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# A Qualitative Study of English as a Foreign Language (EFL) Learning by Rural Taiwanese Students with Christian Native-English-Speaking Teachers

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A QUALITATIVE STUDY OF ENGLISH AS A FOREIGN LANGUAGE LEARNING (EFL)  
BY RURAL TAIWANESE STUDENTS WITH CHRISTIAN NATIVE-ENGLISH-SPEAKING  
TEACHERS

A Dissertation

Submitted to the School of Graduate Studies and Research

in Partial Fulfillment of the

Requirements for the Degree

Doctor of English

Shu-Chuan Wang

Indiana University of Pennsylvania

August 2009

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Title: A Qualitative Study of English as a Foreign Language (EFL) Learning by Rural Taiwanese  
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Following the trend of the association between TESOL and Christianity, this qualitative study explored the learning of rural Taiwanese elementary school students with the specific Christian NESTs named Schweitzer English teachers (SETs) in Taiwan. Research questions in this study included the exploration of the Christian elements in the teaching behavior by the Schweitzer English teachers, how the three groups (the SETs, the collaborating Taiwanese teachers, and the students) perceived each other and how they were affected by each other, and how they evaluated their experience with each other.

Data collection included a two month observation of six SETs, twelve Taiwanese English teachers (TETs), and thirty-eight rural elementary school students in Nantou County, Taiwan, using an ethnographic approach based on the researcher's participant observation role to study the interactions between the three groups. Interviews and casual conversations with each group were conducted to draw conclusions. Also, documents concerning the teaching of the SETs were collected during the two months' data collection.

The findings of this study showed that the SETs developed four major teaching behaviors based on their Christian faith; students changed their perspectives of the SETs and seemed to find an affinity with the SETs; the SETs developed motivation in language learning and were

affected by the intangible rewards of teaching for their future plans; the TETs had a positive view of the SETs, but the communication between the groups needed to be improved to achieve true teaching collaboration. The findings led to the suggestion that Christian English teachers in an EFL context can engage in a kind of holistic witness in the classroom through excellence in their work attitude and caring behavior. Better collaboration in team teaching could be achieved through personality type questionnaires, team teaching workshops, and team teaching discipleship. More effective service to the rural Taiwanese students might be achieved through a re-location of the SETs so they would be closer to the students they serve.

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## CHAPTER ONE

### INTRODUCTION

#### Background of the Study

I am interested in exploring the connection between a teacher's religious belief and English as a Foreign Language (EFL) teaching. Being a Christian and an EFL teacher for several years, I have used my power as an English teacher to choose teaching materials that carried rich Christian message, revealed my Christian identity to the students, invited the students to go to church with me, and prayed for and with the students. What I considered natural to do as a Christian EFL teacher was challenged by a student, who reported to the coordinator of the program I taught, that I had proselytized in class.

The coordinator sent his secretary to me to tell me not to talk about Christianity in class. I responded to her that I was only teaching Christmas songs to the students. As a matter of fact, I taught the students Christmas songs as any other EFL teachers would do during Christmas season. However, I purposefully did not choose the popular Christmas songs such as *Jingle Bell*, because the lyrics did not mean much to me. I chose a Christmas song with rich Christian messages and explained it in detail to my students. Most of the students liked what I taught them and asked many questions, but one of the students did not feel comfortable with that teaching and reported it to the coordinator. I was not aware that my teaching behavior on that day was a debate in academia about "whether and how spiritual values should find expression in learning and teaching" (Wong & Canagarajah, 2009, xvii). Later on, when I reflected upon that teaching moment, I had to say that it was difficult for me not to teach my students what I believe or reveal

to them what was crucial to me.

I came across Pennycook and Coutand-Marin's article on "Teaching English as a Missionary English" (2003) and another article with Makoni on "The Modern Mission: The Language Effects of Christianity" (2005). I agreed with the argument raised in the articles about the concerns of linguistic imperialism and the ethical issue, but I did not agree with Pennycook's statement that "there is no space for Christians in English Language Teaching." (p.338) The statement was written in response to the ethical issue discussed in the article. However, the article was not empirically based.

My research took place in the context of English education in rural Taiwan. In 2001, as the eagerness to learn English was spreading throughout the world, the Ministry of Education in Taiwan started to implement English education in elementary schools. Research indicates that there has been a great gap between urban and rural English education in Taiwan, and the greatest needs for rural English education are in the areas of educational resources (Chiang, 2005; Chang, 2004; Ho, 2004; Su, 2005).

Su (2005) investigated three elementary schools in rural regions in central Taiwan and found that there are culturally unfavorable factors affecting students' English learning. Parents in rural regions tend to have lower education levels and lower incomes compared to those in urban regions. Children in the rural regions are not able to obtain any assistance from their parents in their English learning process because of their parents' education level (Su, 2005; Chang, 2004). The low income of the rural parents makes them less able to provide their children with more English learning opportunities after school (Su, 2005). In addition to the socio-cultural factors that the rural students face in their English learning process, the shortage of qualified English teachers (Su,

2005; Ho, 2004; Chang, 2004) has been a great problem. The inconvenience of transportation and living accommodations for English teachers, as well as educational resources, have been factors contributing to the shortage of qualified English teachers in rural regions (Su, 2005; Chang, 2004).

Thus the lack of resources, combined with the disadvantages of living and teaching in the rural areas, has resulted in a shortage of qualified English teachers in these areas. While urban regions have resources to provide their students with good English education, many rural regions in Taiwan are very short of qualified English teachers. In 2001, as an effort to bridge the gap between urban and rural English education, the Ministry of Education (MOE) in Taiwan began to hire native-English speakers to come to Taiwan to teach English in the rural areas. This policy provided the opportunity for the students in rural areas to have access to these native-English speakers. Elementary schools in the rural regions could apply for the native-English teachers to teach their students English. Even with this effort, there is still a great shortage of English teachers in the rural areas. Taking Nantou County (a rural county in central Taiwan) as an example, the annual report of the Nantou County Education Bureau reported that there was a shortage of fifty-six English teachers in 2005.

The lack of resources for English education in rural regions caught the attention of several educational organizations. One example is the King Car Education Foundation. Since 2003, King Car Education Foundation (KCEF) joined the Institute in Basic Life Principles (IBLP) in Taiwan and in the United States, to introduce groups of Christian native-English speakers to assist with English teaching in the remote regions of Taiwan. These Christian native-English-speaking teachers are introduced by KCEF to the

Taiwanese people as the ‘Schweitzer English Teachers (SETs).’ Albert Schweitzer (1875-1965) is remembered as a world renowned medical missionary who devoted his life to serving the people in remote regions in Africa. KCEF adopted the term ‘Schweitzer’ from Albert Schweitzer’s name to refer to these Christian native-English teachers, in order to represent their voluntary spirit in helping rural area students. SETs have been teaching in rural schools without the same monetary benefits available to other native-English teachers invited by the Taiwanese government. Other native-English-speaking teachers (NESTs) are paid around \$2,500 USD /month, while SETs are only paid around \$800 USD/month (Huang et al., 2006; Tsai, 2003).

Christian ministries have considered English teaching a great opportunity for service and evangelization, and have had a long history in using English as a means to spread the gospel (Pennycook & Coutand-Marin, 2003; Edge, 1996, 2003). Even though the SETs were not invited to Taiwan as missionaries, the name ‘Schweitzer’ does bear a distinctive Christian missionary identity for these English teachers. They were English teachers officially invited by the Taiwanese government and introduced by KCEF to the Taiwanese people as Schweitzer English Teachers (SETs). SETs came from the sub-organization of IBLP called the Advanced Training Institute International (ATI). SETs were homeschooled students who were educated through the ATI homeschool curriculum. The ATI website features this reference to the project: “From the country side of Taiwan to the neighbor next-door, there are many opportunities to reach various people groups through the ministry of Teaching English to Speakers of Other Languages (TESOL).” SETs are ATI homeschooled students who apply for ATI’s ministry of Teaching English to the Speakers of Other Languages (TESOL) in Taiwan.

Snow (2003) pointed out the significance of learning English in an EFL context. For many people in the EFL context, English is not only a tool that they use to improve their life situations, but is also a way to escape from the difficulties they are experiencing in their social and economic settings. Learning English has become a desire and need for many people, because of the additional opportunities in the job market and to improve one's lifestyle using English. It is in the rural areas of Taiwan where the people most feel the need to seek opportunities to increase their job choices, but the educational resources to equip them for better opportunities in the future are few. Therefore, this great desire to learn English globally and the need for teachers in rural regions, provides specific room in TESOL for many Christian English teachers who are willing to teach in rural regions.

Even though Christian English teachers are a noticeable population in the English Language Teaching (ELT) profession, hardly any empirical studies have been conducted about this population. Varghese and Johnston (2007) conducted an empirical study exploring the relationship between religious faith and English language teaching. They interviewed 10 undergraduate English language teachers-in-training at two Christian colleges in the United States about their individual religious beliefs and their perspectives on their teaching through the lens of their religious beliefs. In their study, Varghese and Johnston tried to initiate a discussion concerning the role of religious faith and missionary work in English language teaching. Recently, Wong and Robinson (2009a) presented Wong's empirical study on the identity construction of Christian EFL teachers in various Asian countries. Until now, there are few if any empirical studies conducted in the mission field, at least to my knowledge and based on my research. In this study, I

hope to continue to further the conversation in the TESOL field.

### Significance of the Study

The literature concerning the association of Christianity and English teaching has scarcely been addressed. The few existing studies point to both positive aspects (TESOL Caucus website) and negative aspects (Pennycook & Coutan-Marin, 2003; Edge, 2003) of English teaching related with Christianity. Recent studies have raised ethical issues related to Christianity and missionary work in the field of TESOL (e.g., Pennycook & Coutan-Marin, 2003), and have also raised concerns related to what has been called “linguistic imperialism” (Pennycook & Makoni, 2005). Pennycook & Coutan-Marin (2003) argue emphatically that, “there is no space for Christians in ELT” (p.338). However, another trend in the literature supports and encourages English teachers in Christian missionary work (TESOL Caucus); and a third group of religiously motivated writers commend English teaching as a way of serving God (Snow, 2003; Smith & Carvill, 2000). Pennycook and Coutan-Marin (2003) raised the issue of teaching English as a way of proselytizing, that is, to “use the spread of English to further the spread of Christianity” (p.338). In their article, Pennycook and Coutan-Marin were concerned about trust and disclosure issues in the association of teaching English with missionary work. In Pennycook and Makoni’s (2005) article about the language effects of Christianity, the authors further argued that missionary projects on the one hand use languages (especially English) to proselytize, and on the other hand that the use of language in the world (especially English) has been immensely affected by missionary work.

Clearly, to assert the association between English and Christianity is to “state the obvious” (Pennycook & Makoni, 2005, p.137). However, the association has given rise to a set of dichotomous views, arguing that the association is either right or wrong. In fact, study on the relationship between Christianity and English teaching in the field of TESOL is quite new, having only been found in Varghese and Johnston’s article on Evangelical Christians and English Language Teaching in 2007. Instead of taking a stand for or against the association of Christianity and English teaching, Varghese and Johnston focused on exploring evangelical teachers’ beliefs and how these beliefs relate to their teaching.

In designing the present study, I have been guided by a concern similar to that addressed by Varghese and Johnston (2007). Referring to the controversy surrounding this issue, they stated that their goal was “to avoid such antagonistic discourse but rather enter into dialogue” (p.6). I am interested in exploring the connection between a teacher’s religious belief and EFL teaching. How does an English teacher’s Christian belief influence his/her teaching in an EFL context? Do students perceive differences between learning with their Christian teachers and other teachers? How do their cooperating teachers perceive or react to the teacher’s Christian belief as they feel it is manifested?

As teachers, we cannot help conveying who we are to our students; therefore, it is essential to understand who these Christian English teachers are. Lee (2006) categorizes various cultural groups that formulate one’s identity into three main cultural circles: kinship, ethnic, and national. The national circle is the largest circle, followed by the ethnic, and kinship is the smallest, though it is still central to one’s identity. He considered the religious component as belonging to both the kinship and ethnic cultural

circles, which means that one's religious identity plays a core role in who one is. By looking at the SETs' Christian identity, this study intends to add to the body of knowledge of teacher identity, as it seeks to obtain a better understanding of the learning of EFL Taiwanese students with their Christian teachers. I have interviewed members of this specific Christian teacher group (Schweitzer English Teachers) in rural Taiwan to understand their motivation and the ways that they influence their students and others intimately familiar with their activities (such as the cooperating teachers).

The purposes of my study include these goals: (1) to contribute insights to the TESOL field about Christianity and English teaching in an EFL context; (2) to understand aspects of the cross-cultural interaction between Christian English teachers and their EFL students and team-teachers/co-teachers in Taiwan; (3) to explore the influences that a Christian teacher brings to their students; (4) to focus attention on the significance of these teachers' values in their teaching.

### Research Questions

My study focused on the extent of cultural (especially religious) influences that Schweitzer English teachers (SETs) seem to have on the rural Taiwanese students. The cultural influence here means the culture that is displayed by the SETs to the Taiwanese rural students. The following questions are what I inquired about in this study:

- 1) To what extent and in what ways do cultural, especially Christian elements play a role in the teaching behavior conducted by the Schweitzer English teachers?
- 2) How do the three groups involved (SETs, collaborating Taiwanese teachers,

and Taiwanese students) seem to perceive each other, and how do they seem to be affected by interactions in the Schweitzer English Teacher Program, judging from the testimonies of people in each of these groups? This contains the following sub-parts:

- a. What effect does the experience of learning with the SETs have on the rural EFL Taiwanese students?
  - b. How are the SETs affected through their own teaching experiences with rural EFL Taiwanese elementary students?
  - c. How does the team teaching experience with the SETs affect the Taiwanese English teachers (TETs)?
  - d. How does the team teaching experience with the TETs affect the SETs?
- 3) On a personal level, as perceived by the three groups involved, what influences have occurred as a result of their experiences in the Schweitzer program? Do the participants feel these changes are positive? Do they feel comfortable with the changes? If so, how do their own narratives express this evaluation of their experiences? Do they feel that this experience will affect their future choices or experiences, and if so, in what way?

### Overview of the Study

The first chapter has introduced the background and an overview of the research, the research questions, and the significance of the study. Chapter two discusses the relevant literature for the study, including a brief history of the Schweitzer English Program, previous studies on the Schweitzer English Program, the religious culture of

Taiwan, and an overview of identity research. Chapter three presents the design of the methodology, which includes interviews, observations, and documents. In this third chapter, I have provided the rationale for my decisions on methodology, and have commented on such issues as researcher bias and methods for data analysis. Chapter four discusses the results of the interviews and observations regarding the Schweitzer English teachers in Nantou County. Chapter five examines the results and includes further discussion including notes on the Taiwanese English teachers' perspective on the Schweitzer English teachers' influences on the students. Chapter six shares the students' perspectives on their learning with the Schweitzer English teachers. In chapter seven, I will address the research questions, discuss the implications of the study, and point out limitations and future research directions.

## CHAPTER TWO

### LITERATURE REVIEW

In this chapter, I will review the pertinent literature on issues of concern to this study. The chapter consists of three parts. In the first, I will briefly discuss the history of the Schweitzer English Program, and the previous studies about the Schweitzer English Program. In the second, I will discuss in some detail the religious culture of Taiwan; finally, since issues of identity will arise in the course of the study, I include a preliminary overview of identity research, which might serve as a useful backdrop for understanding the results of this study.

In this study, several terms and abbreviations often arise which may be new to many readers. Therefore, I include in the Appendix A the list of terms to help readers understand the terms mentioned in this study.

#### History of the Schweitzer English Program

The Schweitzer English Program originated from the Institute in Basic Life Principles (IBLP), a Christian organization founded by Bill Gothard “for the purpose of introducing people to Jesus Christ, and dedicated to giving clear instruction and training on how to find success by following God’s principles found in scripture” (IBLP, 2007). The IBLP has established international ministries worldwide, starting from New Zealand, and including Russia, Mexico, and the Philippines; its IBLP Seminar Office in Taiwan was established in Taipei in 1995 (IBLP Taiwan, 2008). The IBLP seminar office has been promoting ‘seminars,’ which are classes offered to children, young people, and adults to pursue a better, healthy life according to the principles from the Bible. In 2001,

the Ministry of Education (MOE) in Taiwan invited teachers from the IBLP to assist English teaching in rural public schools and to lead summer camps focusing on both English and character development. In 2003, IBLP teachers started to teach English in rural public schools and received the name “Schweitzer English teachers,” in honor of the well-known philosopher and missionary Albert Schweitzer.

### The Need for English Teachers in Rural Taiwan

To understand the Schweitzer teachers’ work in Taiwan, it is necessary to look at the educational situation regarding English teaching in the country. Research indicates that there has been a great gap between urban and rural English education in Taiwan, and that the greatest need for rural English education is in the area of educational resources (Chiang, 2005; Chang, 2004; Ho, 2004; Su, 2005). Su (2005) investigated three elementary schools (grade one to grade six) in rural regions in central Taiwan and found that there are culturally unfavorable factors affecting students’ English learning. Parents in rural regions tend to have lower educational levels and lower incomes compared to those in urban regions. Therefore, the children in rural regions are not able to obtain assistance from their parents in their English learning process because of their parents’ educational level (Su, 2005; Chang, 2004). The low income of the rural parents makes them less able to provide their children with English learning opportunities after school (Su, 2005). In addition to the socio-cultural factors that the rural region students face in their English learning process, the shortage of qualified English teachers (Su, 2005; Ho, 2004; Chang, 2004) has also been a great problem.

The inconveniences of the transportation and living situations have been factors causing a shortage of qualified English teachers in rural regions (Su, 2005; Chang, 2004). Teaching and living in the rural areas is not appealing to qualified English teachers. While urban regions have resources to provide their people with good English education, many rural regions in Taiwan are very short of qualified English teachers. As an effort to bridge the gap between urban and rural English education, the Ministry of Education (MOE) in Taiwan began in 2004 to hire native-English speakers to come to Taiwan to teach English in the rural areas. This policy provided the opportunity for students in rural areas to have access to native English speakers. Elementary schools in the rural regions could apply for these native English teachers to teach their students English. Even so, there is still a great shortage of English teachers in the rural areas. Taking Nantou County (a rural county in central Taiwan) as an example, the annual report of the Nantou County Education Bureau reported that there was a shortage of fifty-six English teachers in 2005.

In recent years, the problems of English education in rural regions have caught the attention of some educational organizations. One of these is the King Car Education Foundation (KCEF) based in Taiwan. Founded in 1980 and funded by a billion dollar corporate –sponsored endowment, this organization’s stated goal is to “disseminate Chinese culture, inspire ethnic spirit, establish scholarships...promote a social climate of kindness and goodwill; improve the quality of life in terms of leisure and recreation” (Himalaya Foundation, 2002; King Car Education Foundation).

