learning/teaching experiences; Students’ feedback</td>
</tr>
<tr>
<td></td>
<td>Teachers should be responsible for students as students’ parents were.</td>
<td>Cultural influence; Personal learning/teaching experiences</td>
</tr>
<tr>
<td>Mao’s self-efficacy beliefs</td>
<td>He has confidence in his profound knowledge in the course he taught.</td>
<td>Personal learning/teaching experiences; Students’ feedback; “Face”</td>
</tr>
<tr>
<td></td>
<td>He took pride in his language-learning ability, which also set a good example for students.</td>
<td>Personal learning/teaching experiences; Students’ feedback; “Face”</td>
</tr>
<tr>
<td></td>
<td>He was confident in his teaching strategy, such as acting as students’ student.</td>
<td>Personal learning/teaching experiences; Students’ feedback</td>
</tr>
<tr>
<td></td>
<td>Students could become accustomed to the target-language context thoroughly.</td>
<td>Personal learning/teaching experiences</td>
</tr>
<tr>
<td></td>
<td>Students could attain self-directed study.</td>
<td>Cultural influence; Personal learning/teaching experiences; Personal knowledge about L2 learning</td>
</tr>
<tr>
<td></td>
<td>Students should notice word selection.</td>
<td>Personal learning/teaching experiences; Personal knowledge about L2 learning</td>
</tr>
</tbody>
</table>
5.6.1 Mao’s identities and beliefs

Table 5.6 indicates that all of Mao’s beliefs, including content-specific beliefs and self-efficacy beliefs, were mainly under the influence of his personal experiences of learning and teaching (mastery/performance experience). Actually, these experiences also worked on his beliefs through his newly emergent identity after each turning point.

First, the construction or reconstruction of Mao’s professional identities, indeed, were shaped and specified by both his students’ recognition and his own personal appraisals (Amin, 1997; Han, 2016), and were revealed through his thoughts, emotions, and actions (Han, 2016; Zembylas, 2003b). For example, when his identity as a confident TCSOL teacher was challenged by an Italian student (see 3E in Table 5.5), he felt he had “lost face” and started to construct his belief about life-long learning, which promoted him to capture each learning opportunity, such as learning languages with students after class (see Excerpt 5.13).

Mao’s second-language identities also worked on his beliefs about language learning/teaching in five periods: a new comer, an elementary-level learner, a diligent learner, a proficient learner, and a Japanese user. These identities were developed with the improvement of his Japanese proficiency (Benson et al., 2013;
R. Williams, 2008). The first period was the first several months in Japan when Mao went to Japan after his US-visa application was declined. In this period, his identity as a confident preparing-to-study-overseas student became a new comere in Japan as well as a discouraged person who could not see the future (see 1E in Table 5.5). Although he did not know how to survive in Japan then, he firmly believed that he could not go back to China; otherwise, he would lose face. Mao’s determination to survive in Japan initiated his second period when he took on a new identity—an elementary-level Japanese learner (see Excerpt 5.2: Story 2). In this process, although he was temporarily lost in sadness and disappointment, he believed that he could study Japanese well, because he was an excellent English learner. Then the third period came with his painstaking learning, when he made a strong determination to study Japanese well. In his words, he isolated himself from his family and all his Chinese friends, and reminded himself that the only language he could use was Japanese; therefore, he thoroughly immersed himself in the Japanese context (see Excerpt 5.3: Story 3). In the fourth period, after one-year of painstaking study, he passed the highest-level-Japanese-proficiency test, and became a qualified proficient Japanese learner (see 2E in Table 5.5). This experience shaped his belief that students must be immersed in the target-language context if they want to study the language well. Finally, in the fifth period, he enrolled in a postgraduate programme, and graduated with a master’s degree in Japanese. Then, as he said, Japanese was part of his life and he became a member
of Japanese society. The development of Mao’s second-language identities proved
that by adapting to local life, students can improve their language competence
(Benson et al., 2013).

5.6.2 Mao’s expectations and beliefs

In light of the definition offered by Rubie-Davies (2015a), teachers’ expectations
are “the notions that all teachers hold about the current and future academic
performance and classroom behaviour of their students, based on their
interpretation of available information” (p. xv). As such, Mao held high
expectations for his students’ Chinese learning. As shown in Table 5.6, he firmly
believed students had the ability to adapt to the target-language-immersion context
and attain self-directed study; therefore, he used Chinese, the target language,
throughout his classes, and forced students to accumulate vocabulary in daily life,
live dictionaries, and share the knowledge through mutual learning. His high
expectations in the 12-weeks practices, in return, successfully cultivated students’
own high expectations to be high-achieving Chinese learners. As seen in the third
observed class (Week 12), students could communicate with the teacher and peers
fluently in basic Chinese, and tended to look up dictionaries and help each other
autonomously.
5.6.3 Psychological theories and beliefs

Mao’s teaching methods indicated that rote memorisation noticeably pervaded Mao’s classes, although Mao did not employ the term *rote memorisation* to interpret his teaching strategies. Mao insinuated rote memorisation into students’ assigned homework, which usually comprised memorising vocabulary by rote and copying Chinese characters; also, in class, students were encouraged to answer or read in chorus (VanPatten & Williams, 2007).

As an individual person, Mao’s beliefs and relevant supportive stories also expounded different layers of Maslow’s hierarchy of needs (see Chapter 3: Literature Review) (Maslow, 1968, 1970; M. Williams & Burden, 1997). Of the seven layers of needs, the first three layers of his needs coexisted concurrently, with Layer 1 supporting both Layers 2 and 3. For example, Layer 1—basic physiological need was, in effect, one of the important reasons for Mao’s determination to study Japanese. When he shared his stories of the first period in Japan, he frequently emphasised this need directly through use of the word “survive”. Later, his improved Japanese proficiency brought him a sense of safety and security (Layer 2) and interpersonal closeness (Layer 3). As he said, when he passed the highest-level Japanese proficiency test, he thought he was a member of Japanese society; also, his year of painstaking Japanese-learning experience made
him believe that he could survive anywhere. While Mao’s stories indicated his own needs in these three layers, his teaching practices also created an environment to meet students’ needs. To be specific, to meet students’ needs in Layer 1, he created a target-language-immersion classroom with the aim of enhancing students’ Chinese proficiency, and then adopted test-oriented teaching methods in the last week before the final examination in order to help students to pass high-stakes examinations. The reason for this was that he understood students were facing the same challenges as he was in his first year in Japan.

In addition, he acted as students’ student, friend, and parent so as to make students feel at home and have a sense of safety, security and belongings, through which students attained their needs in Layers 2 and 3. In return, students’ feedback also influenced Mao’s needs of Layers 4 to 7. On the one hand, students’ positive feedback fulfilled his self-esteem, or “face” (Layer 4); on the other hand, the challenge from the Italian student aroused his determination to be a life-long-learning teacher so as to get closer to his self-actualisation (Layer 7).

5.6.4 Culture and beliefs

The Chinese culture of collectivism and a large power differential was evident in his beliefs about teachers’ roles. He firmly believed that teachers’ should control the whole class, including the pace of teaching and learning, as could be seen from
his classroom time allocation (see Table 5.1). His frequent teacher-student interactions helped him control the class effectively and efficiently. In addition, Mao’s beliefs about teachers’ roles significantly highlighted Chinese cultural values of collectivism, such as representing of China (see Excerpt 5.15), being a model for students, an expert, and the students’ parent. Although Mao’s role of students’ friends and students’ student, to some extent, revealed that he tried to break through the culture with a large power differential (Oettingen, 1995; Stipek, 1988), the values of collectivism and its large power differential were still ingrained in him.

However, Mao’s teaching strategies and teaching materials indicated that he made an effort to balance his cultural values of strong, and weak uncertainty avoidance, that is either making the classroom under his control or providing students with more freedom (Oettingen, 1995) (see Chapter 3: Literature Review). On the one hand, he adopted familiar and predictable teaching procedures and taught texts in compulsory textbooks; on the other hand, rather than detailed instructions, he provided students with more intellectual challenges, such as brainstorms and looking up dictionaries.

**5.7 Summary of Mao’s Case**

This Chapter has explored and analysed Mao’s beliefs about teaching methodology
based on the data from interviews and three classroom observations, and then discussed these emergent beliefs with the support of the theories of identities, psychology, expectation, and culture introduced in Chapter 3.

The results from three classroom observations demonstrate that Mao’s classes were teacher-centred, rather than textbook-centred or grammar-centred. Teacher-centredness was indicated in the teaching processes Mao kept unchanged: teaching routines (diagnosing students’ homework and teaching texts in compulsory textbooks), classroom language (Chinese, the target language), and classroom management (teacher-controlled pace of teaching and learning). However, he broke through textbook- and grammar-, centredness. Although he used them, he did not limit teaching content to textbooks; instead, he encouraged students to accumulate knowledge outside the classroom. Despite his emphasis on language accuracy, he focused more on students’ word selection, and coped with grammatical errors in a communicative and autonomy-supporting way. In addition, he made some adjustments in the focal teaching points and teacher-student relationship within such relatively stable teaching routine: he emphasised different types of errors as teaching content changed and students’ knowledge developed; and he gradually developed a closer relationship with students. In addition, Mao was a traditional Chinese teacher brought up in a collectivist culture; he, therefore,
advocated teacher-centredness and teachers’ roles of teacher with authority and students’ parent who held high expectations for students. Concurrently, he did his best to balance traditional cultural values with his “ideal self-image” through empathy with students. In addition, the findings of the sources of Mao’s beliefs (see Table 5.6) validated Bandura’s (1995) perspective that a person’s mastery/performance experience is the most important source of a person’s beliefs, especially a traumatic experience which calls for painstaking effort, such as Mao’s experience in Japan and the challenge from the Italian student. Such traumatic experiences gave rise to new identities, which reinforced his self-reflection and reconstructed his beliefs. The transformations of identities and beliefs, in turn, forced him to set new goals and rethink how to attain the diverse layers of Maslow’s hierarchy of human needs.
Chapter 6:
MAINLAND CHINA TEACHERS’ BELIEFS
ABOUT TEACHING METHODOLOGY.
PART 2: MENG’S CASE

I have received a doctorate degree.
I am the pride of my family.
------Meng

6.1 Introduction

Chapter 4 introduced Meng as a representative of the people who moved up, from a lower social status to a higher one, through academic achievements, which were attained through traditional learning methods—test-oriented methods. Meng’s successful learning experiences not only convinced him that academic achievements were the most important goals a person should pursue as a student, but also made him firmly believe that traditional teaching and learning methods were the most effective ones in a fiercely competitive context, such as in his hometown. As he said,

Students’ examinations should be the priority. Although I do not think test-oriented teaching approach was the best one, but it is a must-have one.

(Excerpt 6.1: From Meng’s interview before the first observed class)
To explore the trajectory of Meng’s experience, I detected three stories, as below, which briefly summarise Meng’s experiences of growing up, learning and teaching.

Meng’s Story 1

_I was born in City A, a county-level city in Province B. In that province, there was a large population but a lack of educational and economical resources. Therefore, local students’ enrolment in universities called for a fierce competition with peers._

(Excerpt 6.2: From Meng’s interview before the first observed class)

Meng’s Story 2

_I did not start to learn English until my enrolment in junior high school. I was not fascinated by this language, but I knew I had to study it well, because English was compulsory in every examination. I just studied it as studied other subjects: strictly following teachers’ instructions, memorising what teachers taught, and doing many exercises._

(Excerpt 6.3: From Meng’s interview before the first observed class)

Meng’s Story 3

_My parents are proud of me, because in my big family I am the only one person who has received tertiary education. In addition, I was one of the most excellent students in my senior high school._

(Excerpt 6.4: From Meng’s interview before the first observed class)

Story 1 introduces Meng’s family background, Story 2 reveals his learning methods, and Story 3 talks about his family’s attitude towards his success. Actually, Story 3
also reveals Chinese traditional values: a Chinese person’s success, or a child’s academic grade, is a concern of his/her family, because a person’s success or a child’s good grade will bring honour to the family. In this sense, Meng’s success was undoubtedly his parents’ pride.

Although in Meng’s stories, there were not as many dramatic turning points as those in Mao’s stories (see Chapter 5), Meng’s stories, indeed, unveil the life of Chinese common people, which is still experienced by many Chinese students (e.g., Excerpt 6.2: Story 1). In addition, Meng’s learning methods, introduced in Story 2 (Excerpt 6.3), were also utilised by many other Chinese students of the same generation, and are still used today.

In order to have a deeper understanding of Meng’s experiences and beliefs, I observed one of his elementary-level Chinese classes. In that class, there were 18 students from six countries: the US, Australia, New Zealand, South Korea, Mongolia, and Russia. All three of the observed classes were in a classroom with a multimedia computer, a modern teaching facility. There were casual interviews before and after each class. Based on the data from interviews, classroom observations, and my field notes, I explored the findings.
6.2 L2 Classrooms in Meng’s Eyes (Content-Specific Beliefs)

As an observer, I found that Meng’s class was a typical teacher-centred class. As Table 6.1 shows, firstly, there was no student-student interaction in any of the three classes; secondly, teachers’ speaking time comprised over half of all the class time, although the ratio of teachers’ speaking time decreased from 89.5% in the first observed class to 50.6% in the third observed class. However, the time allocated for students’ other activities was much more in the second and third observed classes than that in the first observed class. The changes of time allocation revealed that Meng provided students with more opportunities to practise inside the classroom.

As Meng said after the third class,

*With improved language proficiency, students could speak more than before. I didn’t organise student-student interactions, because it was a waste of time.*

(Excerpt 6.5: From Meng’s stimulated recall after the third observed class)

Another impression of Meng’s classes was that his main classroom language was Chinese, but was occasionally mixed with some English words (25–34 times). To identify when he used English, I listened to the tape-recorded data, and then concluded that he only used English when he needed to explain nouns and grammatical terms. In this sense, his classroom was a target-language context.
Table 6.1

*Meng’s Classroom Observation Schemes (Total: 2,400 Seconds)*

<table>
<thead>
<tr>
<th></th>
<th>L1 (Chinese)</th>
<th>L2 (English)</th>
<th>Ln</th>
<th>TTS</th>
<th>TSS</th>
<th>T-S</th>
<th>S-S</th>
<th>Other activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>2,091 (87.1%)</td>
<td>58 (2.4%)</td>
<td>0</td>
<td>2,149 (89.5%)</td>
<td>113 (4.7%)</td>
<td>0</td>
<td>138 (5.8%)</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td></td>
<td>27</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 2nd class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>1,284 (53.5%)</td>
<td>79 (3.3%)</td>
<td>0</td>
<td>1,363 (56.8%)</td>
<td>223 (9.3%)</td>
<td>0</td>
<td>814 (33.9%)</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td></td>
<td>34</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 3rd class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>1,152 (48.0%)</td>
<td>62 (2.6%)</td>
<td>0</td>
<td>1,214 (50.6%)</td>
<td>469 (19.5%)</td>
<td>0</td>
<td>717 (29.9%)</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td></td>
<td>25</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6.2.1 Students should learn the textbooks inside classrooms and pick up local culture outside classrooms.

Meng believed that textbooks are important guidelines, and cover the basic knowledge students should master. Therefore, students should learn the textbooks inside classrooms and pick up local cultures outside classrooms. This belief, in effect, was comprised of two sections: Meng’s attitudes towards textbooks, and his perceptions on teaching cultures. This belief also uncovered the teaching content in Meng’s classrooms.

From the perspective of textbooks, Meng advocated that textbooks were important guidelines, because they covered most basic knowledge students should master.
Meng’s interviews indicated this belief,

> From the basic knowledge, students could draw inferences about other cases. Therefore, teachers should teach students as much knowledge as possible; and students could enhance communicative competence outside classrooms. In addition, local culture can influence students gradually.

(Excerpt 6.6: From Meng’s interview after the second observed class)

It was worth noticing that in the first two observed classes, Meng strictly adhered to the textbook, except when he provided some examples to explain sentence structures or grammar points. However, in the third observed class, although the main teaching content was still from the text in the compulsory textbook, some topics from daily life started to appear in teacher-student interactions. In addition, despite the textbook-centred approach he conformed to, he utilised modern teaching techniques as teaching aids, such as slides and videos; these modern teaching aids provided students with an intuitive language context, which was different from the traditional classroom that solely relies on chalks and blackboards.

Although he agreed that the local culture was important in target-language learning, from the perspective of teaching cultures, Meng still insisted that

> Teaching basic linguistic knowledge is teachers’ initial task. Teachers don’t need to teach culture on purpose in the target-language context, because students will be influenced by the local culture outside
classrooms unconsciously.

(Excerpt 6.7: From Meng’s interview after the second observed class)

Actually, his students’ performance was a good evidence of this belief. His students indeed picked up some knowledge of culture, such as the 12 Chinese zodiac animals\(^3\). For example, in the first observed class, the topic was age. After students practised “你多大了 Ní duō dà le? (How old are you?)” and “我…岁 Wǒ…suì. (I am …years old)”, Meng tried to ask the students “你属什么 Ní shǔ shén me? (What’s your zodiac animal?)” in order to introduce the 12 zodiac animals. To his surprise, students knew the answer to the question. Although students could not tell all the names of the 12 animals or put them in the correct order, nearly all of the students could tell their own zodiac animals. He asked the students how they knew the zodiac animals, and one of the students told him that,

*People in China seldom asked me “how old are you?” Instead, they asked me “What’s your zodiac animal?” At first, I did not know it, but one of my Chinese friends told me mine; and then I remembered it. I found it interesting, because I could guess a person’s age if I knew his/her zodiac animal. However, sometimes I might make mistakes, because Chinese people looked much younger than their real age. Haha.*

(Excerpt 6.8: From my field notes in the first observed class)

\(^3\) The Chinese zodiac animals (or 生肖 Shēngxiāo) represent a repeating cycle of 12 years, with each year being represented by an animal and its reputed attributes. In order, the 12 animals are: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog, Pig. For example, 2016 is Monkey Year, and 2017 will be Rooster Year.
6.2.2 TCSOL teachers’ foreign language proficiency in Mainland China is not very important.

In Meng’s mind, English is a direct and efficient tool in TCSOL classrooms. This belief was manifest in Meng’s classroom practices. To be specific, in the first observed class, Meng employed English 27 times, about 58 seconds, of which 14 times were applied to grammatical terms, such as *verb*, *noun* and *subject-verb structure*, and 13 times to the explanation of words, such as *highway*, *fit* and the like. In the second observed class, he used English 16 times to explain grammar points, and the remaining 18 times to explain words, examples, translations, and students’ errors. As he explained,

> Sometimes, using English to explain some words, especially the nouns referring to concrete objects, such as furniture and fruit, could hit the nail on the head directly.

(Excerpt 6.9: From Meng’s stimulated recall after the first observed class)

Despite employing English occasionally, Meng thought that TCSOL teachers’ foreign language proficiency was not important in Mainland China, but was important in other countries. As in Meng’s interview,

> TCSOL teachers in Mainland China don’t need to speak a foreign language frequently, therefore, only some basic knowledge of English is enough. However, it will be a different case if they work in other countries. In other countries, English is also a communicative tool. They
not only need to face students, but also need to communicate with their colleagues and local people.

(Excerpt 6.10: From Meng’s interview before the first observed class)

To further support this belief, Meng introduced his teaching experiences in the US:

In the US, I had to teach in English, because the working language there was English, and Chinese was just a kind of knowledge to be taught in the classroom... Perhaps because my major is TCSOL and my English is not very good, I favour Chinese more than other languages.

(Excerpt 6.11: From Meng’s interview before the first observed class)

6.2.3 It would be more convenient to teachers if the students with the same cultural background were in the same classroom.

Meng hoped that students with the same cultural background could be in the same classroom, because it would be more convenient to teachers to choose textbooks and teaching approaches. This belief was Meng’s inner voice, but it could not be realised. In his words,

I once made this suggestion, but my team leader declined it. Because he told me that multicultural classroom was the environment students need to adapt to. It was helpful to cultivate multicultural awareness of both teachers and students.

(Excerpt 6.12: From Meng’s interview before the first observed class)

Although his team leader declined this suggestion, this belief still encouraged him to focus on the design of textbooks based on different cultures; and he expected
that he could publish and promote these textbooks in the future.

### 6.3 Meng’s Attitudes towards Language Accuracy

**(Content-Specific Beliefs)**

When observing Meng’s classes, I noticed an obvious change in Meng’s feedback towards students’ errors: from pointing out directly to a communicative way.

#### Table 6.2

*Types of Feedback in Meng’s Three Observed Classes*

<table>
<thead>
<tr>
<th>Types of feedback</th>
<th>The 1st class</th>
<th>The 2nd class</th>
<th>The 3rd class</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency (Percentage)</td>
<td>Frequency (Percentage)</td>
<td>Frequency (Percentage)</td>
</tr>
<tr>
<td>Error correction</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explicit correction</td>
<td>5 (15.6%)</td>
<td>6 (13.6%)</td>
<td>3 (5.3%)</td>
</tr>
<tr>
<td>Metalinguistic feedback</td>
<td>8 (25.0%)</td>
<td>7 (15.9%)</td>
<td>6 (10.5%)</td>
</tr>
<tr>
<td>The 1st class:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elicitation</td>
<td>6 (18.8%)</td>
<td>8 (18.2%)</td>
<td>11 (19.3%)</td>
</tr>
<tr>
<td>Repetition</td>
<td>0</td>
<td>1 (2.3%)</td>
<td>0</td>
</tr>
<tr>
<td>The 2nd class:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recast</td>
<td>4 (12.5%)</td>
<td>8 (18.2%)</td>
<td>10 (17.5%)</td>
</tr>
<tr>
<td>The 3rd class:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmation checks</td>
<td>2 (6.3%)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Clarification requests</td>
<td>0</td>
<td>1 (2.3%)</td>
<td>1 (1.8%)</td>
</tr>
<tr>
<td>Comprehension checks</td>
<td>1 (3.1%)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Silent feedback</td>
<td>0</td>
<td>2 (4.5%)</td>
<td>5 (8.8%)</td>
</tr>
<tr>
<td>Reinforcement</td>
<td>6 (18.8%)</td>
<td>11 (25.0%)</td>
<td>21 (36.8%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>32 (100%)</td>
<td>44 (100%)</td>
<td>57 (100%)</td>
</tr>
</tbody>
</table>

As Table 6.2 indicates, the ratio of recast increased gradually, whereas the ratio of explicit correction and metalinguistic feedback decreased sharply. In addition, Table 6.3 and Figure 6.1 reveal that there was a big change in the ratio of each type of error emphasised by Meng. Although he most frequently focused on students’ grammatical mistakes and word selection in the three observed classes, he started
to put more emphasis on grammatical mistakes in the second observed class; and in the third observed class, the attention he paid to grammatical mistakes increased to 41.7%.

Table 6.3

*Types of Errors Meng Corrected in the Three Observed Classes*

<table>
<thead>
<tr>
<th></th>
<th>Chinese-character writing</th>
<th>Word selection (Negotiation of meaning)</th>
<th>Pronunciation</th>
<th>Tones</th>
<th>Grammatical mistakes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class</td>
<td>0</td>
<td>12 (46.2%)</td>
<td>4 (15.4%)</td>
<td>0</td>
<td>10 (38.5%)</td>
<td>26 (100%)</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 2nd class</td>
<td>2 (6.1%)</td>
<td>12 (36.4%)</td>
<td>4 (12.1%)</td>
<td>2</td>
<td>13 (39.4%)</td>
<td>33 (100%)</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 3rd class</td>
<td>6 (16.7%)</td>
<td>12 (33.3%)</td>
<td>3 (8.3%)</td>
<td>0</td>
<td>15 (41.7%)</td>
<td>36 (100%)</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Accordingly, Meng specifically emphasised students’ language accuracy. He also took responsibility for students’ examinations. Therefore, in the third observed
class, the last week before the final examination, his attention to Chinese-character writing sharply increased.

