Translanguaging and Teacher Identity in Tertiary-Level Teaching Chinese as a Second Language (TCSL) Classrooms in Jinan, China

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Abstract

Influenced by increasing population mobility and globalization, university classrooms nowadays in China have become linguistically more diverse, especially in teaching Chinese as a second language (TCSL) classrooms, where students may be adults with different spoken languages. These students often draw on their whole linguistic repertoire to communicate (Wang, 2019). However, there has been little discussion about translanguaging and repertoire with respect to TCSL classrooms. This thesis project therefore focuses on emergent translanguaging pedagogy in the TCSL classroom, focusing on Chinese teachers' teaching strategies and their identity negotiation in this multilingual setting. The study is grounded in a pedagogical framework of translanguaging and a theoretical framework of language teacher identity, using three different data collection methods undertaken with four Chinese in-service teachers: semi-structured narrative interviews, identity portraits, and teaching materials analysis. The results of the study revealed that translanguaging pedagogy is prevalent in multilingual TCSL classrooms, but Chinese teachers generally lack awareness that they are using it. The findings further highlight the influential role that Chinese language teachers' learning, teacher biographies, teacher engagement in communities of practice, teacher cognition, and teacher ideologies play in their teaching and identity negotiations, with policy playing a lesser role. To address the misalignment between translanguaging and TCSL teaching in the tertiary context, it is recommended to integrate training in multilingual settings as an essential component of the core training curriculum for Chinese language teachers. By remedying the lack of agency of Chinese language teachers, educators, universities, and the government can establish

platforms that actively encourage Chinese teachers to perform positive multilingual and

multicultural identities in their teaching practice.

Keywords: translanguaging, teaching Chinese as a second language, teacher identity,

qualitative study

Résumé

Influencées par la mobilité croissante de la population et la mondialisation, les salles de classe universitaires sont aujourd'hui en Chine plus diversifiées sur le plan linguistique, en particulier dans les salles d'enseignement du chinois langue seconde (TCSL), où les étudiants peuvent être des adultes ayant des langues parlées différentes. Ces étudiants font souvent appel à l'ensemble de leur répertoire linguistique pour communiquer (Wang, 2019). Cependant, il y a eu peu de discussions sur le translanguaging et le répertoire en ce qui concerne les classes de TCSL. Ce projet de thèse se concentre donc sur la pédagogie translanguaging émergente dans la classe TCSL, en mettant l'accent sur les stratégies d'enseignement des enseignants chinois et leur négociation identitaire dans ce contexte multilingue. L'étude est fondée sur un cadre pédagogique de translanguaging et un cadre théorique d'identité des enseignants de langues, en utilisant trois méthodes différentes de collecte de données entreprises avec quatre enseignants chinois en service: entretiens narratifs semi-structurés, portraits d'identité et analyse du matériel d'enseignement. Les résultats de l'étude ont révélé que la pédagogie translanguaging est répandue dans les classes TCSL multilingues, mais que les enseignants chinois ne sont généralement pas conscients qu'ils l'utilisent. Les résultats soulignent en outre le rôle influent de l'apprentissage des enseignants de langue chinoise, de leur biographie, de leur engagement dans des communautés de pratique, de leur cognition et de leur idéologie dans leur enseignement et leurs négociations identitaires, la politique jouant un rôle moindre. Pour remédier au décalage entre l'enseignement translanguaging et l'enseignement TCSL dans le contexte tertiaire, il est

recommandé d'intégrer la formation dans des environnements multilingues en tant que composante essentielle du programme de formation de base des enseignants de langue chinoise. En remédiant au manque d'autonomie des enseignants de chinois, les éducateurs, les universités et le gouvernement peuvent mettre en place des plateformes qui encouragent activement les enseignants chinois à afficher des identités multilingues et multiculturelles positives dans leur pratique d'enseignement.

Mots clés: translanguaging, enseignement du chinois comme deuxième langue, identité de l'enseignant, étude qualitative

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Chapter One   Introduction

Research Interests and Puzzles

Five years ago, after completing the Teaching Chinese as a Second Language (TCSL) program and obtaining the TCSL certificate, I embarked on my journey as a Chinese language teacher at a university in mainland China. During my teaching, I observed the diverse demographics within Chinese as a Second Language (CSL) classrooms, typically consisting of 20-30 students from various cultural and language backgrounds. For example, in my beginners' comprehensive Chinese class, the 25 students included individuals from Korea, Japan, Thailand, the United States, Mexico, South Africa, the Congo, and Finland. Despite their varied linguistic backgrounds, none of them spoke a Chinese language, but most were fluent in at least two languages, often including English.

I encountered challenges in this scenario. On one hand, there was a tradition in CSL classrooms where both teachers and students were encouraged to adhere to the immersion approach, emphasizing the extensive use of target language in class. This understanding stemmed from my undergraduate studies, and the guidance of my instructors underscored the importance of immersion for successful language acquisition in the second language classroom. Additionally, according to Hanban's (a public institution affiliated with the Chinese Ministry of Education providing Chinese language and cultural teaching resources and services worldwide) suggestions, teachers were supposed to teach in Chinese and minimize the use of other languages as the medium of instruction (Hanban, 2002). Hence, employing languages other than the target language for instructional purposes in CSL

classrooms was deemed unfavorable for language learners. On the other hand, relying solely on the target language was impractical for teaching, particularly in beginners' classrooms where students had limited proficiency in Chinese. Based on my observations, most international language learners tended to turn to other languages for support when they encountered difficulties in Chinese language learning.

Hence, an intriguing aspect was that, despite the clarity of the immersion approach for Chinese teachers, some of them still incorporated other languages, like English, to enhance their teaching and students' learning. In a similar vein, I also engaged in practices that deviated from the established norms. In my class, as a language teacher, I did not have problems seeing my students use their languages in the classroom. In contrast, I recognized that providing a secure environment for students to utilize their whole linguistic repertoire in learning Chinese could result in creative, impressive, and effective practices and learning outcomes, ultimately enhancing their communication skills. During that period, I often pondered whether adhering to target-language only practices was the most optimal approach for multilingual learners in classrooms. I questioned what steps teachers should take to cultivate students' metalinguistic awareness, enabling them to harness the benefits of their own multilingualism.

Research Orientation

Through my second language education experiences, I have played the roles of a language learner, a language teacher, and a language researcher. These diverse experiences and roles have fueled my keen interest in second language teaching pedagogy, particularly

within the context of multilingual classrooms where teachers must also take into account the diverse cultural backgrounds of language learners. Upon my arrival at McGill and exposure to various second language education theories, I discovered that translanguaging pedagogy, rooted in sociocultural theory, might address my questions as a teacher in a Chinese language classroom. As Lewis, Jones, and Baker put it in an article:

> Both languages are used in a dynamic and functionally integrated manner to organise and mediate mental processes in understanding, speaking, literacy, and, not least, learning. Translanguaging concerns effective communication, function rather than form, cognitive activity, as well as language production. (2012, p.1)

This idea of translanguaging made me realize that there was an idea of language teaching that went beyond mere language form and focused on the functional integration of languages to facilitate effective communication and cognitive activities. In this approach, the emphasis was placed on the practical use and function of language rather than rigid adherence to specific forms or structures. Besides this, García and Wei (2014) further explained the core idea of translanguaging:

> Translanguaging refers to new language practices that make visible the complexity of language exchanges among people with different histories, and releases histories and understandings that had been buried within fixed language identities constrained by nation-states...it moved independently constrained by different histories, but that now are experienced against each other in speakers' interactions as one new whole. (p. 21)

As a language teacher in the TCSL classroom with multilingual learners, I had consistently found myself confined by the boundaries between languages, struggling to break free from this constrained level of understanding, especially in terms of context and

interaction. Consequently, I faced challenges in embracing multilingualism in the Chinese classroom. In fact, the constraints imposed by policy in the teaching context, along with the notion that fixed language identities, constrained by nation-states, serve as limitations, burying rich histories and understandings, further contributed to this struggle of mine.

Reflecting on the reality of my Chinese language teaching and what I had observed in the classroom, I realized that some Chinese teachers, including myself, unknowingly, had tried to, or had in fact, implemented translanguaging in their classrooms. This practice was not motivated by any theoretical basis but rather by the perception of the classroom over time and the sum of teaching experiences. Intrigued by the potential of translanguaging in a multilingual setting, as a teacher-researcher, I aimed to explore Chinese teachers' strategies. Specifically, I am interested in understanding the utilization of translanguaging pedagogy, the reasons behind teachers' choices, the factors influencing the adoption or rejection of translanguaging in their classrooms, and how teacher identities influence their teaching strategies.

Thesis Overview

There are six chapters in this thesis. In Chapter One – Introduction, I commence with my prior experience as a university Chinese language teacher, during which I discovered my research interests about teaching practices in CSL classrooms. Subsequently, I introduce the narrative orientation and thesis overview of the research. In Chapter Two – Literature Review, I delve into the literature on translanguaging theory and its application in multilingual language classrooms. Additionally, I review literature on language teacher

identity and teacher identity negotiation, establishing the theoretical foundation for my research. Furthermore, I provide a brief overview of the history and current status of Chinese language teaching in multilingual contexts in mainland China. Moving to Chapter Three - Methodology and Methods, I outline the research methods, including narratives, identity portraits, and the analysis of teaching materials and policy documents employed in this study, offering a rationale for use of these approaches. I introduce the social background that contextualizes my research and delineate the study's site, the recruitment process for the four Chinese language teachers, and details on data collection and analysis. In Chapter Four – Findings, I present the narrative stories of the five teachers along with their identity portraits to elucidate their daily teaching and identity. Additionally, I gather teaching materials and policy documents as supportive resources to explore teachers' identity negotiation in their reflections and practices. Shifting to Chapter Five – Discussion, I focus on the analysis of research findings, identify research gaps, and address the research questions. In Chapter Six – Conclusions, I provide a retrospective summary of the research and its findings, highlight the limitations, and outline potential avenues for future research.

Chapter Two   Literature Review

In this chapter, I first review the theoretical background related to multilingualism and translanguaging. Second, I expand the focus to include teacher identity in language teaching to align with my focus of multilingual Chinese language teaching related to identity theories and their identity negotiation. Third, I focus on Chinese teaching contexts and discuss Chinese language teachers' teaching practices from a cultural orientation perspective. The final section of the literature review identifies gaps in the literature.

Multilingualism and Translanguaging

Bilingualism, Multilingualism and Plurilingualism

Bilingualism, multilingualism, and plurilingualism have been increasing worldwide due to globalization and the transnational mobility of the population (Cenoz, 2013; García & Wei, 2014). They also indicate a trend in nowadays life that our society is shifting from monolingual to more diverse ideologies (Tian et. al, 2020). In the study of bilingualism, García (2009) claims bilingualism is like an all-terrain vehicle, which supports individuals to adapt to communicate in uneven terrain. This viewpoint defined bilingualism from the individual perspective. However, it underestimates that languages are not fixed codes in a vacuum (Cenoz & Gorter, 2020), and no language can be separated from its social properties. Therefore, to emphasize the importance of the social dimension of language use, the European Commission (2007) defines multilingualism as "the ability of societies, institutions, groups, and individuals to engage, on a regular basis, with more than one language in their

day-to-day lives" (p. 6). This definition of multilingualism tries to place language use in a more socially acceptable way, which not only highlights that multilingualism is often used to refer to two or more languages (Aronin & Singleton, 2008), but also gives a view on how to connect the individual and society in language use. In addition to this, Cenoz (2013) believes that from the perspective of dynamic multilingualism, individuals' language practices are interrelated with their experiences and change over time (Cenoz, 2013). In fact, the differences between bilingualism and multilingualism are not always clear according to researchers. Cenoz (2013) and García (2009), for example, add that bilingualism involves a much more dynamic cycle in the twenty-first century where "language practice is multiple and ever adjusting to the multilingual multimodal terrain of the communication" (p. 53). Therefore, I will use multilingualism as a generic term to include bilingualism.

Different from multilingualism, which often considers the level of proficiency in languages (Cenoz, 2013), the concept of plurilingualism has at its core the idea that besides having plurilingual competence, language users are encouraged to develop their linguistic tolerance towards users who speak differently (CoE, 2001; García, 2009). In other words, plurilingualism not only refers to competence such as cultural knowledge gained from individuals' life experiences but also encourages creative language use. In addition, plurilingual instruction encourages unique knowledge constructed by different individuals in their brain, which includes non-linguistic information such as images, symbols and sounds (Galante, 2020). All of these viewpoints on plurilingualism are attempting to break the shackles of monolingual ideology and are influencing the development of language education in multilingual settings.

Translanguaging as Theoretical Framework

Bilingualism, Multilingualism, and Plurilingualism are not contradictory, but complement each other from different perspectives. According to the authors I mentioned above, one common dimension of these theories is the need to adopt a holistic view of languages spoken by individuals, rather than focusing on language boundaries. This viewpoint is one of the fundamental ideas of translanguaging, which can also be extended as a theoretical framework to interpret the hybridity and creativity of language use in the second language classroom (Cenoz, 2013; Wang, 2019). Before introducing translanguaging, there is another important term often highlighted by researchers, which is *repertoire*. According to Rymes (2010), repertoire is constructed by one's life experiences, linguistic ideologies, and the knowledge of communicative routines. It is used to describe the way "individuals use language and other means of communication (gestures, dress, posture, accessories) to function effectively in the multiple communities in which they participate" (p.4). Busch (2017) claimed that since one's repertoire is gained from the outside world for the demands of interaction, it is constantly being reconstructed by individuals' situational demands and life trajectories. Therefore, multilingual learners with their own linguistic repertoire try to use their whole linguistic repertoire regardless of socially and politically defined language labels or boundaries when learning a new language (García & Wei, 2014; Otheguy et.al, 2018; Wei, 2018).

If different languages are no longer viewed as separate entities, how should teachers develop pedagogy that incorporates the students' complex and dynamic language repertoires? Translanguaging may be the way. The term *translanguaging* derives from the concept of

'languaging,' which refers to an ongoing, open-ended, and dynamic process that is created as individuals engage in social activity to convey meaning (Becker, 1995; Swain et al., 2009). It was originally coined by Cen Williams in 1994 to refer to pedagogical practice where students in a bilingual classroom can use a more familiar language (English) to help them learn what is less familiar (Welsh) (Baker, 2011). More recently, the term has been extended by many scholars. García and Wei (2014), for example, propose that translanguaging can be seen as the multiple discursive practices in which multilingual engage to make sense of their multilingual world. Lewis et al. (2012) claim that in translanguaging, "both languages are used in a dynamic and functionally integrated manner to organize and mediate mental processes in understanding, speaking, literacy, and, not least, learning. Translanguaging concerns effective communication, function rather than form, cognitive activity, as well as language production" (p.1).

According to these scholars, translanguaging allows individuals to use their whole linguistic repertoire flexibly with social-cultural competency, which is against the view of monolingual ideology. In addition, from the view of researchers, translanguaging does not only include linguistic repertoire, but also semiotic repertoires such as bodies, gestures, and facial expressions. These repertoires usually work together to convey meaning in translanguaging practice (Otheguy et. al., 2018).

Translanguaging as a Pedagogy

Given the transformative nature of translanguaging, studies to recognize translanguaging as pedagogy are also on the rise. García and Wei (2014) define translanguaging pedagogy as

teachers flexibly integrating different language practices in the classroom to develop

students' new understanding of language learning. They also believe that this pedagogy may

build on students' linguistic strengths, which not only gives a voice to language-minoritized

students to learn meaningfully but also sustains most second language students' dynamic

languaging. This theoretical position has been supported by many empirical studies. Palmer

et al. (2014), for example, reported that translanguaging usually takes place in a more

student-centered environment, where most of the learners are willing to collaborate with their

peers and overcome learning difficulties. Wang (2019) suggested that interpersonal

translanguaging practice in the Chinese language classroom contributed to enhancing a good

teacher-student relationship, which proved to be helpful in teachers' sense-making. He

further explained that translanguaging practice was a modern language teaching strategy,

therefore, teachers might be expected to no longer only to submit to authority, but to co-teach

or to co-learn in the classroom. In this new environment, teachers were likely to collaborate

with students for meaning negotiation at different levels. Creese & Blackledge (2010)

proposed in their case study that translanguaging pedagogy might give language learners

more chances to be creative and confident in real-life language use. Canagarajah (2011)

argued that even in English-only classrooms, translanguaging could not be completely

prevented by language teachers, since it was a natural phenomenon for multilingual learners.

This argument was then supported by García and Wei (2014), who found that for multilingual

speakers, keeping the languages pure and separate was far more complex than we think,

because they might build a third space for meaning negotiations. In this space, the boundaries

between languages become permeable.

All these arguments and empirical studies share a common perspective that translanguaging is the ability of multilingual people to draw resources flexibly and dynamically from their whole repertoires to make meaning for themselves in everyday language use. In this way, for multilingual learners, translanguaging not only gives them great encouragement to use all their resources through an ongoing and dynamic process of meaning-making, but also helps them to be creative in the process of second language learning. For language teachers, translanguaging pedagogy offers a new view of teaching in the multilingual context, in which multiple communicative repertoires of different multilingual learners can be more easily recognized and valued by their language teachers. Throughout this process, multilingual learners' own multilingualism is maximally used.

Language Teacher Identity

Individuals' personal identity and professional identity can be seen as the stories of the self and the stories of academics. Personal identity is the concept people develop about themselves that evolves over their life. This may include people's skin color, place of birth, and choices (Sheridan, 2013). Professional identity, according to Adams et al. (2006) is defined as "the attitudes, values, knowledge, beliefs, and skills shared with others within a professional group" (p. 55). In teacher education, language teacher identity has received wide attention from second language teacher education researchers over the past couple of decades （Kayi-Aydar & Green-Eneix, 2019; Morgan, 2007; Norton & McKinney, 2011; Varghese et al., 2005; Yazan, 2018) because teachers' personal identity and professional identity are intimately linked, and they play a significant role in teachers' learning-to-teach processes and

instructional practices (Morgan, 2004). To be more specific, the knowledge of self is one of the most essential elements in the way teachers construct the nature of their work, which to a significant extent decides their performance of their professional roles (Day et al., 2006).

According to Kayi-Aydar and Green-Eneix (2019), teacher identity is socially constructed based on discourses surrounding the teacher, or a model of what "being a teacher" means to them. Additionally, teacher identity is present in teachers' rational and emotional responses toward these discourses, along with their professional knowledge and training (Varghese et al., 2005). In the field of teacher education, it has been proved that teachers' practices and sociocultural contexts impact the construction of identity, and that identity in turn deeply influences those practices (Morgan, 2004；Morgan, 2007; Varghese et al., 2005). A study by Huang and Varghese (2015) supported this idea. They found that teacher identity could influence teachers' practice in class due to their prior learning, and that teaching experiences might also be influenced by their political, sociocultural, and historical experiences outside of the classroom. For example, Rajadurai (2010) found that although English is widely regarded as a second language in Malaysia, the English level of ethnic Malays is not as high as was thought. In fact, Malays have become monolingual in Malay nowadays since the shift in policy and loyalty to culture and religion led to a widely held perception that English is "foreign, pagan, and, even, evil" and its speakers are "rude, snobbish, arrogant, un-Malay, and un-Islamic" (2010, p.103). Influenced by this view, not only English language students but also some English language teachers hold a negative view of English education in Malaysia.

Conceptual Framework for Language Teacher Identity

Second language (L2) teachers might teach in a multicultural situation, in which case they use languages not only for teaching and exchanging information, but also for developing their own "identity repertoire" to adapt to this situation through dynamic identity negotiation. Stella Ting-Toomey (2005) is a researcher who developed a theoretical framework to explore identity negotiation practice in intercultural communication. She pointed out, "individuals in all cultures or ethnic groups have the basic motivation needs for identity security inclusion, predictability, connection, and consistency on both group-based and person-based identity levels" (p. 218). Different from the traditional view which sees teacher learning and identity negotiation from the individual cognitive perspective (Burns & Richards, 2009), Ting-Toomey in her framework adopted a sociocultural understanding, which highlights that identity is not fixed and static but changes over time in the process of identity negotiation. Her argument can be supported by Wang (2019), who found in his study that in the Chinese as a second language (CSL) classroom, some Chinese teachers were more comfortable in a Chinese-only class since it created an emotionally secure place where they could feel secure in their sense of authority. Mantero (2006) further explained that in the multicultural language classroom, teacher identity negotiation occurred when teachers actively participated in the local environment. In his study, one teacher used different standards to evaluate her own success in different countries. In China, she focused on evaluating students' marks due to the exam-orientation context; however, in New Zealand, she thought of herself as a good teacher based on how popular she was among students and their colleagues. From this case,

we see that teacher identity is negotiable from moment to moment during interactions with others in a given context.

To understand the issue of language teacher identity from multiple perspectives, Yazan (2018) developed a conceptual framework based on his review of language teacher identity research which combined both individual and contextual factors to explore language teacher identity and identity negotiation process (see Figure 1).
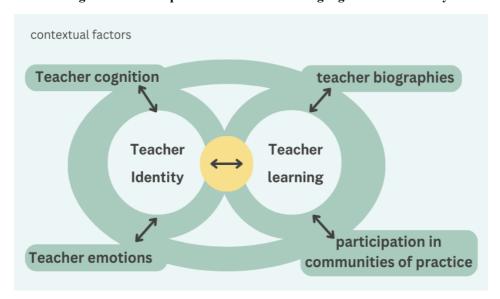
Figure 1. A Conceptual Framework for Language Teacher Identity

In this framework, Yazan points out that teacher identity development and teacher learning are two connected aspects of a teacher's professional growth. In addition to this, contextual factors, teacher cognition, teachers' participation in communities of practice, teacher emotions, and teacher biographies may also connect to teacher identity development and teacher learning.

In this framework, what he called *teacher learning* can be interpreted as teaching practice or methodologies in real teaching settings. And *teacher identity* can be understood as an ongoing process of interpretation and reinterpretation where teachers consider who they

are and what they would like to become. This process encompasses teachers' beliefs, values, aspirations, and imaginations about teaching. Yazan holds the view that both micro (classrooms, schools) and macro (social, political, cultural, and educational) contexts are intimately interrelated with language teachers' identity development, which is in line with Ting-Toomey's idea as I mentioned above.

To better understand teacher identity negotiation processes, Yazan emphasizes the connection between teacher learning and teacher identity: "teacher identity plays a deciding role in where language teachers channel their efforts and energy" (p. 31), if they learn to teach by "participating in the discourses and activities of teacher education" (p.31), they will know how to continuously negotiate in various "ecological spheres", and (re)build their self-images as L2 teachers. In brief, teacher identity and teacher learning are two intimately connected aspects which are the driving forces for teachers' professional growth.

