English Language & Literature Teaching, Vol. 20, No. 2 Summer 2014

Between Discourses: Constructing a Language Teacher Identity as a Nonnative English Speaker*

Hye-Kyung Kim
(University of Seoul)

Kim, Hye-Kyung. (2014). Between discourses: Constructing language teacher identity as a nonnative English speaker. *English Language & Literature Teaching*, *20*(2), 43-58.

In today's globally-interconnected world, the issue of identity is increasingly the subject of investigation in studies of schools and society. Accordingly language teacher identity and identity formation have become a major research focus, which has complicated notions of language teachers primarily as classroom technicians. In line with this research trend, the present study investigates Asian English teachers' teaching and learning experiences in a U.S. language teacher education program in order to understand language teachers' identities as perceived or defined by themselves. To this end, four views on identity formation (i.e., Gee's (2001, 2004, 2005, 2007) identity-building in discourse, Norton's (1995, 1997, 2000) social identity theory, Wenger's (1998) social theory of learning, and Britzman's (1992, 2003) poststructural perspective on teacher identity) are discussed as theoretical lenses. These various perspectives provide insight into the multidimensional aspects of language teacher identity. This study provides an emergent definition of identity formation grounded in those perspectives that leads towards a theory of teacher identity in language education.

[Language teacher identity/teacher education/discourse/nonnative English speaker/ identity (re)construction]

I. INTRODUCTION

In today's globally-interconnected world, more and more researchers use identity as an analytic lens to understand schools and society (Gee, 2001). Accordingly, scholars have started to view language teachers as more than classroom technicians as language

* The research for this paper was conducted in the process of completing a doctoral dissertation.

교보문고 KYOBO Book Centre

teacher identity and identity formation have become a major research focus (e.g., Duff & Uchida, 1997; Johnston, 1999; Varghese, Morgan, Johnston, & Johnson, 2005). In this context, it is important to differentiate the concept of identity from that of role. While role speaks to function or what a teacher should do, identity is an expression of investments, always developing with experience and interactions. That is, a role can be assigned, whereas the taking up of an identity is a constant social negotiation (Britzman, 1992).

Given that such negotiation is both a personal and a social process, four views on identity formation are discussed here as theoretical lenses in order to understand language teachers' identities as defined by themselves: James Gee's (2001, 2004, 2005, 2007) identity-building in discourse, Bonny Norton's (1995, 1997, 2000) social identity theory, Etienne Wenger's (1998) social theory of learning, and Deborah Britzman's (1992, 2003) poststructural perspective of teacher identity. These various perspectives provide insight into the multidimensional aspects of language teacher identity, leading towards a theory of teacher identity in language education. To pursue this goal, I looked at Asian English teachers' teaching and learning experiences and identity (re)construction through participation in the community of a U.S. language teacher education program. As I interpreted data collected from individual interviews, group conversations, and reflective memos, I did not evaluate one perspective against another but instead incorporated multiple perspectives to construct a grounded conceptualization of identity formation.

II. MULTIPLE PERSPECTIVES OF IDENTITY FORMATION

1. Identity-Building in Discourse

With respect to identity formation, Gee and Green (1998) argue that people perform social building tasks, which they specify as world building, activity building, identity building, and connection building, through their oral or written texts. Gee's (2005, 2007) concept of Discourse (with a capital D) elucidates the notion of identity as related to language use. Discourse involves the notion of identity as "ways of acting, interacting, valuing, feeling, dressing, thinking, believing, with other people and with various objects, tools, and technologies, so as to enact specific socially recognizable identities engaged in specific socially recognizable activities" (Gee, 2007, p. 155). Moreover, Gee (2001) states that Discourses are related to ways of being certain kinds of people and interprets the term identity as being recognized as a certain kind of person in a given context.

교보문고 KYOBO Book Centre

Interestingly, Gee (2001) examines the multifaceted nature of identity with reference to power, source of power, and process: N(ature)-Identity, I(nstitution)-Identity, D(iscourse)-Identity, and A(ffinity)-Identity. He argues that these four perspectives do not exist separately but are interrelated in complex ways. The nature perspective, or N-Identity, is developed from genetic forces, referring to biological inheritance. The institutional perspective, or I-Identity, granted by authorities, is based on our positions in a society. The discursive perspective, or D-Identity, refers to that ascribed by others with whom one engages in written or oral dialogue. The affinity perspective, or A-Identity, refers to affiliation with a particular group, community or culture.