6.3.1 Grammar is the most important.

“I like grammar, and I will never change this” was Meng’s assertion. Figure 6.1 reveals that the gradual increase in the ratio of time Mao spent on students’ grammatical errors in the three observed classes, with his focus on grammatical errors being the most frequent in the second and third observed classes. In his words,

*Why not learn grammar? Grammar is interesting. Like learning formulas in mathematics, once students have mastered it, they can make up many sentences.*

(Excerpt 6.13: From Meng’s interview after the first observed class)

Assertions of this kind stemmed from Meng’s personal experiences and epistemological knowledge: grammar was the research topic of Meng’s Ph.D. research, to which he had devoted much time and affection. His firm belief about traditional language-teaching methods also drove him to use the grammar-centred approach as one of the essentials in his teaching.

6.3.2 Memorising Chinese characters is students’ business.

In Meng’s eyes, memorising Chinese characters was students’ personal business after class. This belief was characterised by his words,
In my mind, if a teacher wants to teach Chinese characters well, he/she must have a good knowledge of the culture of Chinese characters, such as the evolution of Chinese characters. Not many first-line TCSOL teachers have relevant knowledge, nor would they like to do relevant research, except that he/she is an expert in Chinese characters. Since they are lacking in this kind of knowledge, they prefer to teach Chinese characters with traditional methods—memorisation by rote. For students, knowing how to write Chinese characters is more useful than learning the history of Chinese characters. After all, students don’t have enough time to learn.

(Excerpt 6.14: From Meng’s interview after the second observed class)

Complying with what he said, Meng, in effect, was not very concerned with Chinese characters. He only started to focus on students’ Chinese characters from the second observed class, in which the ratio of time was only 6.1%. Later, as students had to write Chinese characters in their final examination, he enhanced the ratio to 16.7% in the third observed class. However, it is noteworthy that in Excerpt 6.14, Meng provided two reasons for this belief. The first reason was that teachers lacked the knowledge of Chinese characters; and the second was that students did not have enough time to learn the history of Chinese characters. Actually, the first reason is a genuine explanation for teachers’ choice of pedagogy. In other words, teachers’ pedagogy is fundamentally characterised and constituted by their vulnerability—their limited epistemological knowledge of Chinese characters and
reluctance to do relevant research. In contrast, the second reason was an excuse for their selected pedagogy and acted as the umbrella protecting teachers’ self-esteem. Meng, indeed, was one of these teachers who lacked the relevant epistemological knowledge, but he acknowledged such vulnerability.

6.3.3 Teachers’ speaking speed and silence were also good methods of feedback.

Teachers’ speaking speed and occasional silence were the methods Meng underlined; in his view, with these two methods, teachers could control the pace of teaching and learning, and close the gap between students’ current understanding and teachers’ instructions. This belief was evident in his classes. In the teaching process, Meng adjusted his speaking speed according to the content and students’ reaction. For example, Meng spoke at a slow pace when he instructed new knowledge and increased the speed when students did exercises or made a revision. As he said,

Teachers’ low speaking speed is much easier for students to follow.

Teachers also provide students with more time to think by speaking slowly.

(Excerpt 6.15: From Meng’s interview after the first observed class)

In addition, when he realised that students could not follow him well, he would stop speaking for a while, because teachers’ silence is also an effective way to
provide students with more time to think and make self-corrections. Therefore, among the limited teacher-student interactions, Meng at times adopted silence as his feedback, increasing the frequency of silence gradually. As Table 6.2 shows, the frequency of silence was increased from 0% in the first observed class to 4.5% in the second one, and then to 8.8% in the third one, because

\[
\text{with the increase of students’ knowledge, their ability of self-correction was also enhanced. Then teachers could offer them more time and space to make self-reflection and self-correction.}
\]

(Excerpt 6.16: From Meng’s interview after the third observed class)

6.4 Meng’s Roles in the Classrooms (Content-Specific Beliefs)

In Meng’s classroom, the strongest impression of the role Meng played was a teacher with authority (73.7% ~ 86.4% in Table 6.4), which echoed his emphasis that “I should be strict with students, because I am responsible for students’ learning outcomes.” In contrast, the roles of students’ friend and other roles occurred at low frequency. In addition, the data from classroom observations indicated that in his reinforcement, Meng employed such expressions as “对 Dui (Correct)”, “不对 Bù duì (It’s wrong)”, “不行 Bù xíng (No)”, or “好 Hǎo (Good)”. These expressions were objective judgements of students’ answers. However, I could not sense any emotional encouragement for students in his feedback, although he used neither punishment nor impatience. In this sense, his feedback
type was, in essence, between the two extremes of controlling feedback (Mouratidis et al., 2010) and autonomy-supporting feedback (Deci et al., 1994). Meng’s feedback method, to some extent, reflected his inclination to be a teacher with absolute authority, but one who aspired to get close to the students. As in Table 6.4, although he did not act as students’ parent or students’ student, he made friends with students (11.4%~24.6%), and occasionally acted as an activity organiser (1.8%~3.1%). As recorded in the field notes for the three observed classes, he was willing to share his personal learning experiences and family stories; and when he interpreted sentence structures with examples, he would discuss with students their favourite topics, such as food, trips, and fashion. Thus he was also students’ friend of the same generation.

Table 6.4

Meng’s Roles in the Three Observed Classes

<table>
<thead>
<tr>
<th></th>
<th>Students’ friend</th>
<th>Parent</th>
<th>Teacher with authority</th>
<th>Students’ student</th>
<th>Other roles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 1st class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>6 (18.8%)</td>
<td>0</td>
<td>25 (78.1%)</td>
<td>0</td>
<td>1 (3.1%)</td>
<td>32 (100%)</td>
</tr>
<tr>
<td><strong>The 2nd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>5 (11.4%)</td>
<td>0</td>
<td>38 (86.4%)</td>
<td>0</td>
<td>1 (2.3%)</td>
<td>44 (100%)</td>
</tr>
<tr>
<td><strong>The 3rd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>14 (24.6%)</td>
<td>0</td>
<td>42 (73.7%)</td>
<td>0</td>
<td>1 (1.8%)</td>
<td>57 (100%)</td>
</tr>
</tbody>
</table>
6.4.1 Language teachers must have a good linguistic knowledge.

In line with Meng’s belief about grammar (in Section 6.3.1), Meng’s perception of good teachers also concentrated on teachers’ linguistic knowledge, including grammar. Such perception originated from his learning background—he majored in Chinese grammar in his master’s and doctoral research. His rich linguistic knowledge, especially grammatical knowledge, reinforced his belief that teachers’ linguistic knowledge was much more important than their teaching approaches, which was evident in his own classes (see the data in Table 6.3 and Figure 6.1). As he stated,

*A language teacher must have a good linguistic knowledge; and only in such case, they could cope with any context. The reason is that linguistic*
knowledge is stable, but teaching approaches might change with different contexts or educational policy. For example, the Grammar-Translation Method was advocated in the past, but now the task-based language-teaching method, or CLT become popular. Therefore, linguistic knowledge is the most important “weapon”.

(Excerpt 6.17: From Meng’s interview before the first observed class)

### 6.4.2 A good teacher must have some talent.

Based on Excerpt 6.17, in Meng’s eyes, teachers could cope with various teaching contexts, with sufficient linguistic knowledge. However, he also stressed that coping with students from diverse cultural backgrounds calls for teachers’ talent rather than their knowledge, for which he specifically emphasised that

> In order to cope with the complicated contexts, teachers must communicate with various students and colleagues, balance different cultures within the same space, and adapt to the local teaching approaches. I must admit that some teachers have the talent, so they can do these tasks naturally. I really admire these teachers. However, I have no such talent, so I have to study these “skills” on purpose.

(Excerpt 6.18: From Meng’s interview before the first observed class)

Actually, Meng’s roles in his classes indicated that he aspired to get closer to his students by sharing his stories. However, the data in Table 6.4 revealed that his behaviour only represented a teacher with authority; and his interpretation of his role of students’ friend, which he intended to play, was actually in conflict with the role his behaviour genuinely expressed. This conflict resonated with the dilemma
of the styles of his feedback: his feedback style was neither controlling nor autonomy supporting. Such conflict was evidence of his belief that he had no talent for communicating naturally with students.

### 6.5 Meng’s Self-Efficacy Beliefs about Teaching

Methodology

Table 6.5 is a narrative grid presenting a condensed picture of Meng’s stories.

Three periods were identified, with only one turning point in the first two periods.

Table 6.5

*Meng’s Narrative Grid*

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td><strong>Contexts of stories</strong></td>
<td><strong>Before-university Period</strong></td>
<td><strong>University Period (including post-graduate period)</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>He was a student in a province with a high population density; there was fierce competition for enrolment at good universities.</td>
<td>As an undergraduate student, he had to study hard to apply for a master’s degree. As a postgraduate student, he had to work hard on his research.</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td><strong>Motivation towards some action</strong></td>
<td>Meng hoped to go to a top university. Therefore, studying hard was Meng’s only way to be enrolled at a top university.</td>
<td>Successful academic achievement could help him get a decent job offer.</td>
</tr>
<tr>
<td><strong>C</strong></td>
<td><strong>Language-relevant episode</strong></td>
<td>English was compulsory in NCEE, so he had to study it well. He was able to get high marks in his English examination.</td>
<td>TCSOL was his major. He was devoted to research on Chinese grammar.</td>
</tr>
</tbody>
</table>
### Table 6.5

*Meng’s Narrative Grid (Continued)*

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Before-university Period</strong></td>
<td><strong>University Period (including post graduate period)</strong></td>
<td><strong>Working Period</strong></td>
<td></td>
</tr>
<tr>
<td><strong>D Efficacy expectation</strong></td>
<td>He was not sure whether he could be enrolled at a top university.</td>
<td>He was not confident in his future, although he was a student in a top university.</td>
<td>He has a good knowledge of Chinese linguistics, but he admitted that his English proficiency was not high.</td>
</tr>
<tr>
<td><strong>E Turning points</strong></td>
<td>He was enrolled in one of the top universities.</td>
<td>He got a teaching position with a decent salary in a university.</td>
<td></td>
</tr>
<tr>
<td><strong>F Efficacy expectation</strong></td>
<td>He firmly believed that his academic achievement made him a successful person.</td>
<td>His belief about academic achievement was confirmed again.</td>
<td></td>
</tr>
</tbody>
</table>

### 6.5.1 Meng’s efficacy expectation

According to the data, Meng’s efficacy expectations were high in some respects, and low in some others. Meng’s highest efficacy expectation was for his own academic ability and professional qualification. As a successful academic achiever in one of the top universities in China, Meng was extremely confident in his learning methods. Therefore, he translated these methods into practices in his language classes. In addition, he endeavoured to be a confident teacher and “Mr. Know-all” in students’ eyes. Such confidence was not only revealed through his
repeated emphasis that “students are proud of me”, but also could be detected from the first observed class. As my diary recorded after that class,

After a simple greeting, he started his lesson, “Today, we have a new teacher. She has heard that I am the best teacher, so she comes to learn with me. Haha! Miss Bao, may I ask you a favour to introduce yourself please?” I had to admit that these opening words made me a bit surprised, especially when all the students suddenly turned their eyes to me. I spoke Mandarin Chinese at a low speed with the simplest sentences to make myself understood. After self-introduction, I felt at home. From that moment, I was really like a student who sat there learning from Meng. From Meng’s words, it could be perceived that he was eager for students’ admiration and confirmation.

(Excerpt 6.19: From my diary after the first observed class)

However, his efficacy expectation of his L2 proficiency was relatively low, which was obvious in the two beliefs he held: First, he strongly advocated that it was easier for teachers to teach students with the same cultural background; and second, he did not think it important for TCSOL teachers in Mainland China to have a high L2 proficiency. As he acknowledged,

Perhaps my English is not good; therefore, I don’t think English is very important in TCSOL classrooms in China.

(Excerpt 6.20: From Meng’s interview after the first observed class)

In effect, the real causal evidence can be traced back to his student days. As he told,
he did not start to learn English until he went to junior high school—it was late than many of his peers’ starting age (see Excerpt 6.3: Story 2). In addition, he was not interested in studying L2 and was not confident in his ability in English learning. Therefore, memorising by rote was his only learning method to cope with English examinations. Later, in his university period, his major was TCSOL; this major included the main subjects of both Chinese and English; however, he was only interested in Chinese linguistics. As he recollected,

In the university, in addition to English, we had to learn another foreign language, and then I chose Japanese. However, I was not interested in it, although my knowledge of Japanese helps me understand Japanese students’ thoughts.

(Excerpt 6.21: From Meng’s interview before the first observed class)

Meng’s other low efficacy expectation was for teaching Chinese characters. As analysed, one reason for this low efficacy expectation was his limited epistemological knowledge of Chinese characters; the other reason was that he had not found a proper textbook which introduced teaching methods of Chinese characters. Such low efficacy expectation, to some extent, also reflected his heavy reliance on textbooks.

In addition, compared with those teachers with talent in his eyes, he was not confident in his ability to adapt to new teaching contexts and communicate with
students. For example, the result of his communication with students did not live up to his initial expectations—to be students’ friend, because his behaviour was much closer to the way a teacher with authority behaved.

In effect, Meng’s low efficacy expectations in these aspects were not accident. From the data in Table 6.5, especially 1D, 2D and 3D, it is clear that in each period, Meng was not initially a confident person; or rather, his confidence was built up after the turning points. Specifically, Meng’s confidence was always based on other people’s positive feedback, any specific achievement he could see, or a textbook or some rules he could follow; otherwise, he did not know whether or not he had the relevant ability. As such, in his working period, he followed a circular routine without any significant turning point; as a result, he still could not gain self-confidence in both teaching Chinese characters (without a proper textbook) and communicating with students (without students’ positive feedback). Also, the low efficacy expectation that was caused by the original vulnerability in his student days, such as L2 proficiency, lasted until the time when the data was collected. These low efficacy expectations further evolved into beliefs which emphasised the unimportant content in his eyes, such as teaching Chinese characters and teachers’ L2 proficiency. In contrast, those aspects he was confident in were emphasised and boosted repeatedly both in his interviews and in classroom practices, such as teaching Chinese grammar.
6.5.2 Meng’s outcome expectation

Meng’s outcome expectations were identified in two aspects. Firstly, Meng firmly believed that students’ had the ability to master Chinese grammar and expected students to lay a good foundation of linguistic knowledge, which was reinforced by his personal learning experience and his major in Chinese linguistics. Therefore, in his classes, his foci were on correcting students’ grammatical mistakes and teaching Chinese grammar; and these foci increased as time went by. As Table 6.3 and Figure 6.1 show, in the third observed class, the ratio of Meng’s focus on students’ grammatical mistakes was up to 41.7% of all his feedback. Such a high ratio strongly supported his high outcome expectation that the goals of teaching Chinese grammar were worth achieving (Bandura, 1977).

Secondly, he did not think students had time to learn the history of Chinese characters; such low outcome expectation was the consequence of his low efficacy expectation of his ability to teach Chinese characters (see Excerpt 6.14). Table 6.3 and Figure 6.1 show that the attention Meng devoted to students’ Chinese-character writing was the second least, with the most being 16.7% in the third observed class.

6.6 Discussion of Meng’s Beliefs

The information of Meng’s case is summarised in Table 6.6, including his
content-specific beliefs, self-efficacy beliefs and relevant influential factors or
resources. The relationship between these beliefs and identities, his expectations,
Maslow’s hierarchy of human needs, and the cultures in which he was deep-rooted
will be further discussed, below.

Table 6.6

Summary of Meng’s Case

<table>
<thead>
<tr>
<th>Meng’s content-specific beliefs</th>
<th>Meng’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>L2 classroom in Meng’s eyes.</td>
<td>Textbooks are important guidelines, and</td>
<td>Personal learning experiences.</td>
</tr>
<tr>
<td></td>
<td>cover the basic knowledge students should</td>
<td>Target-language working</td>
</tr>
<tr>
<td></td>
<td>master. Therefore, students can learn from</td>
<td>contexts.</td>
</tr>
<tr>
<td></td>
<td>textbooks in classroom and can pick up</td>
<td></td>
</tr>
<tr>
<td></td>
<td>local culture outside class.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>In TCSOL classrooms, English is a direct</td>
<td>Personal learning/teaching</td>
</tr>
<tr>
<td></td>
<td>and efficient tool on some occasions.</td>
<td>experiences.</td>
</tr>
<tr>
<td></td>
<td>However, TCSOL teachers’ foreign</td>
<td>Personal L2 proficiency.</td>
</tr>
<tr>
<td></td>
<td>language proficiency in Mainland China is</td>
<td></td>
</tr>
<tr>
<td></td>
<td>not very important.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>It would be more convenient to teachers if</td>
<td>Personal teaching</td>
</tr>
<tr>
<td></td>
<td>the students with the same cultural</td>
<td>experiences.</td>
</tr>
<tr>
<td></td>
<td>background were in the same classroom.</td>
<td>Personal imaginary ideal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TCSOL classrooms.</td>
</tr>
<tr>
<td></td>
<td>Language teachers must have a good</td>
<td>Personal learning/teaching</td>
</tr>
<tr>
<td></td>
<td>linguistic knowledge</td>
<td>experiences.</td>
</tr>
<tr>
<td></td>
<td>A good teacher must have some talent.</td>
<td>Personal teaching experiences.</td>
</tr>
</tbody>
</table>

192
Table 6.6
Summary of Meng’s Case (Continued)

<table>
<thead>
<tr>
<th>Meng’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Meng’s content-specific beliefs</strong></td>
<td></td>
</tr>
<tr>
<td>Meng’s attitude towards language accuracy</td>
<td></td>
</tr>
<tr>
<td>Grammar is the most important.</td>
<td>Personal learning experiences; Personal Chinese linguistic knowledge.</td>
</tr>
<tr>
<td>Memorising Chinese characters is students’ own business.</td>
<td>Personal teaching experiences; The limitation of the present textbooks; Personal limited epistemological knowledge of Chinese characters.</td>
</tr>
<tr>
<td>Teachers’ speaking speed and silence were also good methods of feedback.</td>
<td>Personal learning/teaching experiences; Students’ feedback; His imaginary image of ideal teachers.</td>
</tr>
<tr>
<td><strong>Meng’s self-efficacy beliefs</strong></td>
<td></td>
</tr>
<tr>
<td>Efficacy expectations</td>
<td></td>
</tr>
<tr>
<td>Meng held a high efficacy expectation of his own academic ability and professional qualification.</td>
<td>Personal learning/teaching experiences. “Face.”</td>
</tr>
<tr>
<td>His efficacy expectation of his L2 proficiency was relatively low.</td>
<td>Personal learning experiences; Personal L2 proficiency.</td>
</tr>
<tr>
<td>He thought his knowledge of Chinese characters was limited.</td>
<td>Personal learning/teaching experiences; The limitation of textbooks; Personal limited knowledge of Chinese characters.</td>
</tr>
<tr>
<td>He was not confident in his ability to adapt to new teaching context and communicate with students.</td>
<td>Personal learning/teaching experiences; Peers’ teaching experiences; Self-reflection; Students’ feedback.</td>
</tr>
<tr>
<td>Outcome expectations</td>
<td></td>
</tr>
<tr>
<td>He believed that students had the ability to master Chinese grammar.</td>
<td>Personal learning/teaching experiences.</td>
</tr>
<tr>
<td>He did not think students had time to learn the history of the development of each Chinese character.</td>
<td>Personal teaching experiences; Personal limited epistemological knowledge of Chinese characters.</td>
</tr>
</tbody>
</table>
6.6.1 Meng’s identities and beliefs

Meng’s stories indicated that his identities were transformed on several occasions. The most obvious transformation of his identities was to his social status, whereas his professional and second-language identities only featured in his description of the importance of teachers’ foreign language proficiency (see Section 6.2.2).

Regarding Meng’s social status identities, as the three periods in Table 6.5 shows, Meng’s identity transformed from a middle student in a county-level city, to a university student in a metropolitan city, and then to a university teacher and a citizen in that city, a trajectory from a lower social status to an upper one. From the perspective of the impacts of these transformations on his beliefs, each transformation occurred concurrently with a specific turning point, such as NCEE. Therefore, Meng’s confidence relied heavily on external confirmation or recognition, such as other people’s positive feedback or an academic degree; and such heavy reliance led to his weak self-efficacy beliefs about many aspects, such as Chinese-character teaching and L2 proficiency. In addition, his successful transformation of identities made him firmly believe the importance of academic achievements and the effect and efficiency of his personal learning approaches—test-oriented, textbook-centred, teacher-centred, and grammar-centred, approaches.
With regard to his professional and second-language identities, Meng’s stories in
Section 6.2.2 reveal that the criterion Meng used to judge the importance of
teachers’ L2 proficiency was the country where teachers worked. To support this
criterion, Meng took his working experiences in the US as an example. In the US,
he embraced his identity as an L2 teacher, an international teacher, as well as an
intercultural learner; whereas in Mainland China, he was just a local L2 teacher. No
matter which country he was in, he represented the authority of the university
where he was working, and had to use local official languages in his working
contexts: “in the US, I had to teach in English, because English there was the
working language” (see Excerpt 6.11). In Mainland China, the official language is
Mandarin Chinese—the target language he taught—therefore, he did not have to
speak English. As he said, “teachers must do in Rome as Romans do.”

6.6.2 Meng’s expectations and beliefs

As analysed previously, Meng’s high expectations were mainly for students’ ability
to learn Chinese grammar (see Section 6.3.1). As such, he positively focused on
grammar in the three observed classes. In contrast, his focus on students’ character
writing was relatively passive, because his low expectations of students’
Chinese-character writing made him reluctant to cope with these characters;
however, the importance of examinations, ingrained in him, forced him to pay more
attention to students’ Chinese characters in the last week before the final
Rote memorisation was pervasive both inside and outside Meng’s classes. For example, in Table 6.1, *other activities*, in effect, are the tasks Meng assigned to students. In these tasks, students did exercises in their textbooks on their own. Most of these were grammatical exercises, by doing which students practised grammatical points mechanically. In addition, students’ homework mainly consisted of copying, and memorising Chinese characters by rote.