Since 2003, the King Car Education Foundation has made joint efforts with the Institute in Basic Life Principles (IBLP) in Taiwan and in the United States, to introduce groups of Christian native English speakers to Taiwan to assist with English teaching in

the rural public schools. According to a senior administrative assistant for IBLP in Taiwan (Karen Chen, personal communication, Oct. 11, 2007), Morgan Sun (the director of KCEF) had a vision to bridge the inequality in English education between urban and rural regions in Taiwan. Karen Chen also pointed out that King Car Education Foundation is not a Christian foundation and Morgan Sun is not a Christian. The connection made with IBLP was through Morgan Sun's sister Grace. Grace recommended that Morgan Sun visit IBLP Headquarters, where he was introduced to Character First (CF)!, an international teaching program which offered classes, focusing mainly on character formation, to students around the world (see Appendix B for a list of the character traits claimed to be nurtured in this program). In 1998, Morgan Sun invited a team of 12 people from the IBLP to introduce Character First! Curriculum to Taiwan. The team visited various schools and government organizations, including the Ministry of Education (MOE) and the Taiwanese Youth Commission, presenting CF!. The education departments of the local governments seem to have welcomed the team, especially in Nantou County, where a main educational policy is to emphasize character education and cultivate noble personal traits in students (Liang, n.d.).

In 2001, KCEF invited a team of American teachers through the IBLP to conduct a series of 'Character English Camps' over winter break, combining the original goals of CF! with the additional goal of teaching English. Following that, more teams were invited to lead camps in 2002 and 2003. In the spring semester of 2003, the camp team stayed on to teach English in the public elementary schools in Nantou and Chiayi counties. With this last move, Morgan Sun implemented his vision to provide rural elementary schools with native English-speaking teachers, who are usually more

available to urban children. Since 2003, English teachers who were introduced through KCEF (and the IBLP) have served Nantou County, Chiayi County, Hualien County and Kinmen County. These Christian native English-speaking teachers are now well known as ‘Schweitzer English teachers’ in Taiwan.

Albert Schweitzer (1875-1965) was a world known medical missionary who devoted his life to serve in remote regions in Africa. KCEF adopted the term ‘Schweitzer’ from Albert Schweitzer’s name to refer to these Christian native-speaking English teachers to symbolize their voluntary spirit in helping rural area students. Schweitzer English teachers teach in rural schools without monetary benefit, unlike other native-English teachers invited by the Taiwanese government. Other native English-speaking teachers are paid around \$3,000/month or \$30/hr, while Schweitzer English teachers are only paid by Nantou County government around \$600/month or \$6/hr (Huang, et al., 2006; Tsai, 2003).

#### *Employment of Foreign English Teachers in Taiwan*

In 2001, the MOE implemented a policy requiring English teaching in the elementary schools throughout Taiwan. Since 2003, elementary schools are required to teach English starting in grade three. Given the accompanying vision to boost Taiwan’s competitiveness (the ‘Challenge 2008-National Development Plan’) and the great demand for English teachers, the MOE also proposed to employ native English-speaking teachers to teach at every elementary school in Taiwan, giving the highest priority to the places with the greatest needs. The salary for foreign teachers was set at NT\$60,000 to NT\$90,000 per month (around USD\$2,000 to USD\$3,000 per month).

This plan to employ native English-speaking teachers required an amendment to the Employment Services Act, which originally made it illegal to hire teachers of foreign nationalities in public schools. In 2003, the MOE announced their plan to recruit 369 English-language teachers from Australia, Britain, Canada, and the United States. Education Minister Jong-Tsun Huang stated that the qualifications of the foreign English teachers were that they be native English speakers, college graduates, and under 45 years old (China Post staff, August 26, 2003).

This policy of foreign English teacher employment raised a debate in Taiwan. A Chinese saying vividly described the concern of hiring foreign English teachers: *Wei lai de he shang hui nian jing* (“Foreign Buddhist monks can chant”). The saying ironically portrays (and questions) the belief that a person or a group from outside of the community can do a better job than the local people. Do they really do a better job? (Lin, May 03, 2004; Chang, July 08, 2004). As noted earlier, foreign English teachers are paid a higher salary compared to local English teachers (Huang et al., 2006; Tsai, 2003). This in itself is a cause for concern. But in fact the policy favoring native speakers may have further consequences, as it may endanger the job market for the Taiwanese English teachers. An associate professor at National Central University criticized the policy, pointing out that the funds involved could be used to train Taiwanese teachers of English: “If the purpose of hiring foreign English teachers is simply to have teachers with native-English accents, I believe that local teachers could do the job if they were properly trained [with programs that] use the money [intended for hiring] foreign teachers” (Chang, Feb.06, 2003).

Other concerns involved cultural questions. Critics of the new policy pointed out

that students may worship the western culture and forsake their Taiwanese cultural identity if they learn English with foreign English teachers at a young age. It is dangerous if education policy makers do not consider the potential conflict of cultural identities involved when children learn English early in life. Learning English at a young age may affect students' cultural identities while they are still learning Mandarin Chinese (the official language) and their native language (Chang, July 08, 2004; Chang, 2006). Students are still at an age where they are easily influenced by what their teachers teach and how they behave; therefore, the character and quality of the foreign English teachers should not be ignored (Chang, July 08, 2004).

Sebastian Liao, the chairman of the Department of Foreign Languages and Literature at National Taiwan University (NTU), elaborated further on the vulnerable situation of students in rural areas: "These students in remote areas enjoy fewer educational and cultural resources than children in cities...how will they adjust to the cultural differences which might interfere with the process by which they begin to identify with their mother culture?" (Chang, Feb.06, 2003).

Yet another concern about the quality of teachers can be raised in terms of their preparation. Long before the policy of foreign teacher employment in public schools, the *bu-shi-ban* (cram schools) in Taiwan had been hiring foreign English teachers to teach English. However, the criteria for hiring foreign English teachers have not been well defined in the *bu-shi-ban*, and many tend to cheat parents and students by hiring 'white skinned' workers who are not good teachers (The term capitalizes on the misconception that native English speakers are 'white skinned' people).

Given all the problems pointed out above, legislator Tien-Tsai Kuo questioned

both foreign teachers' qualifications and their character; and his fellow legislators Chi-Hung Tsao and Cheng-Lung Chen pointed out the problems with a policy that uncritically accepts foreign English teachers willing to teach in the remote areas in Taiwan (Huang, Jan. 07, 2003).

On a practical level, the new policy of foreign teacher employment was not implemented well. Half of the foreign English teachers decided not to continue teaching after one year's contract with the Taiwanese government, and some even broke their contract and left Taiwan. It was hypothesized that some foreign English teachers were not well prepared to live in Taiwan, especially in rural areas (Huang et al., Jan, 12, 2006).

#### *Concerns about the Schweitzer English Program*

Even though there is no official recorded evaluation of the Schweitzer English Program, the media has been reporting its popularity in the rural elementary schools (Tsai, Dec.11, 2003; Ro, 2004). However, some concerns have been raised in relation to the program. One blogger, presumably worried about the English teachers engaging in work beyond their mandate claimed that "the English instructors involved in King Car's are involved in work that if done by others would be illegal" (Sommers, Dec.14, 2007). This critic expresses concerns about what he sees as the organization working outside of the domain of normal legal constraints.

The Schweitzer English teachers' voluntary spirit has received many compliments and considerable positive feedback (Tsai, Dec.11, 2003); however, they are not officially qualified as English teachers as required by the MOE in Taiwan, and they come to Taiwan with a visitor's visa. Hsu (2006) addressed the qualifications of

Schweitzer English teachers in her study. She described the voluntary nature of the Schweitzer English Program and stated the need for the further research on this unique situation.

To summarize, the complicated English education in Taiwan may explain why the Schweitzer English Program came to exist in Taiwan. Many factors have played a role in the birth and growth of this program: the need for qualified English teachers, the difficulty in getting foreign English teachers in rural areas, the low cost and voluntary spirit of the Schweitzer English teachers, and even the emphasis on the good character of the Schweitzer English teachers.

*Schweitzer Teachers in the Context of Missionary Work and the Teaching of English in Taiwan*

The Schweitzer English Program has quite a short history (half a decade at the time of this research) in Taiwan. However, the history of the association of English teaching with Christian ministry in Taiwan is not a short one. A classic example of a missionary English teacher in Taiwan is Dr. Doris Brougham. She came to Taiwan in 1951 and is the most well-known missionary English teacher in Taiwan. In 1962, the Ministry of Education (MOE) in Taiwan invited her to initiate an English teaching radio program, *Studio Classroom*, which turned out to be the most popular English radio program, along with its associated magazine and TV program. Many English learners in Taiwan have practiced their English through her Studio Classroom magazines and listened to the Studio Classroom radio programs. In 2004, the King Car Education

Foundation awarded Dr. Brougham its Schweitzer Award for English Teaching  
("Dr.Brougham," n.d.)

The association of English teaching with Christianity missionary work, evidenced in the situation in Taiwan, has been quite consistent and strong around the world. Due to the policy of requiring English teaching in elementary schools in many countries, and the shortage of qualified foreign English teachers, there has been an impetus for Christians from North America to take the opportunity to teach English in Taiwan (Haudenschild, Nov.11, 2003). As noted above, the Schweitzer English teachers came from the sub-organization of the IBLP called the Advanced Training Institute International (ATI) in North America. They were homeschooled students who were educated through the ATI's homeschool curriculum. The ATI seems to be strongly dedicated to programs such as this. The organization's website features the following statement: "From the countryside of Taiwan to the neighbor next-door, there are many opportunities to reach various people groups [sic] through the ministry of Teaching English to Speakers of Other Languages (TESOL)." Schweitzer English teachers are ATI students who responded to this statement and applied for ATI's ministry of Teaching English to the Speakers of Other Languages (TESOL) in Taiwan. Although individual missionaries have been involved in teaching English in Taiwan, the Schweitzer English Program is the first Christian group to teach in public schools in Taiwan.

#### Studies on the Schweitzer English Program

The Schweitzer English Program has been officially active in rural schools in Taiwan since 2003. As I am conducting this research, there have been three studies

related to the Schweitzer English Program (Chien, 2007; Hsu, 2006; Hwang, 2004).

Chien (2007) analyzed secondary documents and conducted a survey on the Schweitzer English Program in Nantou County. Her research provided an overview of how the English Schweitzer Program was implemented in Nantou County and how it was developed during its short three year history at the time. Chien explored the influential factors and problems perceived by principals, administrative staff, and Taiwanese English teachers involved in the Schweitzer English Program in Nantou County. Even though the results show that educators were satisfied with the implementation of the Schweitzer English Program, they also identified problems with the uneven quality of the native-speaking English teachers, and pointed out that these teachers did not have enough teaching experience.

Since each Schweitzer English teacher was teamed up with a Taiwanese English teacher in a school to team-teach English in rural Taiwan, Hsu (2006) did a study on team teaching in the Schweitzer English Program in Nantou County. Hsu's findings on the team teaching in the Schweitzer English Program focused on four major areas: the roles of team teachers, the team teaching patterns, the English input, and the team effectiveness. Hsu found that the Schweitzer English teachers played a more passive role than their Taiwanese team teachers, who played a more dominating role in class. Hsu found four team teaching patterns arising among the four teams of Schweitzer English Program: a master teacher/ assistant pattern, a main teacher/ language teacher pattern, a supplementary teaching pattern, and a coordinated teaching pattern. Hsu also found that the numbers of roles each team plays, and the kind of team teaching pattern, the extent of English input and the team effectiveness are correlated in the Schweitzer English

Program. The more role types the team plays and the more input of English in class, the more effective the team is.

Both Chien's (2007) and Hsu's (2006) studies were concerned with the English language teaching effectiveness of the Schweitzer English Program, Chien (2007) from the administrative viewpoint, Hsu (2006) from a more directly applied teaching perspective. Hwang (2004), in contrast, represents a cultural perspective on the Schweitzer English Program. He looked at this English language education program from an anthropological perspective; he interviewed and observed two Schweitzer English teachers and their students, looking at cross-cultural communication issues in the classroom. Hwang pointed out that one of the distinctive features in the two Schweitzer English teachers' teaching was the emphasis on the religious meanings of two American holidays (Thanksgiving and Christmas).

Interestingly, Hwang found that the Taiwanese teachers did not faithfully translate word-by-word what the Schweitzer English teacher taught. Taiwanese teachers translated what Schweitzer English teachers taught, but focused on a historical perspective instead of the religious meanings in the Schweitzer teachers' presentations. Hwang argued that this was because of the difference between Eastern Culture and Western Culture. However, other interpretations are possible. The Taiwanese English teachers do seem to have felt resistant toward messages they felt were conveyed in the Schweitzer English teachers' classes. However, it is not entirely clear whether the Taiwanese English teachers were resisting the Schweitzer English teachers' Christian identity, or their native-English speaking identity. Hwang also found that students did not grasp the religious meanings of the American holidays. I am interested in knowing whether the Schweitzer English

teachers realized that their students did not understand the religious meanings that they tried to communicate with them. If so, it is natural to wonder what the teachers themselves feel about their students' perceptions.

In part, my study has sought to answer some of the questions that are raised by Hwang's research, specifically exploring the role played by the Schweitzer English teachers' Christian identity in their teaching in rural Taiwan.

## Religious Culture in Taiwan

### *Polytheistic and Syncretic Religious Culture*

The colonial history of Taiwan and the great number of people who have migrated to Taiwan have made it an interesting and dynamic place for religions. Scholars have described Taiwan as a nation with an extraordinary tolerance for religions (Anthony, 1987, p.187-189). The religious culture in Taiwan is polytheistic and syncretic. The Taiwanese Ministry of Interior's (MOI) statistics reported that 26 religions were recognized by the government in 2004. Among the many religions, Daoism, Buddhism, and traditional folk religion count the most adherents in Taiwan. People who believe in any of these religions believe and worship more than one deity. Different religions over time have mingled together and worship deities originating from one another. For example, Guan Yin (the Buddhist Goddess of Mercy) and Jesus Christ (Christianity) are also worshipped in I-Kuan Dao (a new rising religion in Taiwan). Taiwanese traditional folk religion includes deities from Buddhism and Daoism, practices ancestor worship, and adopts thoughts from Confucianism. In general, almost all adults in Taiwan are engaged in or participate in some form of religious tradition and it is not uncommon to

see religious practices such as burning incense to honor a god, a hero, or an ancestor in homes or shops (Government Information Office, 2004, 2005, 2006, 2007).

### *Christianity in Taiwan*

Christian missionaries came to Taiwan with the European colonizers: the Dutch in southern Taiwan in 1624, and the Spanish in the north of Taiwan in 1626. At the time, the people who resided in Taiwan were mostly aborigines who believed in deities in the natural environment, living creatures, and spirits of the dead. The Dutch Protestant missionaries actively converted the aborigines in Taiwan to Christianity. Because of the missionary work, there were schools built and translations made of Bible scripture into the native languages in Taiwan.

Buddhism, Daoism, and traditional folk religion are still the leading religions in Taiwan even though Christianity has existed in Taiwan for almost four hundred years. Despite the fact that Christianity does not have as many adherents as Buddhism, Daoism, or Taiwanese folk religion, it is interesting to note that Christianity (Protestantism and Catholicism) has built more universities/ colleges (11 out of 20) and hospitals (26 out of 32) than other religions (see Table 1: the Statistics on Religions in Taiwan). These statistics show the emphasis that Christian missionaries put on education and medical service in Taiwan. Copper (2003) observed that Christianity in Taiwan shows more evidence of commitment to social functions than one would expect given its number of followers (p.82).

Table 1: *Statistics on Religions in Taiwan*

Statistics on Religions in Taiwan				
Religion	Temples, Mosques & Churches	Members	Universities & Colleges	Hospitals
Daoism*	18,274	7,600,000	1	3
Buddhism**	4,006	8,086,000	8	3
I-Kuan Tao	3,260	810,000	--	--
Protestantism***	3,609	605,000	7	14
Catholicism	1,151	298,000	4	12
The Tienti Teachings	50	298,000	--	--
Tiender	14	200,000	--	--
Li-ism	138	186,000	--	--
Syuan Yuan Jiao	22	152,700	--	--
Islam	6	58,000	--	--
Tenrikyo	153	35,000	--	--
Baha'i	13	16,000	--	--
Mahikari Church	9	1,000	--	--
Confucianism	139	26,700	--	--
Hai Tze Tao	55	30,000	--	--
Da Yi Jiao	1	1,000	--	--
World Maitreya Great Tao	2,200	250,000	--	--
Jhonghua Sheng Jiao	7	3,200	--	--

Universe Maitreya Emperor Jiao	12	35,000	--	--
Pre-cosmic Salvationism	6	1,000	--	--
Huang Chung	1	1,000	--	--
The Church of Scientology	7	20,000	--	--
The Chinese Heritage and Mission Religion	5	5,000	--	--
Total	33,138	18,718,600	20	32
* Number of temples includes 8,753 home shrines.				
** Including Tantric Buddhism				
*** Figures include those of the Unification Church and the Church of Jesus Christ of Latter-day Saints.				
Source: Department of Civil Affairs, Ministry of the Interior				

*Taken from the Yearbook 2006, MOI*

Even though Christianity has a good reputation for social support in educational and medical service, there had been no opportunity open before the Schweitzer program for Christianity to enter public elementary schools through English teaching.

### Homeschooling

The Schweitzer English teachers' educational background is unique. They are homeschooled students from the Advanced Training Institute International (ATI), an IBLP homeschooling branch. To better understand the culture associated with the Schweitzer English teachers' educational background, it is necessary to understand this alternative education system (the homeschooling system) in the United States. In this

section, I will give a brief review of the homeschooling system and the characteristics of homeschoolers. I will also provide background on the ATI homeschooling branch of IBLP, and will explain how Schweitzer English teachers are related to the ATI homeschooling branch.

### *Homeschooling: A Growing Educational Trend*

The idea of homeschooling may sound foreign to many people, but homeschooled students are a growing group in the United States. According to the National Center for Education Statistics (NCES), there were 1.1 million homeschool students in the spring of 2003, a 29% increase from the NCES figure for 1999. In 2007, the Christian Broadcasting Network (CBN) news reported four times the number of homeschooled children, an even more striking growth figure for the years from 2003 to 2007 (Haverluck, May 2, 2007). These statistics are approximations, not accurate counts. Nationally representative census and survey instruments have a statistical blind spot in distinguishing homeschooling from public and private education (Stevens, 2001, p.11). In addition, research sponsored by homeschool advocacy organizations may report higher estimates than non-homeschool organizations. Whether the estimates should have been higher or lower, homeschooling is a noticeable educational trend in the United States. Nevada and Utah were the first two states passing homeschool laws in 1956 and 1957 respectively. By 1998, all fifty states passed homeschool laws legislating requirements on attendance, subject, teacher, testing, and record-keeping for homeschoolers, though the requirements vary from state to state (Guthrie, 2003, p.1061).

### *Characteristics of Homeschoolers and Homeschooled Children*

Given that homeschooling is a growing educational choice, it makes increasingly more sense with every passing year to ask the questions, “Who are the homeschoolers, what are the characteristics of the homeschooling families, and what are the characteristics of homeschooled children?”

