Teacher Identity as Pedagogy in an EMI Course at a Korean University

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This study investigates how two teachers’ identities are negotiated in a situated educational context and how this affects the formation of student identities in an English mediated instruction (EMI) course. Since learning is defined as negotiation of identity there has been increasing research on teacher identity as pedagogy because the teacher’s identity is a major factor in managing the negotiation with students. This study looks at how the teachers’ cultural, socio-political, and educational philosophical identities are negotiated in the locally situated classroom and how these identities influence Korean university students in the formation of their identities. The results of the study comprise two sections. The teachers’ identity is discursively constructed in local socio-cultural discourse practice, and the teacher identity works as pedagogy. The other result shows that the teachers’ various identities serve as role models for students in their negotiations as they take up, resist, and shift between different identities. This study also suggests some implications for the use of the teacher education regarding identity.

Key words: teacher identity, teacher training, critical discourse analysis, identity, pedagogy, collaborative teaching

1. INTRODUCTION

Poststructuralists view language as being no longer neutral and linguistic communities as being heterogeneous and full of conflict rather than as being homogeneous and full of agreement (Kim, 2009). Since language learning is the negotiation of identities among the teacher and students either challenging or reproducing dominant power structures in society (Cummins, 2000), there have been many studies on the identity of language learners (Butler, 1992; Norton, 2000; Pennycook, 2001). Yet relatively little attention has been paid to language teacher identity, especially in foreign language education contexts,
even though the language teacher has been shown not to be a neutral player in the classroom (Varghese, Morgan, Johnston, & Johnston, 2005). A teacher’s personality vis-à-vis his/her students is not only an important factor in managing the class and forming the students’ identity, but also as the broader context in which the teachers are situated becomes very important. Therefore, in order to understand teaching and learning in any kind of language mediated course, it is important to explore the teacher’s identity which includes professional, cultural, political, and individual identities.

It became basically crucial to do research on teacher identity as pedagogy when globalization through English encouraged us to cast a homogenizing blanket over divergent realities (Kim, 2002, 2009), because “the teacher’s own identity came to be seen as a major component to carry critical pedagogy in the sociocultural and sociopolitical landscape of the language classroom” (Varghese et al., 2005, p. 22). As Cummins (2000) points out there are no neutral spaces in schooling, and no ways to isolate students from the pedagogy of specific teachers and schools. The choice of methodology based on a teacher’s identity, for example, whether following mainstream ideology or taking a critical point of view, can reinforce particular identity option for students.

Current English education in Korea has focused on marketplace utility along with global issues. It tries to make a person suitable for the global marketplace where the quality of something is decided according to the price it can bring. However, it ignores the intrinsic quality of education (Corson, 2002). Although there are a few studies focusing on the formation of student identity in Korea (Kim, 2009), there has not been much research on teacher identity as pedagogy. This kind of research would help to increase the awareness of the role of the teacher to change society and the world through language practice, which is viewed as a social act.

Therefore, this study explores some ways in which two teachers’ identities are negotiated in a local university classroom and how these two teachers’ situational identities influence how Korean university students form their identities in the classroom.

2. LITERATURE REVIEW

2.1. Identity in Language Pedagogy

Since identity and language are theorized as mutually constitutive in poststructuralist theory, the conceptualization of identity as multiple and changing is significant for language education because it is consistent with the view that pedagogical practices can be transformative. The goal of foreign language study is to develop an intercultural identity and to become intercultural speakers who can play the role of cultural intermediates
between two or more cultures (Velasco-Martin, 2004). Furthermore, in order to develop this positive role of “intercultural identity” language should be conceived as social practice and students should be encouraged to have vigorous negotiation to enhance their identity formation. As a result of such practice, we will be in a better position to change aspects of our social and disciplinary worlds (Brian & Veidehi, 2005, p. 153). As Starfield (2004) points out, providing students with opportunities for enhancing their identity formation may offer increased sets of possibilities for social interaction and human agency so the classroom discourses—ways of doing, being, saying, and valuing in the class—actively reshape the identities of learners. McKinney and van Pletzen (2004) and Talmy (2008) suggest a new language pedagogy in which there are teaching practices which respond to the resistance of students.

2.2. Teacher Identity

The new understanding of identity includes the following concepts (Varghes et al., 2005). First, it is understood as multiple, shifting, and in conflict (Norton, 2000). Therefore, it can be transformational so that one’s self keeps changing, taking “a complex of interweaving positions” (Ivanic, 1998, p. 10). Second, it is crucially related to social, cultural, and political context. Teachers have an assigned identity—the identity imposed on one by others, and a claimed identity—the identities one acknowledges for oneself (Buzzelli & Johnston, 2002). Teacher identity can be characterized by the type of interactive resources in the macro socio-historical context and in the process of interaction in the classroom (Kim, 2008). Third, it is constructed and negotiated in social practice through language and discourse (Fairclough, 1992; Gee, 1999).

