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Chapter 1

Introduction

1.1 A new challenge for teachers of English

English is taught worldwide as a lingua franca and has greatly promoted communication and understanding among people across different cultures (Crystal, 2003; Lurda, 2004). Nowadays, promoting understanding between people from different cultures is seen as an important element in English language teaching worldwide (e.g., Council of Europe, 2001; European Commission, 2012; Ministry of Education of China, 2001). An approach to teaching of competence for communication across cultures has been developed in recent decades, in which cultural diversity, exchange of meaning in interpersonal communication, and intercultural mediation are considered important in the teaching of English as a foreign language (EFL) (Kramsch, 2014). In this approach, EFL teachers are expected to encourage their students to develop not only competence to use the language, but also intercultural competence, i.e., their ‘ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality’ (Byram, Gribkova, & Starkey, 2002, p. 10). Guidelines for foreign language teaching that include the teaching of intercultural competence are being developed, such as the Common European Framework of Reference (CEFR) for Languages in Europe (Council of Europe, 2001) and the latest syllabus and curriculum standard for secondary school English courses in China (Ministry of Education of China, 2001). The CEFR integrates cultural content (e.g. music, film, family, hobbies, work, travel and current social events) in the descriptions of the measurement of language scales and provides specific instructions for developing language learners’ competence to meet the challenge of communication across language and cultural boundaries. Likewise, the Chinese syllabus for secondary school English includes enhancing the students’ understanding of foreign cultures, especially the cultures of English-speaking countries, as one of the teaching objectives. In the new trend of EFL teaching, an ideal EFL teacher today, whether a native or non-native speaker, is not only a language expert, but also the teacher who is capable of helping students to cope with the relationship between their own and other cultures, to learn to be interested in cultural differences, and to be aware of their own cultures seen from the perspective of people from other cultures (Byram et al., 2002).

These new guidelines and demands pose challenges to EFL teachers worldwide. EFL teachers who are native speakers of English need to be aware of the sociocultural

backgrounds of their non-native-English-speaking students when helping them to cross cultural boundaries and understand cultures associated with the English language from the perspective of the native speakers of English. In this thesis, we refer to cultures associated with the English language, such as the British and American cultures, as ‘ES cultures’. EFL teachers for whom English is a foreign language (indicated hereafter as non-native EFL teachers or non-native teachers of English) and who teach in a non-English-speaking country are likely to have learned a lot about the English language in their teaching careers in their own countries, and also about ES cultures. Since they were once English-language learners themselves from the same country as their students and may have had the same experience of English learning, non-native EFL teachers may be more aware than their native English-speaking colleagues of the particular pitfalls and difficulties that their students may encounter with regard to the English language and ES cultures; for this reason, they can play an important role in the teaching of ‘intercultural competence’ (Moran, 2001). Non-native EFL teachers comprise more than 80% of the professionals who teach English as a foreign or second language in the world (Braine, 2010), and they face the challenge of being conscious of their own attitudes towards the cultures they teach, while at the same time having to encourage their students to develop critical perspectives towards different cultures (Byram et al., 2002). In the process of teaching, these teachers need to become acquainted with sufficient knowledge about the culturally appropriate norms of behaviour of ES cultures (Moussu & Llurda, 2008), and at the same time they need to maintain multicultural and critical perspectives (Llurda, 2004).

This dissertation focuses on how non-native EFL teachers face the challenges of culture teaching. More specifically, we would like to know how non-native teachers of English regard themselves in relation to ES cultures. Non-native EFL teachers in different countries may unconsciously have developed their own opinions and attitudes towards ES cultures while referring to these cultures in their lessons (Byram et al., 2002). Besides, teachers in different cultural contexts can have different ideas about why, how and what they should teach about ES cultures (Karabinar & Guler, 2013; Sercu et al., 2005). Thus, they may have different notions of themselves as teachers in relation to ES cultures (Guerrero Nieto & Meadows, 2015; Menard-Warwick, 2008). The way in which EFL teachers see themselves and perceive their roles in relation to ES cultures is referred to in the literature as *teachers’ intercultural identities* (cf. Menard-Warwick, 2008). To explore how EFL teachers worldwide respond to the present-day

challenges of teaching intercultural competence, it is important to acquire a better understanding of how non-native EFL teachers in different countries perceive themselves as teachers in relation to ES cultures, or, what characterizes their intercultural identities.