Gee (2001) emphasizes the importance of "how and by whom a particular identity is to be recognized," pointing out the distinction between D-Identity and the other identities (p. 109). D-Identity derives directly from recognition in discourse and dialogue. The other identities also rely on recognition, but this recognition is filtered through a particular perspective on nature (e.g., N-Identity), the workings of an institution (e.g., I-Identity), or the distinctive practices of a specific affinity group (e.g., A-Identity).

The boundaries of Gee's four perspectives are not clear, but they have proved useful in my research on Asian English teachers' multiple identities in U.S. educational settings. First, their N-Identities are Asian, a state that they are in, not anything that they have done or achieved. Next, their I-Identities are Asian English teachers who were born and educated in Asian countries such as Korea, Taiwan, China, Thailand, and Indonesia until they came to the United States to earn a Master's or PhD degree in Language Education. Their position as graduate students enrolled in a U.S. university is not a natural endowment but defined by an institution. Third, their D-Identities are nonnative English speakers (NNESs) from Asian countries in which English is spoken as a foreign language. This identity is produced and reproduced through the ways in which people respond to them in talk and other interactions. The power dynamic that determines this trait in the United States is the discourse or dialogue of native English speakers (NESs). Gee (2001) points out that "the process through which this power works is recognition" (p. 103). Most individuals recognize Asian English teachers as NNESs who speak English with accents. From the perspective of a native-speaker ideology (Holliday, 2005), an ascribed D-Identity as a NNES often includes negative features that the teacher then internalizes (see Kim, 2011). Fourth, Asian English teachers possess certain A-Identities because they share "distinctive social practices that create and sustain group affiliations" (p. 105). As international graduate students studying in a U.S. university, they share a set of practices and experiences by which they constitute an affinity group. They also create group affiliations because, on the one hand, their common ethnicity allows them to share their struggles and challenges as NNESs in a U.S. academic community, and, on the

교보문고 KYOBO Book Centre

other hand, their learning experiences abroad give them an elite status in their home countries.

2. Social Identity Theory

Social identity theory conceptualizes identity in terms of categories constructed by society, such as race, nationality, and class, which are related to power and status (Varghese *et al*., 2005). In her longitudinal case study of immigrant women in Canada, Norton (1995, 1997, 2000) argues that learner identity is multiple, a site of struggle, and subject to change. According to Norton (1997), identity refers to "how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future" (p. 410). Norton sees identity as complex, contradictory, multiple, and dynamic across time and place (see also Hong, 2013; Kim, 2010, 2012, 2013).

While motivation can be seen as a primarily psychological construct, investment is framed within a sociological framework and seeks to make a meaningful connection between a learner's commitment to learning a language and her or his own complex identity. Norton (1995, 1997, 2000) claims that even highly motivated language learners may have little investment in the language practices of a given classroom or community because of issues of racism, sexism, elitism, or homophobia. Thus, in her theories of social identity, investment complements motivation as a critical construct in language education. Drawing on poststructural theory (Bourdieu, 1977; Weedon, 1997), Norton (2000) takes the notions of cultural capital and legitimate speakers and listeners from Bourdieu's focus on the relationship between identity and symbolic power. Bourdieu's theory of cultural capital explains why people invest their time and other resources in trying to identify with a group so that they can acquire materials to which only that group has access. In Norton's study, immigrants tried to learn English because they believed that knowing the language well would give them access to better jobs and higher status and distance them from the socially-imposed marginality immigrants. Within this context, Norton's participants were aware that they were not regarded as legitimate speakers or listeners who shared the knowledge base of their target groups.

Norton (2000) regards language as a means not simply for the exchange of information but also for the constant organization and reorganization of learners' sense of who they are and how they relate to the social world, operating at both the macro level of institutions and the micro level of everyday social interactions. Norton writes, "if [language teachers] avoid naming and confronting questions of power in social interaction, we may struggle to understand the language learning experiences of our

교보문고 KYOBO Book Centre

students" (p. 109). Thus, Norton (2000) argues that language teachers need to understand their students' investments in the target language and their changing identities.

To summarize, Norton (1995, 1997, 2000) highlights the relationship between individual language learners and the social structures that influence their daily lives and their opportunities to speak English, with a focus on unequal power relations based on gender, ethnicity, and class. Her social identity theory illuminates how Asian English teachers' identities are influenced by their subjectivity as NNESs and their everyday interactions with NESs in U.S. academic settings. This theory is supported by Kim's (2012) research showing that Asian English teachers enrolled in a U.S. teacher education program took on the dual identities of an English language learner and an English language teacher. This identity theory is helpful in understanding the relationship between NESs and NNESs in society, the relationship between standard and nonstandard speakers of English in the English language teaching (ELT) profession, and how language, power, and race are implicated in these relationships.