As for teacher cognition, Yazan uses Borg's (2003) idea, which refers to "beliefs, knowledge, theories, attitudes, images, assumptions, metaphors, conceptions, perspectives about teaching, teachers, learning, students, subject matter, curricula, materials, instructional activities, self" (p. 82). Yazan believes that all these aspects are closely intertwined with language teachers' current self-images, self-conceptions, and future aspirations. As they engage in more teaching experiences with different people in different situations, teachers' identity and practice might become more complex and dynamic.

In addition, when language teachers participated in the practices of language use and tried to immerse their students in socially organized and regulated activities, new practices, values, thinking, and even identity might be realized both for the teachers and students

（Singh & Richards, 2006). From Yazan's perspective, all these practices reflect that teachers are seeking membership in new communities and realign their practice in the activities, therefore, he called it "participation in communities of practice."

Moreover, Yazan defines teacher biographies as language teachers' personal histories or biographical trajectories. He argues that the process of teacher identity construction can not only be seen as a phenomenon but needs to be connected to teachers' past and future experiences. Lastly, Yazan depicts how both positive and negative emotions influence teacher identity negotiations.

Overall, Yazan's framework about teacher identity negotiation gives a comprehensive overview of how identity negotiation happens and what factors influence teacher identity being constructed. Notably, this framework regards teachers themselves as the primary agents of teaching, combining many other related dimensions of being and becoming a teacher, which helps capture the complexity of teacher identity negotiation in the L2 classroom.

Cultural Orientation in Language Education: Global Mindedness Dispositions

"The goal of learning is to decenter learners from their preexisting assumptions and practices and to develop an intercultural identity through engagement with an additional culture" (Liddicoat & Scarino, 2013, p. 29). Generally, there are two orientations to teaching culture in the second language classroom. One is cultural orientation, the other is intercultural orientation. Cultural orientation focus on the accumulation of knowledge about the physical elements identified as a culture, which does not necessarily change the practice, value, belief, and identity of individuals, but remains outside of them as what is sometimes

called declarative knowledge (Liddicoat, 2005). In contrast, intercultural orientation encourages individuals to have multiple possible interpretations of different cultures, which helps with meaning-making practices related to their lived realities (Liddicoat & Scarino, 2013).

Taking a closer look at these two orientations, researchers have delved deeper into the intricate patterns of cultural and intercultural practices, considering a range of diverse perspectives. One study, conducted by Andreotti, Biesta, and Ahenakew in 2014, focused on the development of global mindedness dispositions (GMD) as a deliberate approach to address complex global challenges, promote principles of social justice, and foster critical thinking, both in educational contexts and beyond. It serves as a means to measure the level of engagement in cultural practice by individuals and to assess teachers' teaching practices in multicultural settings:

> Particular historical trajectory creates specific challenges for the promotion of a more global outlook, not in the least because the very particular encounter between the nation and the globe ... runs the risk of reverting to ethnocentric rather than globally minded forms of national identity building --- a risk for which a mere understanding of or mere empathy for the other is unlikely to be a sufficient educational antidote (Andreotti et al., 2015, p. 247).

The model of Global Mindedness Dispositions (GMD) (see Figure 2) was designed to analyze individuals' ways of engaging in practice and identity in cultural otherness (Andreotti et al., 2015). As we can observe in the picture, there are three forms of engagement for individuals: *tourism, empathy,* and *visiting*.
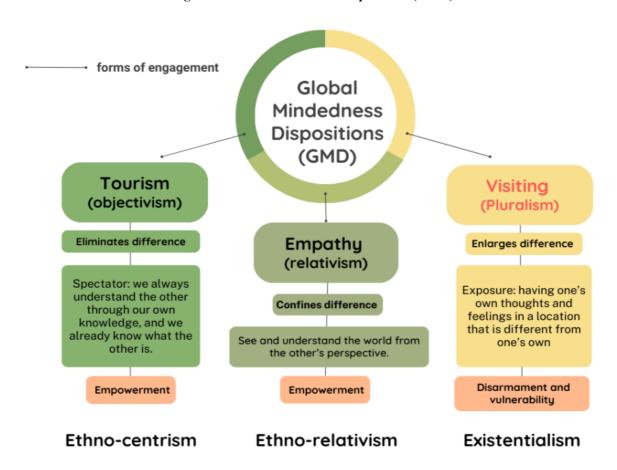
Figure 2. Global Mindedness Dispositions (GMD)

The metaphor of *tourism* adheres to a singular understanding of the other, tending to

overlook differences in multicultural settings. The metaphor of *empathy* is connected to

relativism and tends to fuse the self with the other to avoid discomfort when encountering

differences. In the field of education, teachers who are seen as embracing *tourism* and

empathy are likely to empower students to facilitate the teaching and learning process.

However, the metaphor of *visiting*, with an emphasis on pluralism, involves locating oneself

in different worlds and amplifying the differences. In this case, teachers can develop their

own thoughts and feelings in a location that is distinct from their own. During this process of

knowing and adapting, they may feel disarmed and vulnerable but are more open to the

outside world.

In my view, the GMD model delves deeper into the concept of intercultural communication, enabling a thorough analysis. GMD demonstrates that, despite teachers' efforts to empower students and exhibit positive intercultural communication behaviors, there exists a disparity in the underlying logic of their actions, their objectives, and what they can realistically accomplish. This more detailed classification of intercultural communication considers various factors, including teachers' practices and identities. It involves a more intricate examination of the depth and breadth of an individual's intercultural communication. This refined perspective constitutes a key aspect of my research, particularly in exploring teachers' practices and identities.

Translanguaging and Teacher Identity Negotiation

The relationship between translanguaging and identity negotiation can be recognized in the theory of *translanguaging spaces*. According to García and Wei (2014), *translanguaging spaces* are the places where individuals break down the artificial dichotomies between different languages in their language repertoire. In the multilingual language classroom, the effectiveness of translanguaging spaces relies heavily on the active involvement of language teachers. According to García and Wei (2014), language teachers' role is to encourage creative multiple meaning-making systems for students to generate new language practices and identities, to challenge and transform monolingual pedagogy. Therefore, translanguaging practice as a pedagogical choice for language teachers also reflect their identity. For example, Huang (2018) gives an example of one Chinese teacher teaching Chinese in a UK public school. He found that the language teacher in this context performed a range of flexible

identities in and out of classrooms with flexible language ideologies. In this case, the Chinese teacher used English in a casual way to chat with students, while using Chinese to affiliate with her authority when giving classroom instructions. In addition, translanguaging spaces can be used to analyze the nature of teacher identity. For example, García & Kleyn (2016) mention that translanguaging can be conceptualized within a social justice context, which means whether this pedagogy is used in class depends on teachers' ideological stance toward the use of multilingual resources: "to what extent they can create a language space for multilingual learners; and how they intentionally structure their classroom in terms of interaction" (p. 30).

Teaching Chinese in Multilingual Contexts

Multilingual Learners and Monolingual Curriculum

China's rich cultural and historical diversity has given rise to a varied linguistic landscape marked by numerous dialects. Nevertheless, since 1955, influenced by *the Law on the Standard Spoken and Written Language of the People's Republic of China*, Mandarin has been actively promoted as a unifying language, aimed at enhancing communication among individuals from diverse linguistic backgrounds. Therefore, mainland China is frequently perceived as monolingual, with Mandarin designated as the exclusive official language, referred to as Putonghua or (Standard) Chinese. This linguistic standardization permeates key domains, including education, administration, and official communication. Consequently, the prevailing monolingual ideology has a noteworthy impact on Chinese as a Second Language (CSL) classrooms. For example, in CSL classrooms, the mainstream

teaching pedagogies are influenced by the target-language-only approach, which believes that immersion is the best way to teach a L2. During the past 60 years, teachers who support the Chinese-only approach argue that students cannot rely on any other languages in the Chinese classroom, because other languages, such as English, will be detrimental to the process of learning Chinese (Liu, 2000).

However, different from the monolingual social context, CSL classrooms in China are diverse. First, students' demographics are diverse. According to statistics provided by the Ministry of Education (MoE) of the People's Republic of China (MoE, 2018), the number of international students who come to China to learn CSL has increased rapidly within five years, to a record high of 492,185, arriving from more than 203 countries in 2018. In TCSL programs, students are adults with different spoken languages, cultural backgrounds, and educational backgrounds. According to Wang (2019), international students in Chinese universities usually prefer to draw on their existing language repertoire to communicate with both Chinese teachers and their multilingual peers. Second, learners' motivation is diverse, which means they come to China to learn Chinese not only driven by instrumental orientation, such as meeting the Chinese language condition for entry to degree-level study or enhancing self-competition in the job market, but also driven by integrative orientations such as being interested in Chinese culture and history. The diversity reflected in the classroom is posing different challenges to the traditional norms set up in monolingual China (Wang, 2019). Two of the main challenges are how Chinese language teachers adapt to this multilingual situation and what kind of pedagogy teachers need to apply in the classroom.

The Chinese-Only Norm: Who is Afraid of Multilingual Education?

What is MoI in the CSL Classroom?

In the field of Chinese language education, Medium of Instruction (MoI) means something different from its definition in English. MoI is translated as 媒介语（Mei Jie Yu) in Chinese. In general, there are two popular definitions of MoI in Chinese. The first and most commonly accepted view is that the MoI is a language other than Chinese in the CSL classroom. In 1983, Shi was the first scholar proposed the idea of MoI in CSL. Shi said that Chinese language learners' native language can be seen as the MoI. After that, Tong (1987) and Guo (1998) also defined learners' mother tongue as the MoI. More recently, "MoI is as the 'other' language, 媒介语是他种语言" (Wang, 2019, p. 24) is becoming accepted by most people. For example, Fu (2005, p. 49) defined MoI as：

> 对外汉语教学界所说的媒介语一般不指目的语(汉语)，而专指教师上课时候所用的师生共同掌握的语言，这一语言一般是教师的第二语言，是学生的母语或第二语言 (p.49)。

> The medium of instruction used in the teaching of Chinese as a second language generally does not refer to the target language (Chinese), but refers exclusively to the language used by the teacher in the classroom, which is generally the teacher's second language and the students' native or second language (p. 49).

Second, "MoI equals English, 媒介语是英语". Many CSL teachers think MoI and English are the same in their classroom practice (Wang, 2019). In their opinion, English is the first foreign language of the majority of teachers and students in CSL classroom, so they use English as the default MoI (Wang, 2019). To prevent ambiguity, some teachers and scholars use the term such as "classroom language" to refer to the MoI. For example, Fu

(2005) put this term into three groups—Chinese (target language), students' L1, and English (common language in most CSL classrooms in China).

Chinese-only Norm in the Policy and Curriculum

Regulations concerning the MoI are usually found in beginner and short-term Chinese programs. According to the teaching syllabus for beginners of Chinese as a second language, which is the instructional material for the Chinese language teacher training program:

教学的主要用语是汉语。鉴于一般教材都有适量的翻译，多数正规教学单位基本上是混合编班，因此，课堂教学中原则上不允许使用某种学生母语(如:英语、日语等)或其他媒介语。

The primary language of instruction is Chinese. Considering that most textbooks have a moderate amount of translation, and that most formal teaching units are mixed classes, the use of a student's native language (e.g., English, Japanese, etc.) or MoI is not allowed in the Chinese classroom (Yang, 1999, p. 5).

Regarding the use of MoI in the non-beginner classroom, the policy also gives such provision:

用汉语组织教学，把媒介语的使用减少到最低限度。
Organize instruction in Chinese to minimize the use of MoI. (Hanban, 2002, p. 3).

These suggestions from Yang and Hanban (an authoritative public institution affiliated with the Chinese Ministry of Education to provide Chinese language and cultural teaching resources and services worldwide) have led to a profound impact on the CSL classroom. Subsequently, many scholars give their suggestions for language use in Chinese language classes. Chen (2005) believed that a pure Chinese learning environment could benefit

students' learning efficiency because language teachers could ensure intensive target language input and avoid the use of the Grammar Translation Method (GTM) and MoI. Hao (2011) used an empirical study to support the efficiency of Chinese-only in Korea. She found that the Chinese-only approach had a positive impact on students' test scores. To further examine the effectiveness of the Chinese-only approach, Guo (2017) designed two different Chinese-only approaches for multilingual students. She found that if students could understand the meaning of classroom communication, there would be no need to use MoI.

To comply with the target-language-only norm as well as to meet the needs of multilingual students, L2 English language teachers in the Teaching English to speakers of other languages (TESOL) program at an American high school did an interesting exploration of teaching in multilingual spaces. Goldstein et al (2003) found that teachers were trying to use two stages—"shared stage and off stage" to solve the dilemmas of whether to use other languages in their class. On the "shared stage," students were asked to solve problems with their peers and teachers collaboratively. They could use the most helpful language for themselves to negotiate the meaning but use target-language-only in a group discussion. However, "off stage," teachers used languages that students were familiar with to help multilingual students with their problems individually. This stage usually took place when students felt that it was difficult to negotiate the meaning by themselves in and out of the class. Although this practice was a remarkable success in this context, I would argue that this approach also has some shortcomings. For example, students who are more introverted may not always be willing to communicate directly with the teacher or express their needs

immediately. At the same time, the "off stage" increases the burden on the language teacher by providing one-on-one after-school tutoring.

Grammar Translation Method, Immersion Approach and Translanguaging

Grammar Translation Method: English as a Lingua Franca

The issue of the teaching approach in CSL classrooms has been a controversial and much-disputed subject within the field of Chinese teacher education. Early in the practice of Chinese teaching, the Grammar Translation Method (GTM) was the mainstream. This method was first introduced in CSL classrooms in the 1950s (Wang, 2019), and can be seen as the earliest popular multilingual teaching pedagogy in CSL classrooms (Chen, 2005). To put this pedagogy into practice, Chinese language teachers must solve the problem of "what language is the most appropriate for GTM." The answer is "English". Why do most Chinese teachers use English as a lingua franca in CSL classrooms? In general, there are two main reasons. Firstly, although English is not an official L2 in China, it still has the largest number of English language learners in the world (Wenfeng & Gao, 2008). English education was introduced in China since the late 1980s and early 1990s. After that, English was included in the university curriculum after the resumption of the *Gaokao* in 1977 (Adamson, 2004). In 1986, the *Compulsory Education Law of the People's Republic of China* first proposed that English is a required course at the middle school level. Then, according to the Ministry of Education of People's Republic of China (2001), English has been mandatory in elementary since 2001, which means most Chinese people aged 8-15 are being asked to learn English as their L2. For Chinese language teachers to teach in Chinese university, they need to pass the *Gaokao* and at least hold a bachelor' s degree, so their Chinese-English bilingual education

might last much longer than other ordinary Chinese. Therefore, Chinese language teachers might have advantages to use English translation in their CSL classroom to support their meaning-making. Secondly, as I mentioned above, students in Chinese language class in Chinese university are multilingual. It is not realistic for Chinese teachers to learn all students' mother tongue. Therefore, English as one of the most influential languages in the world is assumed as the common language by Chinese language teachers in most CSL classrooms in China (Wang, 2019). Influenced by all these reasons, GTM in CSL relies heavily on translating Chinese into English. Chinese teachers use English to clearly explain the grammar rules and then focus closely on literature analysis (Zhao, 2010).

Chinese-Only Turn

However, this method has brought with it a sharp turn towards Chinese-only in the Chinese language class since the 1960s (Wang, 2019). One of the reasons for this turn is that the immersion approach has made a remarkable success in the research literature and in bilingual language classrooms in Canada. Diverse kinds of research studies referring to this approach confirmed that bilingual immersion programs have been effective in developing the bilingualism of children (Genesee, 1985, 1995; Reyhner, 2003). From the perspective of the Canadian immersion approach, the best way to acquire a L2 is the way people acquire their L1. Specifically, the core characteristic of the immersion approach is the language, content, and culture teaching without the use of any individual's L1 (Reyhner, 2003). Influenced by this trend, many Chinese scholars begin to reflect on their idea of Chinese teaching. They tried to make revolutionize language teaching as it made a shift from grammar-driven to proficiency-driven (Chen, 2005; Xing, 2006; Yang, 2004). A reform emphasizing the spoken

rather than the written language was introduced by some scholars who also had long-term teaching experience. For example, Chen's (2005) book, *Introduction to teaching Chinese as a foreign language,* which is one of the handbooks for Chinese language teachers, holds the view that Chinese language teachers should be encouraged to introduce students to more learning styles to benefit their language study. Teachers also need to use a more student-centered approach, such as Communicative Language Teaching, to help students with their spoken language. The GTM, Chen said, was used to reduce the pressure on language teachers but did not contribute to developing students' communicative skills. Similarly, Xing (2006) also points out that GTM cannot benefit learners' language proficiency even if the learners get a high score on the exam. Since there have been a lot of criticisms of GTM in CSL classrooms, many Chinese teachers have gradually come to hold negative views of GTM. Some even believe that this approach is an old-fashioned, inefficient, and lazy teaching method (Wang, 2019). Instead, many teachers take for granted that the more Chinese language they use in the classroom, the better students will learn. Only the immersion approach or monolingual pedagogy is taken to be the best way to teach a second language (Wang, 2019). Until nowadays, translanguaging, which encourages multilingualism in the second language classroom is still a new term for most Chinese teachers (Wei & Qi, 2021). Many of them do not know much about the translanguaging method and what it looks like in the classroom.

From my perspective, I would argue that although the Canadian immersion approach has had considerable influence on many second language learning programs, it may not be able to bring enough benefit to students if it is directly copied to the learning contexts without

analyzing students' needs, motivation, language level, cultural background, and social context. In brief, the Canadian context is unique, considering students' age, needs, and experiences in and out of the classroom, and allowing immersion in certain predictable situations (García & Wei, 2014). In addition, the aim of the full immersion approach is to develop native or near-native competence (García & Wei, 2014). Whereas, according to Hanban (2014), the main purpose of Chinese language education is to achieve functional competence in productive skills and understanding the difference between cultures. Therefore, whether the immersion approach is suitable for the Chinese language teaching context is in fact uncertain.

Cultural Orientations and the Identity of Chinese language Teachers

Different from other teachers, language teachers, especially L2 language teachers, are very much "culture workers", which means they not only take the responsibility of teaching the language, but also of socializing language learners into new cultural practices (Duff & Uchida, 1997). Schwartz (2008) views culture as "the rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society" (p. 138). From his perspective, the most central feature of culture may be the prevailing values emphasized in society. These values justify an individual's beliefs, identities, goals, and practices (Erdman, 2017; Hofstede, 2001), and have a certain stability in a particular region and country, what we know as *National Cultural Values*. To visually quantify national cultural values, Hofstede (1984) published a well-known study, which used a model that identifies five dimensions to assist in differentiating cultures. They are: *Power Distance, Individualism-*

Collectivism, Masculinity, Uncertainty Avoidance, and *Orientation to Time.* I only focus on three factors that may have relevance to the research.

The first is *Power Distance,* which means "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (Hofstede et al., 2010, p. 61). The power distance is different in different societies, social groups or even families, which caused by unequal distribution of power. For example, in large-power-distance cultures such as Japan, China and Korea, people are expected to find great respect for age, status and titles. At school, students in the large-power-distance environment think teacher-student inequality are the basic rules in classroom. Teachers are treated with respect or even fear. In the classroom there is supposed to be a strict order, with the teacher initiating all communication. Students in class speak up only when invited to. In this teacher-centered classroom, there is no "noise" in the classroom, and teachers usually have more time to "give" the knowledge. In the small-power-distance situation, teachers are supposed to treat the students as basic equals, so usually, the educational process is student-centered. In this environment, students usually show no particular respect to teachers in the classroom or outside the school.

The second is *Individualism-Collectivism*, referring to the degree to which people are integrated into groups. From Hofstede's perspective, individualism does not mean egoism. It means that individual choices and decisions are expected. Therefore, different from power distance which emphasized the unequal power distribution between individuals, Collectivism think highly of the power of the group. For example, if people live in a country dominated by collectivism, they may think of themselves as part of a "we" group and feel distinct from

other people who are from a "they" group. Hofstede (1984) believes the "we" group is the major source of one's identity which helps individuals against the hardships of life.

The third term is *Uncertainty Avoidance*. According to Hofstede, this deals with a society's tolerance for uncertainty and ambiguity. A high level of uncertainty and ambiguity in people's lives will cause anxiety. To handle this anxiety, every human society have developed their ways, laws and rules try to prevent uncertainties in the behavior of other people; for example, savings in the bank may be for a happier old age. High-level of uncertainty avoidance societies might respect traditions and find change hard compared with low-level societies. Uncertainty avoidance at school shows that "students from strong uncertainty-avoidance countries expect their teachers to be the experts who have all the answers. Teachers who use cryptic academic language are respected; Students from weak uncertainty-avoidance countries accept a teacher who says, 'I don't know.' Their respect goes to teachers who use plain language and to books explaining difficult issues in ordinary terms." (Hofstede et al., 2010, p. 206).

According to Hofstede's research data (1984, 2001, 2010), China is considered as a high-power distance, low uncertainty avoidance (significantly lower), and low individualism (significantly lower) country compared with more than 70 countries and regions. This result is further recognized by Schwartz (2008), who finds that Confucian-influenced regions usually exhibit high power distance and low uncertainty avoidance in different social groups such as family, school, and company.

In addition, Wang (2019) suggests that power distance, collectivism, and uncertainty avoidance might potentially affect teacher practice and identity in class. In Chinese schools,

students are taught to respect and follow the teacher, and teachers at the same time are told to respect teaching tradition, fulfill social obligations, and protect their authority (Moodie & Nam, 2016). Similarity, in TCSL Classrooms, many Chinese teachers fear making some changes and admitting their weaknesses or mistakes, especially in front of their multilingual students (Wang, 2019). To ensure their authority and professional identity, teachers portray themselves as experts in a safe space where the classroom is often teacher-centered. In other words, using only Chinese in the classroom would make them feel more legitimate and professional as L2 teachers (Liu, 2000).

The purpose of exploring Chinese teachers' identity from the standpoint of cultural orientations is not to create a stereotypical group image of this social group. Instead, I would argue that there are always individual differences between different people within the same cultural group. We cannot predict a person's identity with certainty merely based on research studies. In addition, Hofstede's research is based on social surveys conducted years ago, which do not consider facts such as globalization and advances in information technology. In general, people's identities and behavior are formed in a variety of ways. This model provides a useful starting point for navigating intercultural interactions, especially in the CSL classroom. This starting point might help us test and reflect on the appropriateness of our cultural assumptions and experiment with alternative responses, actively helping us to construct an identity profile for each unique individual. Since I used to be a second language teacher in a CSL classroom, I understand that accepting and promoting multilingualism may require language teachers to face the challenge of feeling unsafe and excluded if they change

their practices. Solutions are necessary for language teachers to handle these issues associated with negotiating the dilemmas of multilingualism in the classroom.