In this dissertation, we use the term *non-native teachers of English* or *non-native EFL teachers* to refer to non-native English-speaking professionals with English as a second or foreign language, who are responsible for the teaching of English to native speakers of languages other than English. We are aware of the long debate on the use of the term ‘non-native’ in connection with EFL teachers (Selvi, 2011). In using this term, we do not doubt the ownership of English language or linguistic competence of the non-native teachers of English, nor ignore the linguistic and cultural diversities among the non-native teachers in different sociocultural contexts but, rather, we use the word to focus on our target group of study.

Various studies have observed the advantages of non-native teachers, such as their ability to understand students’ language and culture, having sufficient awareness of students’ learning difficulties and experience of culture shock, and being regarded by students as successful role models in intercultural communication (Braine, 1999, 2005, 2010; Moussu & Llorca, 2008; Samimy & Kurihara, 2006).

In our research we focused on non-native EFL teachers from two countries: China and the Netherlands. The two countries differ not only in their geographic and cultural distance from ES cultures, but are also very different from each other with respect to prominent cultural values (Hofstede, Hofstede, & Minkov, 2010; Schwartz, 2006, 2014). China is a mostly Confucian-influenced region where cultural values such as hierarchy and mastery (meaning encouraging active self-assertion in order to master, direct, and change the environment to attain goals) are emphasised. In contrast, the Netherlands and the UK, are Western European countries in which intellectual autonomy, egalitarianism, and harmony (meaning fitting into the world as it is) are emphasised, while American culture, moreover, emphasises more affective autonomy and mastery (Schwartz, 2006, 2014). The two countries also differ to a large extent with regards to ways of communicating. In Chinese culture, communication is more dependent on the context, often with many things unsaid but to be understood (high-context culture). In Dutch and ES cultures, communication is more explicit and with much less needing to be understood in the context (low-context cultures) (E. T. Hall, 1976). Chinese culture is

more distant from ES cultures than is Dutch culture.

Considering identity as an ‘analytic lens’ through which interactions in and beyond the classroom can be understood (Gee, 2001), we hope the knowledge about non-native EFL teachers’ identities can promote our understanding of teachers’ roles in intercultural teaching. This is necessary since the existing studies with regard to the perceived identities of non-native teachers of English do not offer a sufficient understanding of non-native teachers’ identities, especially when it comes to teaching about foreign cultures.

1.2 Theoretical background

1.2.1 Cultures in EFL teaching and teachers’ intercultural identity

Culture is generally defined as the shared practices, perspectives, and products of people (Menard-Warwick, 2008; Moran, 2001), and the ‘customs, behaviours and beliefs that frame people’s lives’ (Driscoll, Earl, & Cable, 2013, p. 147). It is defined by theorists in modern language teaching as a co-constructed ‘membership in a discourse community that shares a common social space and history, and common imaginings’ (Kramsch, 2014, p. 31). Though for the convenience of research terminology, culture is often labelled by nations, e.g., Chinese culture or Dutch culture, it is by no means static, or confined only to national boundaries, especially in this highly globalized era (Holliday, 2009).

When defining ‘culture’ in the context of English teaching, it is important to consider both the particular cultural resources, and the universal features of all cultures as social systems, global circumstances and cultural politics, so as to avoid stereotypes and bias (Holliday, 2009, 2011). EFL teachers deal with different cultures when teaching English to students. Those cultures are part of the teaching context and become parts of teachers’ professional lives. It would be too simplistic and biased to consider only teachers’ home cultures in defining their identities.