Research related to teacher identity has started to help us understand learning and teaching so that it now focuses on exploring the language teachers’ autobiographical narratives (Casanave & Schecter, 1997). In order to have a clearer sense of who they are, this research has tried to find their professional, cultural and individual identities which they claim or which are assigned to them. However, the research has mostly oriented to how outside conditions affect classroom teaching and teachers’ lives outside the classroom rather than what happens inside the classroom. According to Varghese, Morgan, Johnston, and Johnston (2005), the following categories of research have been especially highlighted: the marginalization of teachers’ professional experience (Pennington, 1992), critical analysis of the hegemonic relations between native and non-native-speaker teachers (Braine, 1999), the status of teachers of English to Speakers of Other Language and language teachers in general (Morgan & Ramanthan, 2005; Varghese, 2004), and teacher identity in relation to the teacher-student relations (Cummins, 2001; Johnston, 2003).

Currently, several researchers have made a call for more complex approaches to
researching teacher identity (Varghese et al., 2005). In particular, Varghese et al. (2005) juxtaposes three different theoretical frameworks highlighting different aspects of language teacher identity—social identity theory, situated learning theory, and the concept of the image text. In particular, they emphasize the need of incorporating a focus on “identity in discourse—identity that is discursively constructed” and a focus on “identity in practice—identity that is enacted in practice” (p. 39).

2.3. Teaching Language as a Process of Identity Negotiation

Language teaching viewed as a process of identity negotiation between the teacher and students in the classroom can be defined as situated social interactive practice created locally in the sociocultural context (Kim, 2008). Identity negotiation includes three concepts—situated learning, power, and discourse oriented practice.

First, situated learning has been emphasized in teaching practice because all meaning is situated and localized (Gee, 1999). Meaning is created in relation to local social institutions (Barton, Hamilton, & Ivanic, 2000). Second, the local and situated context is already embedded in certain socio-culturally constructed power structures (Kumaravadivelu, 1999). Luk and Lin (2007) show an example of such a classroom as a mini-society with its own rules and regulations, routines, and rituals in a certain society. This situated teaching occurs in the embedded power structure of the interlocutors. Finally, as Gee (1999) points out, identity negotiation is mediated by language discourse. Meaning negotiation which is identity negotiation is not an individual activity but rather is a sharing of specific socio-cultures. This concept is also mentioned by Bakhtin (1981); people use language in conventionalized and culture specific contexts. Therefore, meaning making depends on the degree of sharing sociocultural conventionalized interactive resources between interactants. Therefore, teachers and students and environments mutually constitute one another and one’s identity is not considered to be separable from the environments and interactions in which language development occurs.

This literature review shows that language learning occurs together with identity negotiation. Different from previous theory of identity, identity negotiation is concerned with the social act of changing our world as a disciplinary world. In this case, teachers’ identity can be a meaningful resource to create classroom discourse. However, teachers’ identity has not been researched as classroom discourse while teachers are teaching a certain class. Therefore, this research has tried to research teacher identity as classroom discourse what teachers are practicing their teaching.
3. RESEARCH DESIGN

To investigate some ways in which teachers negotiate their identities and how teacher identity influences the identity formation of Korean university students, a combination of qualitative research methods including classroom observation and unformulated interviews with students and teachers was utilized.

3.1. Description of the Participants and Setting

The research site of the study was a course called “Intercultural Communication” which was designed as an interdisciplinary course—integrating language, culture, critical cultural literacy, and education. It was also specialized as an EMI course at a university in Seoul. This elective course was taught through team teaching and met twice a week, one time for 50 minutes and the other time for 100 minutes during the semester. It was the professors’ first semester to teach this course after the course was established.

There are two instructors: a Korean, Yun, and a Korean-American, Kimberly. Yun is a tenured professor from the English department; her educational background includes applied linguistics and English education. She has taught at this university for twelve years and she has experience living in the United States for six years. Her interests are critical pedagogy with critical discourse analysis. For this reason, she proposed setting up this course to her university. Kimberly is a contract-based full time lecturer, affiliated with the liberal arts department. Having grown up and been educated in North America, she is a Korean-American. She is very active politically in Korea. Her academic background includes a B.A. in communication and an M.A. in Asian art. She has been teaching English at this university for seven years. Having a critical point of view as an activist, she likes to teach contents courses rather than skill-oriented language courses such as basic writing or basic conversation courses. These two professors have known each other for seven years and have taught other courses together before this course. They both consider themselves to be critical intercultural speakers, according to the interview data of this study.