History, Ideology, and Sociocultural Background

Chinese-only is the predominant language norm for TCSL programs in China (Liu, 2000). Besides the language learning aspect, the reasons may also be political and cultural. Language choice is a question of ideology (Wang, 2019). Focusing on its ideological implications, Auerbach (1993) argues that classroom language choice is a mirror of power relations in society. Enforcing monolingual language use in the class while disregarding learners' needs could be the result of sociopolitical considerations, rather than a rationale based on second language education theory. In fact, the Chinese-only norm has its history, deeply influenced by the social context and power relationship in China. For example, in the late Qing Dynasty, English played a significant role in the history and economy. The saying 中学为体，西学为用 (Chinese learning for fundamental principles, Western learning for practical application) came out of this period, and English began to be seen as a tool for accessing Western technology and establishing links with the outside world (Lo Bianco et al., 2009). Similarity, in South Korea, Yim (2003) points out that there is an assumption that "Korea can only overtake its competitors by getting intimately familiar with them, and understanding English is the first step to gaining familiarity with the world's most powerful and competitive nations" (p. 42). However, this "powerful" language is not fully trusted by both Chinese and South Korean people. Yim (2003) for example, analyzed several English textbooks written by Korean editors. In these textbooks, she finds there is a common idea in

these books: the fundamental motivation for understanding other cultures and languages is understanding Korean cultures, language, and values. Although Korean people are learning English, they still emphasize that for them, Korean is the most beautiful language in the world and Korean customs are more desirable than American traditions. From this case, we can see that English has been reconstructed as a new language of nationalism in Korea. Similarly, in China, given the extraordinary recent economic growth, the Chinese language is not only about the language itself, but is also the symbol of culture, economics, and power. The spread of the Chinese language has enhanced the cultural confidence of Chinese people (Financial Times, 2017). Influenced by this, some Chinese teachers hold the view that Chinese should be more widely used, while the use of English in Chinese class was contributing to the spread of English, which was a politically and strategically unacceptable practice (Wang, 2019). Some Chinese teachers who prefer to be neutral on questions of politics are influenced by their personal feelings and believe that the use of other languages (English) in their class would tarnish their linguistic pride or professional identity (Gil, 2011).

Language Learners' Attitudes Towards Monolingual Education

Whether to use translanguaging as a pedagogy by L2 teachers is also influenced by students' attitudes toward monolingual education. For example, Rajendram (2021) analyzed students' feedback on translanguaging pedagogy in a TESOL classroom in Malaysia. She found that although students preferred this pedagogy and acknowledged their progress in class, their beliefs about language importance were still that English was superior to any other language, because of the influence of the linguistic, socioeconomic, and cultural capital

of English. To be more specific, students believed that "English only" would provide them with more social advantages, which might be more useful than their L1 or heritage language (Rajendram, 2021). Therefore, translanguaging might not be necessary for their classroom. These reproduced ideologies reflect the complex interactions between language, identity, and power, which were then enhanced by students in peer interactions, social communications, and their own speech (Rajendram, 2021).

Similarly, in the Chinese language classroom, students' attitudes toward monolingual education are particularly important for Chinese teachers to plan their teaching methods. Data from Wang (2019) has shown that students' attitudes towards their desired language use are "Chinese-only", on the part of 60% of 201 Chinese language learners from 27 countries. Only 12.5% of these learners wanted to use "Chinese and their first language." As for their actual language practice in and out of the classroom, more than 40% of them stayed with "Chinese only" and more than 40% reported mixing languages. Lastly, Wang tried to figure out the classroom language use they desired for their teachers. The result showed that students' attitudes towards multilingual and monolingual approaches were almost equal. In another article, Chinese teachers usually heard such requests from students:

> 实践中我们都有这样的体会，学生非常反感教师上课总以外语讲授，有的学生甚至干脆不客气地告诉老师 "我是来学汉语的，不是来学外语的"。

> In practice, we all have the experience that students resent the fact that teachers always teach in a foreign language, and some of them feel really upset and even tell the teachers "I am here to learn Chinese, not foreign languages" (Sun, 2003, p. 101).

As Rajendram (2021) mentioned, language teaching and learning can never occur in a vacuum. They are deeply shaped by individuals' sociocultural environment. Therefore, as a language teacher, rather than assuming that multilingual and translanguaging will function in various kinds of teaching situations or take granted that monolingual education is the most appropriate way of teaching languages, a L2 teacher needs to carefully consider students' needs, the aim of language learning and the social context.

Opposing Viewpoints: "Translanguaging is the Way of My Teaching"

However, we must admit that not all Chinese teachers are afraid of translanguaging practice in their classrooms. As I mentioned above, some Chinese teachers like me who graduated from a second language education program usually hold a positive view of multilingualism in Chinese classrooms. These teachers are not just influenced by traditional Chinese culture such as Confucianism, but also by contact with the outside world. Their teacher identities are more negotiable, diverse, and inclusive. Wang (2019) conducted qualitative research on Chinese teachers' attitudes toward translanguaging. He found that more than half of them hold a positive view of this pedagogy. Teachers found that practical scaffolding techniques could enhance classroom communication and teacher–student relationships. Although students spoke several different L1s, they were highly active and willing to help the class and the teacher with their knowledge of a common language.

Drawing from the content covered in the above literature review, the majority of studies have concentrated on the construction and negotiation of language teacher identities in diverse settings. However, there has been little discussion about translanguaging, or about the

relationship between translanguaging and teacher identity in TCSL classroom. Therefore, building on the practices and empirical studies of translanguaging, my study aims to understand the relationship between L2 Chinese language teacher identity and their translanguaging practices in the Chinese university. Specifically, I want to know how L2 Chinese teachers' identities influence their teaching strategies, and what kind of identities Chinese teachers (re)construct for themselves through their teaching practice in the multilingual Chinese language classroom.

My research is grounded in a pedagogical framework of translanguaging and a theoretical framework of language teacher identity. My study adopts translanguaging as the pedagogical framework because it provides a systematic framework to mobilize students' whole repertoire to develop their language abilities in processes of pedagogical practice, which in turn facilitates language teachers' planning of translanguaging strategies. In addition, my study also aligns with the phenomena discussed by Yazan (2018) in his conceptual framework of language teacher identity. Bringing together these two frameworks may therefore help me develop a clearer idea about the relationship between translanguaging pedagogy and language teacher identity in the context of TCSL in a Chinese university. Finally, for a more comprehensive analysis of language teachers' teaching practices in a multilingual setting, and to incorporate a cultural perspective in my research for analyzing teachers' practice and identity, I also examine teachers' multicultural identity through the lens of GMD.

Chapter Three   Methodology and Methods

This chapter details the aims and research design of the study. First I clarify the aims of the study. Second, I give a general description of my study background and participants. Then, I explain the rationale for my research design, specifically exploring Chinese language teachers' teaching practice, identity, and identity negotiations in the process of teaching, through qualitative narrative inquiry. Next, I give details of my four different data collection methods: semi-structured narrative interviews, identity portraits, teaching materials analysis, and educational policy documents analysis to generate a wide range of qualitative data. These data not only help me understand what Chinese teachers' teaching practices look like in multilingual settings, but also enable me to analyze and interpret how Chinese language teachers' identity influences their teaching in the TCSL classroom. I further explain the data analysis methods: narratives, identity portraits, teaching materials & policy documents analysis. This chapter also covers how I engage myself in collecting, reporting, and analyzing data. Finally, I conclude this chapter by considering the ethical considerations of my study.

The Aims of the Study and the Research Questions

This exploratory study was designed to explore the relationship between teacher identity and translanguaging in the multilingual Chinese language classroom. Since the term "translanguaging" may not be familiar to Chinese language teachers, the study first explored their teaching strategies and tried to interpret how they integrated translanguaging pedagogies into their daily teaching. After this stage, the study analyzed the underlying reasons for these teachers' teaching strategies from the perspective of teacher identity. In addition, the study

included steps for comparing the thinking and behaviors of Chinese language teachers before being a Chinese teacher in the classroom. Therefore, the research questions are as follows:

1. What are Chinese language teachers' teaching strategies in the multilingual Chinese as a second language (CSL) classroom ?

2. Do Chinese language teachers employ translanguaging as a teaching strategy in their CSL classes? If so, how do they incorporate it into their daily instructional practices?

3. How do teacher identities influence Chinese language teaching strategies in the multilingual classroom, and what kinds of identities do teachers (re)construct for themselves through these teaching practices as reflected upon in their teaching reflections?

General Description of the TCSL Program in a Chinese University

Most international students consider learning Chinese as their main purpose in China and want to use Chinese as their additional language in daily life (MoEC, 2018). To meet the needs of Chinese second language learning and to ensure teaching quality, Chinese universities started to offer international students Chinese Language Specialization Courses in 1950 at Tsinghua University (LECTU, 2015). Since China's 1978 *Reform and Opening-up* policy, its global engagements have increased, elevating the role of the Chinese language in international interactions (Dai & Wang, 2022). From 1978 to 1988, 68 colleges and 40 universities established departments for TCSL (Dai & Wang, 2022). Stepping into the twenty-first century, as China's economy has undergone rapid development, the influence of culture has gradually become more prominent. The Chinese language, being a crucial carrier of Chinese culture, has garnered increasing attention. According to Dai and Wang (2022),

over 30 colleges, 100 schools, and national Chinese language promotion bases have played a

crucial role in fostering the swift advancement of Chinese language education both

domestically and internationally in 2005. By 2009, 620 institutions were engaged in TCSL,

with a marked increase in those offering Chinese language courses for international students

(Dai, 2023). According to the Ministry of Education of China (2020), by 2014 more than

2500 Chinese universities offered places for international students to learn Chinese.

My research took place at a Chinese university located in Shandong province, which is

one of the largest educational populations in China (NBS, 2006). In addition, this province is

the birthplace of Confucianism, a strong influence on traditional Chinese culture. This local

university has one specific Chinese language teaching department called "The Faculty of

International Education and Exchange". This faculty has collaborated with Hanban and the

Office of the International Chinese Language Council since 2004, opening to adult

international students who want to learn Chinese from all over the world at different Chinese

language levels. Normally, people who apply for this program are university students in their

twenties. The rest are mostly 30 to 60-year-olds who are interested in learning the Chinese

language or learning Chinese for work purposes (UJN, 2018). According to the university

website, some international students are international exchange students sponsored by their

host university. Therefore, they usually hold scholarships (from their host countries'

governments, tertiary education institutions, or the Chinese government). Besides, some

students apply for Chinese learning programs individually and pay their own tuition.

Regarding their national background, previously, students usually came from Asian

countries, especially Japan, Thailand, and Korea. However, the number of European and

North American students has been surging over the years (UJN, 2018). Most international students in this TCSL program are preparing for the HSK Test—a Chinese Proficiency Test that assesses non-native Chinese speakers' abilities in using the Chinese language in their daily, academic, and professional lives. The HSK consists of six levels, HSK levels I through VI. In most cases, this university classifies students into zero, beginner (level I, II) intermediate (level II, III), and advanced (IV, V) according to the score on the HSK test. In my research, there were no exclusion criteria based on proficiency levels of students taught by my participants (Chinese language teachers), but the majority of students in this university are at the zero, beginner, and intermediate levels.

Participants

This study involved four Chinese language teachers teaching in a Chinese university, as mentioned above. All the participants had been teaching Chinese as a second language to adult students for at least five years. Specifically, two of them had over ten years of Chinese teaching experience, one was a more recently graduated teacher with five years of Chinese teaching experience, and one had nine years of Chinese teaching experience in a multilingual Chinese language classroom. The participants will be discussed below, using their pseudonyms.

Ploy

Ploy is a 27-year-old female Chinese language teacher with five years of teaching experience at this university. She identifies herself as a multilingual Chinese language teacher who speaks Chinese, Shandong dialect, English, Thai, Japanese, and Korean. She

has liked learning different languages and cultures since high school. She uses the words "a rebellious daughter" to define herself apart from being a language teacher.

Ploy studied teaching Chinese as a second language for her bachelor's and master's degrees. Now she is preparing for her Ph.D. program in the same field. She also taught Thai as a second language when she finished her bachelor's degree. Ploy started her full-time language teaching in 2016 at this university. During her teaching period, she applied for a teacher exchange program and went to Thailand as a Chinese teacher for two years. Now, she has returned to her work in China. She mentioned that her academic background was not considered strong enough in this university, so she was working on her Ph.D. application. She highlighted that her teaching experience in Thailand was helpful, as well as her educational qualifications, when she was interviewed for her current teaching job. Ploy is teaching Applied Chinese (beginner), Chinese for Communication (beginner), Intermediate Chinese Intensive Reading, and Chinese for tour guides (advanced) now. All of her students are over the age of 18. Overall, she is satisfied with her current language teaching.

Jetty

Jetty is a 33-year-old female Chinese language teacher. She has nine years of Chinese language teaching experience and one year of teaching supervisor experience at this university. She identifies herself as a monolingual Chinese language teacher who can only speak Chinese fluently. She does not consider herself a multilingual teacher, although she can use English, Hebei dialect, and Indonesian in her daily life. She mentioned that speaking English was quite normal in China, which was not an additional skill for the language teacher. As for her Hebei dialect, she said that it was like standard Chinese (Mandarin),

therefore, there was nothing special about it. In addition to this, her Indonesian was not good

enough to help her complete academic tasks, therefore, she could not be defined as a

multilingual speaker or user from her perspective. She uses the words "a reliable person" to

define herself apart from being a language teacher.

Apart from being a Chinese language teacher, Jetty is also a student at this university.

She studied teaching Chinese as a second language for her bachelor's degree, followed by a

master's degree in applied linguistics. She is now a third-year Ph.D. student in linguistics.

Before completing her master's degree, she taught Chinese in Indonesia for one year. After

finishing her master's degree, she became a full-time teacher at the university. Now, she is a

Chinese language teacher teaching Intermediate Chinese Intensive Reading, Chinese

characters (beginner), and Comprehensive Chinese (beginner) at this university. Most of her

students are 20-30 years old. Overall, she is very satisfied with her current work and studies.

Yanjiao

Yanjiao is a 38-year-old female Chinese language teacher. She has eleven years of

teaching experience in the Chinese language classroom. She also identifies herself as a

monolingual Chinese language teacher, although she can speak the Hunan dialect and English

fluently. She likes to communicate with people from different backgrounds and dreams of

traveling the world after retirement. She uses the words "a normal person" to define herself

apart from a language teacher.

Different from the other three participants' educational backgrounds, Yanjiao reported

that she studied Economics for her bachelor's degree. However, she did not continue

studying in the same field for her master, not only because she was not good at math but also

because of her personal interest. She realized that she preferred studying language and culture when she first joined the university's international society club. Because of this experience, she chose to apply for teaching Chinese as a second language as her master's degree, which included both coursework and a teaching practicum. During the teaching practicum, she realized that teaching Chinese was an ideal job for her to maintain a life-work balance. Therefore, after her master's study, she decided to work as a full-time Chinese teacher at the university. She teaches different kinds of courses for beginners and intermediate, including Comprehensive Chinese (beginner), Reading Comprehension (intermediate), Business Writing (intermediate and advanced), and Marketing (intermediate), among others. Most of her students are 18-30 years old. Overall, she is satisfied with her work experience.

Muzi

Muzi is a 39-year-old female Chinese language teacher. She has been teaching Chinese as a second language for more than thirteen years. She identifies herself as a multilingual Chinese language teacher who speaks Chinese, Henan dialect, English, Thai, and Japanese. She wanted to be a teacher from a young age. She uses the words "a mother of two" to define herself apart from being a Chinese language teacher.

Muzi believed it was serendipity that led her to become a Chinese language teacher. She studied Chinese language and literacy for her bachelor's degree, since she wanted to teach Chinese literacy to Chinese native speakers in the local high school. When she applied for the master's program in linguistics, she was not able to get selected for this program offered at the university, so she transferred to the Chinese as a second language program. She became a Chinese language teacher in her last year of study. When she completed her coursework, she

went to Thailand and Indonesia to teach Chinese for more than two years. Similar to Ploy, who reported that her overseas teaching experience was helpful when applying for her job at the university, Muzi believed that her multilingual ability was helpful, as well as her teaching experience, when she applied for her full-time teaching job. Now, she is teaching Comprehensive Chinese (beginner), Reading (beginner), Writing (intermediate), and business Chinese (intermediate), among others. Most of her students are over 25 years old, and some of them are 40-60 years old. Overall, she loves her current job.

Research Design

Data Collection Methods

I employed four data collection methods: semi-structured narrative interviews, identity portraits, teaching materials analysis, and education policies/documents analysis, within the four phases of my research design. First, I recruited participants for the research and obtained their participant consent forms. Then, I conducted semi-structured narrative interviews to gain a deeper understating of their teaching experiences. During the interviews, the participants were encouraged to recall their past experiences of teaching. I tried to elicit participants' practice and feelings generated in the experiences, especially related to their teacher identity. This was the first part of each interview session; I conducted it for around 80 minutes with each participant. The second phase included identity portrait sessions in which participants were asked to draw two pictures by hand on the template. The topic of the first picture is language portraits. The participants used different colors to color the template I provided ("coloring the person"). When coloring, they were asked to consider which

languages/dialects they speak to their students, family, friends, neighbors, teachers, etc., and which languages they like or might still want to learn. Which colors do they find suitable for these languages? The second picture is the "self-portrait/my ideal classroom" drawn by hand. They could choose one of the topics they like and draw their portraits according to their understanding. After that, I interviewed them individually and let them talk about the meanings and purposes of their selection of colors and symbols in the portraits. I conducted this interview for around 20 minutes with each participant. In these two sessions, the interviews were conducted in Chinese (Mandarin), the mother tongue of all the participants, and these were the recorded interactive sessions for all participants. For the third phase, I collected participants' teaching materials after the interview session, they were encouraged to provide materials such as power point presentations, lesson plans, and teaching journals, with the consent of each participant. These materials served as significant evidence of their practices in the classroom, which were further used to cross-reference with their interviews. In the final phase, I collected educational policy and other documents from diverse sources, such as the department manager, university library, bookstores, and websites. This was done to enhance my comprehension of the impact of policies on teaching.

Overall, the data collection process lasted for three months and was designed to explore Chinese language teaching strategies and identity.

Rationale for Qualitative Research

"Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible" (Creswell & Poth, 2016). In the field of education, qualitative study is the dominant and popular research

method to explore teaching pedagogies and teacher identity in second language classrooms (Norton & McKinney, 2011; Yin, 2009). To address the research questions of this study, I chose qualitative research methods to collect the data. According to Yin (2009), qualitative research is designed to answer "how" and "why" questions. "How" means it is concerned more with process than outcomes in the study, and "why" addresses the problems of "what a particular situation or view of the world is like in narrative form" (Bogdan & Biklen, 1997, p. 6). In addition to this, Norton and McKinney (2011) in their case study found that the qualitative paradigm was an ideal method for investigating the identity of teachers and their process of identity (re)construction. Moreover, to capture perspectives accurately, the qualitative study focuses on participants' perspectives, which value "what they are experiencing, how they interpret their experiences, and how they themselves structure the social world in which they live" (Bogdan & Biklen, 1997, p. 7).

Employing Narratives in Teaching Practice and Identity Research

Analyzing participant narratives in qualitative research has been popular in the field of education for decades (Barkhuizen, 2016; Kim, 2015). This method of research is a human-centered approach that focuses on the stories individuals tell about their lives. These stories can be the experiences of life, the meaning of the events, and the imagination of future lives (Barkhuizen, 2016), which help individuals' life experiences to be meaningful. In other words, stories not only serve as tools to give clues about the events people have gone through, but also embody people's emotions and understanding of those events. Researchers working on this method of inquiry generally hold the view that these stories serve as key elements in people's lives and constitute their identity subliminally at the same time

(Somers,1994). Specifically, narrative inquiry reflects people's concerns about themselves and their roles in different kinds of social environments, which enables researchers to explore individual identity and even predicts participant behavior in the research (Barkhuizen, 2016). Similar to education research, Connelly and Clandinin (1988) hold the view that storytelling is a powerful tool for teachers to reflect personal practical knowledge and identity. They further point out that teacher narratives can also help teachers themselves get to know how their knowledge and identity are formulated in their life history (Connelly & Clandinin, 2000). Based on their viewpoints, subsequent studies have further illuminated that narrative inquiry can be seen as both a way of "intentional reflexive process of teachers interrogating their own teaching and learning" (Kim, 2015, p. 201), and as an inquiry into the interrelationships between literacy, identity, and pedagogy (Grinberg, 2002). Different from other methods used to study certain aspects of subjects or phenomena in education, narrative research cares about the whole story in a particular context. Therefore, as I mentioned in Chapter 2, if teacher identity is an ongoing and dynamic process in a teacher's practice, narrative inquiry is a suitable methodology through which to understand the identity negotiation journey of the language teacher over time.

Narrative Inquiry Approach: Small Stories

The traditional approach of narrative inquiry is telling a *big story*, which mainly focuses on the biographical narrative content of the story in a participant's life history (Phoenix & Sparkes, 2009). For example, participants may be asked to recall specific life episodes to connect the events into a whole life story. Georgakopoulou (2006) suggests that the analysis of big stories is closely aligned with discovering the "what" of narrative content and with

high expectations of participants. However, this approach does not sit well with me

personally, since I need more information to answer the questions about "how" and "why".

To push the boundaries of the big story, there has been growing interest in *small stories* in

narrative inquiry (Kim, 2015), especially in the field of education, around the topics of

teacher identity development. Small stories derive from everyday social exchange, which

mostly involve tellings of known events, current events, and future events, as well as

"allusions to tellings, deferrals of tellings, and refusals to tell" (Georgakopoulou, 2006. p. 1).

From this perspective, the small story is an effective approach for engaging more researchers

and participants in narratives, since these tellings are typically small and easy to tell and

collect, compared to the many pages of transcripts of longer interview narratives. In addition,

the small story approach cares more about the events, feelings, and thinking in the fleeting

moment (Georgakopoulou, 2006). These moments are valuable information for researchers to

dig into the identity and identity negotiation of participants behind their practice, which can

be easily left out by fully-fledged stories. In addition, Bamberg and Georgakopoulou (2008),

extend the small stories by pointing out that "we can investigate—concrete sites of

engagement in which small stories are negotiated and empirically scrutinize the procedures

(repertoires) used by tellers in their talk in order to establish a particular sense of self" (p.

380).

My research focuses on exploring language teachers' teaching practices and identities in

their everyday lives, it is essential to analyze the lived sociolinguistics histories of the

teachers to understand how they have negotiated their identities from past, present to future.