Culture in our study therefore refers to both the target cultures in EFL teaching and the sociocultural backgrounds of the EFL teachers in their own cultures. There are two reasons for considering both kinds of cultures. In the first place, regarding culture as a

reference to target cultures in EFL teaching, language learning and teaching is inevitably bound up in an EFL classroom with both target (usually British or American) and local cultures (cf. Crystal, 2003; Holliday, 2009; Moran, 2001). Conflicts may arise from collisions between different cultural norms, values and behaviours in EFL teaching and learning. Non-native EFL teachers need, on the one hand, to help students to understand and appreciate other cultures without losing their own norms and values and, on the other hand, to find a way to negotiate and develop their own identities in relation to the cultures they teach.

In the second place, with respect to the sociocultural backgrounds of the EFL teachers, in a non-English-speaking country these teachers may have ideas and values that are different from people in ES cultures, and EFL teachers from different countries may have different opinions about their relationship to ES cultures in teaching. For example, Jahan and Roger (2006) found that Asian EFL teachers see more difference between ES cultures and their own than do African EFL teachers. A possible explanation is that some of the African countries (i.e., Kenya and Mauritius) used to be British colonies. The geographic and cultural distance between ES cultures and Asian cultures is relatively greater than between ES and European cultures. In China, for example, ES cultures are contrasted with Chinese culture in the school English curriculum (Pan & Seargeant, 2012). In the Netherlands, however, English language and culture often appear in the media and daily life, which helps learners to become familiar with ES cultures at a very young age (Wilton & De Houwer, 2011). These early experiences may make it easier for Dutch EFL teachers and students to understand and accept ES cultures than it is for Chinese teachers and students.

1.2.2 Theories related to intercultural identity of non-native EFL teachers

From a sociocultural perspective, identity is regarded in terms of being responsive to a specific situation (J. K. Hall, 2005). While developing their teaching repertoires, non-native EFL teachers also develop their identities as teachers as they gain experience with teaching about ES cultures. The development of identity can be seen as a partly unconscious process that is influenced by gaining competence in language teaching (e.g., Sercu, 2002, 2006; Sercu et al., 2005), the command of two or more languages (e.g., Diniz de Figueiredo, 2011; Menard-Warwick, 2011; Pavlenko, 2003), and/or the familiarity with two or more cultures (e.g., Menard-Warwick, 2008; Weisman, 2001). In

such a specific context of teaching, intercultural identity could be considered as a sub-identity of their professional identity (Beijaard, Meijer, & Verloop, 2004). Such identity is described as dynamic, hybrid, and situated (Akkerman & Meijer, 2011; Holliday, 2010; Varghese, Morgan, Johnston, & Johnson, 2005).

Intercultural identity has previously been defined as an identity which can transcend the boundary between different cultures, by understanding and appreciating cultural diversity while at the same time not losing one's own norms and values (Alptekin & Alptekin, 1984). The concept of intercultural identity has been characterized as showing a person's attachment to two or more cultural groups. This can sometimes be related to the fact that people have transnational experiences (e.g., they have worked or lived in different countries) (Kim, 1994), but the concept can also be applied to people who can get access to other cultures, e.g., EFL teachers (Y. Gao, 1999; Menard-Warwick, 2011). In any case, it means that people view themselves in relation to more than one culture (Alptekin & Alptekin, 1984; Byram et al., 2002; Y. Gao, 1999; Sercu et al., 2005).

Given that teachers negotiate their identities in the context of teaching and social life, it is reasonable to assume that their contact with foreign cultures in and beyond classrooms can shape their intercultural identities (Modiano, 2006). Phan (2008), for example, found that English language teaching and ES cultures changed not only the performance of Vietnamese EFL teachers in terms of teaching methods, but also their ideas about, for example, the relationship with their students. The influence was 'deeper and more serious than it appeared on the surface' (Phan, 2008, p. 127).