The main reasons for parents to homeschool their children are their concerns about the school environment (85% of parents), their desire to provide their children with religious or moral instruction (72%), and dissatisfaction with academic instruction (68%). Asked about their most important reason to homeschool their children, parents usually refer to the school environment or the desire to provide religious or moral instruction (U.S. Department of Education, National Center for Education Statistics, 2005).

Sociologist Maralee Mayberry (1995) and her colleagues reported a statistical study of a sample of homeschooling families in Nevada, Utah, and Washington (N=1,497). They used a fifty-six item questionnaire to investigate the characteristics of homeschooling families such as parental occupation, religious affiliation, household size and income. Among the respondents, 97% were married; ninety-eight percent were white. Forty-three percent of the respondents had some postsecondary education; thirty-three percent were college graduates; fathers’ occupations were mostly among professional/technical and managerial/administrative categories, while some were craft and service workers and some were farmers or ranchers. Fifty-seven reported a household income between \$25,000 and \$50,000. Compared with the general populations of the states in which these homeschooling families live, those who responded to the survey

were better educated, slightly more affluent, and more likely to be white (as cited in Stevens, 2001, p.10). The results of this study by Maralee and her colleagues were not much different from those of another study she conducted in Oregon (Maralee, 1988). In comparison with the general population in Oregon, Maralee's study (1988), entitled *Characteristics and Attitudes of Families Who Homeschool*, reported that homeschoolers are strongly motivated by religious beliefs (65%), as well as being more educated and economically secure, and living in small residential areas. Even though both studies received a low response rate, 25% in 1995 and 35% in 1988 respectively (not uncommon in homeschooling sample response rates), the surveys can still be seen as painting a general picture of the characteristics of homeschoolers.

The survey of homeschooling parents shows positive characteristics for their education, income, attitudes toward education, etc. (Maralee, 1988, 1995). Surveys of homeschooled children's academic achievement indicate that homeschooled children's academic achievement is higher compared to that of conventionally schooled children (Ray, 1997; Rudner, 1999). The major critique leveled at homeschooling is the question of homeschooled children's socialization skills (Kunzman, 2005; Ray, 1992, 2001, 2004; Jaycox, 2001; Martin, 1997). To answer questions about socialization in homeschooled children, Dr. Brian Ray surveyed over 7,000 adults who had been homeschooled across the United States and gathered further information with follow-up interviews. The goals were to understand these adults' general demographics, their attitudes toward their own home-education experiences, and their level of self-reported success in life. In this comprehensive research, Dr. Ray evaluated their view on their success in life with respect to civic, social, educational, employment, and worldview traits. The results from the

study show that adults who were homeschooled were more engaged in their local communities and civic life than adults generally in the United States. In comparison with the 27.6 % of the general population who were “very happy” with their life, 59 % of the research participants said that they were “very happy” about their life, taking all things into consideration. In other words, adults who were homeschooled felt that they lead more fulfilling lives than the average U.S.A. adult population.

Kunzman (2005) argues that the basic issue of healthy socialization for homeschooled children is still there. Despite the fact that many homeschool advocates cited Ray’s research (2004), Kunzman questioned the reliability of Ray’s research. Kunzman questioned whether any reliable conclusions could be drawn from Ray’s study, due to his small, homogeneous group of homeschoolers, and his failure to control for variables such as parent income and education.

#### *Schweitzer English Teachers and Their Homeschooling Background*

The Advanced Training Institute International (ATI) is a homeschooling branch of IBLP in North America. The focal point of the ATI curriculum is to “build education on the foundation of faith in Christ and understanding His ways” (Curriculum Centered around Christ, ATI). Therefore, it is crucial to understand their critical Christian values in order to better understand where Schweitzer English teachers come from, what they value, and what they think should be taught in their EFL class or conveyed to their students.

With the homeschooling background through the Institute in Basic Life Principles (IBLP) and the Advanced Training Institute International (ATI), each Schweitzer English teacher was educated with an emphasis placed on Biblical character. The IBLP provided a

beginning level program for the homeschooling families to be familiar with the basic life principles based on the Bible. Through the entry programs with the IBLP, parents are introduced to the ATI and use a curriculum designed by the ATI to educate their children.

Students who have been educated through the ATI curriculum have opportunities to apply for jobs in different ‘ministries’ within the ATI. Schweitzer English teachers are former ATI students who applied for the ATI ministry of Teaching English to the Speakers of Other Languages (TESOL) in Taiwan. With the two or three week TESOL training courses provided by the ATI, Schweitzer English teachers are determined to be equipped with adequate training to share their Christian faith through the ministry of TESOL (ATI, 2007).

#### *Schweitzer English Teachers and Their Homeschool-based Christian Values*

As noted above, Schweitzer English Teachers have been homeschooled with Christian values. The Christian values they were educated with are presented in a unique way. Bill Gothard, the founder of the IBLP, developed 49 character qualities based on the Bible. In 1992, Tom Hill, Bill Gothard’s friend, modified the list to fit the revision of the ATI homeschooling system known as the Character First! Program. The Character First! Curriculum focused on practical goals and is designed to be applied to people from various backgrounds, religious or secular. For example, a teacher is defined as a person who “imparts wisdom, maturity, and skill to others; validates direction; and ensures accuracy and completeness.” Wisdom is one of the characters defined as “seeing and responding to life’s situations from God’s frame of reference” (See Appendix B). This value derives from Proverbs 9:10, which says, “The fear of the LORD is the beginning of

wisdom, and the knowledge of the Holy One is insight” (Character Training Institute, 2008).

The Character First! Curriculum was one of the factors that attracted the King Car Education Foundation to introduce Schweitzer English teachers to Taiwan in the early stages of their venture. Schweitzer English teachers were teaching character and English at the same time when they were first invited to Taiwan. After that, local governments invited them to teach English in rural regions.

It is impossible to learn a language without learning something about the culture and values associated with the language. When EFL students learn English from their English native-speaking teachers, they also learn the culture and values of their teachers. Therefore, it is essential to understand the cultural background of Schweitzer English teachers, especially their Christian background, to understand their teaching. In this study, I have been interested in finding out how the Schweitzer English teachers’ Christian background influences their work in rural Taiwanese elementary English classes. In addition, I wanted to learn how their work is viewed from the perspective of their Taiwanese co-teachers and Taiwanese students. What do Schweitzer English teachers expect to achieve in their English teaching in light of their Christian background? Coming from a country where church and state are separate, how do they think about the ethical issues concerning their English teaching in Taiwan? What do the Taiwanese co-teachers of the SETs think about the implementation of Christian values in the English class, if they do implement such values? What do these rural Taiwanese elementary school students think about learning some Christian values in the English class (again, if they feel they are learning such values)?

## Identity

The movie series *The Bourne Identity* was a great hit. Rescued at sea, unaware of who he was, the leading character in the movie is continually trying to find out his identity. He discovers that he has six passports with multiple identities, and that he possesses incredible skills. With still no idea of who he is, he picks out the name “Jason Bourne” from one of his passports. With the clues he has, he finds out that he is an assassin. He goes back to apologize to a girl whose parents were assassinated by him years ago. At the moment of being chased by another assassin, he asks this assassin, “Do we even know why we are killing?” Who is Jason Bourne? What is his identity? Is he an assassin? He has been an assassin in all that he has done. However, he is essentially denying his assassin’s identity when he questions the other assassin about why they are killing.

Identity is related to who we are. “Who we are” can be as simple as simply identifying ourselves by our names. In *The Bourne Identity*, the first thing Jason Bourne does to identify himself is to give himself a name. However, in reality, the answer to the question “Who am I?” can be much more complicated. *Jason Bourne* is only one of the names Jason Bourne picked out for himself from his six passports. He can use different passports, going to different places in the world and functioning in different societies with his multiple identities. However, Jason Bourne was seeking *his identity*, his identity deep down—a sense of himself that might transcend the multiple roles that these passports represent. In a sense, this story can stand as an analogy to what we all do in life. On the one hand, we fulfill multiple roles (as teacher, mother, friend, president of an

association). But essentially, transcending all of these, we have some sense of ‘who we are.’

Joseph (2004) introduced the two basic aspects of a person’s identity to be “their name and then that deeper, intangible something that constitutes who one really is,…” (p.1). The name that a person uses serves to distinguish them from other people. In addition to the name, something deeper makes a person who he is. Joseph (2004) said that we do not have a “precise word” for this aspect of identity. Even though we do not have a precisely defined word for this ‘something deeper’ that constitutes a person, the concept of ‘identity’ has been recognized as an important analytical tool in understanding various social phenomena. Gee (2000-2001) emphasizes the significance of identity as an analytical tool in educational issues. He defines identity as being a “kind of person” in a given place and time; in other words, identity is being a “kind of person” in a “given context.” In his definition, a human being can have multiple identities because he or she changes according to the context. As shown in Table 2, Gee (2000-20001) provides four perspectives to understand identity:

Table 2: *Four Ways to View Identity*

Process		Power	Source of Power
1. Nature-identity:			
a state	developed from	forces	in nature
2. Institution-identity:			
a position	authorized by	authorities	within institutions
3. Discourse-identity:			
an individual trait	recognized in	the discourse/ dialogue	of/with “rational” individuals
4. Affinity-identity:			
Experiences	shared in	the practice	of “affinity groups”

(Adopted from Gee, 2000-2001, Table 1, p.100)

The first identity perspective that Gee (2000-2001) develops is “nature-identity.” Gee uses himself as an example to explain how nature-identity functions. He points out that he had done nothing to become an “identical twin.” Nature-identity is a “force over which I had no control” (p.101).

The second identity perspective is “institution-identity.” Gee again takes himself as an example. His professor’s position was authorized for him by a set of “authorities.” That is to say, ‘institution-identity’ refers to a person being authorized a role within an institution. The source of institution-identity comes from institutions, not nature. Nevertheless, as with nature-identity, an individual in this identity perspective still has no control over the source of power.

Gee develops a third identity perspective, “discourse-identity.” Gee defines discourse-identity as an individual trait that is only recognized in interaction with other people. Nature, rules, laws, or institutional authorities do not define discourse-identity. In this case, the source of power comes from the recognition process, as those around a specific individual acknowledge the individual’s trait. A “loving” person cannot be recognized as loving unless people around him/her feel his/her love. Institution-identity is similar to discourse-identity in a way, since both work through some form of discourse, either the discourse of social interaction or the discourse of institutional authorities. Institution-identity also has to be sustained by the discourse/dialogue. However, an individual must generate his/her own discourse-identity.

The last identity perspective Gee proposes is “affinity-identity”, an identity formed through the shared values and practice in a specific group. Gee uses the example of being a *Star Trek* fan. A *Star Trek* fan shares his experiences of attending the show, chatting with other fans on the Internet, collecting memorabilia, etc. The source of power is an “affinity group.” The process of gaining affinity-identity is through participation or sharing with others within this group. Gee uses the word “bonding”, and cites the example of a business that intends to create a particular “affinity group” among its employees or customers. It is through specific values-sharing or social practice that bonding can possibly occur. The focal point in determining one’s affinity-identity consists of the distinctive *practices* that one *participates in* or *shares* with the other group members. Gee (2000-2001) explains his point:

For members of an affinity group, their allegiance is *primarily* to a set of common endeavors or practices and *secondarily* to other people in terms of

shared culture or traits. Of course, they need these other people (as well as discourse and dialogue of certain sorts) for these practices to exist, but it is these practices and the experiences they gain from them that create and sustain their allegiance to these other people. (p.105)

Gee (2000-2001) adds to the complexity of the four perspectives by arguing that the four are not separate categories but “coexist.” In other words, each perspective he develops can help us understand a person’s identity in a “given context”; at the same time, the four perspectives for viewing identity can “coexist” to understand or explain who a specific person is in the specific context.

The famous example he uses is a hypothetical child with Attention Deficit Hyperactivity Disorder (ADHD). ADHD is commonly viewed as a neurobehavioral developmental disorder. In this perspective, an ADHD child’s behaviors are seen as rooted in “nature-identity” due to the genetic deficiency underlying ADHD. Since a psychologist or a doctor can “officially” diagnose a child as having ADHD, which usually results in the child’s becoming his/her patient, an “institution-identity” is therefore authorized for the child (Mehan, Hertweck, & Lee, 1986, as cited in Gee, 2000-2001, p. 102). A “discourse-identity” can also function in the context when a child is too active and cannot concentrate in the class. The teacher and his/her fellow students may ascribe the child as having ADHD (or having some behavioral problem) even before he/she is diagnosed by a professional (Varenne & McDermott, 1998, as cited in Gee, 2000-2001, p.104). The discourse-identity of ADHD is ascribed to the child through interaction with the teacher and the fellow students. Finally, ADHD becomes an “affinity-identity” when people from different places gather in a group sharing ADHD information,

their ADHD experiences, and any related issues. These people are not necessary “officially” diagnosed as having ADHD. Beck (1994) names the group as a “morally heated affinity group” (as cited in Gee, 2000-2001, p.106) because they share their ADHD experiences, they communicate with one another, and they become allies.

Gee’s four ways to view identity can be related to identity research in education and language teaching, which sees identity as constructed in a given context such as social, cultural, and political context (Duff & Uchida, 1997), and negotiated through language and discourse (Gee, 1996; MacLure, 1993).

### *Teacher Identity and English Language Teaching*

In Varghese, Morgan, Johnston, & Johnson’s article, *theorizing language teacher identity* (2005), the authors pointed out two trends of research on teacher identity. One direction indicates that language teaching is usually determined by teacher identity (Johnson, 1992; Woods, 1996). The other direction looks into sociocultural and sociopolitical dimensions of language teaching, and sees the teacher’s own identity as a significant component in these (Kubota, 2001; Norton, 1997; Pennycook, 1994, 2001, Vandrick, 1999). The two different directions point to a single viewpoint: it is important to understand teacher identity in order to understand language teaching and learning.

Even though Schweitzer English teachers were not invited to Taiwan as missionaries, the name ‘Schweitzer’ does bear the distinctive Christian missionary identity of these English teachers. Schweitzer English teachers were Christian homeschooled students who were educated through the ATI homeschool curriculum. A section of the ATI website reads, “From the country side of Taiwan to the neighbor next-

door, there are many opportunities to reach various people groups through the ministry of Teaching English to Speakers of Other Languages (TESOL).” The Schweitzer English teachers were ATI students who applied for ATI’s ministry of Teaching English to the Speakers of Other Languages (TESOL) in Taiwan; one cannot ignore the term ‘ministry’ in defining or assessing the impact of their view of themselves as teachers.

Christian English teachers are a noticeable population in the English Language Teaching (ELT) profession; however, there have been few, if any empirical studies conducted on the relationship between their missionary goals and their work as teachers of English. Varghese and Johnston (2007) conducted an empirical study exploring the relationship between religious faiths and English language teaching. They interviewed 10 undergraduate English language teachers-in-training at two Christian colleges in the United States about their individual religious beliefs and their perspectives on their teaching through the lens of their religious beliefs. Varghese and Johnston tried to initiate a discussion concerning the role of religious faith and missionary work in English language teaching. However, at this point, there have been few empirical studies conducted in the location where Christian teachers work, at least to my knowledge and through my research. In this study, I hope to contribute to this set of related issues in TESOL.

As a teacher, we are who we are in the classroom; therefore, it is essential to understand who the Schweitzer English teachers are, what beliefs they have, and how their beliefs play a role in their English teaching. Lee (2006) categorizes various cultural groups that formulate one’s identity into three main cultural circles: kinship, ethnic, and national. The national circle is the largest circle, followed by the ethnic and kinship

circles, with the last of these being the smallest, yet central to one's identity. He considered the religious component as contributing to both kinship and ethnic cultural circles, which means that one's religious identity plays the core part of who he/she is. Varghese et al. (2005) also argued that we should clearly understand who language teachers are, with emphasis on "the professional, cultural, political, and individual identities that they claim or which are assigned to them" (p.22). Therefore, in looking closely at the Christian identity of the Schweitzer English teachers (SETs) as perceived by themselves, by their cooperating Taiwanese teachers, and by their Taiwanese students, it will be possible to reach a better understanding of who the SETs are in the EFL teaching context they are in.

CHAPTER THREE  
RESEARCH DESIGN  
Research Questions

My purpose in this study was to explore the teaching and learning experiences of Schweitzer English teachers with their Taiwanese team teachers and their rural Taiwanese students. My study focused on the extent of the cultural, especially religious influences that Schweitzer English teachers had on the rural Taiwanese elementary students. There were three groups of participants involved in this study: Schweitzer English teachers, Taiwanese English teachers who collaborate with the Schweitzer teachers, and rural Taiwanese elementary students. The following research questions served to focus my study:

- 1) To what extent do cultural, especially Christian elements play a role in the teaching behavior conducted by the Schweitzer English teachers?
- 2) How do the three groups involved (SETs, collaborating Taiwanese teachers, and Taiwanese students) seem to perceive each other, and how do they seem to be affected by interactions in the Schweitzer English Teacher Program, judging from the testimonies of people in each of these groups? This contains the following sub-parts:
  - a. What effect does the experience of learning with the SETs have on the rural EFL Taiwanese students?
  - b. How are the SETs affected through their teaching rural EFL Taiwanese elementary students?
  - c. How does the team teaching experience with the SETs affect the

Taiwanese English teachers (TETs)?

d. How does the team teaching experience with the TETs affect the SETs?

- 3) On a personal level, as perceived by the three groups involved, what influences have occurred as a result of their experiences in the Schweitzer program? Do the participants feel these changes are positive? Do they feel comfortable with the changes? If so, how do their own narratives express this evaluation of their experiences? Do they feel that this experience will affect their future choices or experiences, and if so, in what way?

### Rationale for Qualitative Research

Researchers agree that the nature of a qualitative study is explorative (Patton, 2002; Hoepfl, 1997; Lincoln & Guba, 1985). Patton (2002) identified a qualitative study as being “oriented toward exploration, discovery, and inductive logic” (2002, p.55). My study was explorative in nature, and involved the need for rich images from the participants’ perceptions of their experience. Therefore, in trying to suit my choice of methodology to the nature of my study, I chose to use a qualitative approach. To answer the questions raised above, I explored the learning and teaching experiences in the Schweitzer English Program in depth through the narratives and responses of the participants.

To understand a particular person’s point of view and how he/she makes sense of the world is one of the objectives of a qualitative research approach (Hesse-Biber & Leavy, 2004). Since I wished to answer questions about both Taiwanese English teachers’ and students’ perspectives about their teaching and learning experiences with the

Schweitzer English teachers, qualitative research methods served my purpose well in this study.

#### Setting: Nantou County

The following is a brief geographical and ethnic description of Nantou County so that my readers will better understand why the Schweitzer English Program was based in this region. Nantou County is located in the central region of Taiwan; the county consists of 12 townships and one city. The total area of Nantou County is about 4,106.436 square kilometers, and it is the second largest county in Taiwan with a population of 531,753 (Nantou County Government statistics, Dec.2008). It is the only county in Taiwan that has no coastline (See Nantou County Location Map). Nantou City, where the SETs lived during their service to Nantou County, is a small city, the only city in the county, and is located in the northwest part of the county. The 12 townships of Nantou County are Tsaotun Township, Mingjien Township, Shuili Townshop, Chushan Township, Hsinyi Township, Yuchih Township, Ren-ai Township, Lugu Township, Chongliao Township, Puli Township, Jiji Township, and Guohsin Township. Most of the townships in Nantou County are in the mountainous rural regions and have a great number of aboriginal tribes. The languages spoken in Nantou County include Mandarin Chinese (the official language), Taiwanese, Hakka, and a number of languages of the aborigines.