3. Social Theory of Learning

Wenger (1998) proposes a social theory of learning based on belonging to *communities of practice*. The concept of communities of practice is equivalent with Gee's (2001) term *discourses*. In his earlier work with Lave, Wenger (1991) writes, "a community of practice is a set of relations among persons, activity, and world over time and in relation with other tangential and overlapping communities of practice" (p. 98). Wenger (1998) further describes a community of practice as "a living context that can give newcomers access to competence and also can invite a personal experience of engagement by which to incorporate that competence into an identity of participation" (p. 214). Choi (2006) describes the term as relationships among people who have in common a "shared competence and mutual interest in a given practice" (p. 143). Wenger (1998) explains that communities of practice are everywhere and that people belong to several at any given time: communities at home, at school, and at work. For Wenger, learning is not just an accumulation of skills and the acquisition of information but also a process of being defined through an identity of participation. Wenger sees learning as "the vehicle for the evolution of practices and the inclusion of newcomers while also (and through the same process) being the vehicle for the development and transformation of identities" (p. 13). This process incorporates the past and the future in the very process of negotiating the present. He argues that students must find ways to coordinate multiple perspectives, not only by developing their skills but also by negotiating their identities.

Wenger (1998) relates communities of practice to four learning components: meaning, practice, community, and identity:

교보문고 KYOBO Book Centre

1. *Meaning* refers to our ability—individually and collectively— to experience our lives and the world as meaningful.
2. *Practice* refers to the use of shared historical and social resources, frameworks, and perspectives that can sustain mutual engagement in action.
3. *Community* refers to the social configurations in which our enterprises are defined as worth pursuing and our participation is recognizable as competence.
4. *Identity* refers to ways in which learning changes who we are and creates personal histories of becoming in the context of our communities. (p. 5)

He notes that these elements are "deeply interconnected and mutually defining" (p. 5). The formation of a community of practice involves the negotiation not only of meanings but also the negotiation of identities. The concepts critical to the negotiation of meanings in practice, "negotiated experience," "learning trajectories," and "community membership," are equally crucial in the negotiation of identities (p. 149).

It is worthwhile to note that Wenger (1998) uses the term *trajectories* in a broadened sense to describe identity as a social form of temporality: identity is not fixed but always in a state of complex transformation in social contexts. Trajectories provide a concrete model of how identities are negotiated through engagement in practice. New members can choose to accept, modify, or reject existing trajectories in order to establish their own. Wenger's view of learning and teacher education as a process of becoming defined through an identity of participation allows us to conceptualize language teacher education programs as evolving communities of practice (see Varghese *et al*., 2005). Thus, as Tsui (2007) points out, Wenger's theory of identity formation provides a framework for exploring the complexities of Asian English teachers' identity formation in a U.S. language teacher education program.

4. A Poststructural Perspective on Teacher Identity

The notion of identity has also been explored from poststructuralist perspectives (Alcoff, 1988; Britzman, 1986, 1992, 2003; Butler, 1999; Weedon, 1997; Zembylas, 2003a, b). Poststructuralists look at how identity is "produced at the intersection of meaning with experience" (deLauretis, 1986, p. 8) where meaning is "a place where reality is constructed, truth is produced, and power is effected" (Britzman, 1992, p. 25). Britzman (1992) concludes that identity, which is determined by time, place, and sociality, is constructed through "the discourses or knowledge we employ to make sense of who we are, who we are not, and who we can become" (p. 27). That is, identity formation should be discussed in relation to the meanings of our experiences.

교보문고 KYOBO Book Centre

This perspective emphasizes the impossibility of a fixed self and focuses on how identities are constantly becoming, which suggests the incompleteness of identity and that identity construction is a dynamic process (Zembylas, 2003b). As Deleuze and Guattari (1987) asserted, becoming is a verb with a consistency all its own and it does not reduce to being. In line with these views, Weedon (1997) contends that identity must be negotiated because it always implies relationships with others. In such a scheme, teachers realize that their lived experiences might have multiple meanings as they struggle in the process of becoming. This is closely related to Britzman's (1992) view of teachers as "vulnerable social subjects who produce and are being produced by culture" (p. 28). Therefore, a poststructural approach to identity concentrates on how we come to take up positions as identity produces shifting answers to norms, values, and rules. In this sense, one needs to critically understand the self through engaging with others.