Besides teachers' perceptions of themselves in relation to ES cultures, what is of particular importance for studying the intercultural identities of EFL teachers is their *intercultural sensitivity*, or their 'ability to discriminate and experience relevant cultural differences' (Hammer, Bennett, & Wiseman, 2003, p. 422). Intercultural sensitivity is generally seen as a prerequisite for competent intercultural communication (Dong, Day, & Collaço, 2008), and can be considered as a part of teachers' intercultural identity. The progressive stages of cultural understanding required for sufficient intercultural sensitivity have been identified in the literature, and linked to particular attitudes and behaviours (Hammer et al., 2003). Hammer et al. (2003) identified six stages of intercultural sensitivity, defining the first three stages as ethnocentric (i.e., the individual's own culture is central), and the last three stages as ethnorelative (i.e.,

people realize that their own culture represents only one of many possible cultures and equally valid world views) (Hammer et al., 2003). The more ethnorelative a person is, the greater potential he or she has for being 'intercultural' (cf. Dong et al., 2008).

The examples mentioned above show that foreign languages and cultures are not simple subjects to be taught; they involve teachers' considerations of their own identities in relation to ES cultures. Teachers' attitudes towards the cultures they teach can be a salient aspect of their intercultural identities. In previous research, for example, EFL teachers were found to show their identity in class as a source of information about ES cultures (Duff & Uchida, 1997). Some teachers considered themselves representative of ES cultures in class even though they had never been abroad (Y. Gao, 1999), while others saw themselves as maintaining the value of their own culture even when they had travelled and studied abroad (Phan & Phan, 2006).

To summarize, we have discussed the literature pertaining to four prominent ways in which teachers' intercultural identity can manifest itself: (a) their feeling of connection with ES cultures, (b) influence of ES cultures on their personal or professional identity, (c) their intercultural sensitivity, and (d) their attitude towards ES cultures in teaching.

1.2.3 Cultural values and teachers' intercultural identity

In the literature, teachers who are regarded as competent in an intercultural teaching context have been described as being able to adopt multiple roles and outlooks in teaching, to empathize with students and to share with them their own experience as cultural learners (Moran, 2001). Such characteristics of teaching and interpersonal interactions are very likely to be related to well-researched and more general cultural values, like openness and flexibility to different cultures and ideas (Schwartz, 2006).

A value can be defined as 'an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence' (Rokeach, 1973, p. 5). Members of a culture may generally prefer one value to another. The set of values they prefer is relatively stable at a certain point in time, and can be very different from the set of values preferred by members of other cultures. Particularly when individuals run into conflicts between values, the priority attached to a specific value or set of values can enter their

awareness and become a guiding principle (Schwartz, 1996). We know from sociocultural and psychological studies that cultural values are connected to people's attitudes, beliefs, traits and norms (Bain, Kashima, & Haslam, 2006; Schwartz, 2012) and can forge teachers' identities as well (Johnston, 2003).

By using instruments such as the Portrait Value Questionnaire (PVQ) in different countries, Schwartz was able to uncover the common structure of cultural values. The ten values he found in this way can be organized along two orthogonal dimensions, namely: (a) Openness to Change versus Conservation, and (b) Self-Enhancement versus Self-Transcendence. Earlier research using Schwartz's cultural value theory and questionnaire has shown that some of people's cultural values predict how they view themselves in relation to another cultural group (Sagiv & Schwartz, 1995; Schwartz, 2006). In general, people who emphasise openness to change and/or self-transcendence tend to be more flexible and show greater intercultural communication competence than people who emphasise conservation and/or self-enhancement (Schwartz, 2006). In addition, previous studies have shown that the correlation between people's values and their identities can be different among groups emphasizing different values (Roccas, Schwartz, & Amit, 2010). Considering the difference between cultures, it is reasonable to assume that EFL teachers in different countries may vary not only in their cultural values and intercultural identities but also in the way those values and intercultural identities are interconnected.