**6.6.3 Psychological theories and beliefs**

As an individual, Meng’s choice of teaching methods was also consistent with Maslow’s seven layers of human needs, especially the three layers: Layer 2—need for safety and security; Layer 3—need for interpersonal closeness; and Layer 4—need for self-esteem (Maslow, 1968, 1970; M. Williams & Burden, 1997). Layer 2 was Meng’s essential motivation for studying hard when he was a student. Born and brought up in a small city with a large population but with a paucity of resources, he had to change his status quo through academic achievements, with which he could go to a metropolitan city rich in resources and opportunities. Such academic achievements, usually, were attained through high-stakes examinations, such as NCEE, and this kept him motivated throughout his studies. After he received his present professional position, his Layer 2 became a supportive factor...
of his belief that teachers should see students’ examinations as priorities and adhere to test-oriented teaching approaches, including grammar-centred, textbook-centred, and teacher-centred, approaches. His Layer 3 was evident in his aspiration to make friends with students. For example, he made an attempt to share his favourite topics with students with the aim of activating students and creating a relaxing atmosphere. Layer 4 was reflected through his attitudes towards students’ language accuracy, teachers’ roles, and Chinese characters. He firmly advocated that grammar was important, and that teachers should have a good knowledge of the language they taught. One of the main reasons for this was that Grammar was what he was expert in. Teaching grammar also allowed him to take control of the classes, so that he could avoid any uncertainty that might occur in teaching (Layer 2), which could further protect him from losing face—self-esteem (Layer 4). Also, when students’ reactions did not live up to his expectations, he attributed his unsatisfactory results to his not having an inborn talent for communicating with students, rather than to his lack of ability or effort, which also protected his face, or, in essence, his self-esteem (Layer 4).

6.6.4 Culture and beliefs

Oettingen (1995) emphasised that culture plays a prominent role when a person selects, weights, and integrates information from multiple sources. Brought up in, and working in, Mainland China with a culture of collectivism and large power
differentials, Meng is assumed to be influenced by such culture.

Collectivism and large power differentials were indicated in his classroom management and the teachers’ roles he played. According to Table 6.1, over 50% of the class time was Meng’s speaking time, which made his classroom typically teacher-centred. In addition, he acted as a teacher with authority, and believed that teachers must have a good knowledge of the language they taught and should avoid any uncertainty in the class. For example, without a proper and authoritative textbook for Chinese-character teaching, he would prefer to make students memorise Chinese characters by rote on their own, rather than do research on the culture of Chinese characters and then teach his research findings, in order to protect his dignity as a “Mr. Know-all”.

6.7 Summary of Meng’s Case

These results suggest that Meng focused on the beneficial impacts of traditional teaching methods on students’ language learning—teacher-centred, grammar-centred, and textbook-centred, approaches. Therefore, he preferred to be a teacher with authority who spoon-fed his students and provided students with as much knowledge as possible. When students encountered difficulties, such as unfamiliar words, Meng usually resorted to English as a medium (or rather word-to-word translation), the most direct and convenient way in the classroom. In
his words, nothing was more important than helping students get high grades in the examinations, and students could pick up daily language after class; therefore, spoon-feeding teaching methods and English as aided language were both efficient and effective.

In addition, Meng was a teacher with strong self-efficacy beliefs about what he was expert in, such as grammar; therefore, such strong beliefs pervaded in his attitude towards language accuracy, and language teachers’ roles. In contrast, he tended to avoid the aspects about which his self-efficacy beliefs were not robust, such as communication with students and Chinese-character teaching.
Chapter 7: 
NEW ZEALAND TEACHERS’ BELIEFS ABOUT TEACHING METHODOLOGY.
PART 1: NIAN’S CASE

Although I was born and brought up in the countryside...

I am proud of my English pronunciation.

------Nian

7.1 Introduction

Chapter 4 introduced Nian as one of the people who had succeeded in changing their social status through NCEE, but Nian was the only person who obviously cared about his family background and personal advantages. In each of Nian’s stories, expressions like “although I was born in the countryside” and “I am proud of…” occurred with high frequency. However, once he was not different or had no advantage in his existing domain (e.g., his major—English), he would leap to a new domain (e.g., his new major—TCSOL). Therefore, seeking differences and exploring new advantages became a part of his proclivities. It is apparent that he enjoyed the process of exploring new domains and surpassing himself (and others, perhaps). Take three stories for example,
Nian’s Story 1

I was born in an impoverished countryside family in South China. My parents are local peasants, who graduated from junior high school. They are poor and not well-educated, but they told me that I must study hard if I didn’t want to be a peasant any more.

(Excerpt 7.1: From Nian’s interview before the first observed class)

Nian’s Story 2

My only access to studying English was through English textbooks and the tapes reading the texts in these textbooks... I realised that English was something new and speaking English was very “牛 niú” [Chinese slang: means feeling cool or outstanding, or having something to show off], because nobody in my hometown could speak English fluently.

(Excerpt 7.2: From Nian’s interview before the first observed class)

Nian’s Story 3

I chose English as my major, because that time I only knew math, Chinese, English, chemistry, and physics—the subjects I learnt in senior high school. Among these subjects, I liked English best... However, when I realised that there were too many people excellent in English, I decided to change my major into TCSOL, in which I might have an advantage in English over the TCSOL peers.

(Excerpt 7.3: From Nian’s interview before the first observed class)

These stories briefly illustrate his experiences in his pre-university and university periods, and reveal that Nian’s living environments trained him to compete and persevere so that he could succeed; he also had developed a taste for success. For example, his initial motivation for learning was to change his social status—not to
be a peasant, different from people in his hometown, which was infused by his parents (see Excerpt 7.1: Story 1); the feeling of being “cool and outstanding” convinced him that he should ascend to the best English learner (see Excerpt 7.2: Story 2); and speaking English better than students majoring in Chinese filled him with confidence to be a TCSOL major (see Excerpt 7.3: Story 3). Following the inferred clues—difference and advantage, and being curious about whether or not he would be a different teacher in the working period, I observed his three classes in order to know what kind of different teacher he genuinely was, and how he organised his own classes differently. The three of Nian’s observed classes were conducted in a classroom equipped with a multimedia computer. In that class, there were 13 students from four countries—South Korea, Malaysia, the Netherlands, and Japan.

7.2 L2 Classrooms in Nian’s Eyes (Content-Specific Beliefs)

In the interviews, Nian believed that traditional teaching methods might be boring, but they are effective. I have to acknowledge that his perception of language-teaching methods was unexpected, because there was nothing unique in this perception, and it was not consistent with his pursuit of difference.

The first impression of Nian’s classes was that Nian strictly adhered to textbooks;
he did not provide much target-language input for his students, nor did he positively create a target-language context. Even in teacher-student interactions, Nian asked questions using English, and students answered these questions in a word-to-word-translation way, such as *pencil* and *book* in Excerpt 7.4, below.

*Nian: How do you say “pencil” in Chinese?

Students: 铅笔 Qiānbǐ. (In Chorus)

*Nian: How about “book”?

Students: 书 Shū. (In Chorus)

(Excerpt 7.4: From Nian’s classroom observation in the first observed class)

In addition, Nian organised student-student interactions in the mode of group or pair work, which comprised from 21.6% to 31.3% of the class time (see Table 7.1). However, he only organised student-student interactions three times in each class, and in these interactions, students negotiated with each other in English rather than in Chinese, the target language. Although the ratio of teacher’s speaking time—46.5%, 51.5%, and 58.4%—was nearly equal to that of students’ speaking time—47.2%, 48.4% and 41.7% (TSS+ S-S), the time of students’ exposure to the target language—when Nian spoke Chinese—was less than 30.2% of the class time. The first reason for the little target-language input was that Nian used English as his classroom language, the working language in New Zealand; and another reason was that the compulsory textbooks were also English versions.
Table 7.1

Nian’s Classroom Observation Schemes (Total: 2,700 Seconds)

<table>
<thead>
<tr>
<th></th>
<th>L1 (Chinese)</th>
<th>L2 (English)</th>
<th>Ln</th>
<th>TTS</th>
<th>TSS</th>
<th>T-S</th>
<th>S-S</th>
<th>Other activities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 1st class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>759 (28.1%)</td>
<td>496 (18.4%)</td>
<td>0</td>
<td>1,255 (46.5%)</td>
<td>428 (15.9%)</td>
<td>846 (31.3%)</td>
<td>171 (6.3%)</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td></td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 2nd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>689 (25.5%)</td>
<td>703 (26.0%)</td>
<td>0</td>
<td>1,392 (51.6%)</td>
<td>460 (17.0%)</td>
<td>848 (31.4%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td></td>
<td>58</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 3rd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>815 (30.2%)</td>
<td>761 (28.2%)</td>
<td>0</td>
<td>1,576 (58.4%)</td>
<td>542 (20.1%)</td>
<td>582 (21.6%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td></td>
<td>56</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7.2.1 Teaching materials are not important when students’ motivations to studying are strong enough.

In Nian’s eyes, teaching materials are not as important as students' motivations.

Specifically, once students make a determination to study an L2 well, textbooks and a tape recorder are sufficient for their study. As he repeated several times in the interviews,

*I studied English in this way [textbook and tapes]. Although I only had English textbooks and tapes as English resources, I still learnt English well enough by imitating every word from the tapes.*

(Excerpt 7.5: From Nian’s interview before the first observed class)

Consistent with this belief, Nian strictly adhered to textbooks in all the three observed classes. Although he employed the multimedia computer as a teaching aid,
the content he presented was the same content in the textbooks.

### 7.2.2 Working contexts have impacts on teachers’ classroom languages.

Nian posited that whether or not language teachers can create a target-language classroom depends on the countries in which they are teaching. As he said,

*When I taught in China, I didn’t speak English in my class. Not all the CSL students who study in China can speak English; therefore, it is unfair to those who don’t understand English if teachers speak English in China. However, in New Zealand, I usually spoke English in the classroom unconsciously.*

(Excerpt 7.6: From Nian’s interview after the third observed class)

As Table 7.1 shows, the time he used to speak English comprised nearly half of teachers’ speaking time in the second (26.0/51.6) and third (28.2/58.4) observed classes; and the lowest ratio of his English-speaking time was over one-third (18.4/46.5) in the first observed class. He, in effect, spoke Chinese only when he read the teaching content or presented some basic instructions. In Excerpt 7.7, for example, the content written in Chinese characters was the content spoken in Chinese, and the content written in English was that spoken in English. Accordingly, Nian’s language choices indicated that he treated Chinese only as a kind of knowledge to be taught, rather than a language to be used.
Nian: um...a very long sentence, 他只穿了我给他的那条裤子 (Tā zhī chuān le wǒ gěi tā de nà tiáo kùzi. He only wore the pants I gave him). The short form is 他只穿了裤子 (Tā zhī chuān le kùzi. He only wore the pants). Specified is 他只穿了我给他的那条裤子 (Tā zhī chuān le wǒ gěi tā de nà tiáo kùzi. He only wore the pants I gave him). Clearly? OK. Next one...

(Excerpt 7.7: From the transcript of Nian’s second observed class)

7.2.3 Teachers’ effective teachings call for students’ cooperation and strong motivation.

Nian emphasised that a good language class consists of two components: a language teacher and students, of which students’ motivation is more important. He used his personal learning experiences as an example,

When I was a student, I was interested in English and I was eager to learn it well; therefore, I worked hard on it...Actually, my English teacher was good, but she did not teach me a lot. My strong motivation to learn English encouraged me to study it well.

(Excerpt 7.8: From Nian’s interview after the first observed class)

He believed that teachers should make a good preparation for each class; however, without students’ strong motivation and active cooperation, teachers cannot attain their expected teaching goals. To further support this view, he described one of his classes in Mainland China,

I remember that in one of my classes in China, the students didn’t like to
learn Chinese; I did not know why they went to China if they did not like to learn it. When I taught them, I felt very tired, because no student would cooperate with me, and I could not activate them no matter what I did.

(Excerpt 7.9: From Nian’s interview after the first observed class)

7.3 Nian’s Attitude towards Language Accuracy (Content-Specific Beliefs)

Table 7.2 shows that the most frequent feedback in all the classes (> 24.1%) was elicitation, next to which were metalinguistic feedback and recast.

Table 7.2

<table>
<thead>
<tr>
<th>Types of Feedback</th>
<th>The 1st class</th>
<th>The 2nd class</th>
<th>The 3rd class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Error correction</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explicit correction</td>
<td>4 (14.8%)</td>
<td>6 (10.3%)</td>
<td>3 (5.4%)</td>
</tr>
<tr>
<td>Metalinguistic feedback</td>
<td>7 (25.9%)</td>
<td>9 (15.5%)</td>
<td>4 (7.1%)</td>
</tr>
<tr>
<td>The 1st class: Elicitation</td>
<td>8 (29.6%)</td>
<td>14 (24.1%)</td>
<td>15 (26.8%)</td>
</tr>
<tr>
<td>The 2nd class: Recast</td>
<td>2 (7.4%)</td>
<td>2 (3.4%)</td>
<td>4 (7.1%)</td>
</tr>
<tr>
<td>The 3rd class: Recast</td>
<td>3 (11.1%)</td>
<td>13 (22.4%)</td>
<td>11 (19.6%)</td>
</tr>
<tr>
<td>The 1st class: Clarification checks</td>
<td>0</td>
<td>2 (3.4%)</td>
<td>0</td>
</tr>
<tr>
<td>The 2nd class: Clarification checks</td>
<td>1 (3.7%)</td>
<td>1 (1.7%)</td>
<td>1 (1.8%)</td>
</tr>
<tr>
<td>The 3rd class: Clarification checks</td>
<td>2 (7.4%)</td>
<td>4 (6.9%)</td>
<td>1 (1.8%)</td>
</tr>
<tr>
<td>The 3rd class: Silent feedback</td>
<td>0</td>
<td>3 (5.2%)</td>
<td>6 (10.7%)</td>
</tr>
<tr>
<td>The Total</td>
<td>27 (100%)</td>
<td>58 (100%)</td>
<td>56 (100%)</td>
</tr>
</tbody>
</table>

Regarding students’ language accuracy, Nian stressed that grammar is compulsory in the curriculum, but teachers can teach grammar through organising classroom interactions to avoid making students feel bored. However, he, personally, was
reluctant to teach grammar. As he said,

*Personally, I don’t like grammar, because I am too poor at grammar. Before each class, I have to spend a lot of time in learning grammar on my own in that Chinese grammar is ambiguous in some aspects...When I was a student, the way my teacher taught grammar was very boring, so I always fell asleep.*  

(Excerpt 7.10: From Nian’s interview after the first observed class)

In effect, his emphasis on grammar increased sharply from 7.6% in the first observed class to 46.7% in the third one (see Table 7.3 and Figure 7.1). However, he implemented the traditional Grammar-Translation Method and mechanical practices in his own classes, and he also assigned translation exercises in the textbooks as students’ homework. In this sense, his teaching practices were completely different from the interactive methods he suggested in the interviews.

### 7.3.1 Pronunciation can build students’ confidence.

Despite the grammar Nian emphasised, what he was most concerned with was pronunciation, which boosted his self-confidence in learning English. According to his experiences,

*My English pronunciation is good. I am confident in it.*  

(Excerpt 7.11: From Nian’s interview before the first observed class)

Actually, Nian’s concern with his pronunciation was not only evident in his English learning, but also in his dialect speaking. According to a detail perceived
Different from Mandarin Chinese, many multiple dialects co-exist in my hometown. I am fluent in one of them, which was used in my family. As for other dialects, I think my pronunciation of them is a little bit strange, so I don’t like to speak. However, my parents and elder brother can speak them [different dialects]. Perhaps, they are braver, and I am very shy.

(Excerpt 7.12: From Nian’s interview before the first observed class)

This excerpt reinforced that pronunciation was indeed the thing Nian most cared about; once he had no confidence in his pronunciation of a language, he preferred not to speak it, even if the language was used to communicate with familiar people in his hometown. Hence, cultivating students’ confidence through improving pronunciation was one of his initial teaching tasks, making up to 44.4% of his error corrections in the first phase (see Table 7.3 and Figure 7.1). After the students’ good habit of pronunciation was cultivated, he turned his focus to other items, such as grammar and Chinese-character writing (see Table 7.3 and Figure 7.1).

Table 7.3

*Types of Errors Nian Corrected in the Three Observed Classes*

<table>
<thead>
<tr>
<th></th>
<th>Chinese-character writing</th>
<th>Word selection (Negotiation of meaning)</th>
<th>Pronunciation</th>
<th>Tones</th>
<th>Grammatical mistakes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class Frequency (%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>8 (29.6%)</td>
<td>12 (44.4%)</td>
<td>5 (18.5%)</td>
<td>2 (7.4%)</td>
<td>27 (100%)</td>
</tr>
<tr>
<td>The 2nd class Frequency (%)</td>
<td></td>
<td>7 (13.0%)</td>
<td>15 (27.8%)</td>
<td>13 (24.1%)</td>
<td>5 (9.3%)</td>
<td>54 (100%)</td>
</tr>
<tr>
<td>The 3rd class Frequency (%)</td>
<td></td>
<td>16 (35.6%)</td>
<td>4 (8.9%)</td>
<td>3 (6.7%)</td>
<td>1 (2.2%)</td>
<td>21 (46.7%)</td>
</tr>
</tbody>
</table>
Figure 7.1 Changes of Types of Errors Corrected by Nian in the Three Observed Classes

7.4 Nian’s Roles in the Classrooms (Content-Specific Beliefs)

With regard to the images of teachers, Nian described his three favourite teachers:

The first one is a Chinese teacher in my primary school. She had beautiful long hair. I can’t exactly remember the content she taught, but I still remember her... The second one is my Chinese teacher in junior high school. He taught us lots of knowledge beyond textbooks; with him, I learnt a lot... The third one is my English teacher in junior high school. Perhaps because I liked English very much, I liked her class.

(Excerpt 7.13: From Nian’s interview before the first observed class)

Accordingly, in Nian’s eyes, good teachers should: 1) have an outstanding appearance, which can deeply impress the students (e.g., the first teacher in Excerpt...
2) have a wide range of knowledge, which can expand students’ horizons (e.g., the second teacher); and 3) teach the subject, which can arouse the students’ learning interests and enthusiasm (e.g., the third teacher). That is to say, either a teacher has some unique characteristics, or the subject he/she teaches is different than other subjects, at least in students’ eyes. These images are consistent with what Nian pursued—difference, as introduced previously.

However, as a TCSOL teacher himself, Nian still acted as a teacher with authority—the leading role he played (see Table 7.4), without any difference from other traditional teachers. This result was manifest in the way he asked questions, his neutral tones, and his serious facial appearance. For example, he employed such sentence structures as “[one student’s name] 很高 (hěn gāo) (someone is very tall)” to talk about students’ appearances, and displayed a map laying out the route from the airport to the university. These topics should have been relaxing and have got him closer to the students. However, he directly called students by name to answer the questions before students put up their hands; when he asked questions, he adopted phrases like “这是什么 (Zhè shì shén me)? (What’s this?), [a student’s name]” and then “还有谁 (Hái yǒu shuí)? (Anybody else?) [another student’s name]”; and his reinforcement consisted of words like “OK,” “en...,” and “Correct.” Most of the expressions were in an imperative tone, and none of these words expressed encouragement or involved any emotional engagement.
Table 7.4

Nian’s Roles in the Three Observed Classes

<table>
<thead>
<tr>
<th></th>
<th>Students’ friend</th>
<th>Parent</th>
<th>Teacher with authority</th>
<th>Students’ student</th>
<th>Other roles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class</td>
<td>0</td>
<td>0</td>
<td>27 (100%)</td>
<td>0</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>0</td>
<td>0</td>
<td>27 (100%)</td>
<td>0</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>The 2nd class</td>
<td>1 (1.7%)</td>
<td>0</td>
<td>54 (93.1%)</td>
<td>0</td>
<td>3 (5.2%)</td>
<td>58</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>1</td>
<td>0</td>
<td>54 (93.1%)</td>
<td>0</td>
<td>3 (5.2%)</td>
<td>58</td>
</tr>
<tr>
<td>The 3rd class</td>
<td>8 (14.3%)</td>
<td>0</td>
<td>45 (80.4%)</td>
<td>0</td>
<td>3 (5.4%)</td>
<td>56</td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>8</td>
<td>0</td>
<td>45 (80.4%)</td>
<td>0</td>
<td>3 (5.4%)</td>
<td>56</td>
</tr>
</tbody>
</table>

Figure 7.2 Changes of Nian’s Roles in the Three Observed Classes (%)

7.4.1 Teachers should have received good family educations.

Among all the teachers in this research, Nian was the only teacher who mentioned teachers’ personal family educations. Or rather, teachers should be well educated by their family; and it would be better if their parents had a good level of education. Teachers’ horizons might originate from their previous teachers; however, the most
important resource is from their family. Teachers shoulder the responsibilities that pave the way for students’ futures; hence, he expected all teachers to have a wider horizon, and suggested that schools should recruit more teachers with good family educations. He also demanded that language teachers should be experts in the target-language countries, rather than strategists in armchairs. This belief was emphasised three times. Along the timeline, the first time occurred when he introduced his family,

I was born in the countryside. Both of my parents were peasants. They only graduated from junior middle school and totally had no idea about the world outside. They loved me and cared about my eating and wearing, but they could teach me nothing.

(Excerpt 7.14: From Nian’s interview before the first observed class)

This description revealed that Nian’s feelings about his family were intertwined with frustration, depression, discontent, and helplessness. Actually, such pessimistic feelings did not arise until he went to university,

When I went to university, I knew that there were so many majors for the first time. Before I went to university, I only knew the subjects we learnt in senior high school, such as mathematics, Chinese, English, physics, and chemistry, among which I liked English best; I, therefore, chose English as my major. If someone could tell me before, my life might be different.

(Excerpt 7.15: From Nian’s interview before the first observed class)

Accordingly, not only his living environment but also his previous teachers’ limitation in knowledge and horizon made him feel trapped. Hence, when he
described the impressive teachers in his life, one of the teachers he referred to was the Chinese teacher in his junior high school, because the teacher could teach some knowledge beyond textbooks (see details in Excerpt 7.13).

In addition, this belief also explained the reason he cared about his family background, because no matter what he did and how hard he worked, he could not change his family background at all. As he said, “I have already been a loser at the starting line.” This negative attitude further impacted his actions in the classes—he acted as a teacher with authority who did not know how to change his roles, and was eventually reluctant to change, especially when the students were not active or cooperative. As such, he would rather adopt the three-centred approaches, the safest approaches within his present ability, rather than trying new teaching approaches.

7.5 Nian’s Self-Efficacy Beliefs about Teaching Methodology

Born and brought up in an impoverished family in the countryside, Nian had a strong desire to be outstanding, but he was concurrently very sensitive to external evaluations. These characteristics of Nian’s were pervasive in the three periods, as shown in Table 7.5. He was successful in NCEE, but he was concerned about his own family background (e.g., 1F); therefore, he often prefaced his comments with
“although I come from the countryside…” He majored in English, at first, as he had long planned, but he changed the major as too many people were better in English than him (e.g., 2A). He expected to be a good teacher, but he cared most about students’ cooperation and support (e.g., 3E). Such characteristics of Nian’s not only influenced his content-specific beliefs about teaching methodology discussed previously, but they also impacted his sense of efficacy in these content-specific beliefs.

Table 7.5

*Nian’s Narrative Grid*

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Before-university Period</strong></td>
<td>University Period (including postgraduate period)</td>
<td>Working Period</td>
<td></td>
</tr>
<tr>
<td><strong>A Contexts of stories</strong></td>
<td>He was born and brought up in the countryside. Not many people could speak English in his hometown.</td>
<td>Too many people were excellent in English.</td>
<td>He had teaching experiences both in Mainland China and New Zealand.</td>
</tr>
<tr>
<td><strong>B Motivation towards some action</strong></td>
<td>Speaking English made him different from others.</td>
<td>The major of TCSOL might make him different. He might have an advantage in English among TCSOL students.</td>
<td>He wanted to be a special teacher in students’ eyes.</td>
</tr>
<tr>
<td><strong>C Language-relevant episode</strong></td>
<td>He studied English very hard through reading textbooks and listening to tapes.</td>
<td>He not only studied English, but also paid attention to Chinese.</td>
<td>He practised his English pronunciation, and learnt Chinese grammatical knowledge.</td>
</tr>
<tr>
<td><strong>D Efficacy expectation</strong></td>
<td>His English pronunciation was better than his peers.</td>
<td>He was still confident in his English pronunciation.</td>
<td>He was confident in his teaching methods.</td>
</tr>
</tbody>
</table>
7.5 Nian’s efficacy expectation

According to the previous analysis, Nian’s mastery experience and epistemological knowledge significantly influenced his efficacy expectations.