Based on Britzman's work, Zembylas (2003a, b) links emotions to the concept of identity in that emotions connect people's thoughts, judgments, and beliefs. Zembylas describes identity as a dynamic process of intersubjective discourses, experiences, and emotions. He claims that identities evolve in a socio-political context in relation to the construction of thoughts, judgments, beliefs, and emotions. In other words, as Britzman (1992) asserts, identity is evolving and dialogic. Therefore, teachers must be encouraged to critically reflect on their practice, to become inquirers, and to engage in meaningful dialogues with students, parents, and colleagues.

Britzman (1986, 2003) describes three cultural myths that all student teachers must face: *everything depends on the teacher*; *the teacher is the expert*; and *teachers are self-made*. According to her, such myths that "beckon and repel, promote and dispute particular meanings about the work and identity of the teacher" (Britzman, 2003, p. 223) are deeply rooted in American culture, indicating that, like any education, teacher education is ideological, promoting particular images of power, knowledge, and value. Britzman claims that these cultural myths contribute to student teachers' normative views of power, knowledge, and authority while helping to validate the school structure. In the following I consider how the myths are relevant to the experiences of Asian English teachers.

1) Everything Depends on the Teacher

Both teachers and students tend to internalize the cultural demand that learning requires teacher control, a belief that strongly affects student teachers' practices. That is, controlling the class is perceived as a sign of professional competency, so the teacher's isolated classroom existence is regarded as the norm. This pressure to control learning means that when student teachers face a conflict in the classroom, they are likely to

교보문고 KYOBO Book Centre

blame themselves rather than reflect upon the complexity of pedagogical encounters and rarely perceive the possibility of conflicts as opportunities. In fact, Britzman (2003) suggests, "the student teacher must devalue her or his own power to explore with students the dangerous territory of the unknown" (p. 224). As Britzman asserts, it is impossible to accept that teaching is "a unitary and noncontradictory activity" and that "everything depends upon the presentation of a unitary self" (p. 226) because classroom life is complex and unpredictable. Britzman denies the myth that everything depends on the teacher as a unitary authority because identity cannot be embodied without contradictions.

2) The Teacher Is the Expert

Britzman (2003) argues that the myth of the teacher as expert is one of the most common sources of anxiety for student teachers. This myth reflects the cultural expectation that teachers be certain in their knowledge and that knowledge express certainty, reinforcing the image of teachers as autonomous individuals. From the perspective of this myth, teachers must appear to possess all relevant knowledge, and any condition of uncertainty is thus regarded as a threat. The identity of the teacher as expert is especially problematic for novice teachers because it implies that knowing is "a function of accumulating classroom experience," not "an intellectual, emotional, and esthetic challenge" (p. 229). Additionally, the view that teaching expertise is an outcome of accumulated classroom experience is likely to foster the belief that knowledge is a commodity to be controlled and instilled into students. Instead, knowledge should be conceptualized as infinite and changing, subject to interruption by values, interests, and ideologies (Britzman, 2003).

3) Teachers Are Self-Made

Britzman (2003) argues that this myth simplifies the complicated process of becoming a teacher by positioning pedagogy as a product of one's personality, expressed as *teaching style*, which cannot be taught but is a self-constructed product mediated only by personal choice. In reality, however, the activity of teaching is largely influenced by the complex relations between students and teachers. Therefore, the myth that teachers are self-made exaggerates personal autonomy and devalues any meaningful attempts to design relevant teacher education

In summary, Britzman (1986, 2003) makes us aware of the cultural expectations society imposes upon teachers in the form of these myths and asserts the importance of providing student teachers with opportunities to reflect more critically upon their

교보문고 KYOBO Book Centre

experiences. Although Britzman's poststructural analysis of the myths of teacher identity are based on her work with U.S. students in teacher education, it provides a relevant model to understand the struggles, challenges, and tensions Asian preservice English teachers face in a U.S. academic setting. Moreover, insight into the complications and contradictions engendered by cultural and language differences may expand the model to include the myth of native speaker superiority, making it a useful tool for Asian language education students to critically reflect on how their interactions with their American peers in the program result in the re(construction) of their identities as NNESs.