1.3 Context of the study

The study was conducted in two EFL countries, China and the Netherlands. As mentioned at the end of 1.1, the cultures of the two countries not only differ from each other, they also differ from ES cultures (Hofstede et al., 2010; Schwartz, 2006, 2014). Such differences can be reflected in the teachers' perceptions of themselves. Previous research has shown that the Confucian belief that teachers should be a moral model and authority of knowledge in class appears to be popular among Chinese EFL teachers (Scollon, 1999; Zhang & Liu, 2014). In contrast, in Western cultures, epitomized by Socrates in the Greek tradition, the ideal teachers' role is to lead the youth to the truth by means of questioning (Scollon, 1999). The different beliefs about teachers' roles can be related to different philosophical assumptions concerning communication, teaching,

and learning, represented by Confucius in Chinese culture and Socrates in Western cultures (Scollon, 1999).

As stated earlier, the social and teaching contexts are quite different in China and the Netherlands, and this may result in the teachers in the two countries having different perceptions about their intercultural identities. Although English is compulsory in both Chinese and Dutch secondary schools, a much smaller proportion of the Chinese population speaks and uses English (Wei & Su, 2012), whereas 90% of Dutch people can speak at least some English (European Commission, 2012). In recent decades, China has been regarded as a new ‘powerhouse’ of English language teaching (Braine, 2005). With the open-door policy that started in the late 1970s, China has become more and more involved in international cooperation. English is seen as a utilitarian tool for science, technology, national development and modernization, and the growth of English language teaching is being propelled dramatically by the great demand for English proficiency in business (Cortazzi & Jin, 1996; He, 2005). Most of the secondary school teachers of English have a bachelor’s degree or equivalent education (X. Yang, 2008). Western theories of teaching and learning are being introduced into English teaching at various school levels (Zhang & Liu, 2014), and knowledge about ES cultures is listed in the national syllabus as content of EFL learning in secondary schools (Ministry of Education of China, 2004).

Nevertheless, although English songs, films and TV series are available online and there are some Chinese media in the English language (e.g., CCTV 9, China Daily), English is rarely used in daily communication among Chinese people. There are periodical concerns that too much emphasis on learning English would affect Chinese identity, leading to ‘spiritual pollution’ and Westernization (Cortazzi & Jin, 1996; Pan & Seargeant, 2012). Teachers have been found to attach more importance to moving upward in the social hierarchy than to commitment to the teaching profession or interest in the subject they teach, while, moreover, their desire for professional development is often constrained by the traditional hierarchic context in both society and schools (X. Gao & Xu, 2014).

Chinese secondary education usually lasts for 6 years. After the first 3 years of compulsory junior secondary school, students may choose to continue a three-year education in pre-university high schools, which will eventually lead to the national entrance exam to university, or to prepare for future work in vocational high schools.

English is the only compulsory foreign language taught in most secondary schools. National exams, the Confucian tradition of teaching, and many other factors in the teaching context constrain the development of more interactive teaching in secondary schools (Cortazzi & Jin, 1996; Zhang & Liu, 2014). The national college entrance examination plays a very important role in deciding what is taught in Chinese high schools and how (Lo Bianco, Orton, & Gao, 2009). Mismatches have been observed between the aims of cultivating intercultural communicative competence in the national syllabus and teaching methods in practice, because traditional Chinese views of teaching and learning still exist in EFL classes (Braine, 2005; Zhou & Li, 2015). Large classes and heavy teaching loads also make it difficult for teachers to encourage speaking and writing practice in class and to enhance interaction among students (Braine, 2005). Teachers have been found to select teaching methods from both Western and Chinese resources that best fit best their teaching context (Zhang & Liu, 2014).