In the course, there were fourteen students, all female but at different grade levels and with different majors. Their TOEIC scores ranged from 600 to 900 and most of them except for four students had some experience living and studying in other countries such as the United States, Canada, India, Australia, and Japan. All the students stated that their primary reason for taking the course was to improve or maintain their English ability through practicing English in this EMI course. A pseudonym was used for each participant in this study to protect their rights and anonymity.
3.2. Course and Materials

This course in intercultural communication as an interdisciplinary course was designed by the two professors during the previous semester before the course started. They also had time to discuss the management of the course while teaching during the semester.

The teaching materials used as a course book in this course were developed by two professors with the purpose of increasing the students' critical views of looking upon the world and accessing skills, attitudes, and values (Byram, 1997; Morgan & Ramanathan, 2005; Wallace, 2002). The activities in this course were designed for students to compare their own cultural identities, frames of reference norms, values, and behaviors with people coming from other cultural backgrounds. The students were able to negotiate their identities while carrying out the various activities which taught them to resist, challenge, and recreate knowledge.

The course book is divided into three parts—the rationale for teaching intercultural communication, the critical thinking perspectives of intercultural communication, and the application of these through critical literacy activities including critical incidents, texts, advertisements, Internet sites, and movie analysis. These activities were designed based on what Morgan and Ramanathan (2005) calls distancing strategies that denaturalize and demystify the content of the course. The purpose of using such strategies is for the students to become aware of their partiality so that the students can become aware of their dominated position and be better able to contest the dominance in the content of the material they are studying.

3.3. Data Collection and Analysis

For the data collection, this study followed the rationale of qualitative research by Norton (2010). She summarizes the common assumptions that many researchers of language and identity bring to their qualitative research projects. The three most important assumptions for the research described in her article concern 1) the rejection of any claims of objectivity; 2) striving to investigate the complex relationship between social structure and human agency without falling into the trap of using deterministic and reductionist analyses (Menard-Warwick, 2006); and 3) attempting to understand how power, often invisible as it tends to naturalize events so that they appear normal, operates within society to constrain or enable human action to work (Cummins, 2000).

For this study the qualitative research methods of classroom observation and interviews with participants, students and professors were utilized as research methods. Such naturalistic classroom observation can be used to study real factors rather than hypothesize about the classroom discourse. The interviews with students which were more like
informal conversations were conducted after the end of the semester. Interviewing participants during the semester and at the end of the semester provided data about their attitudes toward the class, relationships between the students and the professors, the change of the student’s perspectives and activities, and some personal information; this data can be used to support the observed data. For the professors, gathering discussion data between the professors occurred right after class session.

The data for this study were collected in the following steps. Before the lesson, the professors explained the purpose of this study and obtained permission from the students to videotape the classes. For the classroom observation, the class was videotaped and after each class both professors took notes on any observations about the class. The process of data collection and analysis was recursive. The videotape of the first class was transcribed, and the data were categorized and codified by the researcher. The rest of the tapes were codified in the same way as above and analyzed by the researcher. The data from the observations and interviews were analyzed based on discourse analysis methods which have been developed by Gee (1999) and critical classroom discourse analysis (Canagarajah, 2004; Kumaravadivelu, 1999; Pennycook, 1999).

4. RESULTS AND DISCUSSION

This research results are twofold. First, the results show how teacher identity is created especially in this specific EMI course at a Korean university. In this study, teacher identity negotiation is viewed as discursive practice in the particular context. In the local educational context, the two different teachers form their identities from heteroglossic identities influenced by surrounding socio-cultural factors. Identity negotiation is discursively constructed so that identity is not static but constantly forms new identities in and across boundaries. Second, teacher identity works as pedagogy and it influences course design and methodology. The students reconstruct their identity through the influence of the teachers’ identities. Students become aware of how, why, and in whose interest particular texts might work.

4.1. Discursive Teacher Identity Construction in Practice

4.1.1. Situated identity

Teacher identity in this study shows heteroglossic aspects in Bakhtin’s sense (1981), which reflects a plurality of voices of self in complement and contradiction. As with other post-structuralist views, the teacher’s identities in this study are not singular but are
multiple. These identities are negotiated in situated context. This study shows how these situated identities come up and the reasons for choosing some dominant identities which one wants to represent in public areas. The situated identities come up as the professors negotiate and construct their identities in the local micro-society of the classroom.