The first successful mastery experience brought him confidence in English pronunciation. As Table 7.5 shows, the first high efficacy expectation held by Nian
was on his English pronunciation (1D and 2D). Such confidence convinced him that pronunciation was the most important in the initial phase of language learning, and he indeed emphasised pronunciation in his practice (see Table 7.3 and Figure 7.1).

Another mastery experience was the one that fostered Nian’s strong sense of efficacy about teachers’ roles. As discussed, he advocated that teachers should have a good family education. Different from the first efficacy which was initiated by what he was confident, this efficacy expectation arose from his dissatisfaction with his personal family education. As a person born and brought up in the countryside, Nian wished that his teachers could map out a different world to that which his parents could; however, it was a pity that before his university period, his teachers could not do this, because of their personal limited horizon—they were also born in the countryside. Neither could those local teachers prepare local students adequately for the future; nor did they have a sense of continued self-development. Therefore, he had a strong aspiration to change the status of teachers in his hometown and advised that teachers with better education should teach in those undeveloped places. He firmly believed that

Students can’t choose their family background, but they can choose teachers. Good teachers can change students’ future.

(Excerpt 7.16: From Nian’s interview after the third observed class)
In contrast, Nian’s efficacy expectation on his grammatical knowledge was weak. On the one hand, he was not interested in grammar; on the other hand, he lacked grammatical knowledge (epistemological knowledge). As such, he chose a safe way—a Grammar-Translation Method, so that he could prepare the lesson relatively easily, and could concurrently take control of his classes.

### 7.5.2 Nian’s outcome expectation

Nian had a low sense of efficacy about whether or not students could study Chinese well in New Zealand, the non-target-language context, which was evident in his perception of the classroom languages (see Section 7.2.2). In the interviews, Nian’s frequent emphasis on students’ motivations and efforts revealed that he, to some extent, neglected teachers’ contribution to a language class, although he acknowledged teachers’ responsibility orally. In practice, he used the traditional Grammar-Translation Method, rather than creating a target-language context for the students both inside and outside class.

### 7.6 Discussion of Nian’s Beliefs

According to Nian’s case in Table 7.6, Nian had two main types of beliefs: the beliefs that he had confidence in (e.g., pronunciation), and those that he held a low sense of efficacy about (e.g., family education and grammatical knowledge).
However, his ego told him that he had to reconcile the contradiction between the two types of beliefs.

Table 7.6

*Summary of Nian’s Case*

<table>
<thead>
<tr>
<th>Nian’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching materials are not important when students’ motivation to study is strong enough.</td>
<td>Personal learning/teaching experiences</td>
</tr>
<tr>
<td>Working contexts impact teachers’ classroom languages.</td>
<td>Personal learning/teaching experiences; Self-reflection; Cultural influences</td>
</tr>
<tr>
<td>Teachers’ effective teaching calls for students’ cooperation and strong motivation.</td>
<td>Personal learning/teaching experiences</td>
</tr>
<tr>
<td>Pronunciation can build students’ confidence.</td>
<td>Personal learning/living experiences; Multilingual living context</td>
</tr>
<tr>
<td>Teachers should have received good family education.</td>
<td>Personal learning/teaching/living experiences</td>
</tr>
<tr>
<td>Nian was confident in his pronunciation.</td>
<td>Personal learning experiences</td>
</tr>
<tr>
<td>Nian had no confidence in his personal family education.</td>
<td>Personal living experiences</td>
</tr>
<tr>
<td>Nian’s efficacy expectation on his grammatical knowledge was weak.</td>
<td>Personal learning experiences; Personal epistemological knowledge</td>
</tr>
<tr>
<td>Students’ learning outcome depends on their personal motivation to learn.</td>
<td>Personal learning/teaching experiences; Self-reflection</td>
</tr>
<tr>
<td>Students could not learn a language well in a non-target-language context.</td>
<td>Personal teaching experiences; Self-reflection</td>
</tr>
</tbody>
</table>
According to Bandura (1997), a person’s family is the initial place where his/her initial efficacy experiences are centred, and his/her familial sources, such as family size, birth order, sex distribution, and childhood adversities (e.g., families with chronic poverty, discord, physical abuse, divorce, etc.), might have a life-long influence on the person’s self-efficacy beliefs. Those firstborn or only children might have relatively richer and more plentiful enabling experiences provided by their parents (Bandura, 1997). In a family with two or more children, the younger children are more sensitive to personal capabilities and tend to develop dissimilar personality patterns, interests, and vocational pursuits from those of their same-sexed siblings who are elder but close in age, in order to avoid sibling rivalry (Bandura, 1997; Leventhal, 1970). Those people who were born and brought up in an impoverished or disordered family have stronger motivations to escape from childhood adversities through “finding and creating environments conducive to their personal development” (Bandura, 1997, p. 172). They might cultivate diverse interests that might bring satisfactions, pursue “opportunities to acquire vocational skills” (Bandura, 1997, p. 173), and develop partnerships with some supportive people or affiliations with supportive communities (Bandura, 1997; Werner & Smith, 1992).

7.6.1 Nian’s identities and beliefs

In Nian’s mind, his two typical identities were as country boy and as second-born
boy in his family, as indicated by “I was born in the countryside” and “I have an elder brother.” As a country boy, Nian had a strong aspiration to make a difference, which originated from his parents’ encouragement and persuasion—study hard and do not be a peasant (i.e., be a different person from the local people around him). As seen in his choice and change of majors (see Excerpt 7.2: Story 2 and Excerpt 7.3: Story 3), such family values were ingrained in him and remained entrenched in his university and working periods. As the second-born boy in his family, he cared much about the evaluation of his personal capabilities or advantages, and his brother was the initial goal he expected to reach and surpass. As he stated,

\[
\text{My elder brother is more excellent than I, and more handsome than I. Although I admire him, sometimes I feel I am living in his shadow. No matter how hard I work, I can’t surpass him.}
\]

(Excerpt 7.17: From Nian’s interview before the first observed class)

Despite the pressure posed by his elder brother who excelled more than him, his elder brother also benefitted him in English learning, aroused his enthusiasm for English, and made him feel different from his peers of the same age. According to his recollection,

\[
\text{The first time I came into contact with English was when my elder brother went to junior high school, because we didn’t learn English in primary school...I started to learn English with my elder brother...you know; my elder brother is two years older than I... that is to say I studied English two years earlier than my peers.}
\]

(Excerpt 7.18: From Nian’s interview before the first observed class)
In effect, the two-years-earlier English study, to some extent, was Nian’s preschool English programme; it brought him his initial successful mastery experience (i.e., his English was always better than his peers), which made him confident in English pronunciation in his later life. This experience of Nian’s resonates with Bandura’s (1997) view that “intensive preschool programmes that provide rich mastery experiences permanently raise the intellectual level and academic attainments of children from economically impoverished and undereducated families” (p. 169). Later, Nian’s robust sense of efficacy in English learning fostered a high level of motivation for, and intrinsic interest in, English, and attained his final academic accomplishment in English learning (Bandura, 1997; Bandura & Schunk, 1981; Relich, Debus, & Walker, 1986; Schunk, 1984). His experience of learning English also accounted for his emphasis on students’ motivations.

**7.6.2 Nian’s expectations and beliefs**

Gamoran (1992) put forward a question: what is the relationship between low-achieving students’ less response and teachers’ less-engaging instructions? In the likelihood, this question occurred in Nian’s case: whether Nian’s students responded less because his instruction was less engaging, or whether his instruction is less engaging because his students were less responsive? Although this is an unraveling question, high-expectation teachers tend to demonstrate warmth and caring towards their students through having interactions with students or
Accordingly, Nian was a low-expectation teacher, especially when he faced students’ negative responses. As a TCSOL teacher and English learner, Nian based his expectations of both his teaching and students’ learning outcomes on students’ personal motivations and efforts. Specifically, as a teacher, he thought his teaching was good, but his students were not always cooperative. However, when describing his personal learning experiences, he believed his strong motivation and effort contributed to his academic achievement, rather than his teachers’ teaching. Under both of these two circumstances, Nian apparently attributed achievements to his own efforts, and ascribed those unsatisfactory results to external factors (e.g., students’ lack of cooperation). His negative behaviours, such as not many teacher-student interactions, in turn, affected students’ responses (Good & Brophy, 2008). His statement, however, further highlighted students’ position in his eyes: students’ motivations had impacts on the effect of classroom teaching, and students’ efforts determine their final academic achievements.

Nian’s experience and his low expectation, to some extent, also resonate with what Gut et al. (2013) has found: family adversity, students’ general intelligence, and students’ adversity will predict both parents’ and teachers’ expectations. As a student from a low socioeconomic status—a poor-home background (family adversity), Nian was unsatisfied with his previous teachers’ lack of knowledge and
enthusiasm (his teachers’ low expectation). Fortunately, he had supportive parents and an excellent elder brother, which provided him with more motivations to learn. Therefore, as a teacher, he firmly believed that students’ motivation was the most influential factor. In addition, his students’ lack of learning enthusiasm, as he said, also predicted his low expectation—he had no enthusiasm for teaching that class without strong motivation in Mainland China.

7.6.3 Psychological theories and Nian’s beliefs

Among Maslow’s seven layers of human needs (Maslow, 1968, 1970; M. Williams & Burden, 1997), Layer 7 (i.e., self-actualisation) seemed to be the one Nian pursued, which was manifest in his continuous pursuit of difference and his active exploration of his potential. However, under the mask of his Layer 7 were Nian’s Layer 2—need for safety and security, and Layer 4—need for self-esteem. Specifically, it was his fear of failing (Layer 2) or of being looked down upon by others (Layer 4) that propelled himself to be different so that he could free himself from potential rivalries.

First, Nian’s continuous pursuit of his difference was also a reflection of his lack of sense of security (Layer 2)—he was always worried that other people might surpass him, so he had to seek spaces where he could feel safe. As the second-born boy, for example, he hoped to be more excellent than his elder brother and to
escape from his elder brother’s shadow, so that he could become a winner in their sibling rivalry (Bandura, 1997; Leventhal, 1970) and attract more attention from his parents (Layer 2 and Layer 4). Such sibling rivalry remained, even when he became an adult, acting like an alert, which unconsciously reminded him to be a different person, caused his low sense of self-worth in learning and working contexts, and made him worried about whether or not he could be outstanding.

Nian was also worried about whether or not his present peers could accept him (Layer 2), which was also the reason why he cared about external evaluations. As Bandura (1997) posited, people’s peer association is usually based on their interests and values, which has a bidirectional influence on the development of people’s self-efficacy: people with high peer acceptance will have high self-efficacy; otherwise they might have a low sense of self-worth. Although Nian’s identities had changed from country boy to metropolitan citizen as well as a university teacher, he still could not escape the reminder “although I come from the countryside…” from his inner world. On the one hand, *country boy* was the identity that made him different from his peers in the present context, so he lacked a sense of belonging and security (Layer 2). On the other hand, he used this identity as a protective shield, so that he could hide his potential inferiority (Layer 4) and could express his pride in the big changes of his social status through his personal efforts (Layer 4). For him, these dual meanings of *country boy*, to some extent, were a
negotiation between his ego and reality.

### 7.6.4 Culture and beliefs

Nian is a typical person of Chinese masculine society, with a large power differential (Oettingen, 1995; Stipek, 1988) and strong uncertainty avoidance (Oettingen, 1995; Rosenholtz & Rosenholtz, 1981; Rosenholtz & Simpson, 1984).

First, in Chinese masculine society, achievement and competition are regarded as a person’s success, and failures as calamities (Oettingen, 1995). Compared with people in places with rich and plentiful resources, people in Nian’s hometown are doomed to fail in social competition unless they make painstaking efforts. Such competition in Nian’s life started at birth, both within his family—to compete with his elder brother, and beyond—to compete with his peers, and pervaded both his student days and professional career (Oettingen, 1995). Under such circumstances, his English pronunciation was like a life saver, with which he found his confidence and success; therefore, he strongly advocated that language learners must focus on their pronunciation in the beginning phase of learning.

Second, the culture with a large power differential cultivated Nian to be a person who respected and relied on parents. Following his parents’ suggestions—do not be a peasant, he worked hard; to attract his parents’ attention, and surpass his elder
brother, he worked harder. In addition, he was also concerned with the importance of teachers. To compensate for his past displeasing reality—teachers with narrow horizons, he felt morally compelled to stress that teachers should receive a good family education, because teachers of this kind can compensate for the shortcomings of students’ family backgrounds in undeveloped regions.

In addition, under the deep influence of strong uncertainty avoidance (Oettingen, 1995; Rosenholtz & Rosenholtz, 1981; Rosenholtz & Simpson, 1984), Nian did not break through traditional three-centred approaches (Oettingen, 1995; Stipek, 1988). Even if he aspired to be a different teacher, he feared that he might step off the edge of the unknown world and might be at the risk of peers’ and students’ disappointment. He advocated that students should be exposed to the target language, but he still spoke English in a teacher-centred way, rather than speaking Chinese or creating a target-language context. He strictly adhered to textbooks which were edited in English, because he believed the content in textbooks reflected the wisdom of authority (Oettingen, 1995); and he employed the Grammar-Translation Method, because of his insufficient epistemological knowledge about grammar, in spite of multiple teaching approaches he suggested.

7.7 Summary of Nian’s Case

This chapter has analysed and discussed Nian’s beliefs about teaching methodology
from the perspective of his experiences and familial sources. Results of this case study show that Nian’s family sources and the values developed in his childhood affected his judgement of his personal capabilities in his later life (Levin, 2015; Levin et al., 2013), even when his living context, social status, and identities had changed later. First, his successful English learning (mastery experiences) confirmed his beliefs about the importance of pronunciation. Second, he was deeply influenced by his childhood adversities, such as poverty, and lack of learning resources and knowledgeable teachers. Such adversities impelled him never to stop seeking a sense of safety and the protection of his self-esteem, which was manifest in his pursuit of difference. Such adversities also convinced him that schools should recruit teachers with good family educations and teachers must shoulder the responsibility of affecting students’ future through their personal professional development. Third, Nian could not embrace his multifaceted identities properly, and he was frequently trapped in the contradiction between his past and present selves, and between ego and reality; therefore, “although I come from the countryside…” to some extent, expressed his mixed feelings of both pride and inferiority. Last but not least, Nian was a typical traditional Chinese teacher, who strictly adhered to the traditional three-centred approaches, without stepping the edge off an unknown world, although one of his proclivities was to be different from others.
8.1 Introduction

Ning was born in the 1990s, in a provincial city with rich and plentiful resources, and both of her parents were well-educated in tertiary education. Her familial sources provided her with a high horizon and financial support for her hobbies, which paved the way for her personal development, such as to study in a university in Beijing, the capital city of Mainland China, and to study and work in the UK, France and New Zealand.

As an only child, she enjoyed the love of her parents alone, but concurrently shouldered all her parents’ expectations. “Although I am a girl” in her narratives, to some extent, reveals that she must do as well as boys so as to live up to the expectation of her family. She was dependent on her parents, especially at essential
turning points on her life path. In Ning’s interviews, “my mother/father told me…” was the reason Ning provided to explain her series of life choices, such as when she started to learn English, why she chose the present major, and how she applied for a doctoral degree. Consistent with what Bandura (1997) said, “parents have more time and opportunity to provide firstborn and only children with richer and more plentiful enabling experiences” (pp. 169-170), Ning was indeed appreciative for the rich experiences that her parents provided in her childhood. For example,

Ning’s Story 1

When I was about six or seven years old, my mother asked me whether or not I would like to study English. I thought it OK to study it, although then I had no idea about English.

(Excerpt 8.1: From Ning’s interview before the first observed class)

However, her interest in language learning was nearly dispelled in her junior high school; fortunately, the interest was reshaped in her senior high school. As Story 2 tells,

Ning’s Story 2

I hated English when I was in junior high school, because we frequently had examinations. In addition, I was naughty, and my teacher always punished me, such as by blaming me orally or by making me stand in the corner of the classroom. Of course, this resulted in my poor academic grade...My interest in English was aroused again in senior high school, because my English teacher treated me well then. She frequently encouraged me; therefore, I decided to study English well so as not to make her disappointed. My academic grade was very good then.
Although her interest in learning languages was reshaped, and she accepted her mother’s suggestion to be a teacher, she acknowledged that her experience [i.e., Excerpt 8.2: Story 2] in junior high school was like a nightmare, which had detrimental impacts on her and caused her attrition even before she became a teacher (Yuan & Zhang, 2017). This nightmare lasted for a long time until she got to know the teaching methods used by her colleagues in the UK (see Excerpt 8.3: Story 3).

**Ning’s Story 3**

*My mother told me that it was good for girls to be a teacher. To tell the truth, I didn’t want to be a teacher, because teachers, in my mind, are like machines which produce students who are good at coping with examinations. However, I still accepted my mother’s suggestion...What changed my attitude towards teachers was the two-year experience in the UK. I taught there for two years. Teachers there had a good habit—they put students’ interests first when they prepared lessons; therefore, they created various activities in class. They indeed combined education with entertainment.*

(Excerpt 8.3: From Ning’s interview before the first observed class)

However, when she was asked why she still entered the teaching profession, she explained that although her parents provided suggestions for her, as Story 1 told, they also allowed her to explore her own interests and potentials; therefore, she
firmly trusted her parents. In addition, having enjoyed her childhood and experienced the changes introduced in Story 2 and Story 3, Ning had a good understanding of the importance of interest to students, which made her firmly believe that she could become a good teacher by protecting students’ interests. Actually, Ning’s parents’ suggestions and her personal confidence constituted her extrinsic, intrinsic, and altruistic motivation towards the teaching profession (Yuan & Zhang, 2017). Specifically, in her parent’s eyes, the teaching profession provided a decent salary and job security (extrinsic motivation) (Gao & Xu, 2014; Watt & Richardson, 2008; Yuan & Zhang, 2017); from Ning’s perspective, she was interested in learning different languages (intrinsic motivation) and was eager to be a different teacher (altruistic motivation) (Gao & Xu, 2014; Watt & Richardson, 2008; Yuan & Zhang, 2017).

In order to know whether Ning was also a teacher who integrated education with entertainment as her UK colleagues did, I observed one of Ning’s classes three times. Conducted in a classroom equipped with a multimedia computer, the observed class consisted of 22 students from six countries: New Zealand (including students with or without Chinese heritages), Malaysia, South Africa, South Korea, Indonesia, and Japan.
8.2 L2 Classrooms in Ning’s Eyes (Content-Specific Beliefs)

What impressed me about Ning’s classes was that she organised her classes like parties. As shown in Table 8.1, there were 98 or more teacher-student interactions and one student-student interaction in each of the three observed classes. In teacher-student interactions, she preferred to ask and answer students’ questions directly, in English, and students answered her questions individually or in chorus. In each class, the sole student-student interaction occurred in the activity (e.g., a game, pair or group work), in which Ning acted as a game designer or an organiser. She designed the activities following games on TV shows. Textbooks acted as guidelines for the games that she designed, so that students had a chance to practise following grammar and language points in textbooks—the rules of the games. She indeed created a happy atmosphere in her classes; therefore, students enjoyed her Chinese classes, and liked to communicate with Ning, both inside and outside the classroom.

In addition, she taught the classes and organised activities mainly using English, which was evident in Table 8.1: the time of her speaking English was much more than that of Chinese. However, it is clear that Ning increased the time of speaking Chinese in the second and third observed classes. The change of English-speaking
time, to some extent, indicates that, with the improvement of students’ language proficiency, teachers can increasingly paraphrase students’ questions in Chinese rather than directly translating them into English.

Table 8.1

*Ning’s Classroom Observation Schemes (Total: 2,700 Seconds)*

<table>
<thead>
<tr>
<th></th>
<th>L1 (Chinese)</th>
<th>L2 (English)</th>
<th>Ln</th>
<th>TTS</th>
<th>TSS</th>
<th>T-S</th>
<th>S-S</th>
<th>Other activities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 1st class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>340 (12.6%)</td>
<td>885 (32.8%)</td>
<td>0</td>
<td>1,225 (45.4%)</td>
<td>941 (34.9%)</td>
<td>552 (20.4%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td>0</td>
<td>98</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 2nd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>467 (17.3%)</td>
<td>724 (26.8%)</td>
<td>0</td>
<td>1,191 (44.1%)</td>
<td>977 (36.2%)</td>
<td>532 (19.7%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td>0</td>
<td>103</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 3rd class</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>483 (17.9%)</td>
<td>679 (25.1%)</td>
<td>0</td>
<td>1,162 (43.0%)</td>
<td>1,021 (37.8%)</td>
<td>517 (19.1%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Frequency (times)</td>
<td>0</td>
<td>0</td>
<td>108</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8.2.1 Language classes should be conducted in an interesting way.

As introduced in Ning’s Story 3 (Excerpt 8.3), the turning point of Ning’s beliefs about teaching occurred during her two-year experiences of teaching in the UK, where her colleagues’ teaching approaches and habits reshaped her beliefs about teaching. From then on, she changed her previous belief—teachers were machines which produced students who could only cope well with examinations, into the present belief—teachers should and could combine teaching with entertainment.
She also acknowledged that

Traditional teaching approaches are also effective. When I’m lazy to think out new ideas or don’t like to design the class, I can adopt the traditional approaches, which are easier for me to prepare lessons. However, I think, if teachers have enough time, of course, if they like, they have the ability to create interesting classes.

(Excerpt 8.4: From Ning’s interview after the first observed class)

She actually organised her classes like parties, which filled the classes with a happy atmosphere.

### 8.2.2 Many resources can be used in language classrooms.

Ning’s change beliefs also aroused her inner voice, hidden in her mind for many years, that many resources in daily life can be used in language classrooms. In effect, her authentic interest in language learning was initiated when she watched Japanese cartoons, rather than studying in the classroom. In retrospect, she introduced that

I didn’t like to learn English when I was in junior high student [see Excerpt 8.2: Ning’s Story 2], but I liked watching Japanese cartoons then. I hadn’t learnt Japanese; I just liked watching [cartoons]; while watching cartoons, I picked up a lot of Japanese and learnt much about Japan. Then I realised that learning a language was good access to the culture of that country and the mindset of speakers of that language.

(Excerpt 8.5: From Ning’s interview before the first observed class)
She, in effect, studied English in senior high school, using a similar method to that she had used to pick up Japanese. She picked up English from movies, songs and magazines, although she had to face the NCEE as other peers did. As she said,

_In English class, my teacher allowed me to read whatever English magazines or books I liked; that is also why I kept enjoying the English world._

(Excerpt 8.6: From Ning’s interview before the first observed class)

Without her English teacher’s encouragement and support (see Excerpt 8.2: Ning’s Story 2), she would not have had enough freedom to enjoy her preferences.

Later, she went to France, and learnt French in the same way, which proved to be effective for her. When she became a TCSOL teacher, her experiences of learning the three languages (i.e., English, Japanese, and French) convinced her to employ various resources in her classes, such as Chinese songs, Chinese videos, games on TV shows, and hot topics.