In the Netherlands, English has a high status in society and the education system. Dutch people are renowned for their excellent command of English and there seems to be hardly any general fear of Dutch losing out to English (Wilton & De Houwer, 2011). As a consequence of the increased cohesion between European countries, English-language education has developed greatly since the 1980s (Dronkers, 1993). It is the only compulsory foreign language for all the students at primary and secondary levels (Drew, Oostdam, & van Toorenburg, 2007). SLO, the Netherlands Institute for Curriculum Development, takes the Common European Framework of Reference (CEFR) as a basis for defining the targets of English teaching in the five aspects of language proficiency, i.e., listening, communicating, speaking, reading, and writing (Council of Europe, 2001). In line with the CEFR's aim of developing language learners' interculturality and enhanced capacity for greater openness to new cultural experiences (Council of Europe, 2001), SLO lists learning about the role of English in different kinds of international communications as one of its targets (SLO, 2014).

Dutch students enter secondary schools at the age of 12, the same as Chinese students. But they choose different types of schools earlier than Chinese students. Among the choices are VMBO (junior secondary vocational education, 4 years), HAVO (higher general secondary education, 5 years) or VWO (pre-university education, 6 years). Dutch schools have a great deal of freedom in deciding the content, methods, and number of hours in teaching a subject. Standards to guide the teaching profession

are regulated under the Education Professions Act. To become teachers in secondary schools, candidates either follow a higher professional teacher education programme or take a post-graduate programme (within 5 years in service) after completing a subject-based bachelor's or master's degree. The Dutch Education Council, De Onderwijsraad, considers it important for every teaching team to possess some expertise at the master's level (Onderwijsraad, 2016). The 2013 OECD Survey found that a higher proportion of teachers in the Netherlands than the OECD average consider that 'the teaching profession is valued in society' and 'they would choose to work as teachers if they had a second chance to decide on a career' (OECD, 2015, p. 10).

Although CEFR has been in existence since 2001, due to the lack of empirical evidence with respect to its relevance to students' language achievement and detailed guidance in implementation, a majority of about 75% of foreign language teachers reported a low or intermediate level of experience with CEFR in the selection and design of teaching materials and assessment of learner performance (Broek & Van den Ende, 2013; Moonen, Stoutjesdijk, de Graaff, & Corda, 2013).

1.4 Problem definition

Despite the differences among different countries in cultural distances and contexts of EFL teaching, it is generally agreed in recent studies that EFL teaching should be geared to cultivation of knowledge, skills and attitudes for future intercultural communication (Byram, 1997, 2008; Moran, 2001; Sercu et al., 2005). It is necessary for EFL teachers to be aware of their own intercultural identities in order to consciously promote unbiased understanding between cultures and intercultural competence. In this way teachers can become aware of various possibilities, question their own knowledge and beliefs, and explore alternative perspectives that may be different from their own, in order to find ways of teaching that are appropriate for their teaching context (Johnson, 2006).

This thesis reports on a comparative study between Chinese and Dutch EFL teachers, which looked for similarities and differences in their perceptions of their intercultural identities. This exploratory study enabled us to search for more explicit and coherent features of teachers' intercultural identities, so as to gain a deeper

understanding of these differences and the way they are related to different cultural distances. We also explored whether specific variables in teachers' personal backgrounds, such as their cultural values, were related to their intercultural identities. We focused on the following two general questions:

1. How do non-native EFL teachers in secondary education in different countries perceive their intercultural identities?
2. How are cultural values of these non-native EFL teachers related to their intercultural identities?

1.5 Overview of the study

To pave the way for the exploratory study, we systematically reviewed 21 recent studies on the intercultural identities of non-native teachers of English. These studies were selected by key words and strict criteria on relevance (e.g., empirical studies, about non-native in-service teachers of English, concerning intercultural identity, et cetera) from 59 articles published between 1997 and 2015 in international peer-reviewed academic journals. The aim of the study was to provide an overview of the recent research on the intercultural identities of non-native teachers of English and to provide directions for further research. The research questions in the review study were:

1. How are the intercultural identities of non-native teachers of English characterized and defined in recent studies?
2. What do these studies report about the formation of these intercultural identities?