Accordingly, using narrative inquiry and identifying small stories in the data generated by the

participants of my study enabled me to gain a holistic understating of teachers' teaching in three important ways. First, this method helped me to become more aware of the multiple identities of teachers from diverse educational and cultural backgrounds in relation to the sociocultural values/national values of Chinese language teachers. Second, this method of inquiry enabled me to collect more in-depth data to analyze teachers' practices and identities through different kinds of stories. More importantly, this method also encouraged me to reflect critically on my own teaching experience, which enabled me to interpret the data more responsibly. In other words, a person's identity is more humane and difficult to capture. It usually emerges in relation to context. Therefore, using narrative inquiry in my research was essential to the process of my data gathering.

Use of Identity Portraits to Understand Teacher Identity

Narrative inquiry is not always perfect for different people in all situations, especially in identity exploration. Prasad (2014) agrees that identifying a person's linguistic repertoire as well as a person's identity repertoire are empirical problems that cannot be solved solely by communicating and observing within the group. To solve this problem, I employed multimodal language portraits (Busch, 2012) as another research tool for exploring language teachers' life trajectories. Busch et al (2006) developed the language portrait tool based on Krumm and Jenkins' (2001) project of language awareness exercises as a way of unpacking participants' language biographies. They used a body silhouette and encouraged participants to map their language experiences in different colors for each language. As Busch (2010) explained, behaviors, emotions, and identity sometimes tend to operate unconsciously and cannot easily be verbalized. However, the "switch in mode of representation from word to

image helps deconstruct internalized categories, to reflect upon embodied practices and to generate narratives that are less bound by genre expectations." (p. 286)

Therefore, in my research, multimodal language and identity portraits were collected with the topic *My Multilingual Identity*. The four Chinese language teachers were asked to reflect on their experiences, past, present, and future, with cultures and languages, and include them in their multimodal drawings. To be more specific, after the first part of the semi-structured narrative interview, participants were asked to draw two pictures by hand on the template. The topic of the first picture was their language portraits. They were asked to use different colors to color the template ("coloring the person") I gave to them. When coloring, they needed to consider which languages/dialects they spoke to their students, family, friends, neighbors, teachers, etc., and which languages they liked or might still want to learn? Which colors do they find suitable for these languages? The second picture was the "self-portrait/my ideal classroom" drawn by hand. They picked one of the topics they liked and drew their portraits according to their understanding. After that, I interviewed participants individually and let them talk about the meanings and purposes of their selection of colors and symbols in the portraits. The sessions varied in terms of the time each participant spent drawing their portraits, usually about 20 minutes.

This research tool was utilized to explore Chinese language teachers' self-understanding of their teacher identities, to investigate multimodal creativity, and to look for patterns in their language portraits. More importantly, it also revealed teachers' additional emotions, feelings, and beliefs through non-traditional written or oral forms of data collection. For example, the expression of data was varied when participants answered the question: "How

many languages have you acquired?" Three of them did not tell all the languages they know/speak and considered themselves monolinguals during the narrative interview but used different colors in the language portraits. Also, one participant drew her ideal classroom, which was complementary to what she mentioned in the narrative interview. Therefore, the use of multimodal language and identity portraits helped me to understand how these Chinese language teachers fulfilled specific identities for various purposes and situations.

Using Teaching Materials to Analysis Teacher Identity Negotiation

According to McGrath (2013), teaching materials are the key components in most language programs. They serve as forms of teacher training as well as the basis for the language input and the language practice in the classroom, including the textbooks, the commercial materials that are not provided as part of the textbook package, the teacher-prepared materials (worksheets, authentic recordings, power point presentations, games, print materials...). In my research, I broadened the notion of teaching materials to include all practices for the purpose of teaching, be they verbal or visual, presented in print or displayed through performances such as a teacher's expressions, sounds, and gestures.

The third part of my research was therefore an analysis of teaching materials, following the language portrait phase. I collected participants' teaching journals, lesson plans, and power point presentations, as well as their teaching recalls, to generate qualitative data relating to teachers' choices and performances in the different situations. This was helpful for me to clarify some of the teaching practices of the teachers, and, most importantly, backed up the narrative interviews conducted in the first part of the research. In sum, the teaching materials gathered from all four teachers constituted a third source of data.

Use of Policy Documents Analysis to Investigate Teaching

"The modern world is made through writing and documentation..., however, in most social scientific work, of course, documents are placed at the margins of consideration" (Prior, 2003, p. 4). Likewise, Cardno (2018) highlighted the role of policy documentation in offering practice guidelines and ensuring action for education, something that can be easily overlooked. In order to gain a more profound understanding of teaching, I also incorporated policy analysis into the research.

"In policy research, almost all likely sources of information, data, and ideas fall into two general types: documents and people" (Bardach, 2009, p. 69). Hence, my research utilized a two-pronged investigative approach to examine the influence of policy on teaching. This was achieved through a combination of narrative interviews and document analysis. First, the narrative interviews mentioned above encompassed not only teachers' teaching stories but also their perceptions of education policy/documents and how they attributed significance to them. Specifically, it captured the perspectives of teachers on education policy, the extent of their comprehension of rules and policy, and policy impact on their teaching practices. These interviews served as narratives where teachers shared their stories about teaching.

More importantly, I also used documentary evidence as an additional source of data when they are both relevant and feasible. For example, I gathered Chinese language teaching policy/documents at three different levels: the university department level, the university level, and the national level. This multi-dimensional analysis explored how policy factors influenced teachers' teaching methods and their professional identities. Specifically, at the university department and university levels, I contacted the Vice Headmaster of the

department, who provided valuable information on faculty appraisal and teacher evaluation which might impact teachers' practices. This information covered areas such as suggested teaching content, teaching methodologies, teaching materials, and students' final teaching evaluations, as well as the university's system for selecting, appointing, and promoting teachers, and the teachers' teaching guidebook. These data were instrumental for a micro-level analysis of the university. At the national level, the research encompassed policy documents such as the book *International Chinese Education Development Report* (Dai & Wang, 2022) published by the Foreign Language Teaching and Research Press, as well as documents from the Centre for Language Education and Cooperation (the new name of Hanban after 2020): *Teaching Syllabus for Chinese as a Foreign Language* (Hanban, 2002), and the revised *Standards for Teachers of Chinese to Speakers of Other Languages* (Hanban, 2015). Additionally, I also included *Professional Competence Standards for International Chinese Language Teachers* (ICLT, 2022) for analysis. "This book created in collaboration with Hanban, 12 universities offering Chinese language programs across 13 countries, 5 social organizations, and 10 enterprises and institutions, is grounded in the *Education Law of the People's Republic of China* and the *Teachers' Law of the People's Republic of China,* which served as the fundamental standards for international Chinese language teachers, offering essential guidelines for teacher development that surpass the conventional standards for teacher qualifications" (ICLT, 2022, p. 2). It stands as the most current reference document for Chinese language teachers. Overall, these comprehensive approaches enabled a thorough examination of the influences of various policies at different levels on teachers' practices and professional identities within the field of education.

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Data Analysis

I transcribed the interview data as soon as the interviews were conducted. The recordings of the four semi-structured interviews with Ploy, Jetty, Yanjiao, and Muzi were transcribed for analysis, the recordings of the second interview about identity portraits were also transcribed in the same way as the first interview, the teaching materials analysis was based on the relevance of data regarding my research questions. I employed three data analysis methods according to the different data collection methods, as follows.

Narrative Interviews: Making Meaning Through Inquiries into Narratives
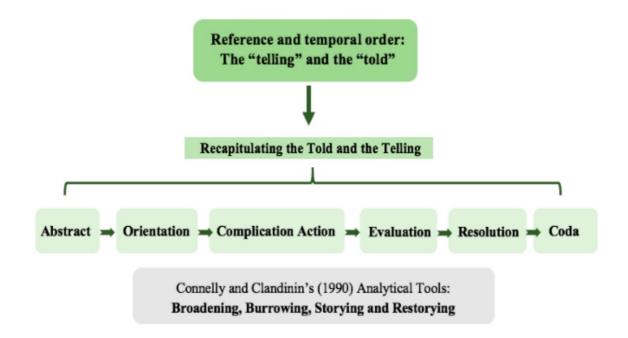
In narrative research, *the order of the told and the order of the telling* are two kinds of temporal order frequently used by researchers (Mishler, 1995). The order of the told refers to the narratives shared by the participants, and the order of the telling means researchers' narrating in their study (Kim, 2015). Therefore, to make meaning through inquiries into narratives, I need to bridge the gap between told and telling. In this research, I used Mishler's (1995) model's core idea of *recapitulating the told in the telling* analysis of my narrative data, in which to identify what the "told" story is about. To be more specific, this model emphasizes recapturing the practice and meaning of personal experience from six components (Mishler, 1995, p. 236):

1. Abstract: a summary of the story and its points;
2. Orientation: providing a context such as place, time, and character to orient the reader;
3. Complicating action: skeleton plot, or an event that causes a problem as in 'and then what happened?';

4. Evaluation: evaluative comments on events, justification of its telling, or the meaning that the teller gives to an event;

5. Result or Resolution: resolution of the story or the conflict; and

6. Coda: bringing the narrator and listener back to the present.

These six components gave me a framework within which I analyzed the participants' stories. In addition, to bridge the narrative coding from interim field texts to research texts, I also used three analytical tools suggested by Connelly and Clandinin (1990). The first tool, *broadening,* guided me to focus on the context of the story; another tool, *burrowing,* helped me with more specific details of the data; the third tool, s*torying and restorying,* made it possible to see the significance of the lived experience of the participants. The procedure shown below (see Figure 3) is essential in narrative analysis for me to investigate problems and core ideas behind the conversation, because the main point of the stories may not always be stated explicitly by the storytellers (Kim, 2015).

Figure 3. Modified Version of Mishler's Typology: Method of Narrative Analysis

Identity Portrait: Images and Narrative

The identity portrait session included two types of data: the drawing and the interview data (to explain the drawing). The drawing provided semiotic links to participants' identities and practices while supporting my understanding of what the images meant for participants. According to Botsis and Bradbury (2018), "the articulation of meaning in the visual medium, in color, symbolic objects, space, and shape provided participants with new creative triggers for narrative talk providing a first layer of analysis, co-constructed by participants in conversation with the interviewer" (p. 4). Therefore, analyzing these data was actually another way of eliciting narratives, triggered by the identity portraits. Finally, teaching materials analysis was used to serve as cross-checking after exploring the narrative interview. These were tangible displays of teaching practice and were used as evidence to deepen my understanding of the narrative interviews.

Teaching Materials & Policy Documents: Descriptive and Evaluative Coding

As cited by Saldaña (2009), coding is "not a precise science," rather it is "primarily an interpretive act" meant to be "the transitional process between data collection and more extensive data analysis" (p. 3-4). Therefore, I also incorporated coding process to analyze physical data, such as teaching materials and policy documents, within the research. My coding process for these materials involved a combination of descriptive and evaluative coding techniques, which helped in the development of crucial data categories. I made marginal notes on the paper documents or copies of the materials to record these categories,

facilitating the identification of emerging themes and concepts, which I subsequently organized in a structured manner.

My Position and Engagement in Collecting, Reporting and Analyzing Data

The position of researchers and their involvement has potential or actual effects on the findings (Horsburgh, 2003). Therefore, it is significant to identify my position in data collection, reporting, and analysis. Berger (2015) concludes that the positions of the researchers influence the research in three ways. First, the participants are more willing to share their feelings and experiences if researchers understand and sympathize with their situation. In addition to this, they will be more generous in sharing information when the researchers may be more knowledgeable about potentially helpful and informative resources. Second, the positions may shape the nature of the researcher-researched relationship, which, in turn, affects the information that participants are willing to share. Last, the worldview, cultural background, work and education background, and life experience of researchers not only impact the way in which researchers use language, construct the world, and pose questions, but also influence participants' impression of the researchers. All these factors may shape the findings and conclusions of the research.

When I conducted the research, my education background, working background, cultural background, multilingual identity, and Chinese teacher identity helped my participants to relate to me as someone who has a similar background to them. Therefore, they were willing to share their thoughts, experiences, and identity with me. For instance, all four participants and I had experiences handling difficulties and cultural differences in the multilingual

Chinese language classroom. We shared small stories related to those experiences during the semi-structured narrative interviews, which generated interesting data on how Chinese teachers negotiated their multilingual identities in the TCSL classroom. For example, participants usually said "you know" during the interview. In addition to this, when they knew they would engage in academic research and might learn more about knowledge in the field of second language education, they all felt happy to share what they knew, since most of them believed that there were some dissonances between theories and practices in TCSL. Last, my identity as both a student and a language teacher at this Chinese university was always used to validate my research activities. For example, Ploy was my classmate when I studied at this university and also had experience in my previous research activities. She helped me contact the three other teachers and obtain consent from the department. For the other three participants, although we did not share a common studentship, I could still understand most of the "slang" and terms they mentioned during the narrative because of my teaching and learning experience. In summary, I recognized that my "insider" knowledge put me in a privileged position by sharing the same experiences with my participants, helping them with my professional knowledge, and understanding their joys and frustrations. In fact, this engagement not only helped me gain information but also helped me learn from them.

Ethical Considerations

Adams (2008) suggests that "if narratives are tools and if the crafting and sharing of stories involve morals, then a discussion of ethics is a necessary component of narrative inquiry" (p. 177). I received approval from the McGill University Policy on the Ethical

Conduct of Research Involving Human Participants before launching a collaboration with the

participants at this Chinese university. To successfully reach out to the participants, I made a

recruitment poster and sent it to the teachers' Chat group with permission. In addition, I also

contacted my classmate who is working at this university now to help me recruit participants.

Before participants confirmed their participation, I also reconfirmed that all participation was

voluntary. Then, participants received a consent form, which reported the purpose of the

study, research procedure, benefits, and risks. In addition, it also indicated how participants'

anonymity and confidentiality would be ensured during data collection, storage, and

reporting. As the principal investigator of this research, I was responsible for distributing and

explaining the consent form in detail. All participants in my study used pseudonyms to ensure

that their identity information was safe. There was no third-party data collection in my

research study. Furthermore, when storing the data in the cloud, I used the McGill account

for which a password is needed to ensure confidentiality.

   This chapter has provided a discussion of the various aspects of the research process. It

includes an elaboration of the research questions, a comprehensive overview of the context of

TCSL in China, details of the chosen methodology and methods, and a discussion of the

ethical considerations of the study. Additionally, this chapter provides insight into the

complex process by which I was actively involved in collecting, reporting, and analyzing the

data. The next chapter will present the findings based on the research questions, providing

new insights into Chinese language teachers' practice and identity in CSL classrooms.

Chapter Four   Findings

This chapter presents the qualitative data gathered from the participants' narrative interviews, identity portraits, teaching materials and policy documents. I also present relevant extracts from all four different kinds of data to support the theme of each subsection. The first part of the chapter focuses on exploring the identity of Chinese language teachers from the perspective of their teaching trajectory. The following part identifies participants' teaching practices in the Chinese language classroom to address the first and second research questions of this study. The last part presents the identity negotiation of Chinese language teachers through translanguaging practices to address the last research question of this study.

Language Identity of Chinese Language Teachers

Multimodal Portraits of Chinese Language Teachers: Monolingual or Multilingual?

The multimodal language portraits and follow up explanations were designed to reveal how Chinese language teachers view their languages in teaching and daily life. In the first and second rows of the table (see Table 1), I made a simple comparison between the answers in the narrative interviews and the languages that appear in the language portraits.

Only Ploy gave the same answer in the interview and in language portraits. Different answers were given by the other three teachers. Jetty reported that she could speak Hebei dialect and Indonesian in the narrative interview but did not include them in the language portraits. In contrast, Yanjiao and Muzi seemed to confirm the use of more languages in their

portraits. As for the other languages they wanted to learn, all participants reported wanting to

learn more than two languages. They explained that their need for learning a new language

Table 1. Language Portraits

	Ploy	**Jetty**	**Yanjiao**	**Muzi**
I can speak (narrative interview)	Chinese, Shandong dialect, English, Thai, Japanese, Korean	Chinese, English, Hebei dialect, Indonesian	Chinese, Hunan dialect, English	Chinese, Henan dialect, English, Thai, Japanese
I can speak (language portraits)	Chinese, Shandong dialect, English, Thai, Japanese, Korean	Chinese, English	Chinese, Hunan dialect, English, Japanese, Korean	Chinese, Henan dialect, English, Thai, Japanese, Cantonese, Indonesian
I want to learn (language portraits)	Thai, French, Korean	French, Arabic, Spanish	Japanese, Korean, German	Cantonese, French, Arabic, Spanish
I want to learn these languages due to	Personal interest My students speak these languages	My students speak these languages	Personal interest My students speak these languages	My students speak these languages
I am a monolingual/ multilingual	Multilingual	Monolingual	Monolingual	Multilingual
My students are	Multilingual	Multilingual	Multilingual	Multilingual
After participation, I think I am a monolingual/multilingual	Multilingual	Monolingual	Multilingual	Multilingual
Language portraits				

arises based on students' needs:

In recent years, I've had more and more students from West Asian countries, and I often regret that I didn't learn some Arabic so that I could communicate with them more easily (...) After class, I usually ask my students to teach me some basic Arabic, it is very different from Chinese, and I find it very interesting. *(Muzi)*

I wanted to learn Japanese because there were a lot of students from Japan, and I loved Japanese culture when I was young. But now I feel that there are more Korean students, and they like to ask me questions after class, so I would like to learn some Korean to help them. *(Yanjiao)*

I love Thailand and I miss the experience of being a Chinese teacher in Thailand. Now whenever I meet Thai students, I speak a few words of Thai and they are surprised and encourage me to continue learning. I feel more confident speaking Thai because the students keep motivating me. *(Ploy)*

It's very useful to learn Spanish, my Mexican students have a lot of difficulties when they first come to China because they don't speak Chinese well, I hope I can help them. Honestly, the translation software is not as good as I thought, sometimes I feel overwhelmed (laughs). *(Jetty)*

Ploy believed she was a multilingual in the narrative interview and used different colors to color the head of the silhouette. She said, "I used different colors in this part (head) because they all in my mind, even though I am not so familiar with French (...) for me, Chinese and Shandong dialect are my mother tongue, but they don't occupy a big place because other second languages are also important to me. Sometimes I am even more comfortable with Korean but forgot the Chinese words in my daily life (laughs). I usually use 네 ["okay"] instead of 好的 [*hao de*, "okay"] with my friends (...). Thai is my favorite language, that is why I used my favorite color—orange—in the heart." Like Ploy, Muzi also believed she was a multilingual. However, she said that Chinese was the most important

language which made her the most comfortable to use. She said, "I am not sure whether I am monolingual or multilingual because language proficiency may be important. However, I believe these language skills are assets for me, especially as a Chinese teacher in a multilingual classroom. Therefore, I want to share them with you."

Jetty and Yanjiao expressed the view in the narrative interview that they were monolingual. Yanjiao told me that she could only speak Chinese fluently and was not very proud of her dialect due to its "odd pronunciation." In the language portraits, she allocated a small space for English and even smaller spaces to demonstrate her knowledge of other languages. She mentioned, "Multilinguals should be able to use languages with confidence, but I am not." Similarly, Jetty mentioned that her knowledge of different languages was not sufficient compared to her proficiency in Chinese. She also stated, "Hebei dialect is a variant of Chinese, which cannot be considered as another language." However, when asked, "Are your students multilingual?" all teachers reported that their students were multilingual. Unlike the "rigor" of defining themselves as multilingual, the teachers were very "tolerant" in defining their students as "multilingual." They all believed that their students had a native language initially and were now learning Chinese, so all of them knew at least two languages, and they considered their students to be multilingual without a doubt. Interestingly, after participating, I asked, "Do you still consider yourself as a monolingual?" Yanjiao changed her mind and told me, "Maybe I am multilingual? I should be more confident like my students (laughs)." Jetty did not change her mind after the interview; she said, "You know, teachers should be strict with themselves. I really cannot be considered as multilingual; I still need to learn a lot."

Although participants held different views of their language practice, they all maintain a positive view of becoming a multilingual user and regarded multilingualism as a rich asset. Ploy, for example, mentioned that she would learn more different languages to help her with teaching, also, she would encourage her child to learn different languages if possible, in the future. Jetty said that her child was learning English for academic purposes, and that different language abilities might help her child in the child's future career.

Pedagogies in TCSL Classrooms: Implementation of Translanguaging Instruction

This part focuses on Chinese teachers' teaching pedagogies in the classroom, attempting to answer the questions, 'What are Chinese language teachers' teaching strategies in the multilingual CSL classroom? Do Chinese teachers integrate translanguaging pedagogy into their daily teaching? If so, how do they incorporate it into their daily instructional practices?' Their teaching performance is visible in all three data types: narrative interviews, identity portraits, and teaching materials.

The Core Idea of Chinese Language Teaching

In order to gain a general idea of participants' Chinese language teaching in the classroom from the narrative data collection, I asked them to use one word to describe their classroom. They used *inclusive, interesting, engaged,* and *communicative* to describe and explain the most important factors in their classrooms. Jetty said:

If you want your students' active participation, inclusive is the only way (...) I look for different voices from students, trying to understand, respect, and share their perspectives. However, I don't always agree with what they said and am open for any

debating, because encouraging critical thinking is also important. I hope they could enjoy my class without any pressure. *(Jetty)*

Different from Jetty, Ploy connected her teaching style to her outgoing personality. She used *interesting* because of her passion for teaching:

Like kids, adult students can also attracted by a teacher's passion and energy (...) If I want all my students to feel my passion, I have to design my class full of interesting language practices and communications, which not only help them with their daily life in China, but also encourage their interpersonal skills. I usually design a role-play competition when we finished one-chapter learning. Interesting and making sense were the only evaluation criteria. *(Ploy)*

Muzi used *engaged* to describe her classroom. She told her story of language learning to explain why being engaged was the most important in her class:

I used to have high motivation to learn Thai as my second language, because I was successfully select by Chinese government to be a Chinese teacher in a university in Thailand. However, my language learning experience was not good. My teacher was very serious and never gave us chance to practice. There was a lot of language knowledge in each lesson and I usually feel overwhelmed. What made my learning experience more terrible was that my teacher rarely made eye contact with us but staring at the book all the time. She arranged dictation tasks with grades attached in every lesson. I feel so disappointed about myself when I found out my grades were under 30 or even lower. No one talked to me what should I do at that time. As an adult and also a language teacher, I felt ashamed of myself (...) Although I didn't give up on my study, this learning experience hit me so hard (...) This experience made me realize how important engagement was in second language classroom (...) After that, I tried to reflect on my own lessons (...) I always ask myself after this learning experience, "what is my role in the classroom and what can I do to help my students learn Chinese as well as

maintain their enthusiasm at the same time?" I wish my class were helpful and inspired for each student, without them feeling helpless and overwhelmed. (*Muzi*)

Muzi's narratives showed her emotional connection of being a language learner, which not only helped her better understand the difficulties language learners might face in classroom, but also shaped her professional teaching identity in practice.