The economic development of Nantou relies heavily on its agricultural produce and industrial production. Each township has its specialized agricultural product, such as tea, various vegetables and fruits. The development of industry and business is limited in Nantou County because of its location and less convenient transportation options, as

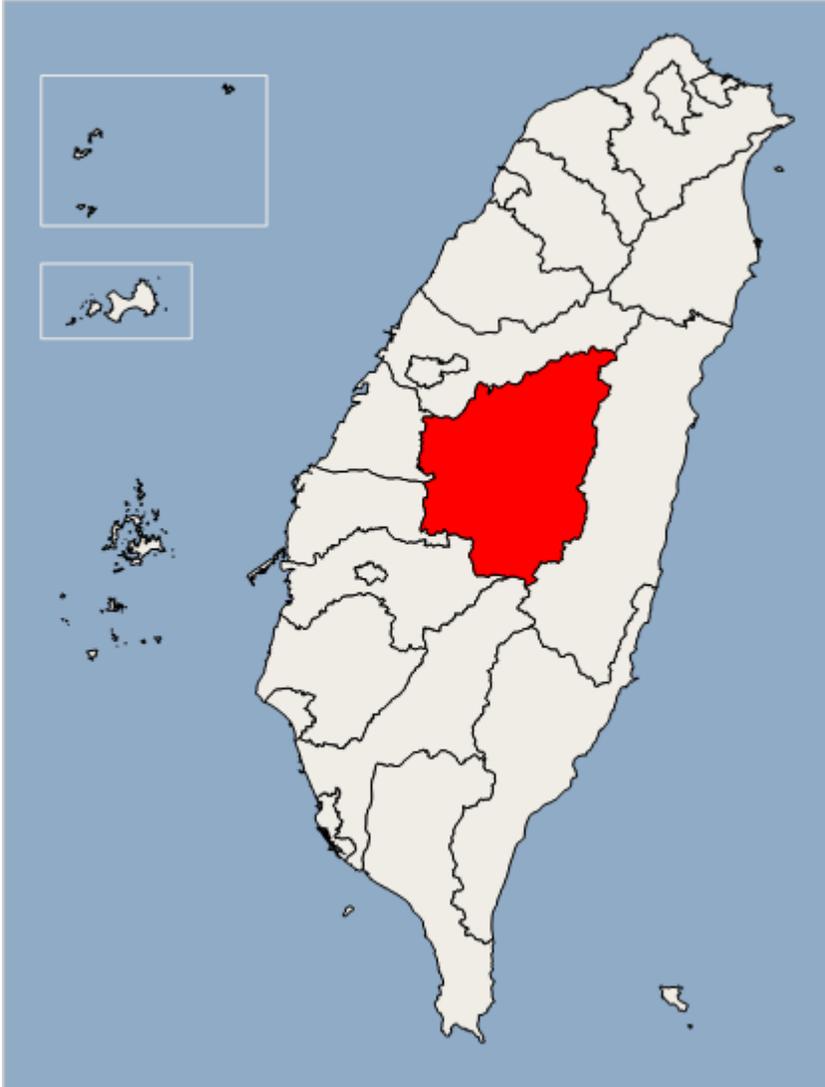
compared to other places in Taiwan. However, Nantou County is thriving on its tourism industry because of the beautiful mountainous scenery. Among all the townships in Nantou County, Nantou City is only a little bigger than Jiji township, the smallest township.

Nantou County has 155 elementary schools varying in size from 1,666 students to six in the smallest remote township. The six SETs I interviewed lived in Nantou City and went to different townships to teach. They taught in 25 elementary schools scattered throughout Nantou County. These six SETs taught in almost all townships except Puli and Guosong. Travel time between work and home for these teachers varied from 10 minutes to three hours.

In some rural elementary schools, some SETs became a more established English teacher than the Taiwanese English teachers (TETs), due to the high turnaround rate of the TETs in rural areas.

The following is the Nantou County Location Map

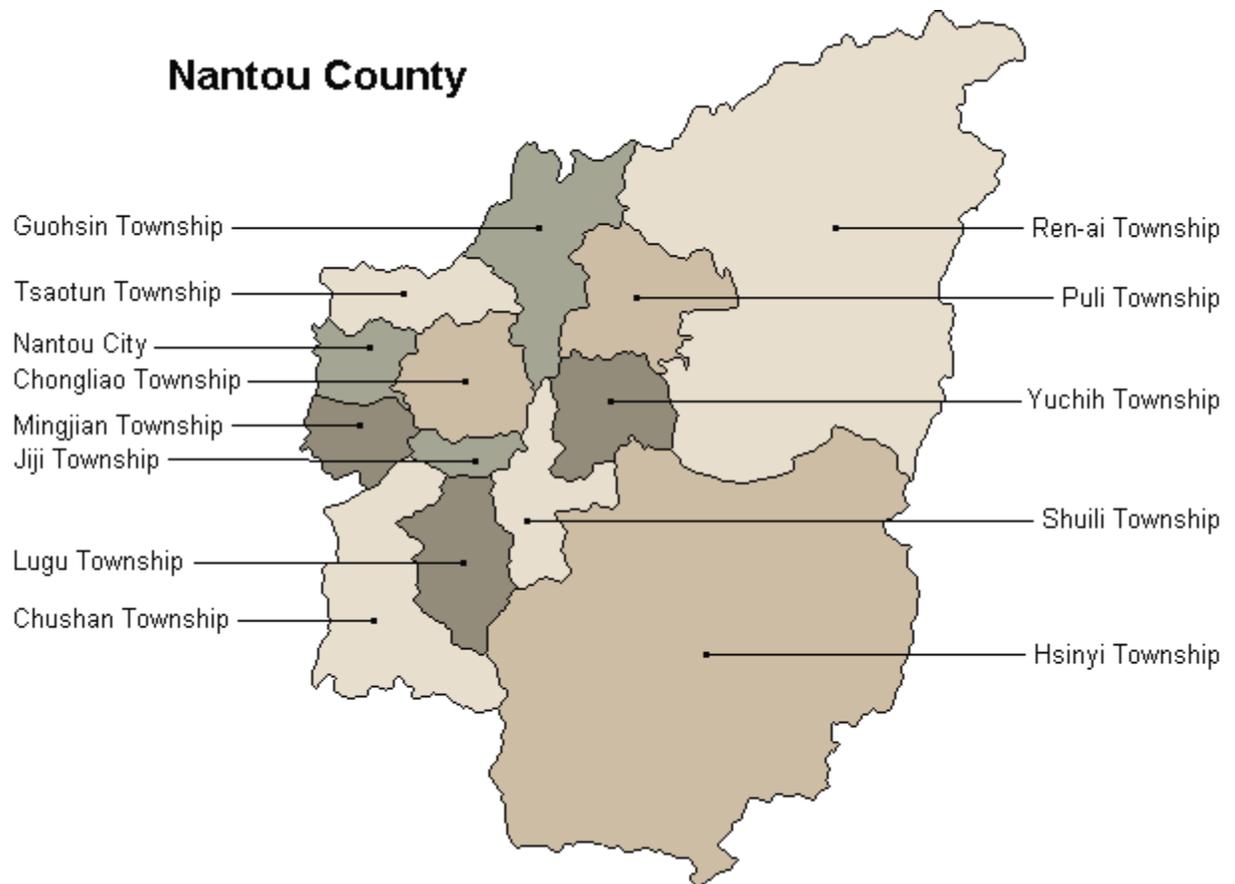
(from [http://commons.wikimedia.org/wiki/File:Nantou\\_County\\_Location\\_Map.png](http://commons.wikimedia.org/wiki/File:Nantou_County_Location_Map.png)) and the map of Nantou County (from <http://www.taiwan.com.au/Envtra/Geography/Maps/Nantou02.html>).



*Figure 1: Nantou County location map.*

Taiwan Area: 35,801 km<sup>2</sup> (13,823 mi<sup>2</sup>); Length: 394 km (245mi); Width: 144 km (89 mi)

Nantou Area: 4,106.436 km<sup>2</sup>



*Figure 2: Map of Nantou County.*

Nantou Area: 4,106.436 km<sup>2</sup>

Length: 95 km

Width: 72 km

### *Ying-Pan Elementary School*

Ying-Pan Elementary School is located northwest of Nantou City and served as a base for the Schweitzer English Program in the academic year 2007-2008. Ying-Pan is a small-sized elementary school with 116 students in the academic year 2007-2008. The school building was newly built after a severe earthquake hit the region in 1999. Even though Ying-Pan is a small-sized elementary school, it is located only 10 minutes' drive from downtown Nantou City and right next to the major highway. In 2007-2008, the

Nantou Schweitzer English team had six young English teachers from America, three male and three female, which was a perfect fit for Ying-Pan Elementary School which can accommodate six to eight teachers. Arrangements for accommodation for the SETs in different years varied considerably, based on the number of SETs, the location of the schools where they taught, and other factors. In this particular year, the local government had decided that the SETs could be based at this one school, as they were a relatively small number and they preferred to be based at one location. This study included only elementary schools where Schweitzer English teachers were teaching in 2007-2008. With the site approval from each elementary school, I was able to recruit participants for the study.

### Participants

My original plan was to recruit four groups of participants—Schweitzer English teachers, Taiwanese English teachers, students and their parents. The rationale for including students' parents in the study was to probe into the aspects of development in their children that the children themselves may not be able to articulate. However, shortly after I arrived in Nantou County and talked with the Taiwanese English teacher participants, I decided to not include the parent group. The decision was partly due to the amount of time and difficulty involved in arranging transportation. Another reason involved the difficult situation of some students' families and the intimidation of having a “teacher/professor” visiting them in Taiwanese culture. Therefore, I collected data from three groups of participants--Schweitzer English teachers, Taiwanese English teachers, and their students in the Spring 2008 semester in Nantou County.

After I obtained the official contact information for the Schweitzer English teachers and the elementary schools where they taught from the Nantou County government, I contacted the Schweitzer English teachers through emails to gain their permission to participate in the study. I recruited all six of the current Schweitzer English teachers to participate in this study.

After gaining site approval from the elementary schools, I had access to the Taiwanese English teachers and the students. Each Schweitzer English teacher team taught with four Taiwanese English teachers in four different elementary schools. I recruited two Taiwanese English teacher from each Schweitzer English teacher's teaching teams. Therefore, 12 Taiwanese English teachers participated in my study.

I also recruited three to five students from each of the team's classes to participate in the study. In total, I had 38 students participating in my study. The students were mostly in the fifth or sixth grade, with only a few in the fourth grade. Twenty-five of the student participants were female and 13 were male. The selection of the students depended on their willingness to participate. I tried to find balance in the population in terms of gender, though it turned out that there were almost twice as many female students as male students who participated in my study. Most of the students were interviewed individually by me; however, there were students who wanted to participate in the interview as a group. Therefore, I also interviewed some students in groups. There were two schools where I did not recruit any students. They are Tsau-Tuen Elementary School and She-Liau Elementary School. In Fa-Shiang Elementary School, I only recruited students from Miss Wang's classes because she taught higher grades. Dustin's team teacher, Miss Hsie from Tsau-Tuen Elementary School, concerned about potential

complaints from the parents of having extra “tasks” for their children, did not think it was good for me to interview her students. Lydia and Miss Song’s classes in She-Liau Elementary School had younger students; so did Naomi and Miss Tsai’s classes in Fa-Shiang Elementary School. Therefore, I did not include their students. In Table 3, I listed all the participants in my study.

The names are all pseudonyms for the confidentiality of my participants’ identities. I use the respectful titles (Mr. and Miss) for the Taiwanese teachers from the perspective of the students in Taiwanese society. The Taiwanese students are usually given English names when they are learning English; however, for my study, I give the students regular Chinese names for their Taiwanese student identity.

The total number of the participants was 56, including six Schweitzer English teachers, 12 Taiwanese English teachers, and 38 students.

Table 3: *Participants of the Study*

	SETs	TETs	Students (Gender, Grade)
Yun-Lin E.S.	Carol	Miss Chen	Jia-Hao (M,5 <sup>th</sup> ) Hsiao-Wen(F,5th) Jin-Hsiou & Yu-Hua (F,4th)
Ying-Pan E.S.	Carol	Mr. Lin	Yi-Ting(F,6th) Tai-Ming(M,6th) Yuei-Han (M,6th)

Ji-Ji. E.S.	Dustin	Miss Lai	Hsian-Jun (F,5th) Su-Mei (F,4th) Shiang-An(M, 5th) Ching-Ling (F,5th) Yu-Ting (F, 4th)
Tsau-Tuen E.S.	Dustin	Miss Hsie	None
Guang-Rung E.S.	Jason	Mr. Wu	Wei-Zhi (M, 5th) Hsiou-Lan (F, 5th) Mei-Li (F, 6th) Huei-Shan (F, 5th) Yu-Jia (M, 5th)
Dong-Guang E.S.	Jason	Mr. Wei	Shu-Wen (F, 5th) Pei-Wen (F, 5th) Tsai-Tsen (F,4th)
Ming-Jien E.S.	Lydia	Miss Li	Wan-Rong, Mei-Fang, Yu-Zhi & Tai-Mei (F, 6th) Bo-Yao & Shi-Jun (M, 6th)
She-Liau E.S.	Lydia	Miss Song	None (lower graders)
Fa-Shiang E.S.	Naomi	Miss Tsai	None (lower graders)
		Miss Wang	Guan-Han (M, 5th) Ya-Fan (F, 5th) Huei-Ting (F, 4th) & Jia-Hao (M, 4th)

Ping-Lin E.S.	Sean	Miss Hong	Mei-Hsuen , Jia-Lin, Wei-Rong(F, 6th), & Zhi-Wei (M, 6th)
Ju-Shan E.S.	Sean	Mr. Feng	Ya-Chin & Shu-Hsuen (F, 6th) Wei-Min (F,6th)

E.S. stands for Elementary School

### *Protection of Human Subjects*

In order to conduct the study at the research site, I gained approval from the Institutional Review Board for the Protection of Human Subjects (IRB) at Indiana University of Pennsylvania where I am enrolled in as a doctoral student.

Before I actually began my research, I gave my participants the informed consent form in their native language (Chinese or English) and explained to them the purpose of my study and their rights in participating in my research. They made a decision whether to participate in my study or not after understanding clearly how they would participate in the study, and what their rights were in the study. As a researcher, I informed them that their participation in my study is voluntary, and the risk to participate in my study is minimal. If they decide not to participate in the study or to withdraw from the study, at any point, I made it clear that there would be no penalty or no harm to them, and their participation would not in any way affect their evaluation as teachers or students.

My participants were informed that their identities would be kept confidential by using pseudonyms for their names. All the data was collected only with the informed consent of the participants.

## Design of the Study

Valerie Janesick (1994) used dance as a metaphor to describe qualitative research design: “Just as the dancer relies on the spine for the power and coherence of the dance, so the qualitative researcher relies on the design of the study.” Both dance and research are “elastic,” Janesick writes. Being elastic indicates having the power to stretch and the power to resume an original shape. The dancer “finds her center from the base of the spine and the connection between the spine and the body,” and the qualitative researcher, like the dancer, “is centered by a series of design decisions” (p.211).

Janesick’s dance metaphor model explains what I envisioned the design of this research to be. I intended the design of the study to be solid, reliable, and yet marked by flexibility throughout the course of this research.

The purpose of this study was to investigate the perceived influences of Schweitzer English teachers on rural Taiwanese students and teachers, as well as the changes the Schweitzer teachers themselves undergo as a result of their teaching experience in Taiwan. The focus was on how Schweitzer English teachers’ Christian identity plays a role in their teaching, how it influences the students, and how it interacts with other cultural influences (for instance, from American culture) that these teachers may represent. The research site was in Nantou County, where six Schweitzer English teachers are team teaching with twenty-four Taiwanese English teachers in elementary schools. The qualitative methods I have used are interviews, observations, documents, and journals. In the following, I describe the original design of the study and what actually happened in the research site.

### *In-depth Interviews*

Interviewing is a main data collection method in qualitative research. Patton (2002) stated, “The purpose of interviewing... is to allow us to enter into the other person’s perspective” (p.341). Researchers use interviews to discover subjects’ stories, their ideas, and their perspectives that are relevant to the questions researchers are probing into. Gall, Gall, and Borg (2003) affirmed the use of interviewing to “probe into respondents’ beliefs, attitudes, and inner experience” (p.222).

With the purpose of finding out whether and how Schweitzer English teachers’ Christian identity plays a role in their EFL teaching experiences and their students’ experiences in learning with them, I used in-depth interviews to explore the participants’ perspectives and experiences concerning the research questions.

Three categories of interviewees were included in my study: Schweitzer English teachers, Taiwanese English teachers, and rural Taiwanese students.

In interviewing my participants, I decided that semi-structured interviews best fit my purpose to explore participants’ perspectives. Bernard (2006) talks about the advantages of semi-structured interviews which allow participants to freely talk about their stories and perspectives, and yet such interviews are based on a written interview guide. I used an interview guide with a list of questions to explore my participants’ experiences and perspectives; however, each of these questions was seen as the starting point for further discussions and exchanges with the participants.

I interviewed all the participants on a face-to-face basis in Nantou County, Taiwan. In the interview, I used two digital recorders. A digital recorder made it easy for me to keep the recorded data in my computer database, and recordings from the second one

served as a backup of the data. Recording the interview sessions allowed me to obtain accurate, complete interview data.

During the interview sessions with the students, I did not plan to take notes. Even though Bernard (2006) gave his advice on the importance of taking notes in all interviews, I felt that my younger participants might not feel comfortable, or might be distracted if I take notes. The students would probably be very shy in the interview situation, which would place them in an unfamiliar situation. Given this, I imagined that the interactions in the interviews would go better without my note-taking. The interview atmosphere would be more relaxed and I would concentrate on the interactions instead of note-taking. I did take notes immediately after the interviews. The interviews with the students happened at school during the students' recess, English class time, or physical education class time. The interviews with the students normally lasted less than 10 minutes or no more than 15 minutes, with only one lasting for 38 minutes.

In each interview, except for the interviews with the students, I took notes and recorded with two digital recorders. The interviews with the Schweitzer teachers took place in the classroom where I stayed during my data collection. The interview length ranged from 42 minutes to 74 minutes with the Schweitzer teachers. The interview length with the Taiwanese English teachers ranged from 13 to 70 minutes. I interviewed them mostly during their break or lunch time at their schools. Only Miss Chen was interviewed at her home after school because she lived near to the research site where I stayed.

The interviews with the SETs went very smoothly in my room (the classroom where I stayed during the data collection, see ch.4 for details) and the recording was clear.