III. A RESEARCH-BASED DEFINITION OF IDENTITY

My research was conducted with five Korean and Taiwanese English teachers who had been graduate students in a U.S. language education program for at least two years. All the participants had been educated and taught English in their home countries before coming to the United States to earn a master's or doctoral degree in language education. Data sources included individual interviews, group conversations, and reflective memos. Individual interview questions covered their learning and teaching experiences in their home countries and/or in the United States and their self-identification as language teachers. Group conversation topics included the native/nonnative dichotomy and issues of speaking English with an accent. All the participants were asked to write their reflections following our group conversations.

All the data were analyzed by employing critical discourse analysis (CDA) (Gee, 2004, 2005), which examines language in relation to identity, ideology, and society. For CDA, I chose segments of data based on specific topics, perspectives, or episodes related to the critical issues of native-speaker ideology and standard language ideology. In the process of CDA coding, I paid attention to particular linguistic features such as content words (e.g., nouns, verbs, and adjectives) and function words (e.g., pronouns, determiners, quantifiers, prepositions, and conjunctions) in order to see how cohesion was established in their talk (Medina, 2010). This analytic method brought fresh insights into ways in which Asian English teachers negotiated and reshaped their identities in a U.S. language teacher education program. In order to ensure the trustworthiness and reliability of my study, I sent interview transcriptions and tentative interpretations back to the participants via email to ask whether they were correct and plausible (Lincoln & Guba, 1985; Merriam, 2002). This member-checking also allowed me to incorporate feedback from participants immediately after I finished transcribing and coding data.

Yiping's (Taiwanese female English teacher) narratives especially highlight the dynamics of native-speaker ideology, revealing how power issues interacted with her

교보문고 KYOBO Book Centre

identity building. Political discourses of English as power emerged as Yiping positioned herself as a dedicated English language learner who subordinated her native language, Chinese, to English, as a learner seeking improvement and a consumer of English seeking to function successfully in a global world. Political discourses of the power and status of a U.S. degree surfaced when Yiping described herself as an active pursuer of her dream of seeking higher education in the United States. The various political discourses that emerged manifested how native-speaker ideology was embedded in Yiping's personal narrative. While participating in this study, Yiping took on multiple identities: as an illegitimate speaker of English who could not speak standard English; as a speaker of nonstandard English who could not hope to change her imperfect English; as a marginalized NNES who might not be able to erase her accent; and as a preservice language teacher who had the potential to become an ideal English teacher. As political discourses of English as linguistic hegemony and discourses of a U.S. degree as cultural hegemony surfaced, Yiping adopted multiple identities that resisted this hegemony: as a critic of the standard language ideology who asserted that speakers of different Englishes should be respected; as a bilingual who could speak English and Chinese; as a well-prepared preservice English teacher trained in a U.S. language teacher education program; and ultimately as a professor teaching at a Taiwanese university as a result of gaining a U.S. degree.

Similarly, Chen (Taiwanese female English teacher) adopted multiple identities in the discourse of native-speaker ideology: a confident nonnative English-speaking teacher (NNEST) in terms of teaching competence but not in terms of language competence; an overwhelmed NNES filled with many worries and challenges; an inflexible language teacher who needed to be more flexible in terms of language issues and other related challenges; and a sojourner who temporarily resided in a new land and whose journey involved many difficulties and challenges. Chen's narratives revealed her view that both NESs and NNESs have the potential to become successful teachers with different strengths and weaknesses. Political discourses of the status and privilege of standard English appeared when Chen provided her own definition of standard English and as she performed multiple identities as a critically-reflective preservice teacher who wanted to show her students the diversity of the world and as a well-prepared language teacher who had knowledge about language, literacy, and research theories because of her doctoral degree.

Bin (Korean male English teacher)'s narratives show how he took on fluid and multiple identities situated in and mediated by language and discourse. In the discourse of language and power, Bin took on multiple and sometimes contradictory identities: as a critic who strongly critiqued the excessive fervor to learn English in Korea and the resulting power-driven nature of English language learning; as a marginalized NNES

교보문고 KYOBO Book Centre

who had a "terrible" accent; as an empowered NNES who spoke English with a "unique" accent; as a language helper who could prepare Korean students to become global citizens of the world; and as a learner of English who subscribed to a common stereotype that American English is the best form of English. Particularly in the political discourse that ascribes power and status to American English, Bin demonstrated the contradictory identities of a NNES who hoped to change his accent in order to speak American English but who also wanted his unique accent to be respected. As various discourses emerged, Bin adopted multiple critical identities: as a critic of native-speaker ideology who questioned whether the nativeness of teachers could guarantee good teaching in English as a foreign language (EFL) settings and questioned Korean parents' stereotypes that native English-speaking teachers (NESTs) are always better teachers than NNESTs; as a critic of the Westernization of education in Korea; and as a critical language teacher who supported the concept of a pedagogy in which language learners are encouraged to think critically. Bin also adopted the identities of an illegitimate speaker of English who was not able to achieve NESs' suprasegmentals such as accents and of a marginalized NNES whose English was not like that of his classmates.