Yanjiao held the view that her language teaching was more focused on the development of students' communication skills. She said, "I want my students to use language beyond the classroom, therefore, communication and interpersonal skills are the most important. Actually, I notice that most students were motivated by using Chinese rather than passing the HSK test."

Teachers' perspectives on teaching and learning are also visible in their identity portraits. What teachers drew was consistent with their description of teaching in the narrative interviews. For example, the pictures below (see Figures 4 &5) are drawn by Jetty and Ploy, which not only show their teaching practices, but also reveal their teacher identity in class.

Figure 4. Jetty: My Classroom

Figure 5. Ploy: My Classroom

Jetty drew and colored her body in green and added some blue flowers on the skirt. She

emphasized, "I love nature so much. So do my students. Therefore, I drew the sun at the

top, which means we were learning outside. The small things around me are my students.

Actually, I was going to paint them in different colors to represent the different cultures they

come from, but I changed my mind. Because in my eyes, they are all my students, and I treat them the same, regardless of their skin color or cultural background."

Like Jetty, Ploy also indexed her personal preference through a design of the drawing's background which she referred to as part of her teacher identity. She said, "I usually receive flowers from my students as an expression of their appreciation and love. That is why I want these flowers to surround me. I think all this feedback from students is memorable, which highly improves my sense of achievement as a teacher." She added, "As I mentioned, I like designing my class activities with interesting topics. Therefore, you can see at the top of the picture, two students are doing a role-play based on what they learned, and other students are raising their hands to show their willingness to participate. I am standing next to my students for the purpose of language support."

This section reveals the general core idea of participants' language teaching in their classroom, which provides a useful next step to better understand their daily teaching in concrete cases. From the above interviews we can see that although teachers choose different words to describe their classrooms, they all attach great importance to building a comfortable relationship with their students in the classroom, and these choices are closely linked to their teacher identity in the stories.

Chinese Language Teachers' Multiple Teaching Pedagogies

In the narrative interviews, all participants expressed their preference for group learning or peer learning in a variety of ways:

I teach both beginners and intermediates. In the beginners' classroom the students have a limited knowledge of Chinese. To extend their strengths, I organize group activities once a week. For example, I usually arrange poster-making activities to encourage students to show the feeling that they are learning. This can help them review what they have learned in the past week. The students usually work in a group and write down their gains in Chinese, English, and their own languages, decorating the poster and using their own creativity. I believe every student in this group work has something to contribute, and in the process of working, they are being engaged and motivated by their peers. *(Ploy)*

Ploy explained how she used group poster activities in her class to make students review the knowledge and engage. She also mentioned that she encouraged her students to learn the languages of their peers in different activities, such as competition games, role-play in the classroom, and social activity outside the classroom. Like Ploy, Jetty highlighted that group work was necessary, which not only improved the results of learning, but also encouraged an understanding of diversity among students:

I organize group study in almost each lesson. Sometimes, I group students with the same language background but in different level, but at times I mix them. It depends. If I see students are consciously or unconsciously comparing other languages with Chinese and usually asking their peers from same language background for help, I will group them together by first language and tell them, "This is your time, you guys are free to use your languages to help each other to achieve the goal, but I would love to see your presentation in Chinese." According to my experience, success in collaborating in teams with the same language background advantages both proficient and less proficient students. If the students have a good grasp of new knowledge, I will mix them regardless of their language background. Because it can promote positive interpersonal interaction,

helping students to view each other in different ways (...). In the group work, I am an observer, unless they raise their hand to indicate they need the teacher's help. *(Jetty)*

Yanjiao believed that cooperation reduced students' anxiety and empowered them with great confidence. If students were willing to engage with semiotic resources at the same time, their identity of achievement will be maximized：

I like task-based teaching by means of scenario-based simulations. For example, the task that impressed most is that I asked the students to do a role play based on the text we learned. They need to work in groups of three or four to rewrite the text based on the vocabulary, sentence patterns and the real-life content. I remembered one text was about the experience of flying, students were expected to understand the flight announcement and make a conversation with the aircrew. In class, students arranged tables and chairs like in an airplane, and finished the conversation in different scenarios such as aircraft in turbulence (...). I still remember a student from Saudi Arabia giving an airplane announcement in three languages: Chinese, English, and Arabic. That was amazing! You know, everyone was participating, having fun, and enjoying the class because of their excellent performance. *(Yanjiao)*

The above excerpts explained how collaborative learning strategies were applied in the classroom to support language learning. In the following interview excerpt, Muzi described her experience from different perspectives. She thought collaborative learning might also benefit teaching:

When I was introducing Chinese food in the classroom, one students raised his hand and said，"Chinese food is very greasy and unhealthy." Honestly, I felt a little embarrassed and unhappy at that time as a novice teacher. I know, I couldn't force my students to like Chinese food. But as a Chinese, I hoped they could understand and respect my food culture. Just as I was trying to give a feedback, one student said, "There are many tasty

and healthy Chinese dishes, I don't think you've tried them yet, don't just jump to conclusions, let me take you to have a try after class (...)." You know, the communication and explanation between students are easier for understanding compared to teacher's speech. I hope this could become a mainstream way of learning in my class, which helps my students actively participant in critical thinking activities. *(Muzi)*

When recalling their teaching, Ploy said, "each class was designed to align the task to the skills or concepts from the previous class. It is very important to know what my students already know and what they do not know before the class to design the class." Jetty also mentioned that she usually talks with her students individually to give them some personal feedback. She said, "identifying my students' needs and helping them find what they can do is significant, I usually provide some advice for using my students' strengths to address their areas of need. For example, one student in my class told me that he lacks confidence in learning Chinese because he is too old to memorize words and grammar. I said to him, "learning a language is not just memorizing, but also learning skills, methods and altitudes. I know you love Chinese history, try to read some Chinese history book to expand your vocabulary, you know Spanish well yes? Find these kinds of books in both Chinese and Spanish versions! That was helpful when I was learning English as a second language."

Yanjiao shared her stories of teaching to demonstrate how she made full use of students' talent to build trust between teacher and students, which also encouraged language learning:

There was a student in my beginner's class who showed little interest in learning Chinese. Whenever I saw him, he was always drawing. I attempted to communicate with him after class, but it proved to be quite challenging due to our lack of a shared language. However, during my observations, I noticed his exceptional talent for drawing. Inspired by this, I began praising his impressive artwork and asked him to

assist me by creating illustrations based on the texts we were studying. To my surprise, this task sparked a positive change in him. He started to listen attentively during class and took notes, preparing for his drawing sessions after class. Although he remained somewhat reserved, his level of engagement and willingness to participate increased significantly. *(Yanjiao)*

Yanjiao's teaching story highlighted her efforts to utilize students' existing abilities for advancing their language learning. By experiencing small successes, students gained confidence in their abilities and became more willing to actively participate even in challenging learning situations. When students were aware of their own learning process, they took a significant step towards becoming independent and self-regulated learners.

Language Use in TCSL Classrooms

In the context of my research, the term "language use" encompasses the speech of teachers both inside and outside the classroom, speech of students in the classroom, and the languages that teachers allow students to use within the classroom.

During the interviews, all four teachers discussed their practices regarding "language use" and provided insights into their perspectives. Muzi explained that she primarily used English to support her teaching, especially in beginner's class where students have limited proficiency in Chinese. She gave a PowerPoint slide (see Figure 6) to illustrate her regular teaching.

Figure 6. Muzi's Teaching Material: PowerPoint Slide

In the picture, we can observe that Muzi employed a combination of Chinese, English, and pictures to familiarize students with sentence structures and their meanings. To facilitate better comprehension of the structure, she included a question at the bottom of the slide, asking students to compare it with languages they were familiar with and identify similarities and differences. Muzi mentioned an interesting observation from a Korean student in her class, who noted that Korean and English share a similar sentence structure, but the placement of time markers was more flexible. This insight reminded Muzi that time words were also relatively flexible in Chinese. Consequently, she added a helpful tip in a speech bubble at the end of the lesson, "the placement of time could be more flexible." She believed that the inspirations from her students have been very useful during her teaching career.

When talking about Muzi's attitudes towards students using other language to support their language learning in class, she said:

I think students can't be taught in isolation. I mean, all my students are adults who can speak and use at least one language to support their learning. In addition, they can also

use technology devices to translate or ask for help from their peers in their first language. These behaviors cannot be prevented by teachers, and since they cannot be prevented, it is better to look at these phenomena in a different way. I mean, teachers need to accept these. It is easier to isolate children from their first language, but adults, too hard. It is unrealistic for adult learners nowadays. *(Muzi)*

Although Muzi believed that teachers could not prevent students from using other languages in her classroom, she still stated that her students were able to use their languages freely in the case of group work, but in classroom presentations, they needed to use Chinese only:

> I hope to give them enough time to think and talk freely through their practice in the languages they are comfortable in. However, when presenting their task, I think only using Chinese is necessary both for them and for other students. You know, sometimes, they may feel nervous and get stuck, but it is a great time to practice, yes? And I allowed them to write hints on their notes if they need. I feel like these could let them feel less stressful and more confident. *(Muzi)*

Like Muzi, Ploy mentioned that she permitted the use of other languages when students had difficulty negotiating meaning in class while working in groups.

> Usually as the teaching goes on, I use Chinese to give basic concepts and instructions to the class. I always use Chinese unless some of my students get stuck. If I don't know their languages, I will ask other students who understand my structure and know the same languages for help. This approach always works in my class. *(Ploy)*

> If my students use their languages or any other languages in Chinese class for their academic improvement, it would be okay for me. For example, they can discuss and use whatever language they like to tackle the problems in a group if they find it is more

difficult to understand. I can also help them in different languages if they want me to do so. I will not interfere with the outcome of their discussions. *(Ploy)*

Jetty held the belief that students' multilingualism was a valuable asset that can contribute positively to their educational experience. She saw the recognition and acceptance of students' multilingual abilities as a means to foster mutual respect, self-esteem, and social skills. By creating an inclusive atmosphere that values and celebrates diverse languages, Jetty believed that students were more likely to actively engage and make meaningful contributions. She added, "This inclusive approach not only promotes a sense of belonging but also enhances student engagement and creates an environment where everyone feels valued and appreciated." Jetty's idea was supported by Ploy' teaching story:

> During group activities, I observed that my students often mixed their mother tongue with Chinese to express specific emotions. For instance, when I asked, "Has everyone finished their homework?" a Thai student responded in a petulant tone, using a mix of Thai and Chinese to convey that she had not finished. This playful response elicited amusement from me, leading to a relaxed and lighthearted atmosphere. I would then imitate their way of speaking and respond using the same sentence when they posed questions. This behavior often surprised them and created a sense of fun. *(Ploy)*

Yanjiao showed me an image on her social media account, illustrating how more inclusive methods can foster greater affection for the Chinese language among students (see Figure 7). In the image, students employed various languages to convey their love for Chinese. Meanwhile, Yanjiao utilized Chinese tags to indicate that all the inscriptions on the board read "I love learning Chinese" in the respective mother tongues of the students. To express her love and happiness, she also drew a heart on the right side of the post.
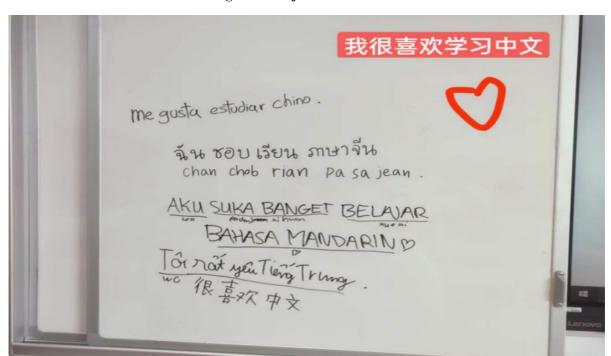
Figure 7. Yanjiao's Social Media Post

Muzi shared her learning experience as an example, to illustrate the importance of utilizing one's entire linguistic repertoire when acquiring other languages:

> Based on my experience as both a language learner and a second language teacher, I found that I actually understood Chinese through English. In my childhood, acquiring Chinese was natural, with minimal emphasis on grammar, so my Chinese grammar is very poor. You know, I know the language but cannot explain why. However, when I studied TCSL as my major, I had to analyze the grammatical structure of Chinese sentences and acquired the necessary language knowledge to teach effectively. The grammar I learned in English helped me to better understand and learn Chinese grammar, since the logic and structure of the grammar was similar despite the different grammatical forms. Once I grasped this underlying logic, I was able to teach Chinese smoothly. Overall, my grammatical knowledge and understanding have been influenced by my prior experience of learning English. *(Muzi)*

However, advocating for the promotion of students' multilingual abilities and identities posed challenges for some language teachers. It necessitates their navigation through feelings of exclusion, uncertainty, and even anxiety. For example, while recognizing the potential benefits of students' multilingualism, Yanjiao approached it with a sense of appreciation but also acknowledges the presence of uncertainties：

> I have concerns about uncertain situations that may arise when students utilize their native language to communicate within groups. I worry that such situations could compromise my classroom management and require reactive responses rather than proactive measures. Also, I just worry that too much use of other languages may make them stray from the classroom topics. *(Yanjiao)*

Ploy and Muzi also shared their worries:

> During teacher-to-teacher observation class, which is known as "learning from your colleagues" class, my intention is to minimize the use of other languages to maintain consistency in the class.   You know, I need to enhance professionalism during lesson observations. *(Ploy)*

> At times, I found myself uncertain about the appropriate extent of incorporating other languages to support my teaching in the classroom. *(Muzi)*

During my inquiry about external factors influencing language use in the classroom, such as school rules and language policy, Yanjiao and Muzi informed me that their language classes were seldom affected by policies at the school or national level. Jetty mentioned that she was aware of the general teacher requirements but not the specific requirements and policy documents for Chinese language teachers. Ploy indicated that, given that most of the documents were recommendations, she had attempted to follow them:

The ambiguity of language use arises from the absence of clear guidelines, leading me to make decisions on my teaching experience and students' feedback. *(Muzi)*

When it comes to the influence of education policy about my classroom language use, the percentage impact is zero (laugh). *(Yanjiao)*

Teaching policy has less impact on my teaching practice, actually I don't really know language policy or rules in Chinese language classroom about language use both from the university and national level, maybe use Chinese as much as possible? But it depends on the situation, yes? You know, it depends. *(Ploy)*

The level of intervention from the school rules or national policy in my teaching method is minimal, mostly confined to macro-level decisions that have little direct impact on my actual teaching practice. *(Jetty)*

Teachers emphasized that they primarily relied on their own teaching experience to determine appropriate instructional methods. They had minimal teacher training and even fewer opportunities for involvement in academic research. Furthermore, the teachers shared that schools generally refrain from interfering with specific teaching approaches, instead focusing on evaluating student learning results and gathering feedback through student evaluations of their teaching effectiveness.

Is Native-Like Chinese Learning and Teaching Necessary?

When I inquired about the necessity of students having a "native-like" level of Chinese proficiency in their language learning journey, and what teachers' ideas were about learning and teaching "standard Chinese", I received a range of responses from the participants regarding their perspectives on what a "native-like" proficiency and "standard Chinese" look

like from their perspective. While all participants agreed that achieving a native-like level of proficiency was not essential for students, and teaching standard Chinese was not important, they offered differing explanations for these viewpoints. In the following interview excerpt, Ploy described her understanding of learning native-like Chinese this way:

> I think the absence of a benchmark against "native-like" in real life situations, my belief is that language learning is a multifaceted and time-consuming journey which is greatly influenced by individuals' living environments. Even many native Chinese speakers may not possess complete mastery of the language, let alone international students. Furthermore, the Chinese language itself has various forms and expressions used in diverse social contexts, therefore, there is no need for me to establish a clear benchmark proficiency for my students. In light of these factors, I consider it more crucial for my students to focus on using Chinese effectively in authentic, real-life situations. *(Ploy)*

From the interview, we could see that Ploy regarded Chinese language as a socially relevant tool and not as an object of study in the classroom. Teachers like Jetty and Yanjiao also stated that language was just a communicative system, the transference of thoughts were the essence of language learning, Jetty said:

> First, I will set a standard for myself and subsequently expect my students to practice and follow as much as possible. If the students are able to effectively communicate, the standard of language proficiency is not important. *(Jetty)*

Like Jetty who thought highly of communication skills in her classroom, Yanjiao added that too much focus on native-like use causes a negative impact on students, which had side effects on learning:

What is the standard? I don't think the Chinese people themselves speak Chinese in a standard way. The purpose of language is to communicate, and if it doesn't affect communication, I don't think it matters whether it is standard or not. In addition, through my observations, I noticed that when I consistently emphasize the importance of using standard Chinese and constantly correct my students, it often leads to feelings of anxiety, frustration, and a questioning of their language abilities. Consequently, this can result in a lack of cooperation and resistance towards the teacher's instructions. This happened several times when I was a novice teacher. *(Yanjiao)*

In addition, Muzi highlighted that whether or not to learn a standard language depends on student's needs. However, as a Chinese teacher, it was essential to use standard Mandarin in class, and pass the national Mandarin standard test, e.g., at Level 2A. She added:

The combination of linguistic structures is essential for expressing the speaker's thoughts, but the notion of being native-like or adhering to a standard is not very important. Languages are constantly evolving due to social dynamics, and in daily conversations, individuals rarely speak what is considered the "standard" language. Language usage is a social practice that encompasses cultural aspects, language innovation, and language socialization. In my classroom, students often question why a particular case may not be applicable in another context. Explaining this can be challenging due to historical and social factors. In such situations, I find it helpful to provide examples from other languages that students are familiar with, allowing for comparisons and facilitating understanding. *(Muzi)*

To sum up, it is evident that all four teachers are actively challenging the concept of native-speakerism and placing great importance on Chinese as a means of communication. They try to appreciate the linguistic hybridity, diversity, and non-standard varieties that

students bring to the classroom, and maintain a positive perspective towards students' "non-perfectness".

Cultural Orientation in Chinese Language Teaching

Muzi discussed her teaching when introducing Chinese culture in the classroom:

I frequently draw comparisons between renowned festivals from various cultures worldwide and traditional Chinese festivals, while incorporating essential historical context and background information. I might highlight that Spring Festival holds significant cultural importance in China, like Christmas in Western countries. *(Muzi)*

Muzi tried to leveraging students' existing knowledge of cultures as a resource for learning and interpreting the new cultures. From Ploy's perspective, teaching cultural knowledge was challenging, as it required students to explore it themselves:

Confucianism is the foundation of traditional Chinese culture, however, students from Western countries may not have prior exposure to this cultural perspective. Therefore, when teaching about this aspect of culture, I encourage them to actively explore the cultural differences, observe and compare them with their own culture or cultures they know. Subsequently, they can freely express their thoughts and feelings, sharing them with peers from diverse cultural backgrounds within their groups, and they can express the results of their group discussions through class presentations. During the discussions, lively debates and exchanges often occur. As the teacher, I respectfully listen to them and share my personal understanding and ensure the discussions remain relevant to the topic at hand. *(Ploy)*

Jetty tried to deal with linguistically and culturally diverse issues about class rules by telling all the students in a direct manner, which was also open for every student to discuss

and even negotiate in a halfway through the course. During the process of negotiation, both teachers and students could make the "rules" "live with them" and "try them on". She said, "if my students and I share the same expectations of how, when and why other languages should be used in the classroom and why, when, and how cultural differences should be respected, it is much easier for both teaching and learning." She added, "I am half a rule-maker, half a participant, as well as a moderator at that time."

When I asked, "What is your attitude towards on students' diverse backgrounds?" teachers like Yanjiao stated that:

> I think my positive attitude towards my students' cultural and linguistic backgrounds, as well as the varieties of language, helps them develop a positive sense of self and motivates them to learn. So, I will give them a chance to show, to know, and to reflect on their own culture and identity, as well as to listen to and understand others. They are encouraged to think critically about their language and culture. *(Yanjiao)*

Identity Negotiation of Chinese Language Teachers Through Translanguaging Practice

This section focuses on the identity of Chinese teachers and their negotiation of identity through teaching practices. The central focus of this exploration revolves around the question of how teacher identities shape their teaching strategies and the types of identities they construct through their teaching practice. Teacher identity is primarily examined through narrative interviews, and also supplemented by identity portraits.

National Identity and Local Cultural Identity

In this section, I examine the national identity of Chinese language teachers from the perspectives of power distance, individualism-collectivism, and uncertainty avoidance,

utilizing Hofstede's (1984, 2001) concept of differentiating cultures in practice. In addition, I also explore teachers' behaviors by considering the influence of Confucianism. This exploration helps uncover how teacher identities shape teachers' thinking, knowing, and teaching, especially regarding translanguaging pedagogy. Furthermore, due to China's vast geography, as well as the presence of numerous ethnic groups and cultural variations across regions, I am intrigued to investigate whether teachers from different parts of China bring their local cultural identities into the classroom to influence their teaching practices.

Power Distance. All participants held the view that they care about power relationships between individuals, especially in relation to students. Ploy clearly mentioned that her ideology of multilingualism in teaching Chinese had changed according to the teaching context. When giving the feedback to students, she used Chinese, which was the language of instruction and symbolic of her language authority as the class leader and evaluator of her students' work. When observing students' exercises in the group activities, she used other languages to support teaching. She believed that students' freedom must be within the teacher's control. She stated that: " teacher authority is important, to control the class, I would not say "I don't know" to my students, I am a teacher and should not act unprofessionally." From her perspective, language choice was fluid and there were many different choices open to her to symbolize different identities.