The interviews carried out at schools with the TETs and the students were sometimes interrupted by other students who were curious or needed some help from the teachers. Aside from that, the interviews with the TETs and the students also went well. Except for some very shy students, most of the students were very eager to talk to me and curious about me. As I mentioned above, I interviewed some students in groups. These students spontaneously formed a group themselves because they all wanted to be interviewed. I was not able to interview all of them individually during their limited break time. The group interviews with the students had both advantages and disadvantages. Some students' answers to my questions might have been influenced by the others in the group and would have been different in an individual interview. On the other hand, like Bernard (2006) said that focus group interviews could product "ethnographically rich data" (p. 229), some students might have been stimulated to respond to my questions by the other students in the group.

The interviews with the 12 Taiwanese English teachers and the 38 students were conducted in their native languages, which were Chinese and Taiwanese. The recordings were later transcribed by me to English for this study.

In order to recruit students to participate in this study, I went to the classrooms with the SETs and I was introduced by the Taiwanese teachers to the students as an English teacher and/or the SETs' friend. Therefore, the students did not know that I was a Christian when they talked to me. However, they might have assumed that I was a Christian because I was friends with their SETs. Few students knew that the SETs were Christians, but in my conversations it seemed that some students assumed that being American is the same as being Christian.

I conducted face-to-face interviews once with each participant during the course of the data collection. After the interviews, I followed up with emails or phone calls when I needed clarification or further information. A lot of important supplemental data was collected in the participant observation and informal conversations with my participants, which I will describe in the next section.

### *Participant Observation*

Participant observation is fieldwork. Participant observation was helpful for me to be close to my participants. I planned to use participant observation to observe what influences Schweitzer English teachers have on their students and cooperating Taiwanese English teachers. I wanted to observe how Schweitzer English teachers' Christian identity plays a role in the teaching process. According to Bernard (2006), there are two different roles in fieldwork—a participating observer and an observing participant. My role in my research site was as a participating observer. As a participating observer, I attended the classes that the Schweitzer English teachers teach, observed them after class, and joined some activities they shared with the students. I took notes while observing.

Bernard (2006) mentioned five reasons to use participant observation as a valuable research method when conducting research on cultural groups:

1. Participant observation opens things up and makes it possible to collect different kinds of data.
2. Participant observation reduces the problem of reactivity—of people changing their behavior when they know that they are being studied.
3. Participant observation helps you ask sensible questions, in the native language.

4. Participant observation gives you an intuitive understanding of what is going on in a culture and allows you to speak with confidence about the meaning of data.
5. Many research problems simply cannot be addressed adequately by any mean except participant observation. (pp. 354-356)

I believe that observing participants helped me to understand my participants better and to formulate interview questions better as well as providing an additional source of data that was valuable. Besides, I went to the research site as a stranger. Participant observation helped me build up a relationship with my participants and help me formulate questions for the interviews.

Because of my shared identities with all three groups in my study (being a Christian myself, a Taiwanese English teacher, and a student who grew up in rural Taiwan), it was not very difficult for me to apply this research method in my study. I quickly became the SETs' friend after a couple of days living next to them in Ying-Pan Elementary School (see detail descriptions in ch.4). However gender did prove to be something of a barrier: I felt uneasy socializing with the male SETs. I spent most of the free time with the three female SETs. Being able to speak Taiwanese rather than Chinese helped ease the relationships with the Taiwanese teachers, because Taiwanese is more popular in rural Taiwan and is spoken more in unofficial contexts preferably to Mandarin Chinese. I was even invited to some family and school activities by some Taiwanese English teachers and people I met there.

The participant observation also helped me understand that it was necessary for me to talk to the officials of the SET Program to gain an insider's view of the program. Even though it was not my plan to interview the officials of the SET Program, I did talk

to the director of the SET Program and the official of Nantou County government to help me understand the objectives of the SET Program from their perspective.

### *Focus Group Interviews*

One of the qualitative research methods I planned in conducting this study was focus group interviews. The use of focus group interviews is recommended as a complementary and effective research method combining with in-depth interviews (Eder & Fingerson, 2002). Through group interaction, more data and insights can be generated (Morgan, 1997). Focus group interviews may therefore richly enhance the data collection. Bernard (2006) observed that focus group interviews could produce “ethnographically rich data” (p.229).

After I started the interviews and rode with the SETs to the schools, I realized it would not be very practical to arrange a focus group interview with the Taiwanese English teachers due to their schedule and their transportation issues. I then dropped this method and substituted it with my conversations with them casually in addition to the interviews. I also decided not to have a focus group interview with the SETs because I had been constantly having conversations and activities with them, individually or as a group. I believed that the casual conversations and activities with my participants had enriched my data in ways I originally hoped to derive from the focus group.

### *Journals*

Johnson (2004) stated that longitudinal case studies, diaries, journals, and personal narratives have been considered as good methods “to provide important insights

into the individual's cognitive development" (p.16). In this study, I intended to ask participants (Schweitzer English teachers, Taiwanese English teachers, and students) to keep a diary twice a week for two months on their learning and teaching experiences in the Schweitzer English Program.

Right after I interviewed each SET, I asked them to keep a journal of their teaching. However, the process of collecting these journals did not turn out smoothly. Even though I only asked them to keep a simple journal or take notes on their teaching experience, they did not do so. Only Lydia responded by sending me her journal, and only for one week. I realized that they might feel this was an extra task in addition to all the activities they were already involved in. But the advantage of my living near them allowed me to have easy access to chatting with them when they came back from their schools. I often sat talking with the young SETs in the living room or on their balcony. They sometimes shared thoughts about their teaching at the schools at these times. This has replaced the journals I planned to collect. However, as I mentioned above, I chatted with the female SETs more often than the male SETs. That can be my weakness of not being able to collect journals from them.

As for the Taiwanese English teachers and students, they only had one class with the SETs each week, and they felt the journals were an extra task for them because none of them had a habit of keeping a journal. So, again with this group, my original plan to ask for journal writing had to be abandoned.

### *Documents*

Documents are a rich sources of information about many organizations and programs (Patton, 2002). Hill (1993) considered archival strategies and techniques as a significant repertoire for field research and evaluation. To further understand the Schweitzer English teachers' TESOL training background I intended to collect the course syllabi that are used in the training sessions to prepare these teachers to teach in Taiwan. In addition to the course syllabi, I planned to collect Schweitzer English teachers' course assignments and their reflection papers for the TESOL training courses. I felt that their reflection papers would enrich my understanding of their teaching philosophy and their motivation of entering Schweitzer English Program.

Unfortunately, none of the SETs had kept the syllabi or papers from their training courses. But I did ask them what they learned in the TESOL courses and how the courses were helpful to them. I also contacted one of their TESOL trainers by email and discussed with her the courses and concepts taught in the TESOL training courses. During the course of the data collection, I identified some other important documents and I collected them while I was in Nantou County. For instance, when I had a chat with Lydia one evening, she mentioned the authority structure in the SET Program and showed it to me. I believed this was an important document and asked for a copy of it (see Chapter four). Since I had the opportunity to attend a farewell party for the SETs, I also asked them to make me a copy of some of the thank-you notes or letters from their students. I also collected the contract between the IBLP in Taiwan and Nantou County government (see Appendix C), which helped me understand the official interaction between the IBLP in Taiwan and Nantou County government.

## Data Analysis

My research generated the following data: in-depth interviews, observation notes, casual conversations, and documents. Bernard (2006) summed up what it means to analyze data: “Qualitative analysis—in fact, all analysis—is the search for patterns in data and for ideas that help explain the existence of those patterns” (p.360).

Miles and Huberman (2004) provide a clear, detailed guide on qualitative data analysis, which provided me with the framework of how I can analyze the data in this study. Miles and Huberman (1994) proposed a three-stage data analysis method—“data reduction, data display, and conclusion drawing/verification” (p.10). I believe Miles and Huberman’s structured, clear guide for data analysis helped practically clarify the mass of data generated from the qualitative research, in this study.

The first stage, data reduction, is a process of “selecting, focusing, simplifying, abstracting, and transforming” the raw data from the field notes. Miles and Huberman clarified this concept, pointing out that the stage of data reduction does not necessarily mean “quantification.” There are many ways to reduce and transform qualitative data, such as summary or paraphrase (p.10).

The second stage, data display, is to “assemble organized information into an immediately accessible, compact form.” With such organized information, the researcher can clearly tell what is happening. In the form of display, Miles and Huberman included various types of “matrices, graphs, networks, and charts” (p.11).

The third stage, conclusion drawing/verification, is the stage where the researcher draws and tests conclusions. Miles and Huberman cautioned researchers to “maintain

openness and skepticism” (p. 12) even at points where conclusions seem clearly warranted.

Data analysis was a daunting task for me after the transcription. I had fifty-six interview transcriptions from my participants, notes from observations, casual conversations, as well as documents collected at the research site. I listened to the recordings, read the transcription, and selected my focus by writing down the narratives. I found it helpful to make tables, charts, and graphs in my attempts to organize the data and draw conclusions.

### Researcher Bias

Patton (2002) talks about how we, as researchers, should treat biases in qualitative research: “try to make any biases explicit, take steps to mitigate their influence through rigorous field procedures, and discuss their possible influence in reporting finding” (p. 93). To make any biases explicit for this study, I realized that I should position myself in relation to my research topic and participants. By doing this, I would bring my researcher’s biases to my consciousness, in a process which LeCompte (1987) termed “disciplined subjectivity”, and is an important factor in conducting a qualitative research.

LeCompte (1987) identifies two sources of biases: researchers’ personal history and professional training. Biases from researchers’ personal history are those that one grows up with, including one’s ethnicity, cultural background, sex, and social status. Biases from researchers’ professional training are those that one develops and identifies in his research focus. In this study, I am aware that my biases may come from my personal history regarding my religious beliefs. I followed my family worshipping deities

in Taiwanese folk religion as a child and teenager. As a grown-up adult, I started to explore other major religions in Taiwan, and had been an I-Kuan-Dao believer for some years. I converted to Christianity several years ago. I am aware that this experience has led me to feel highly positive about Christian activities such as those I have studied here.

## CHAPTER FOUR

### THE SCHWEITZER ENGLISH TEACHERS

I would like to open this chapter with an anecdote, since it serves as a background to the results presented in the chapter.

On a Monday morning around 7 o'clock in the morning, the Director of Student Affairs and her husband came to pick up Naomi and I at Ying Pan Elementary School. As they stopped to get us, the director and her husband switched positions in the van so the director could move to the back seat for a nap. I eventually learned that they had left their home at 4 o'clock in the morning to pick us up, leaving their three children with their grandmother. I was riding with Naomi, one of the Schweitzer English teachers (SETs), to an aboriginal elementary school, Fa-Shiang. We were traveling in Nantou County, the central region of Taiwan which is home to a small minority of Atayal people. Fa-Shiang Elementary School is located among the "Atayal" aboriginal people, Taiwan's second largest tribe who reside mainly in the central and northern mountain areas of Taiwan. I learned that there were 12 teachers and twenty-eight students in the school. Of the 12 teachers, only two were from the local area; the other 10 were from other cities and towns in Taiwan. There was a heavy turnover in the teaching staff, and different English teachers were hired almost every year at this school.

Right after we started out to the school, we made a stop to pick up a volunteer dentist and his wife who squeezed in beside us with their medical tools, a couple of backpacks and a laptop. After the dentist couple squeezed in the back seat became crowded and uncomfortable for all of us for the rest of the journey. The dentist and his wife were a retired couple who helped the students in Fa-Shiang with their teeth on a

voluntary basis. Because of the school's remote location and the lack of health awareness among the parents, the students in Fa-Shiang generally had bad teeth. Later on, when I was walking around the campus after the interviews, the couple was still busy treating the students' teeth.

The mountain road that leads to Ren-Ai Township where Fa-Shiang was located, was very narrow and bumpy. Some parts of the road were paved; others were in poor condition and were full of numerous holes because of the overweight trucks continuously traveling on the road. Because of the rough trip, I felt nauseated when we finally reached the school. However, the breathtaking beauty of the natural landscape and newly built school were so inviting that I soon forgot about my nausea.

After class, the director's husband came with the children in the van to pick us up and bring us back to Ying-Pan Elementary School. On the way, the director and her husband dropped the dentist and his wife off at their clinic about an hour and half from the school. Then, they stopped in Puli township (see map of Nantou County) to treat Naomi and me to dinner. It was almost 8 o'clock in the evening when we got back to the dorm in Ying-Pan Elementary School. I was tired. However, the day was not ended for the director and her husband. Awaiting them was another three hours of driving in darkness on the bumpy, narrow, winding road.

I wanted to start sharing the results of my study by telling this story of the ride that I shared with Naomi. I was impressed by the sacrifice the school had made to have an SET at their school. That indicated to me how intense was their desire in this rural school to have a native English speaker to teach there.

## Nantou County

The short story at the beginning of this chapter gives an idea of the context where the SETs work in Nantou County, Taiwan. Each SET in my study taught at four elementary schools minimum each semester. After their first year of voluntary teaching, the SETs select the schools they want to continue their service at based on those schools they have developed a good rapport with. At the time of my study, six Schweitzer English teachers were team teaching with Taiwanese English teachers in Nantou County. Each of them taught at four different elementary schools, one elementary school each day from Monday to Thursday. On Fridays, they all taught at the same junior high school.

As cited in chapter 2 (Su, 2005; Ho, 2004; Chang, 2004), there is a shortage of qualified English teachers in rural areas. According to the director from Fa-Shiang Elementary School, qualified full-time teachers usually stayed at their school for no longer than four years, except for the teachers who are older and have families in the area. The only certified TET in Fa-Shiang, whom I had the opportunity to meet and interview, left the school the semester after my study. She was a young, competent, and ambitious teacher who desired to move to a more developed area to advance her career. In this context, the SETs who had taught in Nantou County for more than one year might sometimes become more established English teachers than the TETs in these rural elementary schools.

Overall, the situation for English teaching in Nantou County was unstable. Not only did the Taiwanese teachers tend to leave after a short time to seek employment elsewhere; even the SETs' presence in the school was always precarious for other reasons. Even though the SETs were willing to travel to rural elementary schools like Fa-Shiang

Elementary School, rural schools quite often dropped out of the program when they felt they could not afford the administrative and transportation costs for continuing with the SETs.

### Living Arrangements

All six SETs were accommodated in a classroom used as a makeshift dorm at Ying-Pan Elementary School in Nantou. Background information about Ying-Pan Elementary School is explained in Chapter 3. Three female SETs shared one bedroom and the three male SETs shared the other. A communal living room served as a playroom, a kitchen, and a dining room. Their kitchen consisted of a refrigerator, a microwave, a toaster oven, utensils, and a large trash can. Fortunately, the SETs seemed to adapt easily to their simple 'kitchen' and used their microwave and toaster oven to cook breakfast and dinner. Lunches were eaten at the schools where they taught. Some of the SETs enjoyed playing the piano located in the corner of the living room of the dormitory. A desktop computer with high-speed wireless internet service, purchased by the teachers, sat next to the piano. In the middle of the living room was a long table (obviously previously used as a classroom table) and a couple of chairs. I could tell that the living room had been used as a classroom at an earlier time because there was a blackboard on the one of the side walls. Another table and chair sat right below the blackboard. Sometimes the SETs sat on the chair with their laptops to entertain themselves. Computers helped them to communicate with their families and friends in America. Lydia said that she was not very homesick because she was able to see and chat with her family using her computer and the internet. Right outside the living room and the two small dorms was a balcony with a set of patio table and chairs which the SETs could use to socialize with their friends.

Ying-Pan Elementary School purchased a security system for the SETs that included a security alarm and automatic gate between their dorm and the rest of the school. The SETs did not live in a luxurious or spacious place; however, they could function well and live safely with what was provided for them by Ying-Pan Elementary School.

With the assistance from the principal of Ying-Pan Elementary School, I was able to stay temporarily in the classroom next to the Nantou Schweitzer English team during my data collection. The classroom I stayed in was used as a makeshift dorm for the winter and summer camps held in Ying-Pan Elementary School. Its design was similar to that of the SETs' dorm. There were two separated small open roofed rooms in this space, in addition to a shower room and an open air place to dry my clothes. The SETs used one room as their storage place, and I stayed in the other room. One corner of my 'room' was piled high with mattresses, pillows, and blankets. During the school hours, when I was not in the classroom, teachers from the school used the classroom for their teaching preparation. I usually had to be ready to leave the classroom before 7 o'clock in the morning because students came around that time to clean the campus. The students who came to sweep and mop the floor would often be noisy as they moved the desks and chairs for cleaning. In Taiwan, students from elementary school to college are often assigned various cleaning jobs at their schools to learn responsibility and to care for their place of learning.

I felt a lack of privacy as a guest living in one of the classrooms in the school. Elementary students are at a curious age, and those who came to school early to clean were no exception. While they were cleaning, they were curious about who was in the classroom and what this stranger (me) was doing there. I would often be greeted with a

cheery “Hello, how are you, guest?” as I left the classroom. The SETs whose living space was located at the end of the hallway, certainly had more privacy than I did. However, their dorm was still part of the school building and the students were curious in nature. I heard a story from a teacher about a time that a student climbed up to the roof to try to see the SETs. Taiwanese teachers had taught the students to respect the SETs’ privacy; however, students were still curious about the foreign teachers.

In addition to the lack of privacy, I had to fight with the mosquitoes because the rice field in the back of the school attracted them. It was summer in Taiwan, which now lasts more than half the year. During the summer, it was humid and hot in Ying-Pan Elementary School, as in many of the schools I traveled to. Living in Pennsylvania, U.S.A., for a couple of years had almost made me forget about the hot weather in Taiwan. My experience with the heat might have been similar to what the SETs felt at the beginning stages of their living in Nantou County. It seemed that the SETs had adjusted themselves to the weather and living conditions better than I was able to during my two month stay. The heat and insects were a continual source of discomfort. Not long after I arrived, I found three giant cockroaches in my classroom one night, all of which met their doom at my hands. By midnight that night, I felt like going home, to Kaohsiung in Taiwan. The next morning, I did leave the SETs for a weekend, to give myself time to adjust.

Most days I followed different SETs to their schools and then spent some time with them after school. On Sundays, the Nantou SETs would take a bus and taxi to an American church in Taichung. It normally took them around one and a half hours to get to the church. During my stay there, I offered the three female SETs a ride from Ying-Pan

Elementary School to their church in Taichung (the city in central Taiwan).

### A Snapshot of the Nantou SETs

When I contacted Principal Ke at Ying-Pan Elementary School to talk about when I could move into their school where the SETs were staying, he told me that the SETs were all away visiting their friends (another group of SETs) in Kinmen. I decided to move in the day before they came back so I could become familiar with the environment and meet the SETs on their return. I was shown around by Da-Wei Li, a young man who was serving in Ying-Pan Elementary School as his substitute military service in education. Every Taiwanese male has to serve the country in the military for a period of time in Taiwan when he reaches nineteen years old. As an alternative to the compulsory military service in Taiwan, Da-Wei was able to serve in Ying-Pan Elementary School because of his bilingual background.