In Minsu's (Korean male English teacher) narratives, discourses of English as linguistic hegemony and English as power emerged more prominently than other discourses. In the discourse of language and power, Minsu positioned himself as a marginalized speaker of English who had to invest his money, time, and effort to purchase ownership of English; as a suffering NNES who had to make personal sacrifices to earn a U.S. degree; and as a judgmental NNES who ranked varieties of English in his mind. On many occasions, Minsu viewed himself as a critic, critiquing the social reality that required him to come to the United States in order to achieve success in his own society, resisting dominant discourses of hierarchies of English, and questioning the notion of standard English because it caused NNESs to reject other varieties of English and other speakers of English. In general, Minsu took on compatible identities (i.e., a marginalized speaker of English, a suffering NNES, and a critic) in the discourses of English as linguistic power, but he also adopted the identity of a NNES enticed by the utility of English as an international communication tool. In the political discourse of English as linguistic hegemony, Minsu identified himself as a hard-working NNES who wanted to make American people understand his accented English, as a critic of standard language ideology, and as a critical evaluator of English teachers.

Eunji (Korean female English teacher) also adopted multiple identities in the political discourses of the power and status of English: an enthusiastic but still-struggling English language learner who strove to survive in a U.S. learning community; a future activist who wanted to change the standards of English education in South Korea; and a critic of the social value placed on English as a prestigious social good by many Korean people.

교보문고 KYOBO Book Centre

In relation to the discourse of native-speaker ideology, Eunji identified herself as an ambivalent speaker of English who wanted to regard her accent as integral to her identity but also wanted to erase it. She also positioned herself as a less-than-confident English teacher in front of her students because of her nonnative status. As Eunji spoke, various political discourses arose: the authority and authenticity of NESs' English, standard English as linguistic hegemony, and the power and status of American English and U.S. education. At the same time, Eunji took on multiple identities: a critic of standard language ideologies and the native speaker myth; a future activist who suggested that EFL teachers should raise students' critical awareness of standard language ideologies by letting them know of different varieties of English spoken around the world; an inquirer, questioning whether adhering to a particular standard of English pronunciation is important; a critically-reflective preservice language teacher who regretted her past attitudes toward non-American English; and a confident English teacher working in both Korea and the United States although she felt more confident about teaching English in her home country.

My analysis of these data within the theoretical perspectives framing the research led to an explication of identity formation comprising the following postulates. First, identity is formed as a personal experience of engagement in specific types of communities (Wenger, 1998). Second, identity is not fixed but diverse, dynamic, contradictory, multiple, and changeable over time and space (Britzman, 1992; McKay & Wong, 1996; Norton, 1995, 1997, 2000; Perry, 2001; Rowsell & Rajaratnam, 2005; Van Sluys, Lewison, & Flint, 2006). Third, identity is constructed and negotiated primarily through language and discourse (Gee, 2001, 2004, 2005, 2007). Gee's perspective provided insight into the intersections of identity, race, ideology, ethnicity, and culture in educational and social settings. Fourth, identity formation is dependent on social, cultural, and political contexts (Britzman, 1986, 2003; Duff & Uchida, 1997; Heffernan & Lewison, 2005; Ibrahim, 1999; Pennycook, 1994, 1999, 2000). This critical perspective is closely linked to Gee's perspective in that it highlights the unequal power relations between NESs and NNESs in ELT.

These multiple perspectives provided a deep understanding of the multiplicity and complexity of Asian preservice English teachers' language teacher identity formation in light of the socioculturally-situated identities that they claim or that are assigned to them in the ELT profession as a whole and in U.S. language teacher education programs in particular. Language teacher identity is closely interconnected with how teachers are educated. In addition, how Asian English teachers negotiate and develop their identities as NNESs in teacher education will affect the trajectory of their future careers in the ELT profession.