For example, the two professors chose different self-identities from among various available identities to show their students in the first class of the course. The choice of their identities also depends on the professors' socio-political relationships in managing the course. Kimberly introduced herself as a Korean-American based on her race in the beginning of the course. However, when she introduced herself in class, she mainly focused on being an American citizen who had grown up and been educated in the United States and doesn't know very much Korean. Her long explanation of her American identity shows that she wanted to have an assigned identity (Buzzelli & Johnston, 2002) as an American and hoped to be treated as an American. Her situational identity as American in the first class of the course was very much related to socio-political reasons related to the concept of the color of English. In Korea, the native speaker fallacy which says that native speaking English teachers are more effective teachers and also that most students prefer a native speaker is still powerful. As Romney (2010) points out there is a contrast between the perception and the reality of the English language and the hegemony of English is defined based specifically on race rather than any other feature related to history, official status, or geopolitical designation. In this study, Kimberly also wanted to prove that as an American English speaker she is a member of the inner circle (Kachru, 1985), which yields the original power of English. Although she is a native English speaking teacher (NEST), she has been marginalized because of racial discrimination within the ideology of the native speaker fallacy. This indicates that teacher identity is crucially related to not only the social and cultural but also the socio-politically educational context.

Kimberly: *I had to explain about my ethnic background every time when I start my classes although I am sick of telling it to students.*

On the other hand, Yun devoted more time to explaining the course aims and procedures of the class rather than her background and experience in the first meeting of the course. Although she mentioned that she had some trauma over managing the course with a NEST in an EMI course because the students could compare her English with Kimberly's, she did not care about it very much because of her stable status as a tenure track professor.

Yun: *My English with a Korean accent is not so much a matter for me to manage my course because it provides one example of intercultural communication.*
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Students can be made rather aware of important facts that perfect English is not as important as the skills for negotiation in discourse.

Yun did not need to emphasize that she speaks English with an accent because she does not belong to the inner circle of English members. Rather, she rationalizes her English as one of the world Englishes used to communicate in the world.

It is an interesting observation that the NEST focused on her English as being authentic but the NNEST did not care much and showed her confidence using her accent. It seems like an awkward phenomena related to the native speaker fallacy because usually most NNESTs are concerned and worry about their accent rather than NESTs. This is due to the fact that the native speaker fallacy does not include various types of NNEST and NEST, but is polarized with two dichotomous categories. This shows that the idea of being a non-native or native teacher is rather embedded in the local power structure, so that native speaking teachers like Kimberly who look like a non-native are situationally constructed as NNESTs and have diminished power.

4.1.2. Image text as teacher identity

Simon (1995) claims that a teacher’s identity consists of an “image text” that is co-constructed over time and reconstructed for each context as discursive practice (p. 92). In this study, professors are engaged with other professors and with students in carrying out their identity construction. This implies that identity negotiation is discursively constructed depends on who they teach, where they teach, and what kinds of support they have for their teaching. Even if the same teacher teaches in a certain context s/he cannot have the same identity because his/her identity keeps reconstructing as time goes by and by the varying proximity between the teacher and the students at the end of the semester.

For example, Kimberly focused on the “age difference” between the two professors to construct her “image text” as a young and friendly teacher. In this case “age” does not mean the actual gap of time, but it is used as a metaphor. As Trent (2006) points out, any factors which influence the structures of the teaching environment must be considered since they may play a major role in how the class is taught. Kimberly felt a power allocation and hegemony between her and Yun in the classroom context, and this influenced her decision when she took her role as a teacher in the classroom.

Her image text as the young friendly teacher was derived from stereotypes of the Korean hierarchical social and educational context. The concept of “parents” in the excerpt below, referring to Yun, is usually used to indicate a teacher as a metaphor in Confucianist societies. In particular, her image is that of a professor in Korea who has more authority in the classroom than a professor from the United States. Her negative connotation of the
authority of a professor made her resist being a serious professor. Instead she chose one who is friendly and has a close relationship with students. Therefore, she considers her “claimed identity”—the identities one acknowledges for self to be one who is a comfortable person in teacher-student interactions. She tries to break down the prior image of a teacher.

Kimberly: *I could be wrong, but I think students perceive me to be younger than Yun. So it’s more comfortable. So, they don’t feel there is the huge power imbalance between us, which could be good or bad, I don’t really care. I think the students feel closer to me in age. Even though there is no reason for that, because we are actually quite close in age. Especially now, but I think it’s the perception that I’m not very authoritarian in my class. I’m more casual with them, which makes them feel that I’m more like a friend to them.*

As the above excerpt shows, Kimberly identified herself as relatively young compared to Yun while reflecting her students’ view of her, in her comment *I think students perceive me to be younger than Yun*. This belief about the relationship between a teacher and students creates different attitudes toward her students and the structure of classroom management. It is an example of a teacher’s identity as an “image text” that is co-constructed with the students in this specific Korean cultural context.