Da-Wei greeted me and gave me the key to the classroom where I was to stay. He helped me carry my belongings to my room and afterwards I sat down in his office to chat with him. He is bilingual in English and Chinese because he was raised and educated both in Taiwan and in the United States. Da-Wei basically assisted in the communication between the SETs and the teachers and administrators in Ying-Pan Elementary School. The SETs surprised me with an early return, and I immediately went to their living room and greeted two of the male SETs, Dustin and Sean, who were chatting and consequently met the rest of the team.

Dustin, 25 years old, is the team leader in the Nantou team this year. He is very tall and appeared to have a serious demeanor during our first meeting. I learned that

Dustin had taught at Bible camps in Taiwan since 2000 and loves Taiwan. In 2003, he was invited to join the Nantou team through the Institute in Basic Life Principals (IBLP). He had been homeschooled his entire life, and in 2006 he received an online bachelor's degree in Christian Education from North Tennessee Bible Institute and Seminary. He is the only SET on the team who had earned a college degree and is the oldest SET in the Nantou team. He had learned some basic Chinese since living in Taiwan.

Sean, 20 years old, was a close friend of Dustin; the pair seemed like brothers, with Dustin going out of his way to take care of Sean. Sean is also very tall and thin and he looked shy when I greeted him. He came from a big family; like Dustin, he was homeschooled his entire life, and had never been to college before coming to Taiwan. Both his older brothers had taught English abroad after they finished their high school homeschool curriculum. One of his brothers had chosen to come to Taiwan to teach English. He had followed this brother's footsteps and had come to Taiwan to teach English two years ago. When he had come to Nantou, this older brother had still been teaching in Nantou. Sean had little command of Chinese.

Lydia is only 18 years old and is the youngest SET on the Nantou team. Before I arrived in Nantou, I had had been corresponding with her for over half a year through email. When she heard that I had arrived in Ying-Pan, she eagerly came to my room and greeted me. Her voice is as sweet as that in her email. I could tell immediately that she is an outgoing and thoughtful girl. Her warm greeting and conversation were a comfort amidst my adjustment to new surroundings and intense research preparation. She is not only the youngest Nantou Schweitzer English team member, but she also finished her homeschool curriculum at the age of 16. She went to college for one year and majored in

Communication Studies. Like the other team members, she did not have much teaching experience, but her Chinese is fluent. With ease, she started to talk to me about the drink stand nearby and how the owner added her favorite drink to the menu in Chinese. Later on, she invited me to go to that drink stand with her.

Carol is 19 years old, quiet and gentle in appearance; her dark-rimmed glasses on her face reflected her determination. She was homeschooled all her life and had never been to college. Like some of the other teachers, she did not have any previous teaching experience. However, she had experience caring for children through various opportunities at her church. Both she and Lydia were in their first year of teaching in Taiwan. Unlike Lydia, Carol speaks very limited Chinese. But, her desire to be a missionary, to share her faith with Chinese people, brought her here to Taiwan to teach English.

Naomi is 22 and is the oldest female SET on the Nantou team. She has a beautiful smile and a sweet appearance. She was homeschooled from kindergarten to high school. Having listened to many first-hand stories from missionaries that her family hosted throughout her younger years, she desired to be a missionary. Before coming to Taiwan, she had taught at some English camps in China. This was her second year teaching in Nantou. She had little command of Chinese.

Jason, 20 years old, is Naomi's younger brother. Like his sister Naomi, he always has a radiant smile and looks happy. He was homeschooled till ninth grade and then attended a public high school and also took college-level business classes for one year before coming to Taiwan. His teaching experience included teaching Vacation Bible School at his church, Character First! for about four years, and also worked for two years

on short-term mission teams that taught children Bible stories. This was his first year in Taiwan teaching English. He speaks limited Chinese.

The Nantou Schweitzer English team all had some training before coming to Taiwan. The Institute in Basic Life Principles (IBLP) offered 18 day TESOL courses to prepare the SETs for their teaching experience in Taiwan. A 10-day conference, *Journey to the Heart*, was also provided to help the SETs to examine their own hearts and develop a close relationship with God. All the first year SETs (Lydia, Carol, and Jason) attended both TESOL training courses and a *Journey to the Heart* retreat before coming to Taiwan. The rest of the teachers (Dustin, Sean, and Naomi) attended only TESOL training before they came to Taiwan.

#### Schedule and Transportation of the SETs

On a weekday morning, the SETs were waiting in the Ying-Pan General Affairs Office for their drivers to pick them up to bring them to the schools they teach at. Each SET was assigned to teach in one or two schools each day from Monday through Thursday.

On Fridays, all six SETs went to the same junior high school, located just minutes from their living quarters, where they taught one or two classes on their own for two hours. I had the opportunity to talk to a couple of students when I followed the SETs to their junior high classes on Friday. I could tell right away that Friday English classes with the SETs were like a “happy hour” for the junior high school students, who really enjoyed this time with the SETs. The coordinator of this Friday English class with the SETs told me that the best time to talk to the students was during the SETs’ class time. Because

teachers and students were very busy with their class work, some TETs were opposed to inviting the SETs to teach in their school because they (the TETs) would have to work harder to help students progress through their curriculum. However, in 2007-2008, the government had arranged for the SETs to teach English in the junior high school near where they lived. The Schweitzer English Program set Friday as the “English Day.” On this day, the SETs were invited to help the community, the school teachers, or students higher than the third grade with their English. In the junior high English class, the SETs taught without a Taiwanese team teacher.

Each school was responsible for organizing transportation for the SETs. They often had volunteers, such as teachers, administrators or parents, use their own personal vehicles to transport teachers to the schools every day. Some TETs volunteered to be the drivers, to use the driving time to discuss the lessons with the SETs or practice oral English skills with them. Miss Hong, Sean’s Taiwanese team teacher in Ping-Lin Elementary School, said that she made use of the time in the car to discuss with Sean the lessons of the day. Mr. Wei, Jason’s Taiwanese team teacher in Dong-Guang Elementary School, used to travel one hour to bring Jason to the school. He said it was tiring, but he also felt he benefited from the time to practice his oral English skills with Jason.

The government reimbursed the drivers very little for gas money. Some of the drivers lived close to Ying-Pan Elementary School and picked up the SETs on their way to the school. Others had to make a small detour to pick up the SETs on their way to school. Among all the schools at which the Schweitzer taught in 2007-2008, the closest school was within 10 minutes’ drive, while the farthest was three hours away for the SETs. The travel distance was longer for the drivers than the regular driving distance, as

if they had to make a round trip detour for the pick-ups. The longest travel distance for the drivers was for those who lived near the school area where the SETs taught, because they had to make a round trip. For instance, the director in Fa-Shiang Elementary School, made a six-hour round trip for the SET which actually meant 12 hours on the road for him. On Fridays, two drivers came to pick up all the six SETs to bring them to the junior high school. Table 4 is a list of the schools and the days when the SETs taught at each. The italicized names are the TETs and the students I had the opportunity to visit, observe, and interview.

On the way to each school I visited, I had the opportunity to talk casually with the drivers. Most drivers I talked to were teachers or staff from each of the schools. They sacrificed their time to provide transportation for the SETs in addition to their regular teaching and administrative duties. Most of them (those I had the chance to ride with) not only provided transportation for the SETs, but they also bought breakfast and/or dinner for the SETs at their own expense.

One of the drivers, Mr. Ren, seemed to make a sacrifice beyond that of other drivers. Mr. Ren made a sacrifice of his time, effort and offered financial support. He was neither a teacher nor a staff member from Dong-Guang Elementary School. Although he was a parent of a student at this school, his child was no longer in the SET's class. So his driving seemed to be a selfless act to assist the school. Mr. Ren had offered to provide transportation for Dong-Guang's SET for the year and had even purchased a new van to provide safe transportation. The Taiwanese team teacher used to be the SET's driver, but because the school was far from the SET's home base, it was a burden for the school to find a driver.

I enjoyed multiple conversations with Mr. Ren in his van and I had also had the opportunity to visit him at his house. Mr. Ren was the Parent-Teacher Association Chairperson and was enthusiastic about the children's education. He wanted to try his best to contribute to improving the quality of the education for the rural students. From our conversations, I learned that he was not from the area, but had moved from Taipei to this rural place on his own in order to make a home for his family to join him in Nantou County. Therefore, he could empathize with the SETs' adjustment in a foreign country. He not only traveled back and forth to assist with transportation, but also welcomed the SET with his warm hospitality. He happily took the SET around the area, for dinner, and activities.

Mr. Ren was very dedicated to improving rural students' education; even though the sacrifice of his time, effort and financial support was not always convenient, he was still enthusiastic to help. In order to pick up Dong-Guang's SET on time, he had to send his own children to school earlier than usual. Sometimes he would get a speeding ticket trying to pick up the SET and arrive to the school on time. He told me that many rural schools had given up applying for the SETs because of the transportation costs. He commented that it might be more fitting for the SETs to live in a location that was closer to the remote schools for easier transportation. It is difficult for any volunteer driver to commit to the long distance transportation on a long-term basis, in addition to their other work duties. After I had the opportunity to talk to some drivers and understood how the SETs functioned in Nantou County, I realized that the SETs (in 2007-2008) were not able to serve at many rural elementary schools because some of the schools were unable to provide long distance transportation. Therefore, to my surprise, I found that not all the

elementary schools the Nantou SETs were teaching in 2007-2008 were rural schools; some of them were mid to large-size schools. Table 4 below lists the schools that the SETs teach in different days of the week. The schools in italics were the schools I visited. I marked the mid-large schools I visited with asterisk.

Table 4: *Timetable for the SETs*

	Monday	Tuesday	Wednesday	Thursday	Friday
Dustin	<i>Ji-Ji E.S.</i>	<i>*Tsau-Tuen E.S.</i>	Gung-Shie E.S.	Cheng-Cheng E.S.	<i>*Nan-Gang J.H.</i>
Sean	<i>*Ju-Shan E.S.</i>	<i>Ping-Lin E.S.</i>	Shin-Ming E.S.	Pei-Tou E.S. & Tu-Cheng E.S.	<i>*Nan-Gang J.H.</i>
Jason	Shuei-Li E.S.	<i>*Guang-Rung E.S.</i>	Shing-Lung E.S.	<i>Dung-Guang E.S.</i>	<i>*Nan-Gang J.H.</i>
Lydia	<i>*Ming-Jien E.S.</i>	He-Ping E.S.	<i>She-Liau E.S.</i>	Jiun-Keng E.S.	<i>*Nan-Gang J.H.</i>
Carol	Ying-Pan E.S.	Shin-Feng E.S.	Yu-Feng E.S.	Yun-Ling E.S.	<i>*Nan-Gang J.H.</i>
Naomi	<i>Fa-Shiang E.S.</i>	Ai-Guo E.S.	Nei-Hu E.S.	Yung-He E.S.	<i>*Nan-Gang J.H.</i>

E.S. stands for Elementary School; J.H. stands for Junior High; Italics for the school I visited; Asterisk for the mid-large schools I visited.

### The Influence of Homeschooling Education

All six SETs in Nanou County had a homeschooling education background. This section will discuss the perspectives of the SETs about the influence of their homeschooling education on teaching in rural Taiwan. One of Carol's students, Tony, who will be discussed in Chapter six, expressed his admiration of Carol for having the

courage to come to rural Taiwan. He was impressed with her capability to adjust to life in Taiwan so well. I was then impressed how a 5<sup>th</sup> grader could be so perceptive of this characteristic in her. In fact, this student had lived in different places, including some experiences abroad. He might have experienced some difficulties in his moving from one place to another, and this experience may have helped him to appreciate his SET's strength of character. Just as this student's unique education and travel experience gave him perspectives different from those of his peers, the SETs felt that their homeschooling education had helped prepare them for teaching and living in Nantou County.

Jason had experienced both homeschooling and public school education. He considered teaching and living in Taiwan as a completely different experience from his homeschooling experience. Therefore, he did not think there was much influence of his homeschooling education upon his teaching or living in Taiwan. Except for Jason, all the other Nantou SETs had a long history of homeschooling education. Given this, I asked them how their unique homeschooling experience had influenced their teaching and/or living in rural Taiwan.

Some of them did admit that their lacking public school experience represented a disadvantage. It took them some time to get accustomed to the public school system and how to function in that teaching setting. In spite of that, most of them thought their homeschooling education was a positive influence on their teaching in rural Taiwan. From the SETs' individual reflections on their homeschooling education, they believed that they benefited from three skills that they acquired from their homeschooling education in teaching in rural Taiwan—working independently and autonomously, interacting with different age groups, and working with authority.

### *Working Independently and Autonomously*

As cited in chapter two, both Ray (1997) and Rudner (1999) did research to compare the academic achievement of homeschooled children and conventionally schooled children. The result indicated that homeschooled children's academic achievement is higher. From my research, I cannot claim that these SETs achieved higher academic records or are more intelligent than their peers who received public school education. However, for young novice teachers who never had teaching experiences, most of them taught with a striking degree of confidence and enthusiasm.

The SETs attributed their teaching performance to their homeschooling education background. Dustin and Sean specifically accounted for their ability to function independently by reference to their homeschooling experience. They had been taught to study independently and to solve problems on their own. "In my high school, my mom and me wrote my own lesson plans every week. I would organize my own classes." Dustin traced his ability to study independently to his homeschooling training. Sean had a similar reflection on his homeschooling experience: "I had to do extensive studying on my own while when I was growing up, which helps me in Taiwan as I'm often required to figure things out on my own."

Naomi, upon recalling her homeschooling experience, says that sometimes she had been left home with her brother and they had worked on their assignments by themselves; in fact, being the older of the two, Naomi had assumed responsibility for both her and her brother. Even they were not often left home alone, she did have to learn how to function independently in that situation. There were many new things that SETs had to adjust to quickly in Taiwan, ranging from preparing lessons, and relating to their

Taiwanese teachers, to handling the language and living situation in general. These could have been overwhelming and confusing, even if it had only involved adjusting to the different schools they had to teach every day. In this context, Naomi felt that she was able to draw on her early experience in coping with her duties in Taiwan.

The teachers stressed that working independently does not mean that they have only worked by themselves. Sean said that his parents had taught him the importance of learning from everyone around him. The learning style and attitude Sean acquired from his parents could certainly be applied to his teaching and living in Taiwan. Sean had never been to a public school; however, during his first year, Sean team taught with thirteen TETs in seven different schools every week. This complex challenge could either become a confusing and frustrating teaching experience or a learning opportunity. My guess was that Sean learned a great deal from his Taiwanese team teachers in his first year teaching. But again, he traced his flexibility in adapting to the situation back to his homeschooling.

When I observed Lydia's teaching, I found it hard to believe that it was her first year teaching in Taiwan; her classroom style was so skillful that it seemed she could hardly have developed so far without experience. She attributed her teaching talent to her homeschooling education as well as her interest in teaching. Lydia described how she started to acquire her own teaching style after she had the opportunity to observe several teachers teaching the same class. This highlights the "self-taught" autonomy that is characteristic of the SETs. In contrast to professionally trained teachers, who spend a lot of time under the tutelage of career teachers, many SETs acquire teaching skills based on only their own experience. Like other SETs, Lydia had only the short-term TESOL

training offered by the IBLP, and did not have a teaching degree. However, she learned how to teach by observing her Taiwanese team teachers. From her observations, she found that students reacted differently to different teachers' teaching pedagogy, and she was able to form her own opinions on what would work best in the classroom for her.

### *Interacting with Different Age Groups*

The situation they teach in makes particularly heavy social demands on the SETs because of wide range of ages they typically end up teaching. English is a required learning subject only in the 5<sup>th</sup> and 6<sup>th</sup> grades in Taiwan; however, some schools have started to teach English in the lower grades as well. In addition, rural elementary schools do not usually have as many classes in the 5<sup>th</sup> and 6<sup>th</sup> grades. SETs are usually assigned to teach six hours in each rural elementary school. To take advantage of having the SETs, some rural elementary schools schedule their SETs to teach in several different grades during their six-hour stay at the school.

The testimony of the SETs seems to contradict the commonly expressed criticism of homeschooling that homeschooled children lack social skills. (Kunzman, 2005; Ray, 1992, 2001, 2004; Jaycox, 2001; Martin, 1997) The SETs credited their social skills to their homeschooling background.

The fact that the SETs team teach with many different Taiwanese teachers, at different grade levels, and in different elementary schools each day, requires not only teaching skills, but extensive social skills. Sean pointed out that he had the opportunity to learn how to get along with different age groups in his homeschooling experience. He considered that experience beneficial to his teaching in different grades. Lydia also

credited her social skills to her homeschooling education, “Because I was home schooled, I learned how to interact with any age group easily... and how to conform to different settings.”

### *Working with Authority*

The Nantou SETs were invited to Taiwan by the IBLP in Taiwan. The IBLP in Taiwan produced the authority structure of the Schweitzer English Program and gave each SET the organizational authority structure (Figure 3) that served the purpose of assisting them with living conditions, local needs, work, or ministry-related needs. This hierarchical organization encourages the SETs to talk first with their team leader about any problems they might have. The team leader will then in turn consult with the Nantou government on issues involving living conditions and local needs; the leader works with a senior former Nantou Schweitzer team leader for work and ministry-related needs.

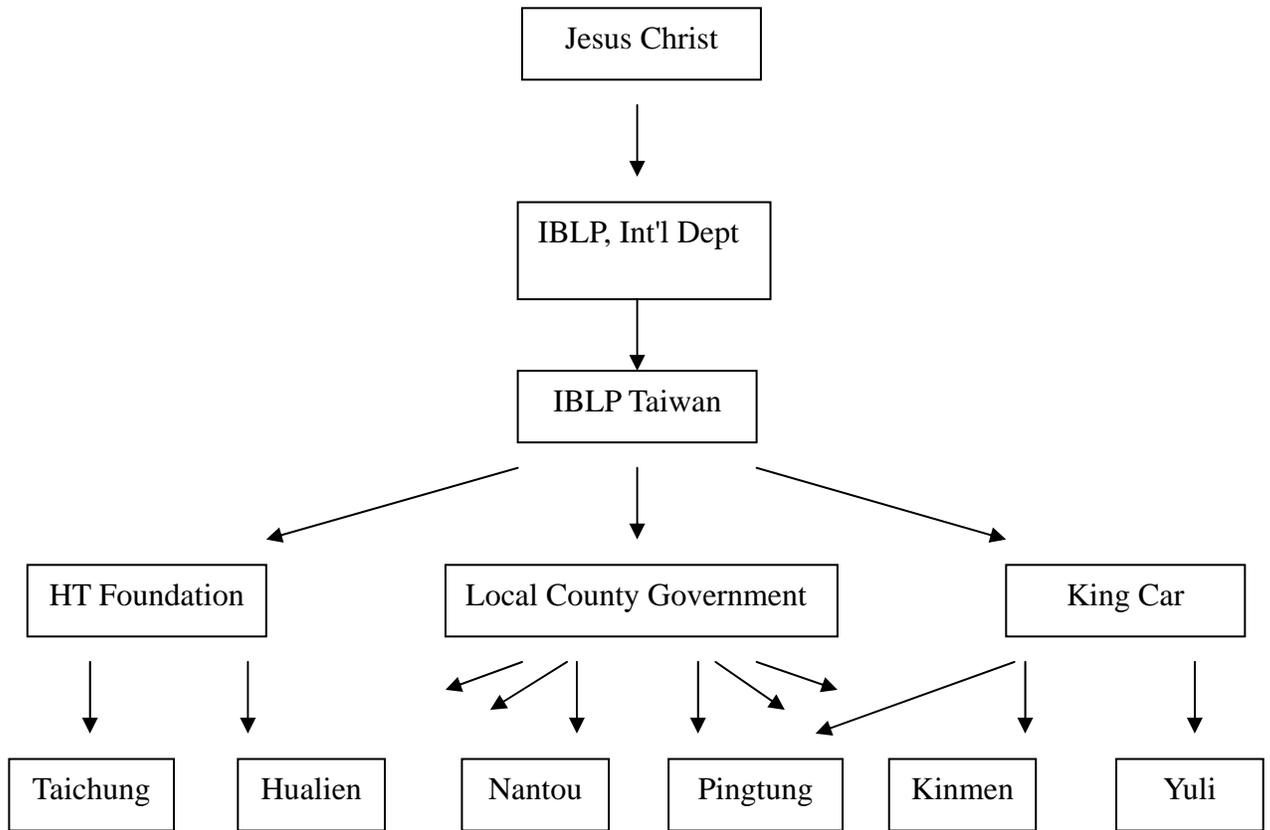


Figure 3: Authority Structure of Schweitzer English Program.