교보문고 KYOBO Book Centre

IV. CONCLUSION

This study shows how Asian preservice English teachers took on fluid and multiple identities situated in time and space in relation to their learning and teaching experiences in both their home countries and the United States. In addition, it reveals that their situated identities were socioculturally constructed in language and discourse. Multiple analytic methods revealed that the identity formation of Asian English teachers enrolled in a U.S.-located language teacher education program confirmed a concept of identity as grounded in multiple perspectives. First, their teacher identity was being formed as a personal experience of engagement in the learning community of a U.S. university. Second, their narratives confirmed that teacher identity is not fixed but diverse, dynamic, contradictory, multiple, and changeable over time and space as it is shaped by social, cultural, and political contexts. Third, participants' socioculturally-situated identities as NNESs were constructed and negotiated through language and discourse.

In conclusion, the identity formation of Asian preservice English teachers enrolled in a U.S. language teacher education program revealed that personal learning and teaching experiences in the United States and their home countries are linked to social, cultural, and political values or norms, and that their identities are not fixed but complex, contradictory, and changeable as a consequence of participation in the learning community of a U.S. language teacher education program. This study can contribute to theories of language teacher identity formation, providing insight into language teachers' professional development. As Giroux (1991) argues, language teachers are "transformative intellectuals" rather than "classroom technicians employed to pass on a body of knowledge" (p. 299). Put differently, language teachers should continually assess knowledge, skills, values, and attitudes they possess and eventually act as change agents of structural inequities in social as well as educational settings. In the future, therefore, more research on language teacher education is needed to investigate language teacher identity—its construction, interpretation, and metadiscourse—as well as how power circulates within and between the identities of language teachers.

REFERENCES

Alcoff, L. (1988). Cultural feminism versus poststructuralism: Identity crisis in feminist theory. *Signs, 13*(3), 405-436.

교보문고 KYOBO Book Centre

Bourdieu, P. (1977). The economics of linguistic exchanges. *Social Science Information, 16* (6), 645-668.

Britzman, D. P. (1986). Cultural myths in the making of a teacher: Biography and social structure in teacher education. *Harvard Educational Review, 56*(4), 442-456.

Britzman, D. P. (1992). The terrible problem of knowing thyself: Toward a poststructural account of teacher identity. *Journal of Curriculum Theorizing, 9* (3), 23-46.

Britzman, D. P. (2003). *Practice makes practice: A critical study of learning to teach* (Rev. ed.). Albany, New York: State University of New York Press.

Butler, J. (1999). *Gender trouble: Feminism and the subversion of identity*. New York and London: Routledge.

deLauretis, T. (1986). Feminist studies/critical studies: Issues, terms, and contexts. In T. deLauretis (Ed.), *Feminist studies/critical studies* (pp. 1-19), Bloomington: Indiana University Press.

Deleuze, G., & Guattari, F. (1987). *A thousand plateaus: Capitalism and schizophrenia*. Minneapolis, MN: University of Minnesota Press.

Choi, M. (2006). Communities of practice: An alternative learning model for knowledge creation. *British Journal of Educational Technology, 37*(1), 143-146.

Duff, P. A., & Uchida, Y. (1997). The negotiation of teachers' sociocultural identities and practices in postsecondary EFL classrooms. *TESOL Quarterly ,31*(3), 580-583.

Gee, J. P. (2001). Identity as an analytic lens for research in education. *Review of Research in Education, 25*, 99-125.

Gee, J. P. (2004). Discourse analysis: What makes it critical? In R. Rogers (Ed.), *An introduction to critical discourse analysis in education* (pp. 19-50). Mahwah, NJ: Lawrence Erlbaum Associates.

Gee, J. P. (2005). *An introduction to discourse analysis: Theory and method* (2nd ed.). London and New York: Routledge.

Gee, J. P. (2007). *Social linguistics and literacies: Ideology in discourses* (3rd ed.), New York, NY: Routledge.

Gee, J. P., & Green, J. L. (1998). Discourse analysis, learning, and social practice: A methodological study, *Review of Research in Education, 23*, 119-169.

Giroux, H. (1991). Modernism, postmodernism and feminism: Rethinking the boundaries of educational discourse. In Henry Giroux (Ed.), *Postmodernism, feminism and cultural politics: Redrawing educational boundaries* (pp. 1-59). New York: SUNY Press.

Heffernan, L., & Lewison, M. (2005). What's lunch got to do with it? Critical literacy and the discourse of the lunchroom. *Language Arts, 83*(2), 107-117.

Holliday, A. (2005). *The struggle to teach English as an international language*. Oxford: Oxford University Press.

Hong, Y. S. (2013). Living as non-native English teachers in Korean elementary school contexts: Focusing on teacher identity formation. *English. Language & Literature Teaching, 19*(4), 427-453.