When asked about "teaching experience that was the least favorite moment in my teaching," Jetty said:

> I still remember I was taking over one of my colleague's class during the pandemic. In the first class, I was providing pronunciation corrections to a Russian student, but he did not want to cooperate. Suddenly, he became extremely angry and declared, "I won't read

it anymore!" with a disrespectful tone. I felt embarrassed and angry (...). What frustrated me most was the response from other students in the class, particularly those students who come from countries influenced by Confucianism. They observed the unpleasant conversation without any attempts to mediate, such as saying, "You're wrong. You shouldn't speak to the teacher with such disrespect." In previous classes with European and American students, whenever a student displayed a disrespectful tone, gesture, or language towards the teacher, their classmates would intervene and put a stop to it. I assumed that students from a similar cultural background would possess a greater understanding and respect for the teacher's authority in the classroom. However, the indifference they exhibited surprised and saddened me. It left me feeling helpless when all of them remained silent throughout the incident. *(Jetty)*

According to Jetty's perspective, adhering to the teacher's authority and following the instructions were fundamental rules that students are required to obey. Additionally, individuals from the same cultural background undoubtedly often shared common cultural values. Therefore, all students, particularly those from Asian backgrounds, may have had a responsibility to uphold the teacher's authority in the classroom. Like Ploy and Jetty, Yanjiao and Muzi also believed that respect from students holds immense significance, and they found it unacceptable when a student lacks respect for teachers. Simultaneously, they acknowledged the vital role of the teacher's authority. Muzi expressed her intention to avoid saying "I don't know" in the classroom, but if she encountered an issue she genuinely could not solve, she would address it after class and provided the student with an answer the following day. Yanjiao also mentioned that she rarely said "I don't know" in class.

When I asked about the specific manifestations of teacher authority, they all emphasized the role of a teacher as a role model. In other words, teachers should lead by example and

hold themselves to a higher standard. They believed that the teacher's professionalism within the classroom should consistently surpass that of the students.

When I inquired, "Do you believe that the use of other languages in the classroom may impact the power dynamics in a way that undermines your authority?" Ploy, Jetty, and Muzi held contrasting views. Ploy stated, "Classroom practices should be guided by the teacher, ensuring that student learning is organized and conducted in an orderly manner." Jetty pointed out, "While I do provide students with a certain degree of freedom to organize their own practice and class activities, my overall authority remains largely unchanged. I still expect my class to be under my control, and when I declare the end of an activity, students need to stop promptly. Thus, I don't believe the power dynamics are significantly altered. Instead, it's more about empowering students within certain boundaries, which contributes to a more stable learning environment." Muzi expressed her perspective, saying "If I don't speak English well, it does affect my confidence in teaching because I must use other languages to support my teaching (...). I don't believe it greatly affects the power dynamics or the learning environment. I think that if you, as a teacher, are concerned about this issue, it indicates that you haven't mastered the use of other languages as effective teaching tools yet."

Power distance between teachers and school leadership could also influence teaching. For instance, Ploy mentioned, "My classroom practices can be influenced by the school system and directions from the leader. In the class, I am an educator, but also an employee, I don't want to take a risk, which means I do not want to engage in actions that go against the school rules or my leaders (...)."

Individualism-Collectivism. During the discussions on Chinese and Chinese culture, all participants demonstrated a deep sense of belonging and strong identification with Chinese and Chinese culture. They exhibited a distinct attitude towards embracing cultural diversity among students while simultaneously displaying a strong collective spirit when it came to Chinese culture or their perception of the Chinese people. Muzi shared her teaching story:

There are some ethnic Chinese students in my class who are motivated to learn Chinese due to parental pressure. In one class, I showed some pictures of beautiful scenery in China. One student exclaimed in class, "How is that possible? China doesn't have such beautiful scenery." I felt disappointed and couldn't understand why they held these misconceptions about China. I had hoped to convey positive impressions about China in my classroom. At that time, I assumed that ethnic Chinese students would have a stronger sense of identity and knowledge about China compared to students from Europe and America. However, it turned out to be the opposite. I am angry but didn't show it on my face. I feel saddened by the fact that despite their Chinese heritage and Asian appearance, they harbor such strong dissatisfaction and resistance towards China. I believe they might also feel conflicted and torn in their identity. *(Muzi)*
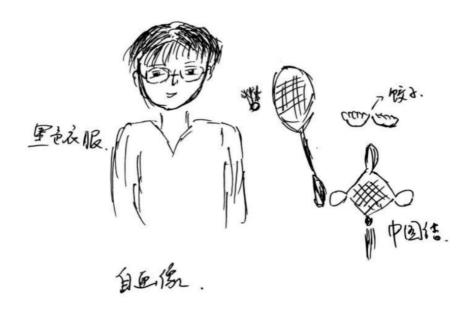
Muzi and Ploy described that：

As the only Chinese in the classroom, I strive to be a role model for my students. I think I am not just teaching a language but also representing China, its culture, and its language. Within the classroom, I bear the responsibility of representing the image of the Chinese people, and it is crucial for me to convey a positive image of China to my students. *(Ploy)*

Yanjiao used her self-portrait to show her enjoyment of Chinese culture and she was genuinely enthusiastic about teaching it, if students share their interest and passion for China or traditional Chinese culture (see Figure 8). In the pictures, she utilized symbolic

representations such as Chinese knots, badminton, and dumplings to express her love for and connection with Chinese culture. She proudly expressed her satisfaction in helping students understand and appreciate Chinese culture through her Chinese lessons. In addition, Jetty believed that sending positive China signals was essential:

Figure 8. Yanjiao's Self-Portrait

In addition to prioritizing students' learning outcomes, I believe it is essential for Chinese teachers to value the holistic development of their students. For instance, even if students may not excel academically, they can still experience multiple gains throughout the learning process. They might develop a passion for Chinese culture, gain a deeper understanding of the Chinese people and society, and gradually overcome any preconceived stereotypes or prejudices they may have held, leading to a more objective outlook on various aspects of life. *(Jetty)*

All participants tried to define themselves in relation to others. For example, they used "Chinese teacher" instead of "me" and usually stated "I am a member of Chinese teacher. (Jetty)" "You know, as a teacher. (Yanjiao, Ploy)" "We are teachers (Muzi, Jetty)" during the interview. Besides, since they were aware that I used to be a Chinese teacher, they frequently

employed the phrase "you know" to indicate that we possess shared sociocultural background knowledge in the class, thereby trying to include me as a member of their "we"-group.

Uncertainty Avoidance. I inquired about the participants' views on uncertainty avoidance in the classroom, specifically regarding their preference for strict classroom rules, a well-defined lesson plan, and systems or innovation in teaching. The teachers provided diverse responses:

> I prefer establishing rules that apply to everyone, including myself. Additionally, I will prepare a draft outline before my class, not a detailed one. I enjoy incorporating innovative activities, while they can be time-consuming. In such cases, I believe I would benefit from more support from our university and colleagues. *(Ploy)*

> I don't like rules but making a lesson plan is necessary for my class. I need to track my own teaching. I like using different teaching methods, and I find value in sharing my teaching experiences with my colleagues. I often write down what I learned and then incorporate it into my classroom practice. *(Yanjiao)*

> I think rules need to be negotiated with my students. But I seldom prepare my lesson plan, I just do it according to my teaching experience. To keep my students motivated and engaged, I often incorporate various activities that cater to their interests and learning styles. *(Jetty)*

> I am less likely to set strict classroom rules or to create comprehensive and detailed lesson plans. Instead, I prefer to outline a general framework of activities and teaching objectives. I find great pleasure in the spontaneous inspiration that arises with my students in a classroom setting, which adds to the enjoyment of our educational experience. *(Muzi)*

In the above interview excerpt, each teacher had their unique approach and plan for the classroom. Surprisingly, their levels of uncertainty avoidance appear to be not so high, which contradicted the notion proposed by Hofstede (1984, 2001) that Chinese typically possess a high level of uncertainty avoidance. Moreover, their greater tolerance for uncertain events seems potentially to contribute to fostering innovation in their teaching.

Confucianism. "I blame myself if my students are not understanding, listening and following; maybe the problem is with me." Yanjiao started the story by expressing her different feelings based on her students' investment and success in learning. She thought Chinese teachers were often expected to possess a strong sense of responsibility and mission in their students' learning process. Teachers' efforts in educating students could positively impact the community and even the nation as a whole. "I feel a sense of duty to equip students with the knowledge and values necessary for their success in adapting to Chinese society. Although they are adults, but they are still my students and need my help." Like Yanjiao, Muzi also tended to attribute student success more to her own teaching rather than student effort. However, Ploy and Jetty believed that adult students should be responsible for themselves. Teachers must try their best to teach in an effective, interesting, and helpful way, but ultimately, the responsibility for learning lies with the students themselves.

Local Cultural Identity. Since all four participants mentioned their ability to speak different dialects in their daily lives, I followed up with some questions regarding the extent to which they incorporate dialects and present local culture in teaching. Interestingly, they indicated that they rarely used dialects or displayed local identity in their class. Ploy quoted:

I don't use dialect in the classroom, because I am a Chinese language teacher and I feel that teaching in Chinese (Mandarin) is a display of professionalism. The use of dialect holds a personal significance, it is a family language for me and I actually consciously avoid incorporating it into my classes. At times, I make an effort to restrain myself from using dialect to maintain a consistent teaching environment. *(Ploy)*

Like Ploy, Jetty and Muzi did not perform their local identity in their classroom. They seem to intentionally perform a negotiated identity as a professional Chinese (Mandarin) teacher while teaching. Jetty and Yanjiao described:

I never speak dialect in class. However, I may use Cantonese when communicating with students who struggle with English, as some of them are able to understand Cantonese. I don't speak Hebei dialect since it may confuse them. *(Jetty)*

I avoid using dialect in my class as I believe it is not appropriate for my professional status. However, I must admit that there are times when I can't fully control myself and end up using certain expressions that may resemble my Hunan dialect. I do this to adopt a more casual tone and bring some amusement to the classroom to engage the students (...). But this is very rarely the case. *(Yanjiao)*

Yanjiao associated the use of dialect with an irregular colloquial style or the use of slang in her class, which did not help with language learning but engaged the students. From Muzi's perspective, dialect sometimes could be a helpful tool for teaching. However, she did not utilize the dialect to convey any meaning in class:

I don't use my dialect unless there is a need to introduce it according to the leaning content. For example, when discussing tones, I might mention how Mandarin has a higher pitch while my native dialect (Henan dialect) has a lower pitch. During these

instances, I may say a few sentences to illustrate the difference, but I do not use dialect to convey specific meaning and emotions in and out of the class. *(Muzi)*

Translanguaging Through Negotiated Multilingual Identity

In this section, I explore the underlying reasons behind Chinese teachers' teaching practices discussed in the above section by posing some follow-up questions. By doing so, I seek to uncover the rationale behind the effectiveness of these practices. Specifically, I inquire about questions such as, "Why do you think that your students will benefit from incorporating multiple languages when learning Chinese as a second language?" "Why do you use visual aids such as pictures, videos, and symbols to teach?" "What are the advantages of incorporating students' existing linguistic resources and knowledge in the learning process?" "Why is it crucial for teachers to empower students in their learning journey?" and so on.

When asked "Why do you think that your students will benefit from incorporating multiple languages when learning Chinese as a second language?" Ploy responded:

Regarding the mixing of different languages in the classroom, I maintain a neutral stance as I am unaware of any supports to justify this practice. However, based on my personal experience, I have found this way of communication beneficial for both expressing meaning and enhancing students' understanding in the classroom. I draw from my own interactions with my boyfriend, who speaks Thai with little Chinese knowledge, so we regularly use English, Chinese, and Thai languages without feeling hindered. Interestingly, this "complex" language practice has unintentionally improved my Thai, although his Chinese proficiency has not noticeably changed (...). Why I say this is complex, because for other people, it may look complex, but for us, this is the most convenient way to communicate! *(Ploy)*

In the above interview excerpt, Ploy described her rationale for using multiple languages in learning from her personal experience. In addition, Muzi explored this way of teaching form her observation and reflection, she said:

This (incorporating multiple languages in learning) is quite normal for multilingual learners, isn't it? (...). To be honest, I was not sure about it when I was a novice teacher, I worried that their existing knowledge may have negative influence on their Chinese learning. However, as time has gone by, I have observed students' practices and progress and I have become increasingly convinced of the effectiveness of my teaching approach (the use of other languages to support teaching) and their learning style. Witnessing their achievement in learning, I stand by what I did. *(Muzi)*

In the second language classroom, teachers may experience a range of emotions. They may feel nervous due to language insecurities, frustration when facing communication difficulties, and empathy towards students' struggles. In their narratives, all the teachers related their positive emotions about the multimodal language teaching practices. For example, Jetty stated:

Multimodal teaching bridges the language barriers and creates a fairer learning environment, compared to relying solely on language aids. It enhances visual learning and captures students' interest. Their positive feedback, with comments like "the teacher's class is very interesting, I have learned a lot!" reinforces my motivation to use this teaching method. *(Jetty)*

When teachers encountered emotional changes and confronted problems, they usually actively adapted through self-reflection. Muzi said, "I think teachers are teaching themselves

(...). It is indeed necessary in the process of our professional development." Yanjiao and

Muzi told their stories:

> During my initial experience as a novice teacher, I delivered content without much
> interaction with the students. However, as I progressed, I recognized the need to adapt
> my pedagogy to meet the specific needs of my students. This realization was a process,
> shaped by my continuous learning, practice, and exploration through communication
> with my students. The process of improvement is an ongoing journey for me as an
> educator. *(Yanjiao)*

> Like the story I just told you, as a new teacher, I was inexperienced in handling
> "different voices" in the class. Reflecting on it now, I would approach it differently. I
> might agree with them that not all pictures on the internet depict the true essence of a
> place. I would emphasize the importance of experiencing the world firsthand and
> forming our own perspectives, rather than relying solely on biased information from
> others. I would share real photos of places I have personally visited and engage in open
> communication with them, aiming to foster a more accurate understanding of China,
> rather than simply affirming or refuting a particular viewpoint. I totally understand
> them, since their perspectives might be influenced by societal ideologies, information
> from social media, historical factors, and personal experiences. (*Muzi*)

The Impact of Language Policy：Does It Truly Not Affect Teachers' Teaching and Identity Negotiation?

As mentioned earlier, when teachers were asked about the impact of education

policies/rules on their day-to-day teaching, the common response was that they were rarely

affected by these. They even expressed a sense of detachment from these policies/rules.

However, the reality was not always consisted with their feelings. The information gathered

from the study suggests that educational policies, whether at the institutional, school or

national level, subtly influence teachers' pedagogical practices and can determine their

teaching content. Much of this data was collected through the fourth data collection method:

Analyzing policy documents.

Policies/Rules at the Department Level

In fact, based on my fieldwork and the extensive data collected, there was minimal

intervention by the university department in regulating specific teaching behaviors of

teachers. In other words, teachers were not bound by strict regulations dictating their teaching

methods and pedagogies. However, this didn't imply complete freedom for teachers to teach

as they pleased. In terms of the educational, research, and work backgrounds of the four

participants in my research, the university department required teachers to be hired based on

their qualifications in relevant fields and conducted standardized assessments of their

teaching at the end of each semester. These assessments significantly influenced various

aspects of their careers, including promotion, performance appraisal, job continuity, and

salaries. The evaluation process considered several criteria, such as student learning

outcomes, test scores, and student evaluations of teachers.

Below is an anonymous end-of-semester student evaluation of teaching (see Table 2),

which was reviewed and documented by the department staff before being electronically

transmitted to the head of the department and the respective teacher. As illustrated in the

figure, students' evaluations of teachers encompassed various aspects, including teachers'

professional ethics, professionalism, teaching methods, and intercultural communication

skills, among others. The evaluation content wasn't limited to specific points but leaned more

toward an overall impression and the general opinions of students about the teacher and the

course. In item 11, students were also encouraged to provide specific suggestions, addressing

any potential shortcomings in the initial ten questions, which were intentionally broad.

Table 2. Student Evaluation Form for Chinese Language Teachers

留学生汉语课满意度调查表

Satisfaction Survey on Chinese Language Classes for International Students

班级 class:　　　　　课程 name of the course:　　　　　教师 teacher's name:

	调查内容 content	评价等级 level				
		A	B	C	D	E
1	认真备课、讲课，有责任心 Careful preparation and delivery of lessons, with a sense of responsibility	5	4	3	2	1
2	讲解清楚、准确、易懂 Clear, accurate and easy to understand explanations	5	4	3	2	1
3	教学方法适当 Appropriate teaching methodology	5	4	3	2	1
4	与学生的互动融洽、有效，课堂气氛好 Interaction with students is cordial and effective, and the classroom atmosphere is good	5	4	3	2	1
5	教学语言适合你，语速适中，发音清楚 The teaching language is suitable for you, with a moderate speed of speech and clear pronunciation.	5	4	3	2	1
6	字写得清楚、规范 Clear and standardised handwriting	5	4	3	2	1
7	总体的教学内容，教学方法等对你提高汉语水平很有帮助 The overall teaching content and methodology will help you to improve your Chinese language skills.	5	4	3	2	1
8	能有效利用多媒体教学 Ability to use multimedia effectively in teaching.	5	4	3	2	1
9	尊重你的文化，懂得跨文化交际策略 Respect your culture and know cross-cultural communication strategies.	5	4	3	2	1
10	你对老师总的评价 What do you think of your teachers in general?	5	4	3	2	1
11	老师最突出的优点 Teacher's Most Outstanding Strengths 老师最突出的问题 Teachers' most prominent problems	你的希望和建议 Your suggestions				

Policies/Rules at the University Level

The university primarily functions as a bridge connecting national policies to local teaching practices. During my visits and document collection, I found there were no specific school requirements or norms exclusively tailored to teachers of CSL. Instead, the university's policy requirements were typically broad recommendations that encompassed all teachers serving within the university.

Policies/Rules at the National Level

As previously stated in the literature review section, the *Teaching Syllabus for Chinese as a Foreign Language* (Hanban, 2002) recommended that Chinese language teachers maximize their use of the Chinese language to facilitate student learning. However, a significant change occurred thirteen years later when the original content was omitted from the reissued book, *Standards for Teachers of Chinese to Speakers of Other Languages* by Hanban (2015). This revised edition did not provide specific guidance on the teacher's teaching language, as outlined in the earlier version. Nevertheless, within Chapter 2 of the book--Chinese Teaching Methodology, it mentioned the following:

> Teachers should be familiar with the basic principles and methods for teaching Chinese phonetics, vocabulary, grammar and characters, understand the similarities and differences between Chinese and other languages, and be able to effectively apply them in teaching accordingly. (Hanban, 2015, p.4)

Different from the old version, the updated iteration of this version has enhanced the established standard framework. It has placed significant emphasis on three fundamental skills in Chinese language teaching, namely, the promotion of Chinese culture and intercultural communication, while also prioritizing a strong disciplinary knowledge base.

Hanban's guidelines for Chinese language teachers clearly specify that instructors need to evaluate their teaching practices against the following five criteria:

1. Basics in Chinese Language Teaching
2. Chinese Teaching Methodology
3. Instructional Design and Classroom Management
4. Chinese Culture and Intercultural Communication
5. Professional Ethics and Disciplinary Development

Subsequently, in 2022, in collaboration with Hanban, the International Society for Chinese Language Teaching (ICLT) partnered with 12 universities across 13 countries, 5 social organizations, and 10 national entities to formulate the most up-to-date professional standards for Chinese language educators, referred to below as the *Standards*. This book has evolved from the 2015 version and has categorized Chinese language teachers' professional competency into five key areas: professional concept, professional knowledge, professional skills, professional practice, and professional development, as illustrated in the accompanying diagram. Building upon this foundation, the standards have, for the first time, explicitly outlined the refinement of fundamental teaching concepts and prioritization levels. They underscore that Chinese language teachers should: (1) Place teacher ethics at the forefront, centering their approach on educational literacy and keeping learners as the focal point. (2) Demonstrate cross-cultural communicative competence, educational cooperation competence, and lifelong learning competence. This edition of the *Standards* (see Figure 9) offers more precise guidelines for teaching, such as:

- Class Organization and Management:

Utilize suitable language to facilitate learners' comprehension of content and tasks (p. 5).

- Intercultural Communication:

Grasp the diversity of world cultures, exhibit respect for various cultures, and cultivate learners' awareness of cultural equality and cultural comprehension (p. 4).

- Teaching Reflection:

Apply reflective practices to enhance teaching and learning (p. 5).

Figure 9. International Chinese Language Teachers' Professional Competency Structure (Chinese version with English translation) (ICLT, 2022, p. 3)

Recent Changes in CSL：New Additions to the Teaching Content

As noted by the department's vice-president during my field research, it is noteworthy that in the early months of 2023, the university took the initiative by dispatching its representatives to a national conference held by the Ministry of Education of China in Beijing

and specifically focused on teachers of CSL. During this conference, several

recommendations were proposed concerning the materials to be used in CSL classrooms.

This represented a rare occurrence, since traditionally, the use of teaching materials for CSL

had been more flexible, with universities having greater autonomy in selecting materials

based on local characteristics and students' needs. In this instance, there was a clear directive

regarding the requirements for CSL teaching materials in universities. They were encouraged

to add two specific courses for Chinese learners at the advanced level: *Understanding*

Contemporary China：Advanced Chinese Reading and Writing and *Understanding*

Contemporary China：Advanced Chinese Listening and Speaking, while still adhering to the

same fundamental Chinese teaching materials.

The Figures below displayed the first chapter of *Understanding Contemporary China:*

Advanced Chinese Reading and Writing (2023). The chapter was titled "Achieving the

Chinese Dream Together," and it was one of the topics in the book *Xi Jinping: The*

Governance of China (2017). In this chapter, the first article (see Figures 10 &11) discussed

the definition of China's "Chinese Dream" and outlined ways to actualize it. The approaches

to realizing the "Chinese Dream" encompassed aspects such as Chinese patriotism, Chinese

national spirit, and various cultural elements. Additionally, the article touched upon

politically influenced subjects like *the path of socialism with Chinese characteristics*,

building a moderately prosperous society, and *the vision of a modern socialist country*.

Figure 10. Understanding Contemporary China：Advanced Chinese Reading and Writing: Chapter 1:

Achieving the Chinese dream together (p. 2-3)

Figure 11. Extended Reading Reference for Chapter One (p. 7)

Translation 1: "Text 1 mainly explains the basic concept of the "Chinese Dream". For further understanding of this concept, reference can also be made to relevant articles in *Xi Jinping the Governance of China*, such as *Flying the Dream of Youth in the Vibrant Practice of Realizing the Chinese Dream* and *Realizing the Great Revival of the Chinese Nation is the Greatest Dream of the Chinese Nation in Modern Times*."

Regarding the other book, *Writing and Understanding Contemporary China: Advanced Chinese Listening and Speaking (2023)*, it was designed for Chinese learners who had previously studied the content in *Understanding Contemporary China: Advanced Chinese Reading and Writing (2023)*. The Figure 12 displayed the first chapter of this book. It continued the theme of reading and writing, providing a radio recording that allowed language learners to practice their listening and speaking skills within the given topic.