The SETs live together in a dorm with one living room and two separate suites, one for the boys and the other for the girls. Whenever it came to any arrangement or decision, the SETs respected their team leader, Dustin. During my stay there, I socialized with the women teachers most of the time. Naomi was considered to be a vice team leader because she was in her second consecutive year teaching in Nantou County and was the oldest among the girls. She usually conveyed messages between the girls and Dustin, the team leader. Even though the girls are all young adults, they would report to Dustin whenever they were going somewhere or doing something else out of the dorm. The girls always went out at least in pairs. Some SETs noted that they felt protected with the kind of obedience they had. Thus, these teachers' lives fit tightly into a cultural environment where a hierarchy of authority figures was important.

It might not be a universal perception that homeschooled children are more disciplined than public school children. In Lydia's case, however, she added self discipline to her list of beneficial factors from her homeschooling education: "Being educated at home taught me better discipline than a public school, and how to work with authority" (Lydia, email communication 10/03/2008). Even though the other SETs did not particularly mention being taught to work with authority in homeschooling education, it did seem to be a main factor that influenced their work in Nantou County.

Lydia stated that she had learned how to work with authority through her homeschooling education. She meant this in terms of both her Schweitzer team life and her team teaching in schools. In schools, the SETs saw their Taiwanese teachers as a competent authority within the educational environment. It is clearly stated in their teaching contract in term no. 11 that SETs are teaching assistants to the TETs (see

Appendix C). The SETs are supposed to be in the role of teaching assistants in the classroom. Interestingly, this role is not clearly defined when it comes to their virtual English classroom. Therefore, this raises the question, how do SETs work with their “authority” in schools? I will address this in the section for the team teaching of the TETs and SETs.

Carol was not sure whether her homeschooling was helpful or not with her living and teaching in Taiwan. Nevertheless, she was thankful and thought that her homeschooling experience was positive:

I think that my parents made the right decision to teach me at home as well as my brothers and sisters. Umm... I really don't know if my homeschooling helped me or not because I never went to public school...I am just really thankful that my parents did what the Lord was telling them to do.

From Carol’s comments on her homeschooling education, it is reasonable to say that she learned to acknowledge and respect the authority of her parents and God. One specific example involved her decision to sign the second-year contract to teach in Nantou County. Carol admitted that she had been discouraged by her teaching in Nantou and did not know if she would like to continue to teach for a second year. She said, “I was praying for that. I [would] just do whatever the Lord wanted me to do.” Then, she thought the Lord told her to stay for another year through a boy. The boy used to be a bad student in her class. She was surprised that the boy came to speak to her one day and told her that he wanted her to help him with English. The boy wanted to form a friendship

with her. After this experience, she said, “I don’t really want to go home, I want to stay in Taiwan...I’m staying in Taiwan until the Lord tells me to leave.” As I could tell, she started to enjoy teaching more and see herself as an English teacher. For her, the willingness to obey her authority (God) has changed her perception in her teaching in Taiwan and her teaching has become enjoyable to her.

This conception also gave Carol a sense of being helped and guided by a higher authority. Later on, she commented on her life in Taiwan: “Teaching and being a Christian here (in Taiwan) is kind of hard... At first, I was trying to do things by myself and I started to know I can’t do that. I need to hook together as a team and trust God.” Carol might not have realized that she was talking about how to work with authority in Taiwan. However, she was saying that the frustration and difficulties she encountered made her turn to her authority (her team and God) for help and support. She felt that the authority structure provided protection and support, especially when she had any difficulties in Taiwan. She talked to her team members about her difficulties and her team members usually supported her with their experiences, advice, and prayers.

Respect for authority is found at the core of the SETs’ value system. They were educated in the homeschooling learning principles identified as the Character First! Curriculum. The character features they learned in the Character First! Curriculum taught them principles of authority. The concept of “authority” is listed along with “obedience” in the SETs’ homeschooling curriculum. The principle of obedience is stated as follows: “Obedience—Freedom to be creative under the protection of divinely appointed authority” (Operational Definitions of Character Qualities, IBLP). We can understand through this definition of “obedience” that the SETs view authority as a positive form of

guidance for their behavior. If the SETs function out of their obedience to legitimate authority, they feel they are able to benefit from deeper sources of wisdom than their own individual judgment might provide.

### Religious and Cultural Elements

The religious and cultural elements are clearly manifested in the organizational as well as personal levels of the Schweitzer English Program. In the following sections, I describe the organizational goals and expectations of the IBLP and Nantou County Government and the team goal and personal motivation of the SETs. I will then discuss the results regarding how the SETs handled the religious and cultural elements in the Schweitzer English Program.

### *Organizational Goals and Expectations*

The Schweitzer English Program started as an English camp focused on the teaching of character in different cities in Taiwan. It has developed into an English program that helps children with English in rural areas in Taiwan. In Nantou County, 2007-2008 was the first academic year that the Nantou County Government directly cooperated with the IBLP, without King Car Education Foundation being involved. In order to better understand the essence of the program and how the Schweitzer English Program works in Nantou County, it is critical to understand the goals and expectations of the Nantou county government and the IBLP respectively.

### *Nantou County Government*

Nantou County Government is the first local government that signed a contract with a Christian organization to introduce Christians to teach in public schools in Taiwan. It can be deduced from the Nantou County Education Bureau's 10 education policies why the Nantou County government signed this contract with a Christian organization. Nantou County Education Bureau listed its 10 education policies on its website. Each policy is promoted by an article written by a principal in Nantou County. Among the 10 policies, two policies actually favored the Schweitzer English program. First, education goals "Improve English teaching; expand students' world view" is listed on top of the 10 policies. Principal Chiang (n.d.), in her article stating this goal, proposed applying for SETs to teach English as a solution to the English teacher shortage. Another educational policy is to "strengthen the character; cultivate noble ethics," supported by the article written by Principal Liang (n.d.). Principal Liang mentioned IBLP's character education as one of the good examples to learn from (pp.109-110). Therefore, the Nantou government expected the SETs to be a source for improving the English teaching quality, expanding students' world view, and being a good example of character education.

### *Institute in Basic Life Principles (IBLP)*

The IBLP's homeschool branch, the ATI (Advanced Training Institute International), features on its website this reference to the project: "From the country side of Taiwan to the neighbor next-door, there are many opportunities to reach various people groups through the ministry of Teaching English to Speakers of Other Languages (TESOL)." Dr.Chen, the IBLP director in Taiwan, stated in our conversation about the

goal of the Schweitzer English program in Taiwan: “We are here to meet the local government’s needs and build a good relationship with the government so that the gospel can come after it.” Dr. Chen emphasized that the Schweitzer English Program’s first goal was to bring the gospel to the Taiwanese people. In order to do that, cooperation with the government would be very important before they can advance the Program’s primary goal.

### *Schweitzer English Teachers*

#### *Team Goals*

Religious faith plays a significant role in the SETs’ lives in Nantou County, Taiwan. As a team, they had three mission statements that were submitted officially to IBLP in Taiwan for the year 2007 to 2008:

1. To share the Gospel with as many students as possible.
2. To demonstrate the love of Christ by showing the students of Nantou that someone loves and cares for them.
3. To build relationships with principals, directors, teachers, etc. to share the Gospel and the love of Christ with them.

The three mission statements are very religious statements. The team statements echo the individual SET’s motivation to teach in Taiwan.

#### *Personal Motivation to Become an SET*

When asked about the decision to teach English in rural Taiwan, most SETs had a religious-related story of why they are in Taiwan. Carol had wanted to be a missionary

since she was a child. At the age of five, Carol was greatly influenced by a movie about a missionary in China, and she felt God was calling her to be a missionary in China one day. She boldly states that her main goal in Taiwan is “to witness to people here, and God has opened many opportunities for me to do that.” It is interesting that Carol never thought of being an English teacher. But she has committed herself to what she believes God wants her to do: “I never wanted to be an English teacher or any kind of teacher. But God wants me to, so that’s what I am doing.” Even though Carol had never thought of being an English teacher, she had thought of becoming a missionary. Because of her motivation to be a missionary, she has become an English teacher in Taiwan for the purpose of spreading the Gospel.

Like Carol, Naomi did not think of herself as an English teacher either. She explained to me, “I like to teach English, but it is not my favorite thing to do. English was not my strong subject at school.” Her main goal in coming to Taiwan to teach English was to experience a different life and meet different people. Her decision to come to Taiwan was made after having a rewarding experience teaching in an English camp in China through the IBLP. However, Naomi’s interest in going to an Asian country sprouted when she was a child. Having a pastor as her father, Naomi had many opportunities to be exposed to Christian missions when she was little. As a child, she was very intrigued by the stories in the mission field told by the missionaries who visited her family. When she was homeschooled, her mother usually gave her stories of missionaries to read. She said, “I’ve always felt a call to Asian countr[ies].”

Dustin and Lydia both had a more direct connection with Taiwanese or Chinese culture for many years through the Christian ministries. Through the IBLP, Dustin had

taught in Bible camps during winter vacations for children in different cities in Taiwan for a couple of years. Then, he “fell in love with Taiwan, the culture, and the people.” After that, he prayed to have the opportunity to come back to Taiwan. His prayer was realized; he has stayed in Taiwan for four years and plans to continue to teach next year. He stated his main reason for staying: “I am a Christian and it is very important to me to do my best to spread the love of God to many individuals. In Taiwan, the Schweitzer teaching program has given me the opportunity to work in rural schools where the students often come from a very difficult home life.” Dustin is the SET who has stayed in the program for the longest time. It seems that teaching rural children English in Taiwan gives him a meaningful life, one that fulfills God’s purpose for him as a Christian.

Like Dustin, Lydia loved Chinese people and Chinese language before she came to Taiwan. Her parents have had a Bible study ministry in America for Chinese people for the past eight years. With the constant contact with the Chinese people whom her parents ministered to, she “grew up to love the people, the language.” She believed that God opened the door for her to come to Taiwan. She was praying for guidance about whether she should go to Taiwan or not. For some time, there was no opening for her to go to the retreat that was required of teachers before they could go to Taiwan. But then, suddenly, everything was ready and there was no longer any obstacle for her to come to Taiwan. She recalled what happened at that point last summer: “Within 24 to 48 hours, I got everything clear. I knew God wanted me to go. So I finished TESOL [i.e. the training course], went home for one day, went to Journey [to the Heart], then went home for 12 days, and came to Taiwan.” For Lydia, coming to Taiwan to teach English brings together her love of Chinese people, her love of the Chinese language, and the calling of

God.

Naomi is Jason's older sister. He was influenced by Naomi's short mission trip in China and teaching in Taiwan. Jason explained that after Naomi came back from her short-term mission trip in China, she "kind of caught the spirit." Indirectly, he seems to have caught the spirit as well. Soon, he was planning to go for a short mission trip to China too. However, he was injured and cancelled the trip. After Naomi came to Taiwan, Jason started to pray about the possibility of his coming as well to Taiwan. He visited his sister in Taiwan and actually followed her to all her schools and taught the children in Naomi's classes. He had a week's experience with the children, and he learned exactly what the SETs were doing. He prayed and decided to come to Taiwan. Jason did not directly state his main reason for coming to Taiwan. However, when I asked him if he sees his teaching in Taiwan as a mission activity, his answer was affirmative.

Similar to Jason's experience, Sean was influenced by his older brother. He visited his older brother who taught English in Russia in a program similar to the Schweitzer English Program in Taiwan. Then, his second older brother came to Taiwan and really liked the country. His parents homeschooled their children and encouraged them to go abroad for a year or two before going to college. Encouraged by his parents and interested in what his older and second older brothers were doing with children, Sean decided to come to Taiwan to teach English to children.

### Sharing Christian Faith in Taiwan

Since most of the SETs have religious motivation, I asked the question to myself, 'how did they witness their Christian faith to people they contacted in Taiwan?' The

contract for the Schweitzer English Program does not place any restrictions on any religious activities by the SETs (see Appendix C). However, it is an unspoken rule that the SETs maintain religious neutrality in the classroom. This might be similar to the official policies in the United States that mandate a separation of church and state in public education, even though there is no such official policy in Taiwan. An illustration of this would be from Lydia's Taiwanese team teacher Miss Song, who talked about her experiences as a substitute teacher. She used Buddhist stories, and the school asked her not to come anymore. Taiwanese culture is tolerant of many varieties of religions. By the same token, Taiwanese people are not particularly interested in any religious references in the classroom.

Every religion is acceptable in Taiwan, but as Lydia observed, the expression "talk is cheap" could be applied to one characteristic of Taiwanese culture. In emphasizing this point, she went on to say, "How you live is not what you say in a place like Taiwan." In saying this, she seemed to mean that the Taiwanese live their convictions, but do not tend to talk about them overtly. Her observation may be correct to some extent in Taiwanese society. Many Taiwanese do not openly talk about what they think about religion; instead, they remain friendly and accepting, keeping peaceful relations with everyone.

However, even in Taiwan, with its tolerant culture, battles between different religions can happen within a family, between parents and children, parents-in-law and daughters-in-law, and husbands and wives. One true life example happened to one of Lydia's drivers. Mr. Chang and I had the opportunity to share some religious thoughts on our way back to the dorm in Ying-Pan Elementary School. He shared a story about his

sister who wanted to convert to Christianity. He himself wanted to become a Christian as well but dared not to tell his mother after seeing his sister's example. His sister wanted to become a Christian and his mom threatened to kill herself if his sister insisted on becoming a Christian. He told me that his father died when he was very young and his mother raised him. Even though he wanted to become a Christian, he will not do so now as long as his mother is living. This is probably a typical manifestation of how religion works in Taiwanese culture. There is no political or public persecution associated with an individual's choice of religion. However, considerable pressure can exist in the family or in the community.

The SETs would not typically have the opportunity for a conversation like I had with Mr. Chang because of the language barrier. Lydia was the best Chinese speaker among the SETs. However, in referring to the above story, though she was present during my talk with Mr. Chang, she admitted that she did not understand much of our conversation.

How, then, did the SETs witness to people they contacted in Taiwan, as stated in their team mission goals? Lydia made a comment about what she believed to be her ministry in Taiwan. Her comment followed from an observation she made of Taiwanese culture: "What makes what you believe different or better than what I believe? Only through a change of life can people see what you believe." Using Lydia's comment and the SETs' perspectives on how their religious faith influenced their teaching, I will discuss the SETs' Christian witness from the context of two observation points: The SETs' witness within the English classroom setting and their witness beyond the English classroom.

### *Sharing Christian Faith in the English Classroom*

I start with the assumption that it is impossible for a teacher of any religious faith and/or value system to abandon who they are in the classroom. The SETs do not intend to see their English classrooms as a platform to preach their Christian faith. On the other hand, they cannot abandon their identity or change who they are when they are in their English classrooms. Deeply rooted in their Christian faith, the SETs taught English with underlying philosophies influenced by their Christian faith.

### *Working with Excellence*

Sean states how he integrates his Christian faith as a teacher: “My Christian beliefs influence everything I do. As a Christian, I am supposed to be kind to people, do the best job I can... When it comes to teaching, I will try to do the best job I can.” Sean said that he intended to do a good job in his teaching. This seems to me as an observer to be a credible and very legitimate claim to make, at least as a stated teaching goal. He is stating what can legitimately be called professionalism in his position as a teacher. I suspect this is a professional attitude most teachers in any setting would ascribe to.

The SETs did not hold a degree; they had limited professional training and might be criticized by those who see them as less qualified teachers. The organizers of the program expect a minimal level of competence even though the SETs are volunteers. Snow (2001) defined professionalism as “a desire to do one’s work well that is backed up by efforts to continually learn and improve” (p.67). Even though the SETs were volunteers, we should not discount the importance of professionalism in their teaching.

As a part of the team's mission statements, the SETs intended to share the gospel with their students and the teachers, and to show the students that someone loves and cares for them. It is therefore significant that the SETs demonstrate their excellence in the classroom teaching and their ability to help the students learn and cooperate with the Taiwanese teachers.

Having a serious purpose to achieve professionalism seems to constitute the SETs' primary witness to the students and the Taiwanese teachers. As I had many informal talks with the SETs during my data collection, I found that most of them worked on improving their teaching skills by observing their TETs and/or self-evaluation. For example, Lydia had the opportunity to work with four different TETs for the same class early in the spring semester. She observed and evaluated how the students reacted to different TETs with different teaching styles and how the students learn the most from each one. She stated that it helped her see what kind of teacher she wanted to be and what kind of teacher was more effective for the students in this context.

In my informal conversations with Jason, he shared that he paid attention to how his TETs taught and the pedagogies used by them. He stated, "My first goal is to teach English well." Therefore, he often reflected in his mind about how the class ran, how the teaching went, and how the activities went in the class. He tried to figure out what would work well in class and what would not. Through the reflection on his TETs' teaching pedagogies and his own expertise, he liked to employ activities and games to help students learn. He thought that the students learned from talking a lot, and he would ask his students to speak loudly.

Snow (2001) pointed out that becoming familiar with the different teaching

settings was a demonstration of teacher professionalism. Besides the attention they paid to teaching methods or activities, the SETs also felt it was important to become familiar with the whole culture of their environment, including the workings of the public school system in Taiwan. This is naturally all the more true when one is teaching in a different country. As I described earlier in this chapter, each SET was teaching in at least four schools from Monday to Thursday. Except for Jason, all the SETs were homeschooled. None of them was familiar with public school settings, even in the United States. The cultural difference in the Taiwanese school setting was one of the challenges for the SETs. There is no official training for the SETs to help them understand each school setting. It can be counted as a success or achievement if the SETs can learn to understand the cultural differences as well as teaching classroom management skills.