교보문고 KYOBO Book Centre

Ibrahim, A. (1999). Becoming black: Rap and hip-hop, race, gender, identity, and the politics of ESL learning. *TESOL Quarterly, 33*(3), 349-369.

Johnston, B. (1999). The expatriate teacher as postmodern paladin. *Research in the Teaching of English, 34*, 255-280.

Kim, H. K. (2010). The identity of Asian ESL teachers: Negotiating "White" English, *INTESOL Journal, 7*(1), 69-84.

Kim, H. K. (2011). Native speakerism affecting nonnative English teachers' identity formation: A critical perspective. *English Teaching, 66*(4), 53-71.

Kim, H. K. (2012). *Understanding the interplay between language, power, and ideology in the identity formation of Asian English teachers*. Unpublished doctoral dissertation, Indiana University, Bloomington, IN.

Kim, H. K. (2013). "English is power": Narratives of Asian English teachers in language education. *English Language & Literature Teaching, 19*(1), 89-109.

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. New York: Cambridge University Press.

Lincoln, Y. S., & Guba, E. G. (1985). *Nonnaturalistic inquiry*. Beverly Hills, CA: Sage.

McKay, S. L., & Wong, S. L. (1996). Multiple discourses, multiple identities: Investment and agency in second-language learning among Chinese adolescent immigrant students. *Harvard Educational Review, 66*(3), 577-608.

Medina, C. (2010). Reading across communities in biliteracy practices: Examining translocal discourses and cultural flows in literature discussions. *Reading Research Quarterly, 45*(1), 40-60.

Merriam, S. B. (2002). Assessing and evaluating qualitative research. In Sharan B. Merriam & Associates, eds., *Qualitative Research in Practice: Examples for Discussion and Analysis*, 18-33. Jossey-Bass.

Norton, B. (1995). Social identity, investment, and language learning. *TESOL Quarterly, 29*(1), 9-31.

Norton, B. (1997). Language, identity, and the ownership of English. *TESOL Quarterly, 31*(3), 409-429.

Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational Change*. Harlow, England: Pearson Education Limited.

Pennycook, A. (1994). *The cultural politics of English as an international language*. London and New York: Longman.

Pennycook, A. (1999). Introduction: Critical approaches to TESOL. *TESOL Quarterly, 33*(3), 329-348.

Pennycook, A. (2000). The social politics and the cultural politics of language classrooms. In J. K. Hall & W. Eggington (Eds.), *The sociopolitics of English language teaching* (pp. 89-103). Clevedon, England: Multilingual Matters.

Perry, P. (2001). White means never having to say you're ethnic: White youth and the construction of "cultureless" identities. *Journal of Contemporary Ethnography, 30*(1), 56-91.

Rowsell, J., & Rajaratnam, D. (2005). There is no place like home: A teacher education

교보문고 KYOBO Book Centre

perspective on literacies across educational contexts. In B. V. Street (Ed.), *Literacies across educational contexts: Mediating learning and teaching* (pp. 325-345). Philadelphia: Caslon Publishing.

Tsui, A. B. M. (2007). Complexities of identity formation: A narrative inquiry of an EFL teacher. *TESOL Quarterly, 41*(4), 657-680.

Van Sluys, K., Lewison, M., & Flint, A. S. (2006). Researching critical literacy: A critical study of analysis of classroom discourse. Journal of *Literacy Research, 38*(2), 197-233.

Varghese, M., Morgan, B., Johnston, B., & Johnson, K. A. (2005). Theorizing language teacher identity: Three perspectives and beyond. *Journal of Language, Identity, and Education,* 4(1), 21-44.

Weedon, C. (1997). *Feminist practice and poststructuralist theory*. Oxford: Blackwell.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. New York: Cambridge University Press.

Zembylas, M. (2003a). Interrogating "teacher identity": Emotion, resistance, and self-formation. *Educational Theory, 53*(1), 107-127.

Zembylas, M. (2003b). Emotions and teacher identity: A poststructural perspective. *Teachers and Teaching: Theory and Practice, 9*(3), 213-238.

Examples in: English

Applicable Language: English

Applicable Levels: Primary/Secondary/Tertiary

Hye-Kyung Kim
Department of General English
University of Seoul
163, Siripdae-ro, Dongdaemun-gu,
Seoul, 130-743, Korea
Tel: 02-6490-5229
Fax: 02-6490-5205
E-mail: kimhk3@uos.ac.kr

Received in April 15th, 2014
Reviewed in May 26th, 2014
Revised version received in June 5th, 2014

교보문고 KYOBO Book Centre