Figure 12. Understanding Contemporary China：Advanced Chinese Listening and Speaking (p. 7)

视听理解活动三

专家访谈：什么是中国梦

中国梦到底是什么？它是怎么形成的？它与每个中国人有什么关系？与世界又有什么联系？就这些问题与你的同伴简单交流各自的想法，再听听两位访谈嘉宾是怎么说的，看看你的想法跟他们的观点是否一致。

理解与表达

听录音，抓要点作记录，整理出两位访谈嘉宾的主要观点并写在下面。

扫 码 听 录 音

Translation 2：Audiovisual Comprehension Activity 3:

(1) Expert Interviews - What is the Chinese Dream? What is the Chinese Dream? How did it come about? How is it related to every Chinese person? What is its connection with the world? Share your ideas on these questions with your peers, then listen to what the interviewers say and see if your ideas agree with theirs.

(2) Understanding and Expression: Listen to the recording, catch the main points and make notes, organize the main ideas of the two interviewers and write them down below.

Overall, the content of these books was infused with a distinct political perspective, aligning China's contemporary social development with the portrayal of the societal landscape. The teachers interviewed did not mention the use of these series in their interviews, likely because the series had not been available for an extended period and had only been in practice for few months with limited rather than widespread adoption. Consequently, its influence on future pedagogical practices among teachers and its potential impact on identity negotiation remains uncertain. Nevertheless, it can be anticipated that if these types of textbooks gain extensive usage in Chinese language university courses or become a mandatory component, it will indeed affect both teachers and learners. Therefore, I think the suggestions from the Chinese government regarding the use of specific textbooks reflect how national policies may play a pivotal role in shaping the CSL classroom and exert influence on its dynamics in the near future.

This chapter systematically presents and analyzes the findings obtained from the study, providing a comprehensive overview of the research outcomes and insights into the research questions. Diverse data research methods, including narrative interviews, identity portraits, and the analysis of teaching materials and policy documents, are employed. The chapter delves into Chinese teachers' classroom teaching, investigates the intricate relationship between teaching practices and teachers' identities, and examines the impact of external factors, such as policies, on teachers' behaviors and identity construction. In the following section, I will discuss the three research questions, offering a detailed analysis and interpretation of the findings in each of these areas. Additionally, I will explore the implications of the findings.

Chapter Five   Discussion

In this study I have attempted to investigate the emergence of translanguaging pedagogy in the context of TCSL classrooms. The primary focus is on teachers' teaching strategies and their negotiation of identity within a multilingual environment. Chapter three detailed the methodology for data collection and introduced the emerging themes. Chapter four presented the findings in alignment with these themes. In the present chapter, I delve into a discussion and interpretation of the data in response to the three research questions. Additionally, I analyze the findings within the context of existing literature. The first research question seeks to understand the teaching strategies employed by Chinese language teachers in multilingual CSL classrooms. The second research question delves into the utilization of translanguaging as a pedagogical approach by Chinese language teachers in their routine CSL classroom instruction. The final research question investigates how teacher identities influence their teaching strategies and examines the identities teachers construct for themselves through their teaching practices. This chapter provides a thorough analysis and interpretation of the findings in each of these areas, and I also discuss the implications of the results.

Discussion Examining Research Question 1

When examining the narrative interview questions regarding the teaching strategies of Chinese teachers employed by the four participants, it can be deduced that they implemented the following teaching techniques in their classrooms for CSL learners, particularly those who are multilingual.

Collaborative Teaching and Learning

Collaborative learning (CL) is "an educational approach to teaching and learning that involves groups of learners working together to solve a problem, complete a task, or create a product (Laal & Ghodsi, 2012, p. 486)." During the collaboration, each group member is expected to responsible for his or her actions, respect other members' abilities, and contribute to accomplish shared learning goals. Based on the responses of the four participants, it is evident that they frequently incorporate CL into their teaching routines. This includes activities such as organized poster activities, games, role-play, and peer-learning within small groups. These teaching strategies are reported to not only enhance Chinese language acquisition but also foster a deeper understanding of diversity among students. Teachers share the common belief that CL can facilitate positive interpersonal interactions and alleviate language-related anxiety, as is indicated during the interviews. Interestingly, the findings suggest that the use of CL in multicultural settings can be particularly advantageous in addressing questions related to cultural differences that may be challenging to explain in traditional teaching approaches. This underscores the potential of CL to enhance Chinese language instruction in culturally diverse contexts.

Asset-Based Approach to Linguistic Diversity

Asset-Based Approach: Teaching Strategies

The asset-based approach is a bottom-up strategy that shifts the emphasis of teaching from a traditional service-oriented perspective , typically involving teacher-centered instruction, a standardized curriculum, and a traditional emphasis on examination-oriented

assessments, to an empowerment-based perspective (Eloff & Ebersohn, 2001). Therefore, the

role of a language teacher includes helping students realize, appreciate, and utilize their

knowledge, assets, and talents. Based on the findings, all participants expressed their support

and appreciation for leveraging students' existing abilities in the process of acquiring new

knowledge. Excerpts illustrated that they usually provide information that students may find

challenging to access and empower learners to achieve their goals independently. This

approach involved strategies such as revisiting prior knowledge as a foundation for learning,

identifying learners' needs and guiding them toward realizing their potential, as well as

motivating students to build upon their existing skills to enhance their enthusiasm for

language acquisition. Furthermore, these teachers also guided students in harnessing the

language they had already mastered as a resource for Chinese language learning. These

findings highlight the teachers' recognition of their students' assets, the value they placed on

these assets, and their active utilization of their students' assets.

Asset-Based Approach: Language Use to Linguistic Diversity

There is often a prevailing belief that Chinese is, of course, the primary language used by

teachers in CSL classrooms. However, my research findings have revealed that it is also

common for teachers to use other languages as well, such as English, Thai, or Korean, to

support their teaching in multilingual environments. The responses from four Chinese

teachers underscore their high regard for students' knowledge of different languages when

learning Chinese, viewing these linguistic abilities as valuable assets. The results reveal that

teachers typically grant students the freedom to use various languages during group work to

facilitate students' meaning negotiation. In addition to this, the findings also indicate that

teachers encourage multilingual learners to enhance their language acquisition by leveraging their proficiency in other languages and their related language knowledge. Further analyzing the ways in which the teaching materials and the narrative interview data complemented each other, the results were consistent across data collection instruments. These findings about Chinese teachers' language use align with the perspective of translanguaging, which encourages teachers to create a welcoming and inclusive classroom environment that embraces both the target language and students' native languages (Wei, 2018; García & Wei, 2018). However, the findings also reveal that, while teachers believe that the use of other languages contributes to academic and social success in various ways, it can create linguistic dilemmas for some Chinese teachers. For instance, Ploy expressed the view that using other languages to aid teaching and learning might be perceived as a sign of lower proficiency in open classrooms. As a result, she prefers to express her multilingual identity in private classroom spaces rather than in public spaces, to maintain her professionalism. Furthermore, concerns from teachers about using languages other than Chinese in the classroom, including feelings of exclusion, uncertainty, and even anxiety, still persist. These ideas about language use in the classroom may be influenced by old policy requirements from Hanban in 2002, individuals' discourses, beliefs and their experiences in learning and teaching. These dilemmas and issues are complex and require skillful negotiation.

Chinese as a Communication Tool

Teachers' perception of language attributes significantly shapes their teaching approach. When I combine the teachers' perspectives on achieving native-like proficiency and their

generalizations regarding their CSL classroom, it becomes apparent that all four teachers view Chinese primarily as a means of communication rather than merely a subject. They believe that *inclusive, interesting, engaged* and *communicative* are always the case in their language classroom. In essence, the primary concern of these teachers in the CSL classroom is not centered around the students' use of advanced vocabulary or facilitating multicultural students' connection with Chinese culture. Instead, their foremost goal is to enable students to use Chinese as a linguistic tool that caters to learners' specific needs. Interestingly, the results also reveal that in contrast to the learning expectations they have for their students, teachers place higher demands on their own professional qualifications and cultural knowledge. This results in differing outcomes when teachers engage in discussions about their own multilingual abilities and whether their students have achieved multilingual proficiency.

Exploring the theme of teaching practices in the CSL classroom, emphasizing Chinese as a means of communication, while maintaining a positive outlook on students' language imperfections, can foster a more inclusive learning environment, which is especially beneficial for multilingual learners.

Approaches to Teaching Cultural Content

Based on the narrative interview, three of the four teachers stated that learning and exploring cultural content cannot be largely dependent on teachers, who should act as a guide in encouraging students to take ownership of their perceptions, comparisons, and explorations. They held the view that when students were adults from different cultural backgrounds, teacher-fronted instruction was outdated and sometimes hard to understand for

most students. The findings of the study show, therefore, that teachers used teaching strategies such as cultural comparisons—comparing and contrasting Chinese culture with cultural features that the students were familiar with; and learning new content based on what they had already learned —leveraging students' existing knowledge of cultures as a resource for learning and interpreting the new culture. All these strategies can empower students to independently learn and explore cultural content. Regardless of the learning style, teachers expressed that developing a positive sense of self is the best way to motivate students to learn a new culture. Only through independent learning and reflection can students gain more knowledge of cultures, which in turn will have a positive impact on their language learning.

Regardless of different teaching methods, the strategies employed in instructing cultural content in CSL classrooms demonstrate the active involvement of teachers in the realm of cultural education. These teachers utilized diverse approaches customized to their specific instructional content, with the primary goal of respecting cultural diversity within the Chinese classroom. This approach allows students from various cultural backgrounds to engage in self-reflection, gain a more profound grasp of, and acquire knowledge about Chinese culture and language. Therefore, students from diverse backgrounds have the opportunity to independently form their distinctive cultural perspectives as they engage in the processes of reflection, reevaluation, and the acquisition of new content.

Discussion Examining Research Question 2

Addressing the second research question is intrinsically linked to my exploring of the first question. To elucidate this point, I must first establish a clear comprehension of how

translanguaging manifests in the L2 classroom, as discussed above in the literature review in Chapter 2. Since none of the participants were familiar with the concept "translanguaging", my engagement with them did not involve any guiding or prompting terminology.

Upon analyzing their instructional approaches and comparing them with established translanguaging teaching practices, I noticed that aspects such as group learning, task-based learning, asset-based learning, teachers' attitudes toward linguistic nativism, teachers' support for and utilization of other languages in classroom activities, teachers' encouragement of students' language diversity, teachers' adoption of multimodal practices, and teachers' intercultural communication strategies, among others, align with the concept of translanguaging. These elements are congruent with the application of translanguaging in the L2 classroom. In addition, the four teachers interviewed demonstrated a deep comprehension of multiculturalism and multilingualism, consistently displaying behaviors that showcase their respect for linguistic and cultural diversity, despite their limited knowledge of translanguaging theory. They accept and promote students to utilize their entire repertoire, use a range of skills and abilities in multiple ways to deliver the curriculum, catering to individuals from diverse linguistic and cultural backgrounds at the same time. Additionally, they foster the development of students' critical perspectives on peers from different backgrounds. The four teachers interviewed hold a deep appreciation for students' diverse values and cultures while avoiding hasty labeling. Their primary emphasis is on each student's uniqueness, providing tailored support to address individual differences among the students. It is worth noting that there is an argument suggesting that teachers who self-identify as monolingual often express a preference for maintaining a monolingual

environment in their classrooms (Goldstein et al., 2003). Nevertheless, in the subsequent pedagogical discourse, I examined the inclusive and empowering nature of Jetty's teaching approach, despite her self-definition as a monolingual teacher in her identity portraits. Therefore, this study also highlights that language teachers, regardless of their linguistic identities (whether they are multilingual or monolingual), can effectively utilize translanguaging as a language teaching method in multilingual classroom.

Furthermore, my research indicates that all four teachers displayed a profound passion for their teaching profession and reported high job satisfaction. Their positive sentiments are not rooted in financial remuneration or career advancements, as they expressed dissatisfaction with their salaries and held modest expectations regarding promotions. Instead, their elevated sense of well-being and fulfillment stemmed from student feedback and the observable progress in their students' learning outcomes. Therefore, based on the depth of their integration of translanguaging as a pedagogy, I may infer that various teaching methods employed in the CSL classroom at this university can be identified as translanguaging approaches. These approaches contribute, to some extent, to cultivating stronger connections between teachers and students, fostering more harmonious teacher-student relationships and improving learning efficiency. This pedagogical approach also contributes to a heightened sense of professional fulfillment among teachers in this university. The resulting "virtuous cycle" of teacher-student relationships is a manifestation of the practices adopted by these teachers. Notably, this virtuous circle of teacher-student relationships has been explored and achieved by teachers in their daily practice, and now it is also supported in theory — that is, translanguaging.

Discussion Responding to Research Question 3

In the research, examining the identities of Chinese language teachers differs from the straightforward investigation of their teaching practices. It demands a more nuanced approach involving multiple perspectives. Therefore, in this section, I intend to investigate two aspects related to question 3. The investigation involves the analysis of the semi-structured narrative interviews, identity portraits, teaching materials/reflections, and policy documents. The questions I aim to address are: How do teacher identities influence Chinese language teaching strategies in the multilingual classroom, and (2) what kinds of identities do teachers (re)construct for themselves through these teaching practices as reflected upon in their teaching reflections? The following section elaborates on the findings of the study in brief.

Identity Performance of Chinese Language Teacher

According to my research, Chinese teachers assume various roles when interacting with different individuals in different situations. They consistently adapt their teaching roles, which is evident through their expression of identities in identity portraits, narrative interviews, and teaching reflections.

My research findings indicate that Hofstede's (1984) conceptualization of national identity does not always align with the characteristics of Chinese teachers. For instance, Chinese teachers prefer to maintain control in the classroom rather than exert authority. They establish their authority without adopting a dictatorial approach; they tend to exhibit collectivist tendencies while identifying with Chinese language and culture. However, they

do not necessarily expect students to be native-like speakers and identify with Chinese culture to the same extent. Their level of uncertainty avoidance is not exceptionally high according to their reflections on teaching. In essence, their national identities do not always conform to the "typical" identity generalizations which Hofstede suggested in his 1984 research.

Additionally, about their local ethnic/cultural identity, although the teachers considered their dialects to be valuable assets, they did not display them in the classroom. Instead, they intentionally adopt a negotiated identity as professional Mandarin teachers during their teaching sessions. This practice might be influenced by the vigorous promotion of Mandarin across China and Chinese government regulations, particularly the *Law of the People's Republic of China on National General Language and Writing System* from 2000, which stipulates that Mandarin is the only official language in mainland China. The limited use of dialects also indicates that teachers are gradually distancing themselves from their own ethnic cultural identity and aligning more closely with the broader Han Chinese identity.

Furthermore, my research also indicates that teachers exhibit varying multilingual identities, which can be positive or negative, depending on the context and the people they are interacting with. For instance, in more private settings like students' group work, some teachers tend to have a positive multilingual identity. However, in public spaces like open classes and class presentations, they often portray a more neutral or even negative multilingual identity. Interestingly, the results revealed that teachers also use their multilingual identities strategically. For example, when they use Chinese to communicate rules and establish authority, it conveys seriousness and captures students' attention. On the

other hand, using students' native languages, like Thai, helps create a livelier atmosphere, fosters a sense of togetherness, and enhances the common language identity. These identity performances demonstrate that Chinese teachers' identities can be positive or negative depending on the context and the individuals they are interacting with, which may be influenced by their language teaching ideologies.

To put it briefly, Chinese teachers exhibit a range of negotiated identities, encompassing national identity, local cultural identity, personal identity, and professional identity in their teaching roles. These identities are intricately interwoven and complex, with their expression depending on the specific context, which cannot be analyzed and defined in a simple way.

Ideological and Interactional Functions in the Identity Negotiation of Chinese Language Teachers

Inconsistencies in Behavior and Thought

Narrative inquiry, as opposed to traditional classroom observation, delves deeper into respondents' hidden mental processes, which often go unnoticed by both observers and students. These subtle nuances can significantly impact how teachers perceive their identities and roles in a certain situation. Through my interviews, I discovered that some teachers exhibited variations in their classroom conduct and mental activities, particularly when dealing with intercultural communication. For instance, teachers might feel emotions like anger, anxiety, or confusion when students present negative views of China and Chinese culture. However, these emotions are kept hidden during class, as they are regarded as unprofessional for teachers in the classroom. In line with the GMD theoretical framework (Andreotti et al., 2015), even though most teachers acknowledge diverse perspectives, they

tend to maintain conservative thinking, characterized by a stage akin to "tourism" and "empathy." This mindset empowers students, but reflect teachers' leans toward ethnocentrism in shaping their national identities, rather than fostering a global perspective.

Throughout my narrative interviews with four Chinese language teachers, I noticed an unusual phenomenon—inconsistencies in teachers' behavior and thought. For example, some Chinese language teacher may feel anger but still try to maintain a smiling face and a calm attitude, which is a phenomenon I had not come across in the literature I reviewed. To grasp the complexity of human cognition, I introduce here a new theoretical perspective, Dual-Process theory, to provide a framework for comprehending these observed inconsistencies in teachers' behavior and thoughts.

The Dual-Process theory in cognitive psychology explains the discrepancy between thoughts and behaviors. The theory suggests that behavior arises from the interaction between *automatic* and *controlled* cognitive processes (Barrett et al., 2004; Evans & Stanovich, 2013). Automatic systems operate subconsciously and are context-dependent, resulting in rapid and intuitive decisions (Gawronski & Creighton, 2013). Based on my findings, this cognitive *automatic* activity is largely connected to the teachers' personal and national identities, and often triggered by ideological disparities that lead to anxiety and even anger when they are managing classroom issues. In contrast, the *controlled* system operates consciously, following rules that lead to more thoughtful and reasoned judgments (Evans & Stanovich, 2013). Consequently, teachers tend to restrain their emotional reactions in the classroom, responding with composure, as professionalism and reasoned judgment are integral to their professional teacher identity. In all, the dynamic interaction between these cognitive systems

may explain why some Chinese teachers display different behaviors and thoughts in the classroom. Combined with teachers' reflections during their teaching career, my study also indicates that Chinese teachers mostly could find a balance between two cognitive processes and do not struggle after years of teaching, but for some novice teachers, like they reflected themselves as novice teachers, reconciling these differences remains a significant challenge.

Mutual Interaction Among Policy, Teaching, and Teacher Identity Negotiation

While the four teachers indicated that policy documents had only limited influence on their daily teaching, it is significant to observe that their instructional approaches aligned with the guidelines outlined in the 2022 S*tandards* I mentioned in Chapter Four, Findings. This alignment implies the teachers' continued engagement in classroom teaching, demonstrating their commitment despite the lack of teacher agency. In fact, based on the guiding documents (Hanban, 2015; ICLT, 2022) for Chinese language teachers have traditionally been advisory rather than mandatory. Furthermore, based on my policy analysis, the emphasis of university and departmental policies is more on gathering feedback from students about the teaching, rather than focusing on exam performance. This allows teachers the opportunity to create more engaging activities and foster a more inclusive classroom environment, which is beneficial for multilingual students. Therefore, teachers' adoption of translanguaging can be ascribed to both their personal identity and their learning experiences and practices, as well as the non-mandatory educational policies and guiding documents in the CSL classroom.

Future Directions for Chinese Language Teaching

The policy and documents analysis indicates that from the early 21st century until 2022, the policy landscape for TCSL classroom has been evolving toward diversification, inclusiveness, and specialization. Socio-political ideologies appear to exert less influence on CSL classrooms, with individual colleges and universities having greater autonomy in adult education for Chinese learning.

However, it is essential to highlight that the socio-political and ideological impact on CSL classrooms in mainland China may become more noticeable with the introduction of the Chinese government's 2023 series of textbooks and the mandatory use of these textbooks in advanced Chinese language classrooms. As these textbooks had not yet been widely adopted during my interviews, I eagerly anticipate feedback from teachers and students regarding their usage and the potential impact on identity negotiation. Although the promotion of the series remains uncertain, the influence of policy on education is far-reaching and firm in mainland China. Socio-political and ideological recognition and conflicts are likely to manifest at the national, institutional, and class levels, ultimately shaping the trajectory of CSL education.

Epistemological Insights into Teaching, Identity, and Identity Negotiation in CSL Classroom

The results of my study suggest that Yazan's (2018) conceptual framework, initially designed to grasp the identities of novice language teachers, can also serve to illuminate the teacher identities of those with more experience in the field of language teaching. According to this theory, teacher identity and teacher learning are interconnected elements that contribute to the negotiation of teacher identity. The subsequent negotiation process

reconstructs teacher identity, which influences their practice and fosters teacher growth. In elucidating this interplay, Yazan (2018) underscores that the evolution of teacher identity is not solely tied to practice; it also involves various factors, including teacher biographies, teacher participant in communities of practice, teacher emotions and teacher cognition. In my research, delving into Chinese teachers' teaching stories through their narratives was crucial for comprehending how they negotiate their identities across different life stages and within the scope of their language teaching careers. This process can be seen as discovering the biographies of teachers. Through the interview, four Chinese teachers shared their motivations for being Chinese teachers, reviewing their teaching journeys, and placing themselves in the social context in which they currently live or used to live. These narratives reflect their professional, personal, and national identities as teachers, as well as positioning them within their sociolinguistic life histories. In the process of recounting these stories to me, they were also repositioning and re-examining themselves. Moreover, the findings also indicate that teachers express eagerness to engage in communities of practice; however, the majority of them lack the agency to do so. This limitation can result in restricted access to university and department policies, fostering a diminished sense of belonging within various communities, such as attending conferences, participating in teacher training and participating in teachers' union activities. This situation might lead teachers to rely primarily on practical experience for the development of their teaching knowledge.

However, slightly different from Yazan's (2018) framework, my findings suggest that teacher emotion and cognition are not distinct entities but rather intertwined factors that influence the practice, identity, and identity negotiations of Chinese language teachers. This

is because their emotions seem to serve as a manifestation of their cognition within the teaching context.

In addition, my study also shows that apart from the above-mentioned factors that may influence Chinese teachers' identity and identity negotiation, teachers' ideologies might also play a crucial role, and are worth a distinct discussion. This is especially relevant when the teachers' ideologies differ significantly from those of their students. This suggestion was also discussed by Wimalasiri (2021) in her study in a multilingual school in New Zealand. The research findings introduced by these studies provide additional dimensions for enriching the framework proposed by Yazan (2018), which will also benefit the field of teacher education.

Implications of the Research Findings

Understanding Chinese language teachers' teaching practices, identity, and identity negotiation is crucial for language teacher educators, administrators, universities, and academic institutions seeking a deeper insight into CSL as it is practiced in Mainland China. In this research, I aimed to analyze the current state of affairs to uncover teaching and learning problems and explore potential avenues to address these issues.