### 8.3 Ning’s Attitude towards Language Accuracy (Content-Specific Beliefs)

According to Table 8.2, elicitation and recast are the two most frequent types of feedback Ning used, which indicates that Ning preferred to indirectly and implicitly point out students’ mistakes. In addition, she gradually increased the frequency of recast in the second and third teaching phases (the 2nd and 3rd
observed classes), so that she could help the students realise the mistakes they had made, and could concurrently create more opportunities for students to correct mistakes on their own.

Table 8.2

*Types of Feedback in Ning’s Three Observed Classes*

<table>
<thead>
<tr>
<th>Types of feedback</th>
<th>The 1st class</th>
<th>The 2nd class</th>
<th>The 3rd class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Error correction</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 1st class: 52 (55.1%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explicit correction</td>
<td>9 (9.2%)</td>
<td>7 (6.8%)</td>
<td>6 (5.6%)</td>
</tr>
<tr>
<td>Metalinguistic feedback</td>
<td>4 (4.1%)</td>
<td>8 (7.8%)</td>
<td>9 (8.3%)</td>
</tr>
<tr>
<td>Elicitation</td>
<td>12 (12.2%)</td>
<td>13 (12.6%)</td>
<td>14 (13.0%)</td>
</tr>
<tr>
<td>Repetition</td>
<td>5 (5.1%)</td>
<td>3 (2.9%)</td>
<td>8 (7.4%)</td>
</tr>
<tr>
<td>Recast</td>
<td>11 (11.2%)</td>
<td>14 (13.6%)</td>
<td>16 (14.8%)</td>
</tr>
<tr>
<td>The 2nd class: 61 (59.2%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmation checks</td>
<td>3 (3.1%)</td>
<td>2 (1.9%)</td>
<td>0</td>
</tr>
<tr>
<td>Clarification requests</td>
<td>5 (5.1%)</td>
<td>3 (2.9%)</td>
<td>3 (2.8%)</td>
</tr>
<tr>
<td>Comprehension checks</td>
<td>3 (3.1%)</td>
<td>4 (3.9%)</td>
<td>3 (2.8%)</td>
</tr>
<tr>
<td>Silent feedback</td>
<td>0</td>
<td>7 (6.8%)</td>
<td>6 (5.6%)</td>
</tr>
<tr>
<td>The 3rd class: 65 (60.2%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reinforcement</td>
<td>46 (46.9%)</td>
<td>42 (40.8%)</td>
<td>43 (39.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>98 (100%)</td>
<td>103 (100%)</td>
<td>108 (100%)</td>
</tr>
</tbody>
</table>

8.3.1 Teachers should cultivate students’ good habits of language learning.

Ning said that cultivating good habits of learning a language in students is important, especially in the initial phase of learning a new language. In the initial phase, language teachers should help students adequately develop all of the four skills—listening, speaking, reading, and writing. As she said,
A good language learner must be good at all of the four skills. In the past, many English learners from China only focused on reading and writing; therefore, they couldn’t communicate with native English speakers, even if they had learnt English for over ten years.

(Excerpt 8.7: From Ning’s interview before the first observed class)

In practice, Ning emphasised these four skills in all the three phases, although the ratio of each skill varied in different classes. As Table 8.3 and Figure 8.1 demonstrate, in the first teaching phase (the 1st observed class), Ning most focused on students’ pronunciation and tone, because she thought that it is not easy for students to correct the pronunciation once they have formed a habit of pronouncing. In the second and third phases (the 2nd and 3rd observed classes), she sharply increased her foci on students’ Chinese-character writing and grammatical mistakes. Firstly, because Chinese-character writing and grammar are the basic components of Chinese language, students must master them if they hope to study Chinese well. Secondly, because these two components are compulsory in students’ examinations; thus, it is essential for students to master them if they want to pass these examinations. It also can be noticed that her focus on word selection in the second phase (the 2nd observed class) was much more than that in the first and third phases (the 1st and 3rd observed classes). She explained that in the first phase, students had not learnt many words; therefore, they did not make many relevant mistakes. In other words, the more students learnt, the more potential mistakes
might occur, which was evident in the second phase (the 2nd observed class). In contrast, in the third phase (the 3rd observed class), students had already revised the usage of the words which they had learnt in the past weeks, so that they could master word selections much better than before, and thus made fewer mistakes.

Table 8.3

Types of Errors Ning Corrected in the Three Observed Classes

<table>
<thead>
<tr>
<th></th>
<th>Chinese-character writing</th>
<th>Word selection (Negotiation of meaning)</th>
<th>Pronunciation</th>
<th>Tones</th>
<th>Grammatical mistakes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1st class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>3</td>
<td>9</td>
<td>26</td>
<td>11</td>
<td>3</td>
<td>52</td>
</tr>
<tr>
<td>(5.8%)</td>
<td>(17.3%)</td>
<td>(50.0%)</td>
<td>(21.2%)</td>
<td>(5.8%)</td>
<td>(100%)</td>
<td></td>
</tr>
<tr>
<td>The 2nd class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>16</td>
<td>21</td>
<td>9</td>
<td>3</td>
<td>12</td>
<td>61</td>
</tr>
<tr>
<td>(26.2%)</td>
<td>(34.4%)</td>
<td>(14.8%)</td>
<td>(4.9%)</td>
<td>(19.7%)</td>
<td>(100%)</td>
<td></td>
</tr>
<tr>
<td>The 3rd class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency (%)</td>
<td>26</td>
<td>13</td>
<td>6</td>
<td>3</td>
<td>17</td>
<td>65</td>
</tr>
<tr>
<td>(40.0%)</td>
<td>(20.0%)</td>
<td>(9.2%)</td>
<td>(4.6%)</td>
<td>(26.2%)</td>
<td>(100%)</td>
<td></td>
</tr>
</tbody>
</table>

Figure 8.1 Changes of Types of Errors Corrected by Ning in the Three Observed Classes

8.4 Ning’s Roles in the Classrooms (Content-Specific Beliefs)

Table 8.4 and Figure 8.2 reveal that there was no big change in Ning’s roles in the
three observed classes. As shown, Ning not only acted as a teacher with authority, she also acted as a students’ friend and parent. In addition, according to the field notes of the three observed classes, Ning was like a game designer and a host of a party—*Other roles*.

As a teacher with authority, when she asked questions, she preferred to say “听明白了吗 Tīng míng bai le ma?” (Do you understand?), “next student” or “next one.” Additionally, in the sample sentences she presented, she employed “老师 lǎo shī (teacher)” and “学生 xué shēng” (student) to refer to herself and students frequently. Furthermore, the frequency of teacher-student interactions also revealed that she was a teacher who controlled students’ activities and participation.

Table 8.4

*Ning’s Roles in the Three Observed Classes*

<table>
<thead>
<tr>
<th>Class</th>
<th>Students’ friend</th>
<th>Parent</th>
<th>Teacher with authority</th>
<th>Students’ student</th>
<th>Other roles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st class</td>
<td>15(15.3%)</td>
<td>13(13.3%)</td>
<td>69(70.4%)</td>
<td>0</td>
<td>1(1.0%)</td>
<td>98(100%)</td>
</tr>
<tr>
<td>2nd class</td>
<td>16(15.5%)</td>
<td>15(14.6%)</td>
<td>71(68.9%)</td>
<td>0</td>
<td>1(1.0%)</td>
<td>103(100%)</td>
</tr>
<tr>
<td>3rd class</td>
<td>23(21.3%)</td>
<td>12(11.1%)</td>
<td>72(66.7%)</td>
<td>0</td>
<td>1(0.9%)</td>
<td>108(100%)</td>
</tr>
</tbody>
</table>
8.4.1 Teachers must have the ability to design interesting classes.

In Ning’s interviews, she said that language teachers should not only have a good knowledge of the subject they teach; they should also have the ability to design interesting classes and to arouse students’ curiosity and enthusiasm. However, such an ability is based on teachers’ own understandings of, or enthusiasm for, the subject without being influenced by what other people think they should do. Teachers’ fresh ideas for designing activities might come from multiple sources, such as books they have read or TV shows they have watched, rather than a text that directly tells them how to do it. She, in her own classes, organised various games in these ways indeed. As she introduced,

*The idea of games occurred to me when I watched popular TV shows.*

*These TV shows are very popular. Many students have also watched them.*
Therefore, when my students played these games in class, they were very happy and active. Of course, they must use the content I taught in that class.

(Excerpt 8.8: From Ning’s interview after the third observed class)

In practice, for example, her second observed class took a game board as a clue; on this board, Ning posted a variety of questions for students to guess; and the first student who got the correct answer could win a point. Students enjoyed this atmosphere and actively participated in the game. In her third observed class, she played a video clip which showed how to make a Chinese dish—西红柿炒鸡蛋 xī hóng shì chǎo jī dàn (a recipe of egg and tomato stir-fry). With this video clip, she helped students learn “把字句 bǎ zì jù” (ba-sentence, a basic sentence structure in Mandarin Chinese) ⁴. She wrote relevant vocabulary that students had not learnt on the white board. With the vocabulary, students spoke in chorus, following the video clip. After this exercise, students not only mastered the sentence structure, they also learnt a recipe of a famous Chinese dish. Some students even said that they would try to make this dish at home.

8.4.2 Teachers should not punish or criticise students.

Despite acting as a teacher with authority, Ning had never punished or criticised

⁴把字句 bǎzìjù” (ba-sentence), a basic sentence in Mandarin Chinese: 1) Subject+把+Object+ Verb Phrase; 2) Subject+把+Object 1+ Verb + Preposition+ Object 2 + 了 le. (Sanders & Yao, 2009).
students, and firmly believed that teachers should not punish students; although some teachers think occasional punishment or criticism is good for students, students still get depressed on that occasion, and such depression might act on their future life. In her mind,

When I was in junior high school, I hated one of my teachers. Even now, I still cannot forgive her... I don’t know why that teacher didn’t like me...I just know no matter what I did, she would be very picky...I will never punish my students....I will make my students know they are smart and they can study well.

(Excerpt 8.9: From Ning’s interview before the first observed class)

Therefore, in her own classes, she also acted as students’ friend, and shared her own views and experiences with students, such as her favourite drinks and colours. She talked with students about daily life like 逛街 Guàng jiē (shopping), using teaching content in a natural way. When Ning asked students to read after her, she chose “let’s read together”, rather than “read after me.”

Ning also paid close attention to each student’s effort and progress. In her reinforcements, she applied autonomy-supporting feedback like 非常好 Fēi cháng hǎo! (Well done!) or 真棒 Zhēn bang! (Awesome!), to confirm and encourage students, which made students feel much encouraged.
8.4.3 Teachers should treat male and female students equally.

Ning stated that many of her teachers did not treat male and female students equally: these teachers thought that male students were better at science than female students, while female students were better at learning languages or arts. As a female student, she did not think so. She said,

*I remember that in junior high school, my physics teacher always encouraged male students, especially those who temporally fell behind others: “Not to worry; boys must be better than girls in Grade Three.” However, she had never cared about our girls’ feelings when we heard that. Her words always made us, girl students, depressed, no matter how well we were doing in school. I have to agree that the teacher’s words were like a curse, which unconsciously influenced me. Because I didn’t like that teacher; I hated physics since then.*

(Excerpt 8.10: From Ning’s interview before the first observed class)

Coincidentally, a similar case occurred in Ning’s family: her father and mother held different attitude towards her. In her words,

*My mother always told me I could do better, and she explored my potentials. In contrast, my father always thought that as a girl, I was good enough. I don’t know why my father said that. Perhaps he was worried that I might be very tired… Or perhaps he held a low expectation on me, because I am a girl. You know, many parents only value boys… Anyway, I like to communicate with my mother, rather than my father.*

(Excerpt 8.11: From Ning’s interview before the first observed class)
Accordingly, as a girl, Ning was sensitive to people’s different attitudes towards boys and girls; therefore, she advocated that teachers must treat male and female students equally, which was also the reason she frequently used encouraging words in her reinforcements and provided autonomy-supporting feedback to her students.

This experiences of Ning, in effect, resonates with what Bandura (1997) said: “adolescents’ beliefs in their efficacy in social and academic realms affect their emotional well-beings as well as their development” (pp. 178-179), and “girls get depressed by a low sense of academic efficacy regardless of how well they are doing in school” (p. 179). Therefore, teachers must think twice before speaking, even if their original aims are to encourage some of the students.

8.5 Ning’s Self-Efficacy Beliefs about Teaching

Methodology

In contrast to some previous research which showed that teachers’ motivation was largely influenced by a teacher’s self-efficacy beliefs (Sinclair, Dowson, & McInerney, 2006; Siwatu, 2007; Yuan & Zhang, 2017), Ning’s case also demonstrates that extrinsic motivation (e.g., Ning’s mother’s suggestion) might motivate a person to enter a profession. However, a person’s self-efficacy beliefs about that profession are substantially initiated and strengthened by his/her intrinsic
and altruistic motivation which heralds whether or not he/she will expand efforts and persist in that profession (Rots, Kelchtermans, & Aelterman, 2012; Yuan & Zhang, 2017).

As Table 8.5 shows, Ning experienced both optimism and pessimism during her student-days as well as on her road to the vocation. As Palmer (2000) said, there is complexity even duplicity when people choose a vocation; “we must embrace on the road to vocation, where we sometimes find ourselves needing to do the right thing for the wrong reason” (p. 28). On Ning’s road to her vocation, she was also faced with two reasons—it was “right” for her to be a teacher, because her mother said that it was good for girls to be teachers (i.e., extrinsic motivation); and it was wrong for her to be a teacher, because she thought it a boring job (i.e., teacher attrition). Later, when she taught in the UK, she confirmed that she could be a teacher for the right reason—to cultivate students’ enthusiasm for learning (i.e., altruistic motivation). When she sought the right reasons, she concurrently embraced the changes in her self-efficacy beliefs about language learning and language teaching (i.e., intrinsic motivation).
### Table 8.5

**Ning’s Narrative Grid**

<table>
<thead>
<tr>
<th>A</th>
<th>Contexts of stories</th>
<th>B</th>
<th>Motivation towards some action</th>
<th>C</th>
<th>Language-relevant episode</th>
<th>D</th>
<th>Efficacy expectation</th>
<th>E</th>
<th>Turning points</th>
<th>F</th>
<th>Efficacy expectation</th>
<th>G</th>
<th>New motivation towards some action</th>
<th>H</th>
<th>New efficacy expectation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Before and During Junior-High-School Period</strong></td>
<td>Her mother suggested that she should study English.</td>
<td><strong>Working Period</strong></td>
<td>She worked in the UK, France and New Zealand.</td>
<td><strong>During and After Senior-High-School Period</strong></td>
<td>In senior high school, her English teacher liked her and encouraged her.</td>
<td><strong>She did not want to make her English teacher disappointed. She also had to prepare for NCEE.</strong></td>
<td><strong>She learnt English, studying hard with the help of many sources, such as English songs, movies, and magazines.</strong></td>
<td><strong>She had a high sense of efficacy about learning English as well as Japanese.</strong></td>
<td><strong>Too many examinations in junior high school, and her teacher did not like her.</strong></td>
<td><strong>Her mother suggested that she should be a teacher in the future.</strong></td>
<td><strong>She was pessimistic about learning.</strong></td>
<td><strong>She had no confidence to be a teacher, because in her mind, teachers were like machines which produced students who were only good at coping with examinations.</strong></td>
<td><strong>She activated herself through watching Japanese cartoons.</strong></td>
<td><strong>She was happy that she had picked up some Japanese and learnt much Japanese culture through cartoons.</strong></td>
<td><strong>Her students liked her class. Her efficacy expectation was very high.</strong></td>
</tr>
</tbody>
</table>

A) **Contexts of stories**

B) **Motivation towards some action**

C) **Language-relevant episode**

D) **Efficacy expectation**

E) **Turning points**

F) **Efficacy expectation**

G) **New motivation towards some action**

H) **New efficacy expectation**
8.5.1 Ning’s efficacy expectation

Ning held a robust efficacy expectation for her personal ability to create interesting classes, and she also enjoyed the process of designing classroom activities.

*I like all the activities I designed. My students also liked them. Each time I created an interesting class and students liked it, I would have a sense of achievement.*

(Excerpt 8.12: From Ning’s interview after the third observed class)

Her robust efficacy expectation was revealed through her confidence, which was pervasive in her classes. Such robust efficacy expectation was constructed by her successful experiences (mastery experiences) of learning three foreign languages: English, Japanese, and French. Of the three languages, she had successfully learnt English and Japanese in Mainland China, the non-target-language contexts of the two languages, whereas she picked up French in France, the target-language context. Hence, whether a learning context was a target-language, or a non-target-language context, she had a good understanding of how to learn a language, from the perspective of language learners. Initially, it was hidden in her mind that students could learn a language with various methods. However, the teaching methods adopted by her colleagues in the UK (vicarious experiences) made it visible. Then when she applied various classroom activities and employed a range of teaching resources, she received positive feedback from her students
(social persuasion), which further confirmed and strengthened this efficacy expectation.

Ning’s other robust efficacy expectation was that teachers should not punish students. However, Ning’s beliefs were not initiated by her experience of a good teacher-student relationship, but by the punishment she received when she was in junior high school. As she said,

*My English teacher punished me by making me stand in the corner of the classroom... She always punished me, because I was naughty then... But, you know, she was picky no matter how well I did...I didn’t like her...Perhaps, that’s also why she didn’t like me...Therefore, I must be a good teacher in students’ eyes.*

(Excerpt 8.13: From Ning’s interview before the first observed class)

### 8.5.2 Ning’s outcome expectation

Ning firmly believed that all students could study the language well: first, all students could learn Mandarin Chinese well in a non-target-language context, such as New Zealand; second, all students could learn a language successfully, regardless of their genders.

As discussed, Ning reshaped her positive efficacy beliefs in language learning when her English teacher in senior high school praised and encouraged her. That
teacher’s praise and encouragement invoked her confidence both in studying English and other subjects; this confidence pervaded the rest of her life, including her efficacy beliefs as a language teacher later. As she said, “I love my students, and I believe the students can study well with my effort.” As a successful language learner, she also believed that her students had the same ability of language learning, as long as they found proper learning methods and interesting resources. As a girl and only child in her family, she successfully proved that girls could be as excellent as boys.

8.6 Discussion of Ning’s Beliefs

Table 8.6 summarises Ning’s beliefs about teaching methodology and some influential factors that influenced her beliefs. Accordingly, Ning was a teacher who successfully broke through traditional three-centred approaches, except that she was still a teacher with authority. Specifically, she employed various resources from daily life into her classes, and combined entertainment with teaching. What Ning did, in fact, was what many teachers, such as Meng and Nian in this research, expected to do but lacked the courage to do. She was also the only teacher who advocated that teachers should treat male and female students equally. Further details will be discussed, as below.
### Table 8.6

#### Summary of Ning’s Case

<table>
<thead>
<tr>
<th>Ning’s beliefs about teaching methodology</th>
<th>Influential factors/resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>L2 classrooms in Ning’s eyes.</td>
<td></td>
</tr>
<tr>
<td>Language classes should be conducted in an interesting way.</td>
<td>Personal learning/teaching experiences. Peers’ influence. Personal epistemological knowledge of language teaching.</td>
</tr>
<tr>
<td>Many sources can be used in language classrooms.</td>
<td>Personal learning/teaching/living experiences. Peers’ influence.</td>
</tr>
<tr>
<td>Ning’s attitude towards language accuracy</td>
<td></td>
</tr>
<tr>
<td>Ning’s roles in the classrooms</td>
<td></td>
</tr>
<tr>
<td>Teachers must have the ability to design interesting classes.</td>
<td>Personal learning/teaching experiences.</td>
</tr>
<tr>
<td>Teachers should not punish students.</td>
<td>Personal learning experiences. Self-reflection</td>
</tr>
<tr>
<td>Ning’s self-efficacy beliefs</td>
<td></td>
</tr>
<tr>
<td>Ning’s efficacy expectations</td>
<td></td>
</tr>
<tr>
<td>Ning held a strong efficacy expectation of her personal ability to create interesting classes.</td>
<td>Personal learning/teaching experiences. Personal interest in language learning; Students’ feedback. Peers’ influence. Self-reflection.</td>
</tr>
<tr>
<td>Ning’s outcome expectations</td>
<td></td>
</tr>
<tr>
<td>Ning firmly believed that all the students could study the language well.</td>
<td>Personal learning experiences. Familial influence. Personal characteristics.</td>
</tr>
</tbody>
</table>

### 8.6.1 Ning’s identities and beliefs

As an only child born in a middle-class family in a metropolitan city, Ning did not suffer any pressure caused by sibling rivalry; she also had a lot of support from her parents, both financial and educational. She, therefore, had many chances to do what she liked, such as watching Japanese cartoons, studying in university in
Beijing, and teaching in the UK, France, and New Zealand. Also through exploring her own potentials and communicating with people from diverse backgrounds, she developed her understanding of how to learn a new language; she thereby established her high-efficacy expectations of how to be a good teacher and how to teach languages in an interesting way. However, what she cared most about were the expectations of her teachers and parents. Her father’s low expectation on her, because she was a daughter, made her feel depressed; therefore, she determined to be a teacher who held high expectations of students.

As a female teacher, she has a strong aspiration for equity between males and females, regardless of how old they are. As stated in Excerpts 8.10 and 8.11, these sexist attitudes of her physics teacher and her father reminded her that she would never make her students experience the similar inequality as she had in her student days.

As a TCSOL teacher in New Zealand, she made friends with students and cared about students’ emotions like a parent, but she never forgot she was a teacher who should have authority and ability in the subject she taught; hence, she still adopted English, the official language in New Zealand, as her main classroom language. In addition, no matter what kind of activities she organised, she kept in mind that
through these activities, students must learn what they should learn in the classes.

### 8.6.2 Ning’s expectations and beliefs

Based on Ning’s narratives, I listed all the potential influences teachers might have on students (see Figure 8.3).

![Figure 8.3 Teachers’ Influence on Students (Based on Ning’s Narratives)](image)

In this figure, *good students* are those with whom teachers can find no problems; such problems include whether or not students observe disciplines, respect teachers, study hard, have good academic grades, and rigorously follow teachers’ instructions. Without doubt, *poor students* are the opposite. When students enter middle school, the foci of both teachers and students narrow down to the high-stake examination—the NCEE. Then to be a good student becomes a matter of simply
having good grades. Accordingly, Ning was a poor student in junior high school, but she became a good one in senior high school. As discussed, there was a big change in Ning’s interest in learning languages: from her loss of interest in junior high school to her recovery of enthusiasm for language learning in senior high school. She also transformed from a poor student in junior high school into a good student in senior high school, under the influence of her teachers’ expectations on her. As Bandura (1997) posited, “the way in which adolescents develop and exercise their personal efficacy during this period can play a key role in setting the course their life paths take” (p. 177). During Ning’s adolescence, her teachers’ punishment, encouragement, and expectations played essential roles in characterising her as well as in her vocational pursuit.

Ning’s stories do not mean that her teacher in junior high school was a bad teacher. Actually, what that teacher did was based on the “responsibility” that traditional teachers shouldered. Traditionally, in Mainland China, teachers are regarded as being like gardeners while students are like trees, and teachers have a great focus on reacting to or treating students’ potential problems, just as gardeners trim trees. As such, teachers are inclined to create a negative mood; therefore, students are scared of teachers. Students follow teachers’ instruction rigorously and do not have enough courage to communicate with teachers, let alone to debate with them. Therefore, the punishment Ning’s teacher in junior high school conducted was just
to trim the problems of Ning, who was misbehaved and did not study well. The original expectation of her teacher was to make her a better student.