4.1.3. Teacher identity in practice

Teacher identity performed in a particular local context is flexible and easily modified because it comes out of everyday practice. As Simon (1995) points out, image texts are also performative because the people and the environment around a teacher encourage teachers to increase their self-awareness about the image text they adopt. But these identity practices encourage not only conformity but also resistance depending on their own power in the local context. That is, after repeatedly performing these roles according to an image text, both teachers and students may resist and then adapt roles initially assigned to them according to their needs.

The following excerpts show how the identity influenced by a teacher’s educational background is flexibly re-modified in local educational practice which includes a certain power structure.

Kimberly: *One of the important things for the students is that I want them to question their assumptions. And I think that’s, for me, a goal from the beginning of*
the class. And that includes for them to heighten their own self-awareness because they are totally unprepared for the reality of the world.

Kimberly: I don’t know really what students get in their other classes, but I just feel like going back to what I want our students to get from our class, because this is in my background. Well that’s how it was for me, when I was in college, I was a liberal arts major. I want our students to have a kind of liberal arts education.

Yun: Most of my research is related to critical discourse analysis and critical pedagogy. And these made me set up this course and it is really necessary to have this kind of class at the university level. According to Freire we need to teach students not only to read words but the World.

It seems natural for teachers to teach in their classes depending on what they have learned in school and in their teacher education program (Johnson, 1992), so that Kimberly and Yun’s teaching approaches in this class are consistent with their critical orientation. Their teaching approaches have a great effect on the students with the negotiation of their identity during classroom practice.

However, this study especially points out that the way Kimberly performed the critical educational identity comes from the local socio-political factors. She was able to negotiate her own critical pedagogy identity in this course because the genuine purpose of the course was to develop the students’ critical perspectives. Previously, she didn’t negotiate her critical pedagogy identity while teaching although the potential to do so was there, because in these other classes she thought that she was not allowed to do so. In other classes, her critical pedagogy was in contradiction with the micro-socio context because of the strict standard curriculum, for example, in general English courses. For example, in the following excerpt, she said that she might give them the perspective that they wouldn’t get in any other class. This shows that she hadn’t taught the other language courses using critical pedagogy.

Kimberly: So I think with our class, as you said with the advertising example, we might give them the perspective that they wouldn’t get in any other class, that is applicable to every aspect of their lives. I want the students to get that.

Yun’s case was different from Kimberly’s. Yun noted that she always emphasizes her pedagogical philosophy in every class. She taught critically even if the course is a language
course or literature course where it is not necessary to bring up her philosophy. This illustrates that if one has power in the whole social power structure, s/he can take control and act according to his/her philosophy or if, like Kimberly, s/he lacks power, s/he may easily give up and adopt the status quo power structures.

The next example illustrates how the status of the teacher which is created in the practice of Korean higher education influences the degree of responsibility toward the curriculum development. Kimberly’s lower status which is imposed in practice leads her to modify her prior identity.

Kimberly felt she was lower because Yun was in the tenure track, whereas she was in the contract-based lecturer track. As Kimberly mentioned, even the students already know the power structure in the university society. This influences her decision to set herself up in a lower status than Yun and choose her position and role as a teacher in the class. It explains how her socio-economic identity in this educational context becomes a factor when she negotiated her identity as a teacher in the course.

Kimberly: Here’s how I see my relationship with Yun in our class in relation to our students. It’s like she is the parent and I’m the child in the class. Not that she is a parent, but her status is higher than mine, and the students know that. Maybe she is the strict parent, and I’m the fun parent, not parent and child. They’d go to her when they have to talk about something serious like their grades or something really specific. But they’d come to me when having a problem with their boyfriends or something. So that’s the kind of dynamic we have between her and me. Let’s say we have a parental relationship with our students.

If they were not team teaching, one of the teachers would have to take both roles, but because there were two teachers, Kimberly chose one of the roles and in the negotiation process, the socio-economic factors influenced her decision to take the role as an easy-going parent. This identity even impacts the discourses she brings to her teaching and her behavior while teaching and learning.

Kimberly: I’m comfortable with that relationship because I accepted that as my status at this University. I’m like “the-not-serious” person and I take that as my status. I don’t try to be something I’m not. So with the students I want to be easy-going with them and I want them to be comfortable with me, that I’m not going to scold them.

Kimberly: It is really Yun’s course because she set it up and she imposed her idea
very much although it is team teaching. If it is successful, she gets more benefits than I do because she is tenure professor and she will hold this course even if I were not here.