We report on the review in Chapter 2 of the dissertation.

Partly on the basis of this review we designed and conducted a two-phase empirical study using both qualitative and quantitative methods. Phase 1, reported in Chapter 3, entailed semi-structured, individual interviews with a small number of teachers. Phase 2, reported in Chapters 4 and 5, involved collecting data from a larger group of teachers through a questionnaire survey. Chapter 4 reports on the data about the teachers' intercultural identities, while Chapter 5 reports the findings on the relationship between teachers' cultural values and their intercultural identities. Figure 1.1 provides an

overview of the study and the chapters of the dissertation.

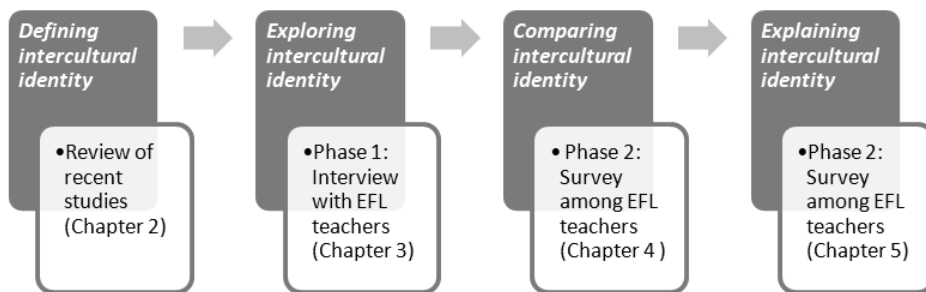


Figure 1.1. Overview of the study and chapters

In Phase 1, we invited EFL teachers from different secondary schools in China and the Netherlands to participate voluntarily in our study. The purpose of the interview was to describe teachers' different perceptions of their intercultural identities. The questions in the interview protocol were designed to elicit the teachers' notions of themselves as teachers in relation to teaching the cultures associated with the English language, and their ideas about the influence of ES cultures on their personal and professional lives. The specific research questions were:

1. How do the Chinese and Dutch EFL teachers interviewed perceive their intercultural identities?
2. What similarities and differences exist between their perceptions of intercultural identities?

We report on the Phase 1 study in Chapter 3.

In Phase 2, we designed a questionnaire based on both the literature study and the analysis of the interviews. The purpose of the questionnaire was to collect data from a larger group of teachers. To this end we summarized the teachers' characteristic expressions into statements. We also incorporated the Portrait Value Questionnaire developed by Schwartz et al. (2001) into our questionnaire. The first aim of the Phase 2 study was to explore the general tendency and underlying factors of teachers' intercultural identities in China and the Netherlands. The specific research questions were:

1. How do Chinese and Dutch EFL teachers in the questionnaire survey perceive their intercultural identities in relation to ES cultures?

2. What variables in the personal backgrounds of the teachers, apart from nationality, are related to their intercultural identities?

We report on this study in Chapter 4.

The second aim of Phase 2 was to explore how cultural values might be used to predict teachers' intercultural identities. Based on earlier relevant studies, we formulated general expectations about the predictive power of the selected cultural values regarding teachers' intercultural identities. To examine these expectations and explore the relationships between cultural values and intercultural identity of Chinese and Dutch teachers, our specific research questions were:

1. What similarities and differences exist between the cultural values of Chinese and Dutch EFL teachers?
2. How do the teachers' cultural values relate to the intercultural identities of Chinese and Dutch EFL teachers?

We report on this study in Chapter 5.

In Chapter 6, we go back to our general research questions. We discuss the findings of the studies reported in Chapters 2 to 5, and provide implications for future studies on intercultural identities of teachers in different countries and the relationship between teachers' cultural values and teachers' intercultural identities.