Ning’s stories also indicate that teachers must pay attention to their actions, no matter what expectations they hold of students. According to Figure 8.3, teachers’ expectations not only influence their own actions, but also provide vicarious experiences and social persuasion for students. Therefore, teachers’ expectations and beliefs might cultivate students’ self-efficacy beliefs, and such influence is realised through teachers’ actions. Teachers’ actions not only apply and test their beliefs, but also shape the behavioural world their expectations and beliefs are about (Argyris & Schön, 1974). Teachers’ influence can be either positive (e.g., Ning’s experiences in senior high school) or negative (e.g., Ning’s experiences in junior high school). If a teacher has never realised that his/her beliefs are mistaken or ineffective, his/her “self-sealing” (Argyris & Schön, 1974, p. 26) beliefs will result in passive endings (e.g., Ning’s experiences in junior high school). To support this, Argyris and Schön (1974) employed the example of a self-sealing teacher “whose belief in the stupidity of his students results in the students’ behaving stupidly” (p. 17). The situation, in which the persons around the students are protagonists of the teacher’s theory and share the teacher’s assumptions, might drop the student in a trap, in which “deception of others would have been converted to self-deception” (Argyris & Schön, 1974, p. 27). Therefore, what surrounds the
students might be influential factors in students’ life.

Figure 8.3 might have overemphasised the power a teacher had, because many other variables exist, such as students’ family, disposition, peer influence, students’ self-awareness, and social environment. However, this figure presents that teachers play a dominant role at any given instant, especially for those students who are susceptible to their teachers’ feedback. In this sense, teachers’ attitudes determine a student’s self-concept, and a student’s new-formed self-concept might be an influential factor in his/her future; as Rubie-Davies (2015a) said, “expectations predict achievement, and achievement predicts expectations” (p. 18).

8.6.3 Psychological theories and beliefs

In Ning’s case, it can be noted that among Maslow’s seven layers of human needs (M. Williams & Burden, 1997), Ning was never worried about her living conditions (Layer 1: basic physiological need). As the only child, she enjoyed the sense of safety (Layer 2: need for safety and security) and deep affection (Layer 3: need for interpersonal closeness), which were provided by her parents. What Ning aspired for was her personal values and development (Layer 7: self-actualisation); therefore she became a teacher who had enough courage to transplant the teaching methods in the UK into her own classrooms, and who designed a series of classroom activities according to TV shows. In these exploratory practices, she made efforts
to get closer to the ideal image of teachers in her mind.

8.6.4 Culture and beliefs

From the perspective of the golden rules—Zhōng and Shù (Nivison & Van Norden, 1996) (see details in Chapter 3), Zhōng was evident in Ning’s respect for her mother’s suggestions about her vocational choice. In her narratives, “my mother told me that it is good for girls to be a teacher”, to some extent, reveals that such vocational choices are deep-rooted in Chinese people’s minds. As Bandura (1997) posited, “societies differ in how they structure the transition from school to vocation. These variations are rooted in broader cultural orientations and conceptions of youth development” (p. 185). In Chinese society, rather than by personal initiative, the youths usually develop their capabilities and select their occupations under the guidance of social persuasion, such as suggestions from their teachers or family members. Therefore, many traditional Chinese parents expect their children to be teachers, so that their children could gain a position in a state-owned school, and would not need to worry about being unemployed someday.

Shù, in Ning’s case, was reflected by her expectation that her students would never suffer what she once suffered; therefore, she confirmed her beliefs about teachers’ high expectation on their students, and her support of the equality between male
and female students. As an only child under the guidance of one family, one child, she was sensitive to her identity as a daughter. From her attitude towards her father’s words, she sensed that her father did not hold high expectations on a girl. Perhaps, in her father’s mind, boys were the persons who were more capable of having successful careers. She struggled with her fate, and pursued her personal values. She, unconsciously, hoped to prove that girls could be as good as boys. As such, she treated male students as equal as to female students, in order to break through her previous teacher’s belief that male students were not good at learning languages.

8.7 Summary of Ning’s Case

Based on Ning’s narratives and three classroom observations of her classes, this chapter has explored and analysed Ning’s beliefs about teaching methodology from the perspective of the holistic view of her classes, her attitudes towards language accuracy, and the roles she played in her classes. It has also discussed the relationship between these beliefs and some potentially influential factors which shaped or reshaped her beliefs, such as her experiences of learning and teaching, her teachers’ different attitudes towards her, and her familial sources.

According to the analysis, the process of shaping and reshaping Ning’s beliefs about teaching methodology was filled with her struggle against many traditional
factors, such as traditional teaching methods and traditional cultural values about boys and girls. In effect, when Ning was in junior high school, she already attempted to break through those traditions by challenging the (hated) teacher’s authority, and by being deliberately rebellious. When she became a teacher, she was not a traditional teacher who strictly adhered to three-centred approaches, which she had hated for a long time. Instead, she had courage and confidence to be her ideal of a teacher through her unique class organisation, although she was still a teacher with authority who used English, the local official language, to teach. As the only child and daughter, she was also eager for the equity of both genders in the masculine society, in which many people value boys only.

Ning’s case provides access to understanding the characteristics of teachers who are only children. This case, to some extent, also provides implications for only-child education. As the only child, Ning had no pressure caused by rivalry of siblings; therefore, confidence and a sense of safety came easily to her. Sufficient economic support, confidence, and a sense of safety gave her the courage to pursue her aspirations. However, she also shouldered social persuasion, especially the judgments and expectations of the people she cared about, such as her parents and teachers; therefore, the proper guidance of teachers and parents plays an essential role.
Chapter 9:
OVERALL DISCUSSION

9.1 Introduction

Chapters 5 to 8 have examined the beliefs of the four TCSOL teachers about teaching methodology, according to their lived stories and the results of their 12-weeks classroom observations, taking into account the holistic view of their classes, their attitudes towards language accuracy, and the roles they played in the classrooms. Although two teachers in each group/CASE were from the same community, each teacher’s stories had different foci, within the relationship between teachers’ beliefs and their 1) identities, 2) expectations, 3) Maslow’s seven layers of human needs, and 4) cultural influence. In this chapter, I will take a glance across the findings of the four cases (two CASEs) to respond to the first two research questions addressed in Chapter 1:

*RQ1: What are the beliefs about teaching methodology held by each of the four TCSOL teachers working in Mainland China and New Zealand? What teaching methods do they use in practice?*

*RQ2: What are the similarities and differences in these teachers’ beliefs and teaching methods within the same context and between two contexts?*

Later, I will draw on the findings from Chapters 5 to 8 to make a cross-case discussion, and explore how these four relationships influence teachers’ beliefs, in
order to answer the third research question:

*RQ3: What have caused the similarities and differences in these teachers’ beliefs and teaching methods within the same context and between two contexts?*

After discussing each of the relevant influential factors and answering all of the three research questions, I will re-examine the main findings of the research and employ a figure to summarise the complex relationship of relevant factors that have impacts on teachers’ beliefs.

**9.2 A Cross-Case Glance—A Re-Examination of RQ1 and RQ2**

RQ1 addresses the beliefs about teaching methodology held by each of the four TCSOL teachers working in Mainland China and New Zealand; it was also about the teaching methods they used in practice. The findings from the interviews and classroom observations have directly answered this question. In contrast, RQ2 calls for the comparison and contrast of the findings from the cases within each context, and between the two contexts, in order to show the similarities and differences of the findings in different cases.

According to the findings of Chapters 5 to 8, each teacher held his/her personal beliefs about teaching methodology, including content-specific beliefs and self-efficacy beliefs. The four teachers’ content-specific beliefs shared some
commonalities, despite being personal choices. First, all the four teachers believed that language teaching should not neglect grammar, but how grammar should be taught was an unresolved issue. Second, these teachers in both Mainland China and New Zealand integrated traditional and modern methods. Third, their teaching contents were mainly from two resources: textbooks and Chinese in daily life. Fourth, they employed corrective feedback to help their students correct errors, and refused to use punishment; in addition, they emphasised that correction was not equal to punishment. Fifth, all of the four teachers mainly acted as teachers with authority, although they also acted as some other roles occasionally, such as students’ friends, parents, students, and activity designers and organisers. The differences between the two contexts existed in the teachers’ choices of classroom languages (e.g., English or Mandarin Chinese) and the styles of classroom organisation (e.g., the frequency of classroom interactions).

In addition, the answer to RQ1, to some extent, shows whether or not the four teachers’ stated beliefs corresponded to their practices. As discussed, despite the similar content-specific beliefs about teaching methodology the four teachers held, their self-efficacy beliefs were quite different. These differences in self-efficacy beliefs meant that these teachers’ practices corresponded to their content-specific beliefs most of the time, but sometimes did not. When they held robust self-efficacy beliefs, their content-specific beliefs would correspond to their
practices; otherwise, their practices would be different from their content-specific beliefs.

9.3 A Cross-Case Discussion—A Re-Examination of RQ3

RQ3 is about the reasons for the similarities and differences of teachers’ beliefs and teaching methods.

Chapters 5 to 8 discussed some relevant reasons for similarities, including 1) all of these teachers shared the cultural values; 2) as human beings, none of these teachers could break through Maslow’s hierarchy of human needs, even if they worked in different contexts.

Chapters 5 to 8 also explored several reasons for the differences, such as their identities and expectations. First, working contexts decided their identities, which influenced their roles, choices of classroom languages, and teaching styles; however, their identities, which originated from their familial sources, suffered at times from conflict between their inner selves and outer selves (e.g., Chapter 7: Nian’s contradictory feelings). If they had accepted their identities, it would have been easier for them to apply relevant practices, such as to act as a teacher with authority, a role all of them accepted. Second, teachers’ expectations, together with their self-efficacy beliefs (efficacy expectations and outcome expectations),
influenced their behaviours in teaching. When they taught Chinese characters, for example, some of them said, “I know Chinese characters are difficult for you…” This expression seemed that teachers could read students’ mind; however, it, to some extent, revealed teachers’ low outcome expectations of students’ ability to learn Chinese characters, and it consequently decreased students’ enthusiasm for and confidence in Chinese-character learning.

All of these factors, in effect, are interwoven; therefore, it is difficult to say which factor is the exact one that determines the similarities or differences. Thus, through cross-case contrast/comparison, this section will discuss each of these factors and its influence on the similarities and differences.

9.3.1 Teachers’ identities and their beliefs

I made Figure 9.1 according to the four teachers’ cases. As is evident in Figure 9.1, contexts determine students’ sense of their personal identities (e.g., L2 user, L2 learner, etc.). Students’ strong identities have impacts on their motivation for learning, which, to some extent, will influence their learning outcome in the future. In addition, contexts also determine teachers’ identities. Teachers’ strong identities initiate teachers’ robust self-efficacy beliefs; these strong identities also strengthen their motivation to learn for self-development, which, in turn, enhances the effect of their teaching (Mills, 2014). For example, Ning said,
Standing in front of my students, I am not only a Chinese teacher, but also a teacher representing China. Once this idea occurs to me, I will be motivated to work harder and pay attention to more details, such as every piece of PowerPoint [office software], my dress and decoration, in order not to disgrace Chinese people.

(Excerpt 9.1: From Ning’s interview before the first observed class).

Actually, teachers’ language, in a classroom, is one of the tags showing teachers’ identities, including their second-language identities, and professional identities, as Spolsky (1999) said, “language is a powerful symbol of national and ethnic identity” (p. 181).

Teachers’ second-language identities were different in the two groups, which was indicated by the languages they used in their teaching. According to the findings from Chapters 5 to 8, the two teachers in Mainland China adopted Mandarin
Chinese as their classroom languages, and they taught Mandarin Chinese in use and for use; in contrast, the two teachers in New Zealand mainly spoke English and treated Mandarin Chinese as a teaching content. For the first reason, in Mainland China, Mandarin Chinese is the official language as well as teachers’ working language, and TCSOL teachers are not simply bilingual persons but also local citizens; additionally, Mandarin Chinese is not merely a subject, but also the general language used in both daily life and working contexts. Therefore, speaking Mandarin Chinese is the way teachers show respect for their local identities. In contrast, in New Zealand, English is one of the official languages, and TCSOL teachers there are bilingual people. Mandarin Chinese in such circumstances is no more than the knowledge of a subject, without any difference with other subjects like mathematics and economics; therefore, TCSOL teachers’ English-speaking time indicates that they are not “outsiders” but part of the society and one of the staff in the universities. For the second reason, in Mainland China, students come from various countries; therefore, a teacher’s use of English might give rise to injustice among students, especially among those with a low level of English. In contrast, all the students in New Zealand are fluent in English, despite various countries they come from. As Nian said, he did not use English when he taught in Mainland China, whereas he used English naturally and unconsciously in New Zealand.
Teachers’ professional identities were revealed through their behaviours, such as the tones they used when they spoke, as Young (2009) posited,

> all talk happens somewhere, at some time, and is produced somehow by somebody for some purpose, and the approach that practice theorists have taken is that talk and its context are inseparable. (p. 49)

In effect, TCSOL teachers’ identity is a mixture of their complicated roles, and internal and external meaning systems, including the deep-rooted Confucian culture and awareness of globalization or cross-culture (Han, 2016). As Skyrme (2014) posited, “changes to self were inevitable, but never entirely overthrew earlier identities” (p. 322). In teaching, when the four teachers made a request or just provided knowledge in neutral tone, all of them were acting as teachers with authority. In addition, both the two teachers in New Zealand used English to make requests, especially when they called for students’ attention or assigned homework. The working language reminded students and teachers themselves that the Chinese teachers standing in the classrooms were teachers with authority and the teachers made these requests on behalf of the universities, so they employed the official language in formal occasions. In contrast, when these teachers talked about daily life or unofficial topics with students, these teachers became students’ friends or other roles, in which case, any language was available, including students’ native languages at times.
In addition, the holistic views of teachers’ classrooms (see Theme 1 in each case: *L2 classroom in my eyes*) have mapped the four teachers’ teaching styles. The teachers’ choices of teaching style also mirror their adaption of professional identities—how well have they been involved in their occupation? Traditionally, in Mainland China, teacher-centred classrooms are popular; in New Zealand, local teachers favour student-centred classrooms (Grant, 1992; Quinn, Jarchow, Powell, Barr, & McKay, 1995; Woolf, 2010). The frequency of classroom interactions, especially that of student-student interactions, to some extent, reflects teachers’ comprehension of teacher-centred (Kubanyiova, 2015; Toth, 2008, 2011), and student-centred, classrooms (Baeten, Kyndt, Struyven, & Dochy, 2010; Farnes, 1975; Lea, Stephenson, & Troy, 2003). Teacher-centred classrooms foster L2 learning opportunities through teacher-student interactions (Kubanyiova, 2015; Toth, 2011; Walsh, 2002), while student-centred classrooms create L2 learning opportunities in more flexible ways, such as student-student interactions, for students’ learning (Beichner et al., 2007; Beichner, Saul, Allain, Deardorff, & Abbott, 2000; Oblinger, 2005). The findings from Chapters 5 to 8 have indicated that the two teachers in New Zealand allocated much more time for student-student interactions, the local method of classroom management, to fit into the New Zealand working context; in contrast, teachers in Mainland China employed more teacher-student interactions so that teachers could control the pace of teaching and learning.
9.3.2 Teachers’ expectations and their beliefs

Chapter 3 has introduced the definitions of three types of expectations: 1) efficacy expectation, 2) outcome expectation, and 3) teacher’s expectation. As introduced in Chapter 3, the first two types of expectations are the two components of teachers’ self-efficacy beliefs, which put emphasis on teachers’ confidence in their personal abilities and the value of certain outcomes they will achieve (Bandura, 1977). In contrast, the foci of the third type—teacher’s expectation, are on students (e.g., low-achieving students, and high-achieving students) or the whole classes, and students’ learning process—students’ current and future academic performance and classroom behaviours (Rubie-Davies, 2015a). Teachers’ expectations are not only strongly linked to students’ prior achievement, but they are also significantly influenced by teachers’ personal beliefs (Rubie-Davies, 2015a); therefore, teachers’ expectations are inseparable from their personal beliefs. In addition, under the influence of teachers’ expectations and beliefs, students will attain new achievements, which, in return, will reshape or further consolidate teachers’ original expectations and beliefs (Rubie-Davies, 2015a).

Based on the theory of Rubie-Davies (2015a) and the findings from this research, Figure 9.2 presents the relationship between teachers’ expectations and students’ learning outcomes. As Figure 9.2 shows, teachers’ expectations decide teachers’
enthusiasm for and devotion to, and concentration on, teaching and students, which unconsciously create the classroom climates (Rubie-Davies, 2015b). In turn, students in such classroom climates cultivate their own expectations for their learning outcomes, which in return influence the expectations of the teachers’.

Classroom climates, together with students’ expectations, grow and become infectious among students (Rubie-Davies, 2015b). Students’ infectious expectations also have an influential and essential effect on their own academic career (Ma, 2001). In Nian’s case, for example, he perceived that the climate of his Chinese class in Mainland China was not nice, which made him feel embarrassed; therefore, he did not hold high expectations for that class, and his students did not have enough learning motivation. Nian’s low expectations and students’ lack of motivation (i.e., students’ own low expectations) formed a vicious circle eventually. Without doubt, students’ learning outcomes in that class were far from satisfactory.

In addition, teachers’ expectations have a significant effect on students’ early academic career (Rubie-Davies, 2015a), especially when students make “the transition from a familiar to an unfamiliar environment” (Wentzel, 1997, cited in Rubie-Davies, 2015a, p. 31), such as when they begin to learn a new subject or to live in a new environment. Such early effects might continue to affect students’ later academic achievement (Rubie-Davies, 2015a). Ning, for example, firmly believed that it was most important for teachers to cultivate and protect students’
interest in the language they newly learnt. Ning’s robust beliefs supported her
creation of an active and relaxing classroom atmosphere through employing a
variety of classroom activities (e.g., games). The three observed classes, in effect,
proved that her students liked her, the teacher, and enjoyed her classes indeed.
Although Ning mainly adopted English as her classroom language, her students
could communicate fluently with the language they had learnt in the 12 weeks,
both inside and beyond class.

![Figure 9.2](image.png)

*Figure 9.2 The Influence of Teachers’ Beliefs/Expectations*

According to the findings of the four cases, Table 9.1 lists the four teachers’
expectations for students’ learning outcomes. In Table 9.1, the first and third
themes demonstrate that all of the teachers believed that students had the ability to
master a new language and teachers were qualified to help students. However,
these teachers did not hold fast to these two beliefs when referring to their current
contexts. Nian, in New Zealand, for example, neither thought students had the
ability to master the language in the non-target-language context (see the second theme in Table 9.1), nor did he think he had the ability to motivate students, because in his mind, teachers’ ability alone was far from enough to do so, unless students had a strong learning motivation. In contrast, the two teachers in Mainland China did not reveal such scepticism (see the second and fourth themes in Table 9.1). Such a big difference demonstrates that, in some teachers’ eyes, language context and students’ motivation are the initial and essential factors in language learning.

Table 9.1

*Teacher Expectations and Contexts*

<table>
<thead>
<tr>
<th>Teacher</th>
<th>1. Students have the ability to master Chinese.</th>
<th>2. It is impossible for students to master Chinese in the present context.</th>
<th>3. Teachers have the ability to help students master Chinese.</th>
<th>4. It is impossible for teachers to help students master Chinese well in the present context.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mao</td>
<td>√</td>
<td>×</td>
<td>√</td>
<td>×</td>
</tr>
<tr>
<td>Meng</td>
<td>√</td>
<td>×</td>
<td>√</td>
<td>×</td>
</tr>
<tr>
<td>Nian</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>Ning</td>
<td>√</td>
<td>×</td>
<td>√</td>
<td>×</td>
</tr>
</tbody>
</table>

From the perspective of teaching practices, teachers with high expectations tend to devote more enthusiasm to their students so as to create a positive classroom climate (Rubie-Davies, 2015a). In Rubie-Davies’ (2015a) view, these teachers would be more “friendly, interested, warm, expressive, and encouraging” (p. 7) towards the students. Indeed, those teachers, who believed in both students’ ability
to master Chinese and their own ability to help students in the present context, preferred to be devoted to teaching; consequently, their students performed actively and positively in their classrooms. Mao, for example, had the most robust expectations among the four teachers, because Mao was the only teacher who firmly believed that all the students in Mainland China had the ability to master Chinese, the new language, within two years, if they had strong willingness and devotion. His experiences in Japan cultivated his strong beliefs. Hence, he used Mandarin Chinese throughout his class and applied a large number of teacher-student interactions to provide students with more input and learning opportunities.

9.3.3 Maslow’s hierarchy of human needs and teachers’ beliefs

Among the seven layers of Maslow’s hierarchy of human needs, three layers were emphasised most in the four cases: Layer 2—need for safety and security, Layer 3—need for interpersonal closeness, and Layer 4—need for self-esteem. Specifically, Layer 2 in teachers’ past experiences is sometimes essential to whether or not their self-efficacy beliefs about a specific pedagogy will be strong (e.g., Chapter 5: Mao’s experiences in Japan); and a classroom climate and teachers’ teaching styles, to some extent, will create an environment for Layer 2 of both teachers and students. Layer 3 determines teachers’ relationship with students and colleagues,
and Layer 4 motivates teachers to never stop making an effort to be their better selves.

In addition, “insecure or neurotic adults behave much like insecure children…the insecure person has a compulsive need for order and stability and goes to great lengths to avoid the strange and the unexpected” (Goble, 1970, p. 39). In school, a new class is an alien environment, not only for students but also for teachers. Accordingly, the teacher-student relationship is one of the initial ties connecting the class. In a new class, traditional methods or teachers’ most familiar teaching methods offer a consistent routine for both teachers and students. Such routine is easy to follow and is useful for building teachers’ confidence; teachers’ confidence and “sense of achievement” originate from mutual trust between teachers and students; such confidence also reflects students’ appreciation, acceptance or approval of their teachers, which satisfies the teachers’ sense of belonging and need for love in their classes (Layer 3) (Goble, 1970). In this sense, teachers’ Layers 2 and 3 become the main motivation for teaching; and their sense of belonging and esteem needs originate from the respect of students and colleagues. Once teachers’ security needs (Layer 2) and esteem needs (Layer 4) are satisfied, these needs become factors forming teachers’ positive self-efficacy beliefs about their choices of teaching methods. Hence, it is understandable, in this study, that most teachers mentioned that they preferred to use traditional methods when teaching a new class,
and gradually added more activities and topics to make the class more flexible and active.

From the perspective of students, teachers’ teaching methods following a consistent routine can create a predictable world for students and reduce students’ anxiety in a new environment. As noted in my field notes, many students said that they preferred teachers who adopted predictable methods to those who used flexible ones, because they never knew what the latter types of teachers would do next.