Since Kimberly perceived herself as a less powerful person compared to Yun, she didn’t have desires to reform the Korean educational context. This shows how a teacher’s identity impacts not only the discourse and the behaviors of her teaching but also the degree of responsibility toward the classroom management and curriculum development. Thus, types of classroom activities are not only influenced by the identity a teacher negotiates for herself but by the local educational policy and context.

Yun: Well the purpose of this course is without a doubt for students to be critical of the world rather than practicing mainstream ideology. Currently, the students go to the University, they sort of go down a track just like a series of steps a person goes through to get a job. Students should get a better education. They should be exposed to ideas and things that transform their way of thinking, and make an impression on them that will influence them as adults.

Yun: This is a real good chance to set up and prove this kind of course is really cool. For that, we need to make this course successful. If it is not successful I don’t think the school will support keeping this kind of class.

Yun’s point of view about this course includes a certain degree of the administrator’s point of view. Yun shows that this administrator identity strongly influenced her in wanting to make this course pedagogically successful. Yun put much effort into this and showed responsibility to the course and to developing the curriculum. It is due to the different power allocation as Kimberly pointed out when she said that her status was lower than Yun’s.

4.2. Two Teachers’ Identities as Pedagogy

The situated identity of the two professors affects the students in their construction of their critical intercultural identity while they are having discursive practice. In this study, the professors’ different identities influence the design of the classroom activities, and the teacher’s social and historical background affects the type of engagement students have with their professors in the classroom and in the professors’ office. The students are attached to and detached from the two professors as they negotiate and transform their identities following the two role models for intercultural identity using two types of
intercultural discourse.

This data illustrates how the professors’ very way of talking becomes a text which their students may draw upon because they are provided with multiple and oppositional readings of the world. The ways teachers respond is based on the critical identities the students adopt. In this way the students are able to create an intercultural identity which can be called a “third culture.” Finally, this space becomes a location for social action to change the current society.

4.2.1. Negotiating with the professors

Each of the two professors provided different kinds of scaffolding to encourage the students to adopt critical intercultural identities. In order to see how the students’ identity negotiation is influenced by the professors, the students’ attachment to a certain professor was observed. This study shows that the students’ identities in the classroom are also constantly changing in their relations with the two professors as the students attach their identities to either one of the professors or detach themselves from each of them inside and outside of the classroom.

There is evidence that Yun’s identity influenced students who had similar socio-historical and socio-cultural identities to Yun. The students benefited from this fruitful rapport which Yun provided in English inside the classroom and in Korean outside of the classroom. Because of Yun’s language flexibility most students who wanted to discuss things in Korean chose to talk with Yun. This illustrates how bilingual ability is a crucial factor which leads to opportunities for the students to negotiate their identities in this context. The students felt more comfortable with the Korean teacher not only when they wanted to ask questions related to homework, tests, and final papers, but also when they needed counseling about their personal problems related to their difficulties in learning English in an EMI, further education abroad, and small problems such as dealing with foreign friends.

For example, when a student, ES, in the following excerpt, shows her resistance to the course by taking a sleeping position at the beginning of the course, Yun tried to talk with her after two lessons. ES talked with Yun outside of the classroom in Korean and she noticed how the professors care about her as their student and try to solve her current problems. She finally realized how her behavior was interpreted by Kimberly and Yun differently from her intention and discussed ways to reduce miscommunication among the three of them.

ES: I didn’t mean I wanted to show disrespect to my professors but I really couldn’t comprehend the lecture, so I thought I would just take some rest and it might be
better after that. I am really sorry.

After this talk with Yun, she sent a letter to explain her situation rather than continuing to cause trouble. After this she showed a different attitude toward the course by changing her behavior actively and participating in activities. In the end of the course, she made the following comment in her personal interview.

ES: After I talked to Prof. Yun, suddenly I could understand the lectures so I can participate in the class. I don’t know the reason. Yes, I tried to read the text book as Prof. Yun recommended. It is also...maybe..., when I heard about “Orientalism” it was unfamiliar at that time. However, it was repeated several times even in other classes which I take, so it is becoming more familiar and comfortable to hear about it.

Yun’s attention on this student’s personal growth problem and her emotional empathy for the students who have resistance to the English course in the beginning of the course lead students to participate in the class more actively and help them to transform their identity.

Such cases are seen in many EFL classes but it is hard for most teachers from abroad to deal with them effectively because they tend to expect behaviors and responses like those that occur among members of the inner circle. They might either ignore the student’s responses and detach themselves from taking a role in educating the students, or they feel empathic, which is also not a productive response, for if teachers compromise with the students with too much sympathy for an emotional plight or for low language proficiency, it doesn’t help the student (Connelly, He, & Phillion, 2008).