It is evident that Chinese teachers' active exploration in teaching significantly contributes to the development of CSL classrooms. Translanguaging, as a teaching method, represents a favorable approach for teachers dealing with multilingual learners in the CSL classroom. This approach not only encourages effective learning and teaching but also fosters positive relationships between teachers and students. In addition to this, Chinese teachers are also actively bringing various resources such as multimodal resources into the language classroom

through their multilingual and multicultural identities. Moreover, even though some teachers self-identify as monolingual, they are still open to multilingual teaching in their daily practice. However, due to the lack of agency and insufficient teacher training in multilingual settings, the teaching forms and concepts employed by these teachers are not widely recognized. This lack of recognition leads to uncertainties about their teaching behaviors, prompting them to hide their multilingual identities in more public settings. Therefore, based on these findings, governments, universities, and other educational institutions should create platforms that encourage Chinese teachers to embrace and showcase positive multilingual, multinational, and multicultural identities. All these efforts might enhance the investment in language teaching and contribute to a more inclusive and effective Chinese learning environment.

In addition, considering the intrinsic connection between language and culture, the influence of social and political ideologies becomes particularly significant in shaping the linguistic and cultural landscape. My research indicates that CSL is inevitably intertwined with its cultural context. That is why most Chinese teachers were influenced by their ideologies, which construct their identity and practice in daily teaching. However, the infusion of ideological positions into the curriculum can impact the objectives, methods, and outcomes of language instruction, as well as the overall reception of the Chinese language by Chinese learners. For example, as previously noted, traditional Chinese classes afforded much greater flexibility. In these settings, universities or even specific departments can decide teaching content to align with students' needs and local characteristics，and most of the guiding documents have been advisory rather than mandatory. However, in 2023, the

introduction of new Chinese language textbooks, *Understanding Contemporary China：*

Advanced Chinese Reading and *Writing and Understanding Contemporary China：*

Advanced Chinese Listening and Speaking, which are centered around Chinese socialist

ideology, may pose challenges to effective language communication. Additionally, they

might lead to unnecessary ideological confrontations for students coming from countries with

different ideologies.

Therefore, one potential approach to mitigate these challenges is to transform the

pertinent content into optional reading materials that students can voluntarily explore.

Alternatively, creating an elective course dedicated to understanding the socio-political

landscape could be considered. This way, rather than imposing mandatory content filled with

ideological implications, students have the flexibility to choose their level of engagement,

thereby reducing the risk of ideological barriers that might hinder the learning process.

Chapter Six   Conclusion

This study employed quantitative narrative semi-structured interviews, identity portraits, teaching materials, and analysis of educational documents/policies to explore the teaching strategies, identity, and identity negotiation of Chinese teachers in the CSL classroom at a university in mainland China. As detailed in the findings and discussion chapters, the study uncovers the interplay between Chinese teacher identity and teaching, revealing how these factors mutually influence each other. The final chapter of this study provides a comprehensive discussion covering the summary and conclusions, recommendations, challenges and limitations of the research. Additionally, it highlights the contributions of this study and proposes potential directions for future research.

Summary and Conclusions

This study reveals that Chinese language teachers at this university actively utilize diverse teaching approaches to cater to the learning styles of multilingual students. These approaches encompass collaborative learning and teaching, asset-based teaching, multilingual language teaching, intercultural communication teaching, multimodal teaching, and others. Notably, these teaching methods resonate with the principles of translanguaging, as both underscore a comprehensive exploration of second language education while honoring the linguistic and cultural diversity among multilingual individuals. These findings from my study offer valuable insights into CSL classrooms, providing an examination of the current status of Chinese educational practices. Additionally, the study delves into the identity of

Chinese language teachers, revealing that even teachers who self-identify as monolingual can embrace multilingual practices in their classrooms.

Furthermore, the finding also demonstrates that Chinese language teachers play various roles in different situations, with their identity performances continually evolving. They respect Chinese tradition and culture while remaining open to the outside world, indicating that their teaching approaches are not constrained but rather creatively designed for multilingual learners. While teachers actively explored strategies for teaching Chinese in the classroom, most teachers also expressed a sense of lacking agency to enhance their teaching. They all reported that a significant portion of their teaching knowledge is gained from personal learning experiences, the synthesis of teaching practices, and feedback from students. Additionally, they frequently navigate the challenges of their profession independently, with minimal support from schools, society, or national policies. They reported that involvement in academic conferences to stay abreast of the latest teaching theories is uncommon, external assistance is seldom available, and mutual learning among teachers is restricted. In all, there is a scarcity of training opportunities for these teachers.

While investigating their intercultural teaching, the research uncovered inconsistencies in the behavior and thoughts of Chinese language teachers in their classrooms, resulting in struggles and emotional distress when addressing controversial topics related to China. These emotions stem from their belief that they represent China and have a responsibility to dispel prejudices and showcase a positive image of China. Such thinking impacts the teachers' identification of their own identity during cultural interactions, subsequently influencing their teaching practices. Despite endeavors to empower students in various classroom activities,

teachers' inclinations toward ethnocentrism often reinforce their national identities rather than fostering a global perspective. These observations suggest that Chinese teachers' ideologies also subtly influence their emotions, identity negotiation, and teaching practices.

In examining teachers' identity negotiation within CSL classrooms, this study diverges from Yazan's (2018) conceptual framework, revealing five predominant themes that significantly influence patterns of Chinese identity construction and negotiation: teacher learning, teacher biographies, teacher engagement in communities of practice, teacher cognition, and teacher ideologies. First, the exploration of the impact of teacher learning suggests a complex interrelation between teacher identity and learning, contributing to the negotiation of teacher identity. Second, the development of teacher identity is found to be intricately connected to teacher biographies, rooted in the narrative stories of their life and teaching experiences. These narratives and experiences interact, providing valuable insights into the unique perspectives, values, and approaches that teachers bring to their roles in the classroom, aiding in their personal and professional development throughout their teaching careers. Third, the research highlights the significant role of teacher engagement in communities of practice for effective teaching and identity construction, where teachers contribute to and benefit from collective knowledge, enhancing their professional identity development and classroom effectiveness. Despite teachers acknowledging the importance of such engagement, the study reveals a lack of opportunities and agency in their teaching, although teachers would welcome more of these. Fourth, the results indicate that teacher cognition encompasses teachers' thoughts and perceptions, which intertwine with their emotional responses to various aspects of teaching and influence their identity negotiation.

Last, a novel theme emerged from the research, emphasizing that teacher ideologies also play a pivotal role in teacher identity development. These ideologies influence how teachers approach their roles in the classroom, make instructional decisions, and interact with students. This multifaceted exploration of teacher identity negotiation in CSL classrooms contributes to a more comprehensive understanding of the intricate factors shaping effective Chinese teaching practices.

Concerning the impact of language policy on the CSL classroom and its influence on Chinese teacher identity and identity negotiation, the research findings indicate the influence of policy on teachers' practices and identities, though many teachers may not be aware of it. Whether it relates to teachers' attitudes toward dialects in the classroom, the reflection of national identity in cultural teaching, or the exploration of new approaches like translanguaging as a pedagogical method, all align with the fundamental principles outlined in the Chinese language teaching guidelines presented in the books *Standards* published both in 2015 and 2022. This implies that policy might be imperceptibly shaping educational practices, or conversely, educational practices could be influencing educational policy.

Recommendations

Teachers can significantly benefit from systematically categorizing and exploring their teaching methods, providing a strong theoretical foundation for their practice and fostering a deeper understanding of their teaching behaviors. Moving forward, Chinese teachers are advised to focus on three key areas for future development. First, Chinese teachers are encouraged to be more explicit about diverse student backgrounds and employ more flexible

instructional approaches. In the process of teaching and reflecting, Chinese teachers are urged to foster positive self-recognition, affirming their teaching efforts, and summarizing effective teaching practices. Second, teachers need to realize that active engagement in professional development opportunities, such as learning among other teachers or participation in training and research activities, is crucial for advancing teaching. Last, teachers are encouraged to fully explore their own identities in various contexts, reflect positively on their behaviors, and allow these identities to shape their teaching while building a healthier psychology and consciousness. This approach not only serves their teaching roles effectively but also contributes to fostering a global perspective in the CSL classroom.

Based on the research findings, it is evident that Chinese teachers leverage their multilingual and multicultural identities to bring diverse resources to the language classroom. To enhance their professional development and optimize language learners' learning outcomes, it is important for policies and institutions to establish platforms that actively encourage Chinese teachers to perform positive multilingual and multicultural identities in their teaching practices. Specifically, both the government and universities should offer additional support measures, including the creation of more community groups to facilitate active communication among teachers, universities and other institutions, ensuring that teachers have access to necessary resources, technology, and support systems. Furthermore, it is essential to acknowledge and appreciate teachers' efforts and achievements in their daily teaching. Additionally, continuous efforts should be made to provide ongoing and relevant professional development opportunities adapted to the specific needs and goals of teachers, thereby assisting them in their daily teaching and learning.

Challenges and Limitations of the Research

Despite success in recruiting appropriate participants during the pandemic, the limitations imposed by geography and time confined my participant interviews to online platforms. This constraint limited the investigative approach, including the method of data collection, for this research. Therefore, the research could have been enhanced through incorporating face-to-face interviews and field-based observations of Chinese teachers' classrooms during their day-to-day teaching activities.

Furthermore, the current study was conducted at a university located in Shandong Provence with a purposive sample of only four teacher participants who were recruited through my academic and social network. However, inclusion of more teachers from different provinces of mainland China could provide broader insights about Chinese teachers' practices and identity. In addition, all four participants of my study are female teachers with more than five years of teaching experience, Chinese language teachers who are male with fewer years of teaching could possibly provide different insights into teacher identity and practice in CSL classroom. These inclusions would allow me to make more meaningful generalizations, as well as examine whether similar patterns emerge when studying larger groups of participants.

Finally, concerning the collection of policy and document data, I recognized that the introduction of new teaching content required by policy in Chinese language classrooms could significantly impact teachers' instruction. However, I did not delve deeply into this topic during the narrative interview. The sequence of the data collection methods may need to shift, prioritizing policy analysis first. This adjustment would allow for more targeted

inquiries regarding teachers' perspectives on language policy in their classrooms and garner more information on how it influences their practices and identities in the CSL classroom.

Ideas for Further Research

Based on the research findings and the limitations of the research, here are some ideas for future research. First, considering that none of my participants have been systematically learning about translanguaging in their teaching careers, it would be intriguing to introduce this concept to them and explore their attitudes towards this pedagogy in future research. Second, it is evident that in adult multilingual Chinese language classrooms, multilingual learner identities and learning behavior play a significant role when interacting with peers and teachers. However, within the confines of my degree requirements, I could not delve into the exploration of these more thoroughly. Therefore, it would be beneficial to examine the impact of the translanguaging approach on multilingual student identity and learning behavior in CSL classrooms, identifying how students leverage their multilingual and multicultural repertoire when learning CSL. Additionally, subsequent research could focus on the quantitative examination of the teaching outcomes of translanguaging in the CSL classroom and its influence on students' language learning and identity. This will verify the feasibility of implementing translanguaging in the CSL classroom from a broader perspective.

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Appendices

Appendix A: Survey Consent Form

Principal Investigator (PI):
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Title of Project:
Translanguaging and teacher identity in tertiary-level teaching Chinese as a second language (TCSL) classrooms in Jinan, China

Purpose of the Study:
The study will focus on exploring Chinese teachers' teaching strategies in the multilingual Chinese as a second language classroom. This research will help us better understand the difficult-to-explain relationship between teacher identity and translanguaging pedagogy in the multilingual Chinese language classroom, a comprehensive understanding of teacher identity, and changes in teaching practice. It is hoped that this research could shed light on teacher identity and translanguaging, which will give insight into supportive strategies for Chinese language teachers. Moreover, this research on teacher identity and teaching pedagogy may benefit future research on language teacher education.

Study Procedures:
Your participation in this study will consist of a semi-structured interview that will last approximately 60-80 minutes. I am also asking if you would like to share your teaching materials such as lesson plan, PPT, and journals after the interview. You could do just one (interview) or both (interview and teaching materials). The interview will be conducted

online, therefore please make sure your computer has connected to Wi-Fi or with stable internet connection. The PI will send you the Zoom/Teams link by PI's McGill email, so you can log in to the link and enter the room password the PI provided for you. During the interview, you can choose English or Chinese to conduct the interview. The audio recording will be used during the interview process by using the PI's phone protected by a password. In addition, the PI will also use the recording function that comes with the PI's computer protected by a password for back-up. The reasons for recording are: (1) the PI needs to translate the interview process if you want to use Chinese to conduct the interview, (2) the PI needs to have the record to transcribe the conversations. The audio recording will not be publicly displayed and will only be used as research materials. (3) If you are not comfortable with the recording process, the PI will take hand-written and typed notes instead.

After the interview, there is drawing section, you can choose one topic to draw a self-portrait. A drawing session is optional. I will also ask you some follow-up questions regard your drawing. After that, if you want to share your teaching materials, you can take some pictures and send the PI the electronic version to the PI's McGill email address. All the recording and teaching materials will be transferred to the PI's OneDrive McGill account protected by a password and the PI's computer as the back-up and deleted from the PI's phone. The PI's mailbox will be emptied when the teaching materials are transferred.

Voluntary Participation:
Participation is voluntary. You may refuse to provide your teaching materials and drawing, decline to answer any question/take part in any procedure, and may withdraw from the study at any time, for any reason. It does not matter if you do not want to provide your teaching materials. If you want to withdraw your teaching materials, please contact the PI within one month of the materials being collected. The PI will remove the materials according to your request. For the interview, if you want to withdraw before or during the interview, your information and response will not be added to the data pool and will be removed from the PI's recording. If you decide to withdraw after the interview, data will be de-identified one month after data collection is completed. Once de-identified, data can no longer be withdrawn. De-identified research material will be kept for seven years following first publication and then destroyed.

Potential Risks:
There are no anticipated risks to you by participating in this research.

Potential Benefits:
(1) You will learn more about translanguaging approach in second language education to facilitate your future teaching.
(2) You will have a deeper understanding about the relationship between the translanguaging approach and teacher identity.

Compensation:
There will be no financial compensation.

Confidentiality:

The PI will collect data from two kinds of resources, the first is teaching materials and the second is the interview. All the teaching materials provided by you will be received by the PI's McGill email address and be safely transferred to the PI's OneDrive McGill account protected by the password. The PI's mailbox will be emptied when the teaching materials are transferred.

For the one-on-one, semi-structured interview conversation. Participation is voluntary, and the interview is confidential. The interview cannot be anonymous since the PI will ask you some identity questions. You can use pseudonym if you want. The audio recording will be used during the interview process using the PI's phone and her computer. The PI will not use any third-party APP to record the interview but use her password phone and computer. All the recordings will be transferred to the PI's OneDrive McGill account protected by a password and deleted from the PI's phone. The PI will keep the recording in her computer as the back-up. The limitations of these safeguards are the McGill internet spaces might be compromised or the PI's computer could be stolen, and the password cracked, but these are extremely unlikely. Only the PI will have access to these materials. No third-party data collection will be used in my research study. If the PI cannot keep the material confidentially, all these materials will be destroyed with your permission.

Yes: ___ No: ___You consent to be identified by pseudonym in reports.
Yes: ___ No: ___You consent to be identified with your teaching year, gender and race.
Yes: ___ No: ___ You consent to provide your teaching materials and drawings.
Yes: ___ No: ___ You consent to share the data for future publication, academic conferences.

Dissemination of Results:

The result will be included in the PI's thesis and possibly in future academic presentations and publications. In addition, the results will be given back to you and your university to support teaching.

Questions:

If you have any questions about the project, please contact Shuya Zhao (Shuya.zhao@mail.mcgill.ca) or her co-supervisors: Caroline Riches (caroline.riches@mcgill.ca.) Mela Sarkar (mela.sarkar@mcgill.ca)

If you have any ethical concerns or complaints about your participation in this study and want to speak with someone not on the research team, please contact the Associate Director, Research Ethics at 514-398-6831 or lynda.mcneil@mcgill.ca citing REB file number 22-09-094.

Appendix B: Interview Questions

Background information

1. Please provide a brief introduction of your personal information, including the name, gender, age, years of teaching experience, and position that you would like to be used in interviews and research.

2. Why did you choose to become a Chinese language teacher? When did you start TCSL? Do you enjoy it? Overall, are you satisfied with your teaching work, and what are the reasons behind your satisfaction?

3. What is the name of your course? How many students are in your class? Where do they come from? What age group do they mostly fall into? What is their proficiency level in Chinese? What do you believe motivates your students to learn Chinese?

Part 1: Teaching strategies in the multilingual setting

（These are possible questions, depending on the interview）

1. How many languages can you speak, including dialects? What is your proficiency level in these languages? When and where do you typically use these languages? Do you consider yourself a multilingual individual in terms of learning and proficiency? Would you like your children to become multilingual learners, and why?

2. Describe your CSL classroom in one word or sentence.

3. Are you familiar with your students' native languages? Do you consider them to be multilingual users and learners? How many languages do they likely use or understand? Aside from their native language and Chinese proficiency, are you aware of their proficiency in other languages? Do you think mastering or understanding multiple languages is advantageous or disadvantageous for learning Chinese, and why?

4. What is your overall teaching strategy, and how would you categorize it (student-centered, teacher-centered, task-based, communicative, cooperative group learning, etc.)? What teaching methods do you employ? Provide examples to illustrate.

5. In your opinion, what skills do you anticipate students to gain the most in your CSL classroom? What is the most significant challenge you face in the classroom, and how do you address it?

6. What qualities do you believe make a good CSL teacher? How do you assess whether a teacher is good or not?

7. Describe your most favorite/memorable teaching moment and explain why it holds significance for you.

8. Describe your least favorite classroom experience or teaching moment and explain why you dislike it.

Part2: Translanguaging as the teaching strategy

（These are possible questions, depending on the interview）

1. Are you familiar with the concept of "translanguaging" in second language teaching, and how do you perceive it?

2. Have you heard about target language-only teaching methods? How do you feel about this teaching approach, and to what extent do you implement it in your classroom? What are the advantages and disadvantages, and how do students respond to this method? How effective do you find it?

3. Are you acquainted with the "grammar-translation method" in language teaching, and how do you interpret this teaching approach?

4. In your opinion, to what extent is it appropriate to use languages other than the target language for instructional purposes in a CSL classroom? Is it necessary? Have you ever used another language in the same sentence to achieve a teaching goal? Why or why not? Which language do you predominantly use, and why?

5. In teaching, do you believe that more emphasis should be placed on meaning expression or structural form? Why?

6. What languages do you typically use in communication with students, both in the classroom and in daily interactions? Do you ever use dialects in the classroom, perhaps for humor or expressing specific emotions? Do you use dialects in your daily interactions with students?

7. How do you perceive and handle the use of students' native languages for communication and learning purposes in the classroom? To what extent is it acceptable for them to use languages other than Chinese in your class? Why?

8. Have you ever applied knowledge from one language to understand the same topic in another language? Do you expect your students to do the same when learning Chinese?

9. If your students' language mistakes are influenced by their first language or another language, how do you respond? What is your perspective on such errors?

10. When introducing a new topic, have you ever used images, videos, audio, gestures, or other languages to help convey meaning? Why do you choose this method, and do you find it effective? How do students react?

11. Have your students demonstrated creative use of different languages in classroom activities, daily life, homework, class presentations, or group discussions? How do you view this phenomenon, and what actions do you take? Why?

12. How familiar are you with the viewpoint of "only using Chinese in the CSL classroom"? How did you come across this perspective, and what are your thoughts on having Chinese as the only language in the classroom? Do you perceive any challenges? Do you believe students should only learn standard Chinese, or should learning other dialects be encouraged?

13. What criteria do you use to evaluate students' learning outcomes? Do you think students' language proficiency should be measured against that of native speakers?

14. When conversing with students from different cultural backgrounds, do you embrace their differing cultural values (such as individualism/collectivism, power distance, and time orientation)? Do you believe it is necessary for both teachers and students to identify and explain their language and cultural differences? Do you agree that teachers should share similar values and beliefs with students? How do you handle significant cultural gaps between you and your students?

15. What type of classroom atmosphere do you prefer, and do you believe it has an impact on students' learning outcomes? Why do you think student participation is crucial in language learning, and do you enjoy teaching Chinese?

16. When students use languages you cannot understand for communication in the classroom, do you experience anxiety or any other related emotions? Why or why not?

Part 3: Language teacher identity and translanguaging

（These are possible questions, depending on the interview）

1. What are your thoughts when you use other languages to assist in teaching? Have these feelings changed over time, and if so, what led to these changes? (From the beginning of your career as a Chinese language teacher until now).

2. What role do you play in the classroom? Do you see yourself as a planner, participant, observer, authority figure, organizer, or another role? What is your identity as a teacher in terms of gender, nationality, social status, abilities, and how do you perceive your position in teaching? Why have you chosen this role, and how have you developed these identities in learning and teaching? (Share some classroom stories that you think might be related to your identity.) Have there been any teaching stories that changed your teacher identity (a shift in your role in the classroom)? I'm keen to learn more about this aspect.

3. In a multilingual second language classroom, what defines an "excellent and professional Chinese teacher" and "good teaching strategies"? Do you agree that language teachers should always be perfect learning models?

4. Do you agree with the perspective that "using languages other than Chinese in the classroom (both by teachers and students) changes the power dynamics in the original classroom, which is not conducive to building a good and stable learning environment"? Share your thoughts on this.

5. Do you agree with the notion that "Chinese learners from different cultural and linguistic backgrounds need to become 'Chinese' to learn Chinese well, such as understanding and respecting Chinese culture, loving Chinese cuisine, and understanding Confucianism"? What is your evaluation of this statement?

6. How do you understand "giving the power to students"? Do you agree that language teachers should "give the power to students" in the classroom so that they can learn the language more effectively?

7. To what extent do you think your education background, education policies, teaching guidelines, teaching research activities, academic exchanges, school regulations, and educational philosophy influence your educational practices?

8. As a language teacher, where do you most hope to receive recognition? Have these recognitions changed in practice?

9. Any topics or teaching stories you want to add.

Appendix C: Identity Portraits

（Participants are encouraged to add color to this provided silhouette.）

Appendix D: Self-Portrait

Complete a painting on any of the following topics

(No drawing skills required; the goal is to clearly explain the content)

Topic1. Ideal Teacher Portrait/ My Chinese language classroom:

   For reference only:

- What does the ideal teacher look like to you?

- How do you envision ideal teaching, classroom dynamics, and teacher-student relationships?

(...)

Topic 2. Self-Portrait:

   For reference only:

- Places you've visited, cultures you've experienced.

- Friends from different cultures, languages you speak.

- Attitude toward traditional and new cultures.

- Use different colors and symbols to represent the impact of various cultures on yourself.

- What cultures have you been exposed to?

- What friends from different cultures do you have?

- How many languages do you speak?

- What are your daily activities and hobbies?

(...)