In addition, teachers’ Layer 4 was also indicated through the word—face, which appeared many times when these teachers talked about the turning points in their experiences (see Figure 9.3). In addition to the literal external body part, face is a human social trait (Shenkar & Ronen, 1987), referring to a person’s social status and reputation; face is both personal and interpersonal, and only exists when it is exposed to the external world (Chen, 2004). Once a person realises his/her social status, he/she will follow the norms of that status; otherwise, he/she would lose face. In Figure 9.3, all of the sentences depicted are the consequences of face. In effect, the process of “realising that his/her face exists” and “struggling not to lose face” is also an interaction between internal factors and external conditions as well as a negotiation between personal behaviour and interpersonal norms (Shenkar &
Ronen, 1987). Such interaction and negotiation also resonate with Dewey’s (1938) “interaction” of a person’s experiences as well as how these experiences have impacts on a person’s beliefs. For Ning, for example, the turning points occurred when her teacher in senior high school praised her for the first time. Taking the moment as a new starting point, she knew that she was a good student and she must make every effort to keep being a good student, otherwise, she would lose face.

Figure 9.3 The Influence of “Face”

### 9.3.4 Cultural influences and teachers’ beliefs

Teachers cannot avoid the impacts of their culture, such as national ideology, on their beliefs (Feryok, 2012). As reviewed in Chapter 3, 忠 (zhōng) and 恕 (shù) are two “golden rules” in hierarchical relationships (Nivison & Van Norden, 1996), which were also evident in the four cases in this research.
Firstly, zhōng and shù were embedded in teachers’ choices of teaching contents and methods. In this research, two main factors decided such choices: one was the curriculum of these teachers’ working contexts, such as textbooks and the criteria of assessment; the other was teachers’ own experiences of learning, such as what these teachers thought was useful in daily life, or for further academic development. Accordingly, the integration of traditional methods and modern methods became their choice, and the textbooks together with daily Chinese were their teaching content. The teachers’ adherence to traditional methods and textbooks indicated these teachers’ zhōng. For one thing, traditional methods were the methods their previous teachers applied, so they respected their teachers’ authority and approved their teachers’ instructions unconditionally; their zhōng also provided a reason why their original beliefs, shaped in their early life, were resistant to change (Borg, 2003; Nisbett & Ross, 1980). For another, when they became teachers, working contexts, curriculum, or textbooks were also authorities, or rather, invisible superiors in their mind; thus, following textbooks and adjusting identities were good ways of devoting their zhōng to invisible superiors. In contrast, modern methods and daily Chinese were the teachers’ presentation of shù. Standing on students’ ground, these teachers adopted relatively flexible methods and some interesting content from daily life in their classrooms; their adaption originated from their ideals of teachers which they believed their students expected them to be like, such as combining language classrooms with social life and creating an easy classroom climate.
However, at the other extreme of shù, it was easy for teachers to spoon-feed students in their own favoured way and neglect their students’ real needs.

Secondly, teachers’ zhōng and shù were indicated by their teacher-student relationship. According to the interviews, most of the TCSOL teachers alternated between teachers with authority and students’ friends. Teachers with authority shed light on their superior position. In this way, teachers endeavoured to keep their own dignity and reputation and expected students showed zhōng to them. In other words, the belief deep-rooted in teachers’ minds was that students should respect and admire teachers, because teachers were virtuoso performers who considered teaching as an art (Paine, 1990). In contrast, teachers’ role of students’ friend indicated shù; to some extent, these teachers also expected their own teachers or superiors to treat them as friends. Specifically, their teaching practices tried to recover some ideas of themselves existing somewhere a long time ago, tentatively, without repeating their own past learning experiences. The roles they played fostered students’ awareness that teachers were no longer mere knowledge providers, but key figures in involving and engaging students actively (Pérez-Cañado, 2012). In addition, shù also existed in the teachers’ desire for performance, reflecting their yearning for compensation for the pity, sadness, and regrets of their past experiences, such as Nian’s aspiration for good teachers, and Ning’s yearning for interesting language classes. Consequently, some teachers
considered teaching as a profession full of regret. They never stopped making progress in many aspects (e.g., teaching skills, teaching experiences and knowledge), but such progress made their reflection filled with regrets, such as the expressions that “if I had dealt with that point like that, it would have been much better,” or “if only I had not spoken to the students like that.”

Thirdly, zhōng and shù were also evident in teachers’ expectations. First, teachers and students’ parents expected students’ zhōng; thus, students were obliged to bear the pressure and expectations put on them by both their teachers and parents, so they had to work hard not to let their parents and teachers down (e.g., Chapter 8: Ning’s case). Second, teachers also showed their zhōng by working hard, teaching well, and being strict with students, so that they could live up to the expectations of students, students’ parents, working places, society, and in a larger sense, their country and their own conscience. In terms of shù, teachers’ expectations for students were also like the expectations of students’ parents. An old saying about parents’ expectations is, 望子成龙 wàng zǐ chéng lóng, which literally means “hoping one’s son will become a dragon”—the most powerful totemic animal in Chinese culture associated with royal prestige, but the actual meaning of it is to wish the best of one’s children for a promising future. Many teachers placed high expectations on their students as they had hoped to be good students in their own teachers’ eyes when they were students. In addition, both teachers’ encouragement
and positive error corrections, like corrective feedback, were also the way in which they had expected their own teachers to treat them. That is also another reason why many teachers in this research opposed punishment strongly and absolutely.

In addition to the two golden rules, teachers’ attitudes towards students’ errors also indicated the influence of Chinese culture on these teachers. An old Chinese saying 教师是园丁 Jiào shī shì yuán dīng, 学生是小树苗 xué shēng shì xiǎo shù miáo describes teachers as gardeners while students are young plants or young trees. Teachers must not only “water” and protect the “trees,” but also “prune the branches”. This saying implies that both encouragement and correction should be involved in teaching, and teachers might correct students’ mistakes or bad habits with positive or negative methods. In this research, all four teachers did not blindly praise students, nor did they punish or criticise students; instead, they implicitly or explicitly corrected students’ errors by the way of corrective feedback, despite the controlling, or autonomy-supporting, ways they employed. For the first reason, all the teachers grew up in Mainland China, so they realised negative methods (e.g., scolding and punishment) would indeed hurt students. For the second reason, it was necessary for teachers to help the students notice the mistakes and understand the causes of these mistakes; thus, corrective feedback was one of the most effective methods of pointing these mistakes out.
9.4 An Integrated Influence of Some Relevant Factors on Teachers’ Beliefs

According to the discussion, these teachers’ beliefs originated from their personal experiences of learning and teaching (mastery/performance experience) in different contexts (e.g., their original contexts, learning contexts, working contexts, etc.). Their beliefs, also, went through a series of turning points which changed or consolidated them. These turning points occurred when these teachers were under the influence of some influential persons (e.g., their teachers, colleagues, parents, students, etc.)—vicarious experience and social persuasion (Bandura, 1995), or when there were changes in their identities and expectations—their personal, physiological, and emotional state (Bandura, 1995).

All of these factors, in effect, worked together on teachers’ beliefs. Based on the complex relationship of these relevant influential factors, Figure 9.4 presents the shared characteristics of the trajectory of these teachers’ present beliefs about teaching methodology. Figure 9.4 emphasises that teachers’ present beliefs (i.e., the beliefs they held when the research was conducted) were developed from their original beliefs (i.e., their beliefs shaped in their student days in their original context) and new beliefs (i.e., their new beliefs that were shaped in the new context). Based on Figure 9.4, the following sections (Sections 9.4.1 to 9.4.4) will
clarify the connections between these teachers’ present beliefs/practices and the relevant influential factors: contexts, identities, and hierarchical human needs.

Figure 9.4 The Important Factors that Form Teachers’ Present Beliefs

Notes:

<table>
<thead>
<tr>
<th>A ➔ B</th>
<th>Means A decides B’s emergence. Once B emerges, it will be resistant to change.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A ➔ B</td>
<td>Means A influences B, but B might change in different contexts.</td>
</tr>
<tr>
<td>A ➔ B</td>
<td>Means A might go back to B.</td>
</tr>
<tr>
<td>A ↔ B</td>
<td>Means A and B may or may not be the same.</td>
</tr>
<tr>
<td>A ≠ B</td>
<td>Means A is different from B.</td>
</tr>
</tbody>
</table>
9.4.1 Contexts in Figure 9.4

Context is one of the variables that modifies the internal language-acquisition process in language learners’ minds (Gao & Zhang, 2011). As introduced in the four cases in this research (see Chapters 5 to 8), the experiences of all of the four teachers covered at least three types of contexts. To clarify the phases in which these teachers’ identities transformed, and multiple micro- and macro-contexts in which individuals are inherently part of or embedded in (Ushioda, 2011), the three types of contexts are implicated as: the context of traditional culture, the context of working at present, and the context of past experience of studying or working abroad.

The first type of context is the context of traditional culture (i.e., Mainland China in this research, including teachers’ familial sources, their previous teachers’ teaching practices), which indicates the context teachers are inherently part of. This type of context decides teachers’ original identities and their original beliefs; it is also the source of their ideals of teachers. Mao and Ning, for example, were born and brought up in places with relatively more economic and educational resources; they never had economic pressure; therefore, these two teachers had stronger efficacy expectations to adhere to their personal beliefs. In contrast, Meng and Nian, who
were from under-developed regions, had more awareness of competition, but they concurrently lacked courage to break through traditional approaches, even when they had already been unsatisfied with some problems with these approaches.

The second type of context is the context of working at present (i.e., Mainland China and New Zealand in this research), which may or may not be the same as the other two types of contexts. In this type of context, teachers’ original beliefs, original identities, new identities, and new beliefs work together on their present beliefs that guide their teaching practices in present classes (L. J. Zhang & Zhang, 2015).

The third type of context is the context of these teachers’ previous experiences of studying or working abroad (i.e., Japan in Mao’s case, the US in Meng’s and Nian’s cases, and the UK and France in Ning’s case). All the participants had experiences of learning or working outside Mainland China and Taiwan; thus their learning- or work-places abroad provided them with a different context. Within this context, they experienced identity transformation, and their emerging new identities bred new beliefs about language learning and teaching.

Although teachers’ beliefs have a significant effect on their practices, in return, teachers’ frequent reflection on practices is also a type of influential feedback to
their beliefs. Through reflection, existent beliefs are consolidated or adjusted to the existing contexts.

### 9.4.2 Teachers’ identities in Figure 9.4

Teachers’ sense of identity is one of the hidden characteristics affecting their teaching practices (Reinders & Lázaro, 2011; Richards & Lockhart, 1994; L. J. Zhang & Zhang, 2015). Teachers’ identity consists of their roles and their sense of themselves. When teachers’ languages bridge the worlds inside and outside their classrooms, and build teacher-student relationships, their identities are transported accordingly (Reinders & Lázaro, 2011; Richards & Lockhart, 1994). Teachers’ adaptive and transportable identities are internally congruent with their sense of selves (Ushioda, 2011).

In effect, the negotiation of teaching methods these teachers faced is a negotiation of the images of these teachers’ previous teachers, these teachers’ present selves, these teachers’ ideal selves, and these teachers’ selves in students’ eyes, so that these teachers play a variety of teachers’ roles (L. J. Zhang & Zhang, 2015). In addition, the language-acquisition process is also relevant to the formation of language learners’ identities (Donato & McCormick, 1994; Gao & Zhang, 2011; Norton & Toohey, 2001; Zuengler & Miller, 2006); and learners’ different identities further have impacts on teachers’ identities and teachers’ choices of
teaching methods.

In Figure 9.4, teachers’ original identities originate from their contexts of traditional culture, and are deep-rooted in their mind. Their new identities emerge when they go to a new context, especially when they study or live outside Mainland China and Taiwan. Both their original identities and new identities influence their present identities (e.g., their identities in the language classrooms when the research was conducted). In Mao’s case, for example, his original identity was as “an excellent student,” which was evident in his statement that “I got an offer from one of the top universities in the US” (see Chapter 5: Mao’s case). Later, when he studied in Japan, his new identities—of foreigner and elementary-level Japanese learner, emerged. Gradually, when Mao successfully enhanced his Japanese proficiency, and graduated with a master’s degree, he regarded himself as a fluent Japanese user and a member of Japanese society—another series of new identities. When the research was conducted, Mao was a professor and TCSOL teacher—his present identities. Then Mao’s original identities reminded him to be an excellent teacher—one of his present identities, because “being excellent is a person’s habitus” (see Section 4.4.1: Four participants). Mao could understand students’ feelings, because his students’ identities were the same as his identities in Japan; the shared feelings of his and his students’ constructed his other present identities—a native Chinese speaker (who must create a good language
environment for students), a Chinese teacher (who should not lose Chinese teachers’ face), and a language teacher (who shouldered the responsibility to transfer language knowledge to students).

9.4.3 Maslow’s hierarchy of human needs in Figure 9.4

Although teachers’ existent beliefs are consolidated and adjusted through teachers’ reflective practice, neither such consolidation nor adjustment can break through Maslow’s seven layers of human needs. Once teachers sense that their new practice threatens their “security” (e.g., students do not like their teaching methods or challenge their abilities), they will fall back on their original beliefs. For example, many teachers attempt to be creative teachers (e.g., Nian)—their new beliefs. However, once students’ academic grades become the criteria for assessing teachers’ teaching qualifications, teachers will fall back on examination-oriented teaching methods, the “safest” teaching ways, such as following a consistent routine and using the content from textbooks (Ushioda, 2011); otherwise, the teachers are considered unqualified teachers and, even worse, they will lose their jobs. Nian, for example, concentrated on students’ pronunciation and word selection in the first two observed classes; in the third observed class, however, he sharply increased his foci on students’ Chinese-character writing and grammatical mistakes (see Chapter 7: Nian’s case). This was because the third observed class was in the last week of that semester; in that week, the students would not only sit
in examination, but they also would evaluate Nian’s teaching; and students’ evaluation would influence Nian’s reputation—face, and might even decide whether or not he could continue to teach there in the next semester.

In contrast, if teachers realise their new practices can ensure their sense of “security,” they will consolidate these new beliefs. Ning, for example, was a teacher who had enough courage to adopt creative teaching methods—new beliefs and new practices. In turn, her students’ encouragement promoted her to consolidate such teaching methods (see Chapter 8: Ning’s case).

**9.4.4 Summary of the complex relationships in Figure 9.4**

These teachers’ teaching practices of their previous teachers indeed influenced these teachers’ own practices and the formation of their original beliefs about teaching. However, it does not mean that these teachers copied the teaching styles of their previous teachers’; instead, these teachers took in the essence of traditional teaching styles, according to the benefits that they had received, such as academic achievement, so as to achieve their own optimal ways of teaching.

Conclusively, first, teachers’ traditional culture shaped their original beliefs, which were not easy to change in new contexts. Second, teachers’ experiences of working and learning infused some new beliefs, which might become permanent, or remain
as temporary beliefs. Third, teachers’ present working contexts decided their identities and present beliefs, both of which adjusted their present practices, especially in the aspects of working languages and teaching strategies, but this adjustment remained temporary until, finally, present beliefs became permanent beliefs.

**9.5 Summary**

Based on the results of data analysis in Chapters 5 to 8, this chapter has summarised the impacts of teachers’ identities, expectations, cultural influences and Maslow’s hierarchical human needs, on the four teachers’ beliefs about teaching methodology, with the support of relevant theories. In addition to the discussion of each of these influential factors, this chapter has also acknowledged that teachers’ beliefs are actually under the integrated influence of these factors in three types of contexts; therefore, it has employed Figure 9.4 to summarise the complex relationship between teachers’ beliefs and these factors.
Chapter 10:
CONCLUSIONS

10.1 Summary of Main Findings

This research (a cross-case study) aimed to explore and compare/contrast the beliefs about teaching methodology of four TCSOL teachers who worked in two different contexts—Mainland China and New Zealand. Based on the results of interviews and classroom observations, each case presented a teacher’s content-specific beliefs and self-efficacy beliefs, and discussed some relevant factors that had impacts on that teacher’s beliefs, such as 1) teachers’ identities, 2) teachers’ expectations, 3) cultural influences, and 4) Maslow’s hierarchy of human needs. The findings reveal that teachers’ beliefs were under the integrated influence of all of these four factors as well as the three types of contexts—context of traditional culture, context of working at present, and context of past experience abroad.

10.1.1 Teachers’ content-specific beliefs

The analysis of content-specific beliefs about teaching methodology aimed to compare the teaching methods the four teachers used with traditional three-centred approaches: textbook-, grammar-, and teacher-centred, approaches. Therefore, teachers’ content-specific beliefs were analysed through three relevant themes to
respond to the three-centred approaches respectively. The first theme, *L2 classroom in my eyes*, was compared with textbook-centred, and teacher-centred, approaches; the second theme, *Teachers’ attitudes towards students’ language accuracy*, aimed to find out whether or not they used a grammar-centred approach; and the third theme, *What kind of teacher am I?*, further explored whether or not they employed a teacher-centred approach. The results of the cross-case/CASE comparison/contrast reveal that:

1) Traditional three-centred approaches were deep-rooted in the mind all of the four teachers; therefore, none of the four teachers could avoid the influence of three-centred approaches completely. All of the four teachers had realised the shortcomings of the traditional three-centred approaches; therefore, they improved the traditional teaching approaches in their own way, such as using the target language, interacting with students (e.g., Mao), talking about topics that students might be interested in (e.g., Meng), putting emphasis on students’ pronunciation and tones (e.g., Nian), and designing various activities (e.g., Ning).

2) All of the four teachers believed that grammar was important; however, teachers should think about how to teach grammar in a proper way (Bao et al., 2016).

3) All of the teachers’ teaching content was mainly from two resources: textbooks and Chinese in daily life, but the four teachers acknowledged that textbooks
were important.

4) The four teachers implicitly or explicitly used corrective feedback to correct students’ errors, and emphasised that correction was not equal to punishment.

5) Some teachers held low expectations of students’ learning Chinese characters. Therefore, when they taught Chinese characters, they frequently said to students, “I know, it might be difficult for you to master Chinese characters.” Such statement might decrease students’ confidence in learning Chinese characters.

6) Under the influence of Chinese traditional culture, all of the four teachers believed that they must be teachers who had both authority and a good epistemological knowledge about the subject they taught.

7) Working contexts influenced teachers’ choices of classroom languages. Specifically, in Mainland China, Mandarin Chinese was the language to be taught and for use; in contrast, in New Zealand, Mandarin Chinese was just a language, or a subject, to be taught. Although all of the four teachers agreed that it would be better if students could be immersed in a target-language context, teachers’ classroom languages were still different in the two groups: teachers in Mainland China used Mandarin Chinese, the target language, while their counterparts in New Zealand adopted English, the local official language.
10.1.2 Teachers’ self-efficacy beliefs

The four teachers’ self-efficacy beliefs (i.e., efficacy expectations and outcome expectations) were explored through their narratives, under the guidance of the four sources proposed by Bandura (1995): mastery/performance experiences, vicarious experiences, social persuasion, and an individual’s physiological and emotional state. The data analysis shows that:

1) Teachers’ self-efficacy beliefs were influenced by their previous experiences, which might be successful and satisfactory, or might be traumatic (Bao et al., 2016).

2) It was not easy for teachers to change the self-efficacy beliefs shaped early in their life, especially those beliefs shaped in the context of traditional culture, even if these teachers had changed social status and identities.

3) Teachers’ self-efficacy beliefs, in turn, had impacts on their practices of content-specific beliefs. It was relatively easy for teachers with robust self-efficacy beliefs to apply their content-specific beliefs into practice (e.g., Mao, Meng, and Ning); in contrast, if teachers’ self-efficacy beliefs were not robust, their practices might not be consistent with their content-specific beliefs (e.g., Nian).
10.1.3 Teachers’ beliefs and some influential factors

According to the findings of Chapters 5 to 8 and the results of overall discussion in Chapter 9, it can be concluded that:

1) Working contexts decided teachers’ identities. In turn, teachers’ different identities decided what roles they played in the classroom, which languages they chose, and what teaching styles they used.

2) Teachers’ identities, especially those originating from their familial sources, might suffer at times from conflict between their inner selves and outer selves. When they accepted their identities, it was easier for them to apply relevant practices.

3) Teachers’ expectations influenced their behaviours in practice, such as the enthusiasm they showed and the effort they made (Rubie-Davies, 2015a).

10.2 Theoretical Contributions

Concerning teachers’ beliefs, this research highlights that research should “go beyond traditional notions of teachers’ knowledge of language, language learning, and language learners” (Kubanyiova & Crookes, 2016, p. 117). Or rather, this research emphasises insights into the influence of teachers’ past experiences, such as learning experiences, teaching experiences, family background, and the culture of their hometowns, through the lens of teachers’ reflection (Farrell, 2013).
In addition, language teachers should not only have knowledge of their students’ cultures and languages, but they also should have a good understanding of the mindsets and behaviours behind students’ cultures and languages (Bao et al., 2016).

This research has also adopted a narrative-inquiry approach, which supported that teachers’ beliefs originated from teachers’ personal histories, such as teacher-education experiences and language-learning histories within specific contexts (Kubanyiova & Feryok, 2015). One of the latent determinants—familial sources—was also taken into account. Walberg (1977) put forward that “family environment, when comprehensively measured, accounts for about two-thirds variance in school achievement” (p. 35). Although not all of the teachers, in this research, referred to their parents’ influence or told family stories in depth because of privacy, all the four teachers mentioned that their original motivation towards learning emerged from their living contexts or parents’ expectations.

10.3 Methodological Contributions

Methodologically, this research has designed a “narrative grid” (see Figure 4.3) for the first time. This narrative grid has the strength of both Barkhuizen and Wette’s (2008) “narrative frame” and Dewey’s (1938) “continuity and interaction of experience”. The narrative grid is fit for both data collection and data analysis in
qualitative research, especially in single-case study, and is complementary to Barkhuizen and Wette’s narrative frame that is used in data collection for multiple-cases study. Because of the concise nature of the narrative grid, it is fit for designing future research and analysing qualitative data, although the narrative grid provides a flexible guideline only, rather than a rigid prescription for qualitative research.

10.4 Implications for Pedagogy

As introduced in Chapter 4, I have created a narrative grid for the purposes of implementing this narrative inquiry and analysing the qualitative data. Such a grid might be very useful to classroom practitioners, because it is in itself a method for teachers’ reflective practices. Through teachers’ reflection on the connection between their experiences and present beliefs and practices, teachers can become critically reflective teachers and have a better understanding of what they need and what they should do in the future (Brookfield, 1995). In addition, teachers can employ the same reflective practice to understand their students and to find good ways to help students. As Walberg (1977) describes education and educators,

Like medicine and law, education ultimately concerns practical decisions; the test of educational theory, whether or not it is derived from a “pure” discipline, is its usefulness in formulating and articulating educational ends and means. If education is an art, then educators, like painters who
employ techniques and materials to produce aesthetic visual effects, require a statement of goals and ways of accomplishing them. If education is an applied science, educators require a warranted theory or laws that casually relate means and ends. (p. 34)

As such, teaching and learning can be transformed “through heart, mind, courage and action” (Holly, Arhar, & Kasten, 2009, p. vii); a teacher, sometimes, can act as an actor who attempts to live the life of the role he/she will play.

10.5 Limitations of this Study

As with all research, this research has some limitations. First, according to Charmaz (2006), no researcher is neutral, because it is through language and actions that human beings get to know the empirical world which never appears “in some natural state apart from human experience” (p. 46). As a researcher, I could not avoid expressing my personal voice in the research process.