Some Korean students attached their identity to Kimberly when they wanted to pretend that they were abroad. Kimberly identified herself as an Asian woman in the classroom. She provided the students many examples of what the students might encounter while studying abroad as a Korean woman and as an Asian woman because she herself had struggled throughout her entire life growing up in that environment.

They also attached their identity to Kimberly when they wanted to have an equal position with or less social distance from the professors. Kimberly provided a more informal and personal position rather than an institutional position as a professor with the students. The lower power of Kimberly in the classroom made the students perceive her not so much as a professor but as a senior foreign friend who can more easily counsel them with their personal problems so that she also had rapport with them in certain aspects.

In contrast to similar sociocultural backgrounds being one reason to have a close relationship with Yun, the students felt comfortable with Kimberly because of her “otherness.” They didn’t need to be concerned about a hierarchical relationship with “the
other” or an “outsider,” so that they felt like they could assume an equal position with Kimberly.

SJ: Well, as you know she is a foreigner. I don’t need to be concerned with all the stuff which I do with Korean professors. So that it is easy to deal with a foreign professor. We just talk like a friend without thinking about politeness so much. You know just say “Hi” than “How do you do?”

When the students realized that although she looks Korean but her way of talking, her manners, and her way of communicating are different from people in their culture, they started to show a stronger individual identity. It shows that there is a mismatch of beliefs between Kimberly and the students. Kimberly stated that she believed the students were comfortable with her because of her attitude toward the students on the level of a friend. However, students reported that their reasons for talking with her were not only her attitude as a teacher but also her national background and the need to talk with her in English.

4.2.2. Negotiating intercultural identity using multiple role models

The two professors, themselves, become texts with which the students can compare their current ideas about the world. Different role models of intercultural identity are provided by the two professors; this enables students to have more chances for negotiation to construct an intercultural identity. The students took some elements from the models which each professor provides them to construct their intercultural identity; so this leads to more vigorous negotiation for each student.

The role model for intercultural identity provided by Yun helps the students who have similar socio-cultural background to understand themselves better. Yun provided examples of how she passed through the process of adopting a critical intercultural identity and in this way she herself became a role model for critical intercultural identity. In the process of being critical there were steps of becoming aware of oneself, even though it seems shameful, so that there is a need to struggle with a previous identity. In this case, the students saw a similar process as the professor with a similar socio-historical and cultural background, and they looked upon Yun as a role model for their own development of critical intercultural identity.

For example, some students compared themselves to the professor who has had similar experiences in the same socio-historical context. The following excerpt of JA shows how she attached her identity to Kimberly to receive validity from her because she thought Kimberly shared a similar educational context and detached herself from Yun, who forced her to be critical at first.
JA: I think I have a “neutral” feeling about him (Christopher Columbus). Because it is “only” factual information I don’t feel biased positively or negatively. And, well, it is very true. Whether the author is saying it positively or negatively it doesn’t matter. According to world history, actually it is the turning point. It is a fact. Right? (She looked at Kimberly while she was giving this comment.)

However, in the interview after the course, JA tried to attach herself to Yun when she commented on the importance of being critical as an educator giving the example of her own private tutee’s case. She thus viewed herself as an educator like the professor who is teaching English. This shows that the students weaved their identity by attaching to and detaching from the two professors to negotiate and transformed their identity following these two role models for intercultural identity.

JA: I really had a lot of questions from my private tutees like Prof. Yun. Is it really true? Is the United States like that? Children want to see what they want to see. They only selectively see and hear what they want to. In this case, we need to expose them to various perspectives with this kind of practice.

Yun made it easier for them to get through this process and not feel ashamed, but to realize that their shameful identity is created systematically and cultivated within a specific cultural context. It helped them not to stay in a depressed state with a shameful identity very long, but quickly to overcome this situation by taking advantage of knowing how their role model coped with feelings similar to those they are experiencing.

IY: In this course I had a shock at first because I need to think in the opposite way. And then I was shameful because I realized that I pretended that I am a Westerner and I have been exercising self-Orientalism all the time. I never thought about something that way. However, this class led me to see something from various perspectives rather than from the mainstream point of view.

Kimberly provided the students with the benefit of being able to expand their perspective of her as a role model for intercultural identity. Kimberly provided examples of how she passed through the process of developing a critical intercultural identity while she has been living in Korea. She discussed examples of how Koreans reproduce unequal power structures through self-Orientalism and practices of Western ideology. For example, they exploit foreign laborers in Korea exactly as is done in the United States. The students saw themselves through the detached point of view of an “outsider” instead of from a patriotic perspective. Some students visited Kimberly’s office and tried to talk to her after
the class, since some students were going to study abroad and have been abroad and some took her course before. Those students described her teaching as helpful to prepare for a reality they had not expected.

The theory of critical pedagogy requires critical discourse analysis; it might not be very easy to be critical about Western ideologies in classes taught by an American professor because it might create face-threatening situations with a native English speaking professors. In Korean communication strategies for managing “face” seem more important and students are more sensitive thinking about “face” even in communication mediated in English. It is also not allowed for students to criticize the culture which the teacher comes from according to the students’ institutional selves, which were formed based on the Confucian notion of respect for teachers in a hierarchical relationship between teachers and students. Therefore, in the majority of Korean EFL classrooms opportunities for students to criticize the teacher’s culture and to capitalize on different aspects of their identities are unusual.

However, Kimberly’s critical point of view and her being a Korean-American helped the students to be critical under more comfortable circumstances. Kimberly showed her critical intercultural identity by taking a critical stance rather than by being egocentric about Western ideology.

In addition to her critical perspective, students felt comfortable about being critical in front of her and about attaching to her because she is a Korean-American. They thought she might not feel threatened by their criticism of Western ideology, and also she knew what the students meant with their limited language because she was on the periphery of Korean culture. Evidence that she viewed herself in the same way she viewed the students is apparent when she used the pronoun “we” as a Korean and “the Westerner” for Western people or Western society. Not only Kimberly’s identity as a Korean woman but also her facial appearance helped the students to be comfortable with her.

For example, we see this in Korean society...
Even in Western society they are also concerned...
In the movie Avatar, they (Westerners) want to get minerals as in Columbus’ time it happened.

Many students wrote their final paper related to movie analysis in terms of gender issues and stereotypes which Westerners make and use in their movies. Many students comfortably criticized the movies detached from the American teachers’ nationality and concerns of threats to their face. Students used the information that Kimberly provided in her authentic experience to validate their own knowledge.
MK: It was almost impossible for me to criticize the professor’s culture with critical thinking in Australia when I studied over there. They didn’t even give us any chances to give our opinions. Sometimes they ignored us because of our limited English proficiency. Because of this bad experience, I was frustrated in this classroom at first but later I tried to be more active to give my opinion in this classroom. And I liked it.

As Norton (2000) points out, it is important to have classrooms in which there is ample opportunity for socialization and for many ways to do things. Yun and Kimberly’s various perspectives go beyond the banking concept of education (Freire, 1997) and enabled students to negotiate vigorously in the classroom. The controversial stances which are provided by the two professors make it possible for students to think which perspective that they will take and identify for what reasons. Their critical identity does not only influence how they construct knowledge but it influences their everyday behaviors. It illustrates how their discursive practice becomes a social action to change the society and create a third culture.

V. CONCLUSION AND IMPLICATIONS

This study shows how two professors’ identities are constructed within and between categories of identity as they are influenced by situated local socio-cultural factors. The teachers’ situated identities come not only from cultural but also from socio-political factors such as the teacher’s status, salary, respect in a certain culture, and others. The theoretical implication this study imparts is that teacher identity should be treated not as individual and psychological but also as a socio-political matter. This could help in extending criticism of the native speaker fallacy, which is concerned with hegemonic relations between native and non-native speaking teachers by including various types of teachers rather than just a simple dichotomy. These types of teacher are not pre-set by nationality but created in local situated contexts through teaching practice. The teachers’ identities were co-constructed in student-teacher interaction and in their social status and roles in the team-teaching classroom. Therefore, it also emphasizes that teacher identity is especially negotiated in discourse in a certain context.

This study also illustrates that teacher identity as pedagogy can have a strong impact on one’s classes and students. The two professors’ identities affect the design of the methodologies, the types of interaction, and the students’ critical intercultural identity. Teacher identity encourages students to take on roles in social action which can lead to transforming society as the excerpts in this study show. Cummins (2001) points out that
when teachers negotiate identities with students, the students can change in specific ways, and the consequence is changing the society.

In the classroom of this study, there were not only identity negotiations but also resistance against certain identities, which finally lead to transformation to critical intercultural identity. Teaching as critical pedagogy in this study provides personal growth to students in their public lives because they negotiate their identities using academic knowledge and critical curiosity about society and power inequality. The negotiation of identity between teachers and students becomes a social action which may lead to change in themselves and in the society around them.

Thus, the implication of this study for teacher training is that we need to consider not only knowledge of methodologies for innovative teaching but also the teacher as a whole person in and across situated local contexts who continually reconstruct their identities in relation to social factors such as the relation to others, workplace conditions, and educational contexts. In other words, there should be a reflective time for teacher identity because awareness of teacher identity and how it is influential in creating students’ identity is as important as teaching academic knowledge. We need to find some means to fulfill teachers’ need for satisfactory teaching motivation based on their specific situated contexts.

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