Second, the findings cannot be generalised to the entire group of TCSOL teachers. This research has only involved four samples of TCSOL teachers, and its aim is to develop a deep understanding of individual cases (Candy, 1989). In each case, the teacher’s world is made up of tangible and intangible multifaceted realities (Candy, 1989), such as their familial sources, learning and teaching experiences, and identities in their inner world. I could learn what they said and to get access to
these teachers’ worlds through multiple data-collection methods, but I could not know what really occurred in their heads (Charmaz, 2006; Murphy & Dingwall, 2003).

Third, this research has analysed these teachers’ beliefs from the aspects of the teachers’ own multiple identities, such as language learners and teachers, under the assumption that the meanings and significance of language teaching the teachers attached to their actions were the ones that students took from (Brookfield, 1995). However, this research did not investigate students’ evaluations of the effectiveness of the four teachers’ teaching strategies, despite the introduction to the cultural backgrounds students came from (see Table 4.5), and their aims of studying Chinese (see Table 4.6).

10.6 Suggestions for Future Research

Future research can learn from the limitations discussed above. Firstly, the current research only focused on four TCSOL teachers from two different contexts; thus, in future studies, if a larger body of participants from more contexts can be involved, the influence of contexts on teachers’ beliefs will be more persuasive.

Secondly, the visit to each teacher and each university was of a relatively short duration. In the future, the duration can be longer; then researchers can focus more
on these teachers’ life histories, so that they can enrich their understanding of the teachers’ experiences of language teaching (Flowerdew & Miller, 2013) as well as the formation of their professional and second-language identities.

Finally, yet importantly, the current research only presented three themes focusing on three-centred approaches. In future research, more potential themes, such as the influence of teachers’ habitus on their beliefs and practices (Bourdieu, 1990), can be explored, and each theme can be investigated much further with a variety of research methods and more participants to focus on relevant research issues.
Dear Sir/Madam,

I am Chunrong, a Ph.D. student from The University of Auckland (New Zealand). I am doing research for my Ph.D. thesis. May I ask for your permission to invite ONE teacher, who teaches Chinese to Speakers of Other Languages (TCSOL), from your college (department/organisation) to be a participant?

This research is a multiple-case study researching four TCSOL teachers in depth, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practice in native and non-native Chinese-speaking contexts, and then explore the factors influencing them, expecting that the findings could make some contributions to future TCSOL teacher education.

The participant will be chosen randomly. I have prepared some recruitment flyers, which can be sent to teachers by the secretary/admin staff or posted on the bulletin boards under your permission. TCSOL teachers, who are interested and passionate, could tell the secretary/admin staff to release their contacts for further communication.

What the participant teacher needs to do is to accept my interviews. Although I will observe one or two of his or her classes, my focus is only on the teacher, not the students or anything else related to the university/department/organisation.

Although I have to state that I must keep the relevant data provided by the participant confidential and a third party cannot have access to it, I guarantee it.

The research will not do any harm or be damaging to the college, nor to any other persons.

The research will not influence participant teacher’s work or life. No comments on employers will be made. Participant teacher’s privacy will be protected.

Participant teacher has the right to suspend or withdraw participation.

The name of the college will be disguised.

I really appreciate it if I could have the honour to receive your consent. I am looking forward to your reply.
King regards,
Chunrong Bao

A Ph.D. student, School of Curriculum and Pedagogy, Faculty of Education, the University of Auckland, New Zealand     Email: bchu670@aucklanduni.ac.nz.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR (3) YEARS REFERENCE NUMBER 010818.
Appendix B: Participant Information Sheet (Dean)

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

Researcher Introduction
My name is Chunrong Bao, a Ph.D. candidate in the School of Curriculum and Pedagogy, Faculty of Education, The University of Auckland.

Project Description and Invitation
This research is a two years long (05/2014-04/2016) study, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practice in native and non-native Chinese-speaking contexts, and then explore the factors influencing them. The findings are expected to extend theories about teacher belief; meanwhile, they will also be able to provide empirical evidence for TCSOL teacher education for those working or plan to work in different language contexts. As one of the colleges famous for TCSOL education, I intend to invite one TCSOL teacher at your college to participate in this research. Your permission to contact him/her and distribute information is being sought. (See Project Introduction in detail)

Faculty Involvement
Your permission and cooperation are the prerequisite of conducting this research. I am requesting your permission to receive access to TCSOL teachers. First, I will seek your consent to attend a faculty meeting to explain the research to secretary/admin staff to receive their help to spread the research information among teachers and to deliver the Participant Information Sheet (PIS) and Project Introduction. Later, the secretary/admin staff helps me to collect the information on voluntary participants, and code the participants for me; then I choose one of them randomly. Second, although I will observe one or two classes of the participant teacher, my focus is only on the teacher. Third, I hope to receive your assurance that participation or non-participation will not affect teachers’ career, future employment and academic performance at any level.

Teacher Involvement
The role of the teachers in this study is to take part in two sections of my research. In the first section, I will be asking him/her to talk about the story of his/her life – all the events and experiences that he/she thinks were important up until this point in his/her life. Later I will try to clarify some points from the former interview and ask if there is any further information he/she is willing to add. It might be an iterative process; however, it can be carried out or can
take place at a mutually agreed-upon time and place. Typically, the entire process lasts no more than two hours. It will be digitally recorded in order to ensure a true and complete record of the interview. Even so he/she has a privilege to decide whether the interview is allowed to be recorded or not. The interview transcripts will be translated into English by the researcher (me).

In the second section, I will observe one or two classes, the entire process of which I will follow. What the teacher needs to do is to share his/her ideas of lesson plan with me before the class, and reflect on his/her class action after the class. It will also be audio-recorded with permission.

**Data Management**

Hard copy data will be securely stored in a locked cabinet at the University of Auckland, and electronic data will be stored confidentially on the researcher’s computer. After six years, all hard copy data will be shredded and the digital information will be deleted. The data may be maintained for a longer period under the circumstance if the study is still on-going after six years. The data collected will be primarily presented in the researcher’s Ph.D. thesis, and may be used for future academic publications or conference presentations. If you are willing to have a copy of the final research findings, please indicate this on the consent form, and I will send a summary to you.

**Participants’ Rights**

Throughout the entire phase, participants are entitled to withdraw themselves at any time and have the right to ask the researcher to unconditionally destroy all the information that they have provided (before the data collection ends on 1st April, 2016). They have the right to refuse to answer any specific questions and to have the recorder turned off at any stage.

For classroom observations, the participant teacher will not be given the right to withdraw themselves once a classroom observation starts. Neither do they have the right to destroy any data collected from the classroom observation. They are entitled to edit the transcripts, however only limited to their own slips of tongue or ambiguous statements.

**Anonymity and Confidentiality**

In this study, the information about the university and the faculty will be disguised. If the information provided by participants is reported/published, pseudonyms will be used to protect their identities. No identifying information and data collected from the research will be disclosed to a third party. All in all, anonymity and confidentiality will be preserved as much as possible throughout the entire project.

Thank you for taking time to read this information sheet. If you have any inquiries or questions, please feel free to contact anyone in the following contact list.

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You may also contact the head of the School of Curriculum and Pedagogy, Professor Judy Parr at jm.parr@auckland.ac.nz or +64 09 623 8899 ext. 88998.

For any queries regarding ethical concerns, you may contact the Chair, The University of
Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland, 1142. Telephone: 09 373-7599 ext. 83711.
APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.
Appendix C: Consent Form (Dean)

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

I have read the Participant Information Sheet dated 13/11/2013, and understood the nature
of the research and why I have been invited to participate. I have the opportunity to ask
questions and have them answered to my satisfaction. I agree to assist this study and
understand that my participation is voluntary.

I agree to provide a research site.

I agree to allow the researcher to join a faculty meeting to explain the research.

I agree to circulate the research in college.

I agree to allow TCSOL teachers to join this research.

I understand that the research will take two years and the participation is voluntary.

I understand that participants will be selected randomly.

I assure that participation, non-participation or withdrawal will in no way impact upon
anyone or anyone’s relationships within the faculty.

I understand that participants are entitled to edit the data.

I understand that hard copy and digital data will be stored separately and securely for a
period of six years and then destroyed.

I understand that the data collected from the research will be used for the researcher’s
Ph.D. thesis, and may be used for academic publications, and conference presentations.

I understand that if the information provided by participants is reported/published,
confidentiality is assured and pseudonyms will be used to protect their identities.

I understand that the information about the university and faculty will be disguised.

I understand that no identifying information will be disclosed to a third party or the public.

I wish to receive a copy of the research findings by email ____________________________.

Name: ____________________________
Signature: _________________________
Date: _____________________________
APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.
Dear Sir/ Madam,

I am Chunrong Bao, a Ph.D. student from The University of Auckland (New Zealand). At present, I am doing research for my Ph.D. thesis, and intend to invite one of the teachers to be the participant of my research. Would you please assist me in the following two matters? One is to hand these recruitment flyers to the teachers who teach Chinese to the speakers of other languages (TCSOL) or to post them on the bulletin boards; the other is to collect the contacts of the voluntary participants and release them to me after coding, so that I can select one of them randomly.

I really appreciate for your assist.
I am looking forward to your reply.
Many Thanks.

Kind regards,

Chunrong Bao
A Ph.D. student, School of Curriculum and Pedagogy, Faculty of Education, The University of Auckland, New Zealand
Email: bchu670@aucklanduni.ac.nz

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR (3) YEARS, REFERENCE NUMBER 010818.
Appendix E: Participant Information Sheet (Secretary/Admin Staff)

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

Researcher Introduction
My name is Chunrong Bao, a Ph.D. candidate in the School of Curriculum and Pedagogy, Faculty of Education, The University of Auckland.

Project Description and Invitation
This research is a two years (05/2014-04/2016) study, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practice in native and non-native Chinese-speaking contexts, and then explore the factors influencing beliefs. The findings are expected to extend theories about teacher’s belief; meanwhile, they will also be able to provide empirical evidence for TCSOL teacher education for those working or plan to work in different language contexts. I intend to invite one TCSOL teacher at your college, one of the colleges famous for TCSOL education, to participate in this research. Your permission to contact potential participants and distribute information is being sought. (See Project Introduction in detail)

Secretary/Admin Staff Involvement
Your permission and cooperation are the prerequisite of conducting this research. I am requesting your permission to receive access to TCSOL teachers. First, I will seek your help to spread the research information among TCSOL teachers and to deliver the Participant Information Sheet (PIS) and Project Introduction. Later, I need your help to collect contacts of voluntary participants, code them and release them to me; then I choose one of them randomly. The Dean has given assurance that participation or non-participation will not affect your career or future employment at any level.

Secretary/Admin Staff’s Rights and Confidentiality
Throughout the entire process, you are entitled to withdraw at any time. Even so you should keep participant teacher’s information strictly confidential. In this study, the information about the university and the faculty will be disguised. The data collected from the research will be used for the researcher’s Ph.D. thesis, and may be used for academic publications, and conference presentations. If the information provided by participants is reported/published,
pseudonyms will be used to protect their identities. No identifying information and data collected from the research will be disclosed to a third party. All in all, anonymity and confidentiality will be preserved as much as possible throughout the entire project.

Thank you for taking time to read this information sheet. If you have any inquiries or questions, please feel free to contact anyone in the following contact list.

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For any queries regarding ethical concerns, you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland, 1142. Telephone: 09 373-7599 ext. 83711. APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.
Appendix F: Consent Form (Secretary/Admin Staff)

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

I have read the Participant Information Sheet dated 13/11/2013, and understood the nature of the research and why I have been invited to participate. I have the opportunity to ask questions and have them answered to my satisfaction. I agree to assist this study and understand that my participation is voluntary.

I agree to provide a research site.
I agree to allow the researcher to join a faculty meeting to explain the research.
I agree to circulate the research information in college.
I agree to allow TCSOL teachers to join this research.
I understand that the research will take two years and the participation is voluntary.
I understand that participants will be selected randomly.
I assure that participation, non-participation or withdrawal will in no way impact upon anyone or anyone’s relationships within the faculty.
I understand that participants are entitled to edit the data.
I understand that hard copy and digital data will be stored separately and securely for a period of six years and then destroyed.
I understand that the data collected from the research will be used for the researcher’s Ph.D. thesis, and may be used for academic publications, and conference presentations.
I understand that if the information provided by participants is reported/published, confidentiality is assured and pseudonyms will be used to protect their identities.
I understand that the information about the university and faculty will be disguised.
I understand that no identifying information will be disclosed to a third party or the public.
I wish to receive a copy of the research findings by email ________________________________.

Name: ________________________________
Signature: _____________________________
Date: ________________________________
APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS.
REFERENCE NUMBER 010818.
Dear teachers,

I am Chunrong, a Ph.D. student from The University of Auckland (New Zealand). I am doing research for my Ph.D. thesis. May I have the honour to invite one of you, who teaches Chinese to speakers of other languages (TSCOL), to be a participant?

This research is a multiple-case study researching four TCSOL teachers in depth, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practices in native and non-native Chinese-speaking contexts, and then explore the factors influencing them, expecting that the findings could make some contributions to future TCSOL teacher education.

What you need to do is to accept my interviews and I will observe one or two classes of each person. Although “interview” sounds serious, actually, we will have conversations in a friendly and easy way to share our happiness and sorrow. Even if at the time I sit in your class, you do not need to worry and keep in mind that I am not your leader or supervisor, so just take me as one of your diligent and smart students. I also have a good chance to learn from you. What’s more, you will be given up until two weeks after the interview to edit your transcripts.

If you are interested, and willing to participate, could you please tell the secretary to release your contacts to me for further communication?

What I have to state is that our conversation might be audio recorded, even so I guarantee that

*All personal details will be kept confidential. You will not be identified in any publications or reports resulting from this study.*

*Audio record will be carried out under your permission.*

*The relevant data provided by you will be kept confidential and a third party cannot have access to it. They will be destroyed when the research is completed.*

*The research will not do any harm or be damaging to you, nor to any other persons.*

*The research will not influence your work or life.*

*Your privacy will be protected.*

*You have the right to suspend or withdraw participation at any time, and you have right to withdraw any data before April 1, 2016.*

Maybe you have already read the recruitment flyers sent by secretary, and have known some of it. Together with this letter, I post to you a Participant Information Sheet and Project Introduction, which introduces the details specifically. I really appreciate it if I could have the
honour to receive your consent.

I am looking forward to your reply.

King regards,

Chunrong Bao
A Ph.D. student, School of Curriculum and Pedagogy, Faculty of Education, The University of Auckland, New Zealand
Email: bchu670@aucklanduni.ac.nz
Head of School of Curriculum and Pedagogy: Professor Judy Parr
+64 (0) 9 923 8998
+64(0) 9 923 8998
Jm.parr@auckland.ac.nz

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR (3) YEARS REFERENCE NUMBER 010818.
Appendix H: Participant Information Sheet (Teacher)

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

Researcher Introduction
My name is Chunrong Bao, a Ph.D. candidate in the School of Curriculum and Pedagogy, Faculty of Education, The University of Auckland. I am conducting research on TCSOL teachers’ beliefs and their influences on classroom practice.

Project Description and Invitation
This research is a two years long (05/2014-04/2016) study, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practice in native and non-native Chinese-speaking contexts, and then explore the factors influencing them. The findings are expected to extend theories about teacher belief; meanwhile, they will also be able to provide empirical evidence for TCSOL teacher education for those working or to work in different language contexts. (See Project Introduction in detail). As one of the colleges famous for TCSOL education, I intend to invite one TCSOL teacher at your college to participate in this research. As I have gained the permission from your faculty, you are, therefore, cordially invited to take part in the research.

Participation
If you decide to take part in the study, you will be asked to participate in two sections of this research: interview and classroom observation.

In the first section---interview, I will ask you to talk about your story of your life— all the events and experiences that you believe were important to you up until this point in your life. Later I will try to clarify some points from the former interview and ask you if there is any further information you are willing to add. It might be an iterative process, even so it could be carried out can take place at a mutually agreed-upon time and place. Typically, the entire process lasts no more than 20 hours for each person. It will be digitally recorded in order to ensure a true and complete record of the interview. Still and all you have a privilege to decide whether the interview is allowed to be recorded or not. You will be given up until two weeks after the interview to edit your transcripts. The interview transcripts will be translated into
English by the researcher (me).

In the second section---classroom observation, I will observe one or two of your classes, the entire process of which I will follow. What you need to do is to share your ideas of lesson plan with me before the class, and reflecting on your action after the class. It will also be audio-recorded under your permission.

**Data Management**

Hard copy data will be securely stored in a locked cabinet at the University of Auckland, and electronic data will be stored confidentially on the researcher’s computer. After six years, all hard copy data will be shredded and the digital information will be deleted. The data collected will be primarily presented in the researcher’s Ph.D. thesis, and may be used for future academic publications or conference presentations. If you are willing to have a copy of the final research findings, please indicate this on the consent form, and I will send a summary to you.

**Participants’ Rights**

Before the data collection ends on 1st April 2016, you are entitled to withdraw yourselves at any time and have the right to ask the researcher to unconditionally destroy the data that the researcher has collected from you. You have the right to refuse to answer any specific questions and to have the recorder turned off at any stage. The assurance has given by the Dean that your participation or withdrawal will not bring any consequences to you or to anyone at any level in the faculty.

**Anonymity and Confidentiality**

Confidentiality will be assured throughout the whole process of data collection. All personal details will be kept confidential. If the information provided by participants is reported/published; pseudonyms will be used to protect their identities. No identifying information and data collected from the research will be disclosed to a third party.

Thank you for taking time to read this information sheet. If you have any inquiries or questions, please feel free to contact anyone in the following contact list.

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**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.**
Appendix I: Consent Form (Teacher)

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Project Title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers’ Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

I have read the Participant Information Sheet, and understood the nature of the research and why I have been invited to participate. I have the opportunity to ask questions and have them answered to my satisfaction. I agree to participate in this study and understand that my participation is voluntary.

I agree to participate in the data collection.

I understand that I have the right to unconditionally withdraw myself from this study and request that any data involving myself be destroyed before 1st of April, 2016.

I understand that the Dean has given the assurance that my participation or withdrawal will not bring any consequences to me or to anyone at any level in the faculty.

I understand that the data collected will be used for the researcher’s Ph.D. thesis, and may be used for future academic publications or conference presentations.

I understand that no identifying information will be disclosed to the third party or the public.

I know I will be given up until two weeks after the interview to edit my transcripts

I wish to receive a copy of the research findings by email ____________________________.

Name: ____________________________
Signature: _________________________
Date: _____________________________

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.
Appendix J: Project Introduction

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Project title:
Teaching Methodology in Teaching-Chinese-to-Speakers-of-Other-Languages (TCSOL):
Teachers' Beliefs and Practices in Native and Non-native Chinese-speaking Contexts

Project description
This research is for my Ph.D. thesis. It is a multiple-case study researching 4 TCSOL teachers in depth, aiming to detect the similarities and differences in TCSOL teachers’ beliefs and practice in native and non-native Chinese-speaking contexts, and then explore the factors influencing them. The findings are expected to extend theories about teacher belief with “ground-up” methods, and contribute to a fuller understanding the factors influencing TCSOL teachers in native and non-native Chinese-speaking environments; meanwhile, they will also be able to provide empirical evidence for TCSOL teacher education for those working or to work in different language contexts.

Four TCSOL teachers will be invited to participate in the research. Passionate and cooperative teachers, who received education in China (for example, know Chinese education system well enough) and have teaching experience for at least two years (i.e. have a good understanding of teaching), are welcome to be voluntary participants.

Project Procedures
The study employs an in-depth study of four teachers and their classroom practices. All of them received education in China with Bachelor degree or above, three of whom are working in New Zealand and three in Mainland China. Multi-methods are used for data collection, such as interview, classroom observation, “narrative frames” (Barkhuizen & Wette, 2008), thematic analysis for data analysis.

The entire research is divided into two parts: teachers’ beliefs and practices. The former part adopts interview or narrative approaches. The latter part uses direct observation, consisting of three steps: before, during and after class.

Part One Teacher belief
It begins with unstructured interview and then uses TA to analyse the data. On the bases of the findings of the former step, another (un) structured interview is to be carried out. It goes like this until the data is saturated. Yet this method is iterative and relatively time-consuming. It requires that participants be willing to cooperate passionately to make sure the process goes smoothly. If not, the second choice could be alternative.
The findings of Part One will be made into an “observation scheme” to be used during the class in Part Two.

**Part Two Practice**

1. **Before the class**
   “Think-aloud” could be the first choice in the lesson plan, which can be useful data on thinking (Ericsson, 2002; Dörnyei, 2007). If it is not feasible, the teachers’ notes or manual scripts written during lesson plan might be the second choice.

2. **During the class**
   Mixed-methods observation (structured and unstructured observations) is to be used with the instruments, such as audio recorder and “observation scheme”.

3. **After the class**
   “Stimulated recall” is to be applied. This method helps the teachers to recall what they were thinking and why they did so in their class; it should be carried out within 24 hours after the teacher finishes his/her teaching (Gass & Mackey, 2000; Mackey & Gass, 2005).

Participants are needed in the entire process. Participants do not need to worry that the process would be boring or time-consuming. Because what they should do is to have a conversation with the researcher in an atmosphere of ease and pleasure. In each step are set different choices, which participants could choose the one they like. The research is expected to last for two years, however, it is estimated that the total time for each participant would be 20 hours or less. That signifies on average, participants spend no more than 1 hour each month. If they have spare time, they can have a one-to-one conversation with the researcher over a cup of coffee; if not, they can send email or talk via some software, such as Webchat, Viber, and Skype. Even if the classroom observation is carried out, it only covers one or two classes of each person. The researcher will not judge their performance and there will be no influence on their life and work. All the transcripts will be translated into English by the researcher.

**Data storage/retention/destruction/ future use**

Participants should know that they will be audio-taped by digital voice recorders during interview, narrative inquiry, and classroom observation. The purpose of recording is to capture more details and make data analysis more accurate. Of course, before doing this, the researcher must ask for participants’ permission, and participants can choose to have the recorder turned off at any time.

The data will be translated and transcribed by the researcher in person without being shared with a third party. After transcribing and translating, the researcher could invite participants to check them to avoid misunderstanding. As stated before, during the interview, narrative inquiry, classroom observation and stimulated recall, all of the steps are one-to-one procedures; all information is kept confidential.

All of the data, including recordings, transcription, translation, are to be kept until the research is completed, although the data can be stored in secure storage for six years according to the requirement of university. The recordings will be kept with a pass code, which is only accessible to the researcher.

The data provide evidence for the case study and they are also the “ground” upon which
theories are to be built (Grounded theory or “ground-up” method is to be applied in this research).

All transcriptions and translation papers will be shredded and all the digital data will be permanently deleted from the storage devices and the computer.

Anonymity and Confidentiality

It is research for my Ph.D. thesis. All personal details will be kept confidential. Participants will not be identified in any publications or reports resulting from this study. If participants are interested in the completed thesis, the researcher will send them a copy via email.

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For any queries regarding ethical concerns, you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland, 1142. Telephone: 09 373-7599 ext. 83711.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 13/NOVEMBER/2013 FOR A PERIOD OF THREE YEARS. REFERENCE NUMBER 010818.
Appendix K: Advertisement

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 10, 49 Symonds Street
Telephone: 64 9 373 7599
Extension: 87830 / 83761
Facsimile: 64 9 373 7432

Note: in the title, “CLT” was the title designed originally, but later it was changed into “Teaching Methodology”.

320
### Appendix L: An Example of Timer in Classroom Observations

<table>
<thead>
<tr>
<th>Teacher (Chinese) (Second)</th>
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