One of Naomi's former teachers, who happened to be Lydia's team teacher this year, said that Naomi had changed a lot. Naomi had not been familiar with the teaching setting in She-Liao elementary school in the first semester she started teaching. She was annoyed by one student who seemed to be behaving badly in class. She took the student to the principal and reported his bad behavior. The Taiwanese teachers and the principle were puzzled by what they saw as an overreaction to what had happened. Over time, Naomi's Taiwanese teacher observed that Naomi had changed and improved her teaching as well as her relationship with the students. I observed over time that the SETs had developed good relationships with the students. Like Naomi, Sean and Dustin both acknowledged their need to become familiar with the teaching environment in Taiwan, especially in their first year teaching. The SETs had acquired the necessary skills that enabled the teachers and the administrators to work together smoothly in diverse

situations.

### *Being a Motivation for English Learning*

Though not explicitly stated by every SET, offering the students a reason to learn English is an important component of the SETs' primary teaching philosophies. The SETs wanted to provide intrinsic motivation to the students, a conclusion that I draw based on their desire to make learning enjoyable to the students. Some of the SETs talked about their observation of the English learning that takes place among Taiwanese students. Sean stated, "Lots of students in Taiwan don't have a lot of fun." Dustin had a similar comment, "In Taiwan, I noticed that the pressure of education is really high." Both Sean and Dustin had taught in Taiwan for more than one year. Dustin had been teaching in Taiwan since 2000. Sean had taught more than a thousand Taiwanese students, and Dustin may have taught more than five thousand students in Taiwan. Their observation spoke to an educational problem as well as revealing an opportunity for them to make a difference.

In commenting on this issue, Sean and Dustin were noting an educational problem that had been there as long as the Taiwanese education exists. As an English language teacher myself and a product of the Taiwanese education system, I agree with Sean and Dustin's comments. Many adults in Taiwan tried to learn English after they realized that English was a key to opportunities for them. A lot of my former adult students put a lot of effort into learning but reaped little benefit for their efforts. They regretted that they did not learn the language well when they were much younger. However, as a child, many did not have the desire or motivation to learn English because it was one of the difficult required subjects for them. Some of my former adult students admitted to me that they

were not motivated to learn English because it was a difficult and boring “subject” for them. These statements provide support to the idea that young learners in Taiwan may often lack motivation to learn English. They quickly give up learning, because it is not only difficult but also boring for them. From this perspective, it seems that the SETs are on target in seeking to motivate young Taiwanese to want to learn English. This might well make the difference in the students’ English learning journey if the students find English interesting to them, an intrinsic (internal to the person) motivation for the students.

The SETs are all very young and energetic. However, they all have different teaching approaches to motivate the students. Sean and Dustin wanted to help Taiwanese students learn English and have fun doing it. Sean said, “I try to make English fun.” And Dustin said, “I tried to make English as interesting as possible. So that they would be interested, so that when they move on to junior high, or even cram school... they [will] want to learn more.” I agree with Dustin’s opinion. Mastering a language, especially a foreign language, is a long process surely involving human emotions. There will be discouraging moments. However, if the students are very interested and motivated to learn, they can clear the hurdles of the language learning process more easily.

Most SETs seemed to have achieved what they wanted in their teaching. My interviews with the students have supported this, and some Taiwanese teachers also agreed that their SETs had motivated the students to learn English (to be further illustrated in the following chapters). Dustin looked intense and serious when I first met him; however, he was funny and made his students laugh a lot in class; even his team teacher who was sitting in the back of the classroom could not help laughing when he

was teaching. Dustin was very animated in class and taught English with a lot of drawings and exaggerating facial expressions. Lydia also pointed out her teaching philosophy was to motivate her students to learn English. Her approach was different from Sean and Dustin, while also making her class interesting. She pointed out that her focus was on whether her students were really learning what she was teaching. To this end she wasn't wedded to the textbook. The Taiwanese teachers were not always comfortable with this approach, since they had progress they had to make in the English subject, and they felt that too much time should not be spent on having fun in the classroom. They feared that they would later be under pressure to keep up/speed up the progress in order to cover all the material that was expected of them. This is because of the potential stress between the SETs teaching philosophies and the Taiwanese education system. I will discuss this later in the discussion chapter.

Lydia and Carol stated that they can help the students' English by speaking English with them. Being foreign teachers, they feel they can provide the motivation for the students to learn. Lydia stated:

I think we are here, being a foreign teacher, to be able to teach the kids more correct pronunciation, more natural English, also to give them an opportunity to speak to an American; talking to your classmates isn't a good motivation to learn another language...when you have a foreign teacher, it peaks your interest. And it makes you want to use the language. And also you can ask them questions [about ] the culture.

It is intuitively easy to see Lydia's point of view that the SETs were in Nantou County to provide an opportunity for the rural Taiwanese students to speak to a foreigner in English.

I came from a rural area in Taiwan myself and never had the opportunity to speak to a foreigner in English until I attended college. My attitude toward learning English was conditioned only by the goal of getting a higher score in English as a school subject, and I did not view English as a means of communication. I could identify with the students' attitude that learning a language was not useful and did not make sense to them if they did not have an opportunity to speak it.

Lydia also pointed out that learning English with American teachers could help students understand cultural issues because the students can get some first-hand answers from them. Getting to know a person from another culture can provide a motivation to learn the language. Therefore, just by being a native-English-speaking teacher, the SETs were offering the students a reason to learn the language by coming from America to the rural Taiwanese classrooms.

### *Being a Teacher of Care and Compassion*

Teaching children involves more than just teaching the subject itself. If the SETs show their care and act patiently with the students' learning or the other things that spontaneously come up in class, they clearly feel that this constitutes an acceptable form of Christian witness to the students. For example, teachers might have to deal with discipline problems in the classroom; these discipline problems in class can stem from various causes. Students might be restless because they were bored with the learning, or they might simply misbehave because they could not understand the teacher. The students might even act out because they are excited with what they were learning. The Taiwanese teachers were responsible for the students discipline and would normally deal

with the problem; since they share a language and culture with the students, they may be better able to understand the students' behavior and be comfortable with their reaction to it. Moreover, they are operating within an accepted cultural model in which discipline is part of the teacher's role in the classroom. The SETs, in contrast, come with different cultural assumptions, and they may not know the cause of the students' behavioral problems. Still, the way the SETs react to student behaviors will have an impact on the students' learning journey. It's seen here that young students readily associate the teacher with the subject and decide inside themselves whether they like the subject or not.

Carol's classroom rule for herself, motivated by her desire to share love with her students, was not to become angry in class. She admitted that it could have negative consequences if a teacher does not "get mad" at the students. However, she still seldom expresses anger with the students. Because of this rule, Carol expressed her frustration with the students in her Wednesday school. Her Wednesday school students were not learning English well and did not behave in class either. "A lot of them, when the earthquake in Taiwan happened, their parents died, and then they lived with their grandparents or uncles, and they didn't push them to study English." Carol understood the cause of her students' behaviors and low English learning motivation as it related to their traumatic family experiences. Still Carol described her frustration with the students' behaviors and learning attitudes: "I got very discouraged, I don't know why they are learning English; they don't want to learn English. I don't know why I am here." Miss Lai (Carol's Taiwanese team teacher) informed the principal about the bad classroom conditions and asked the homeroom teachers to help with discipline. However, the homeroom teachers did not help. Therefore, Miss Lai and Carol had to deal with the

challenging learning atmosphere: “Half of the time I was teaching there, my teacher [Miss Lai] was yelling at them because they don’t do their homework and they don’t study.” With the limited time Carol and Miss Lai had with the students (only a half day), it was difficult for them to make progress with their teaching while also spending a lot of time disciplining the students. Carol and Miss Lai tried to motivate the students, but they seemed to see no improvement in the students’ attitudes toward learning English. “A lot of the students, I feel they are very sad about school, because maybe they don’t have a good relationship with their family, and there is nothing that my teacher and I can do, just be their friend...”

Carol’s description of the students revealed her limited power to help; yet even this limited power seems to have been effective, in ways that Carol herself may not have noticed. For instance, Carol mentioned a student whom she thought was a bad student and she was frustrated with him. She never expected any expression of interest from this student. However, the same student came back one day after class wanting to talk to her and express his appreciation. Since they did not share a language, they had to ask another Taiwanese teacher to translate the student’s message, that he appreciated her teaching, that he wanted to be her friend, and that he wanted to improve his English. In fact, this one gesture moved her so much that, that very day, she decided to sign her contract for the next year.

The problems with these students’ bad learning behaviors were difficult to understand, and could have resulted from their problematic family situations. The students might themselves not even have known why they were acting the way they were. Carol was wise to try to understand why the students behaved the way they did. This

understanding seems to have helped her sustain her enthusiasm to help them.

Naomi had a similar rule. Naomi said that she would be more patient, more caring to those students who had problematic family histories when they showed bad behaviors and succeeded less well in their learning of English. She in fact treated everyone the same because she did not know all their family dynamic and backgrounds. Like the other teacher, Naomi acknowledged that she did not have a lot of freedom to share stories about Jesus or to directly address religious values; but she tried to show the love of Christ through her action by caring for the children and being more patient with them.

Naomi's brother, Jason, did not articulate a relationship between his teaching philosophy and his religious faith. However, he did address the issue of caring in the classroom. He pointed out that he could identify with those students who came from a poor family background or single-parent family. When Jason and I went to Dong-Guang elementary school, he said that his heart was there for these students. In this school, the Taiwanese teacher told me that half of the students came from single-parent families and some students were mixed blood of a Taiwanese and a Vietnamese or parent from another southeastern Asian country. In Taiwanese society, such mixed couples usually mean one is dealing with a lower-income and lower-class family, one that will tend to have more problems with their children's education. In one of Jason and Mr. Wei's (Jason's team teacher in Dong-Guang Elementary School) classes I observed, Jason helped one student who acted oddly in class, and seemed to be doing especially poorly with his learning. At one point, this student got up in the middle of the class and walked around the classroom. The classmates and the Taiwanese teacher probably were used to the student's unusual behavior and seemed to have overlooked it. However, Jason made an effort to reach out

to the student; he went to lead the student back to his seat and took care of him all the time during the class session.

Dustin observed that Taiwanese teaching methods focused heavily on academic achievement. Distancing himself from this position, he stated that, for him, it was more important to show the love of Christ to his students through his teaching. Dustin said, “My main goal in elementary school is to let the students know [that] who they are is ok.” Dustin realized that the students were usually under great pressure to succeed in their studies, and he felt that they needed to know that there was someone who just cared about them, regardless of their academic performance. He stressed that he would not judge the students by their grades, and he cared more about the students and what was happening in their lives than about their academic education. Given his teaching duties with the Taiwanese teachers, he may have had limited chance to exercise his witnessing power in the classroom. However, he stated that he had maintained good relationships with some students over the years in Taiwan, and he felt that he had influenced them in positive ways through this continued contact. These former students would ask him to help them with their English. In helping these young people with their English and giving them advice, Dustin felt he was taking the opportunity to witness the love of Christ to them.

#### *Being a Cooperative Team Teacher*

In order to witness their Christian faith to the Taiwanese teachers, the SETs also felt they needed to work with their team teachers harmoniously. This re-emphasizes the importance of professionalism to these young teachers. My observation of the SETs and their Taiwanese team teachers in the different classes seemed to confirm their

determination to meet this goal. Here I have to state that I was limited in my observation because I was only invited into the classes with both SETs and the Taiwanese teachers' approval. However, I did not hear of any major conflicts between the Taiwanese and SETs in any part of the program. In the months I spent observing English classes, I'm sure that if there had been any widespread discontent between Taiwanese and SETs, I would have picked up on this. To be more objective in this issue, I will further discuss the Taiwanese teachers and the SETs' team teaching situations in the next chapter.

### *Sharing Christian Faith beyond the English Classroom*

“Our main ministry is after school...” claimed the SETs' team leader, Dustin. Dustin acknowledged that, in the classrooms, they were limited in the approaches they could apply to witness their Christian faith to the students and the teachers. Even though they contacted a great number of students and teachers in the classrooms, they felt that the effects were not as great as what they could do beyond the classrooms. Lydia commented that the team's Christian witness to the Taiwanese involved a process she termed as “planting seeds.” When she commented on this, she referred to the teaching of Jesus in the Bible that there are two distinct kinds of task for Christians: some are to ‘harvest’ people's souls to God and some are to plant seeds. Planting seeds, to the SETs, means building relationships with people they have the opportunity to contact in Taiwan. In the following, I will give a picture of what the SETs' Christian witness is like beyond their teaching in the classrooms.

### *Offering Help beyond the English Classroom*

Some of the Taiwanese students and teachers said in their interviews that they would like to take advantage of having the SETs help with their English proficiency after class; this was confirmed in my interviews with the SETs as well. However, the SETs' contract specified that they were not allowed to teach after class for any monetary benefit. The SETs stated that making money was not their goal. Therefore, when asked to help people with English, the SETs used their own time to tutor for free. They intended this to be a Christian witness because they could build relationships with their Taiwanese students and teaching colleagues through helping them with English.

Recall that Dustin spoke emphatically about his goal of caring for his students; this manifested itself both inside and outside the classroom. I remember one night Dustin went out to another town to tutor a former student who had called him to help her with English. Dustin said that the student's father had just chastised her because she got 95 instead of 100. Dustin and the student ended up talking for an hour, about a theme he wanted to impress on her, namely that "what is important is what person you become inside." Dustin used this opportunity to show his care for the student. On the one hand, he helped her to regain her own wounded sense of self confidence; at the same time, he wanted to convince her that she could learn to understand her dad's criticism and not become angry or hold bitterness inside. Dustin said he would go beyond teaching the materials and help the students understand that they were accepted, no matter how high or how low their scores were and no matter what they did or said.

I was not present when Dustin and the student had this conversation. Therefore, I

was not able to detect if Dustin had taken any opportunity to overtly speak about his Christian faith. However, Dustin believed that he had witnessed to the student the love of Christ through his conversation with her.

In addition to helping the students with English learning, Carol and Jason both helped their TETs learn English through a Bible study group during the lunch time. Carol's team teacher Ya-Huei expressed her interest in having Bible study with Carol after having read a book given to her by Carol as a birthday gift. The book Carol had given Miss Huang, that explained the Biblical definitions of Chinese characters, was difficult for her to read. Therefore, Miss Huang asked questions about both the content and the English language. Since a lot of the content in the book was related to the Christian faith, Carol proposed to MissHuang that they meet to talk about Bible study. Carole said that Miss Huang gladly accepted this as a way to improve her English.

Jason's team teacher Mr. Wei was very interested in learning English and also wanted to take advantage of having a native-English speaker to practice his English. Mr. Wei proposed to Jason to have a study group together so he could learn English from Jason. They started the study group by reading an English novel, but Mr. Wei later proposed to move to Bible study instead, since he realized that Jason would be more interested and knowledgeable in that area. When he spoke with me about this, Jason seemed to be very excited about having the opportunity to share his religious faith through this Bible study with Mr. Wei and some other teachers in that school. Jason even purchased bilingual Bibles for the teachers.

### *Making Friends beyond the English Classroom*

Because of the age factor (i.e. because of their youth), it is natural for the young SETs to become the students' friends. Most of the SETs are only six or seven years older than their students. Even though Carol desired to maintain a teacherly image in front of her students, she naturally became her students' friend and felt that making friends with the students was important in her ministry. She said, "I am a teacher too, you know...my main goal is to make friends with them [the students], to have a relationship with the students as I am a teacher here."

Being the students' friend means that the SETs become more like the students' peers, and this leads them naturally to spend more time with the students after class. Sean said that he spent most of his time with the students or the teachers on the weekends and that was when he had the opportunities to witness to them.

On the weekends of my stay in Ying-Pan elementary school with the SETs, I observed that there were many opportunities for the SETs to have contact with the students. Some of the SETs went on outings or shared social events with the students or their Taiwanese teachers. Some of the SETs' students or friends came to Ying-Pan Elementary School to visit the SETs. Besides Ying-Pan Elementary School, Carol had another school where she taught in the area. Some of her students from Shing-Feng Elementary School (the school near the Ying-Pan area) would ride their bikes to visit her on Saturdays. On Friday nights Carol had started to bake some cookies for her students with the little toaster oven in the living room. She had to prepare in advance because the toaster oven was small and could not bake many at a time. She spent the whole Saturday

afternoon with the students playing UNO, basketball, and eating the cookies.

The SETs enjoyed making friends with the students and spending time with them. During my stay, I did not personally observe any direct witness from the SETs to their students. However, judging from the enthusiasm I heard from both groups, I would think that these students, who had the opportunity to spend time with the SETs, play with them, and eat with them, were likely to keep up their relationship with the SETs. Ultimately, perhaps the teachers' wishes would come true and the students would also be influenced by their Christian faith.

#### *Learning the Local Language as a Way to Build the Relationship*

While doing my study of the SETs in Taiwan, I frequently recalled my own learning experiences in Taiwan. When I was an undergraduate student in Taiwan, I was visited by a female Latter Day Saints (LDS) Missionary. I did not remember what she said about her religious faith. I was only impressed by one thing—her command of the Chinese language. I asked her how long she had been learning Chinese. She said only six months. I was not interested in her religion, but I was very amazed by her achievement in the Chinese language in such a short time. She was talking to me fluently on religious topics and sharing casual conversation with me. I had been learning English for eight years before I felt I could manage these activities. I did not think of my oral English as being any better than her oral Chinese. Therefore, this inspired me to think about three things: First, it might be better to learn a language in the target language country. Second, her religious mission might have greatly motivated her to learn the Chinese language. Third, I might have met a language genius that day.

I have no way to choose between these alternative explanations about the LDS missionary who visited me. However, I assume that her religious faith was a great motivation for her study of the Chinese language. Compared with the LDS missionary I encountered, the SETs had little command of the Chinese language. In fact, the SETs are on a different level than the LDS missionaries. Young LDS missionaries were full-time missionary workers who normally spent two years proselytizing their religious faith in the country they were sent to. They must have gone through some strict foreign language training and must have been dedicated to their language learning as a support to their mission work. The SETs are English teachers and their primary mission is to teach English. Moreover, learning a language (Chinese) that is far different from English or other European languages takes a long time and is difficult for these young SETs to make time for in addition to their teaching load and other activities.

Some of the SETs only stayed in Taiwan for one year. Some who stayed more than one year, might have the opportunity and time to learn more Chinese. Among the Nantou SETs, only Dustin had been staying in Nantou County teaching for four years. However, he admitted that mastering Chinese to the level of carrying on religious topics or other difficult issues with adults is not an easy task for him. Only two other teachers were in their second year in Taiwan, and they could barely express themselves in the language.

The Schweitzer team stated in their mission statement that they intended to build relationships with the students, the principals, the directors, and the teachers, etc. and share the Gospel with them; in practical terms, it was difficult for them to meet this goal due to the language and cultural barriers. Nevertheless, they did show enthusiasm for

learning Chinese. Thus, in spite of their difficulty in acquiring the Chinese language, the SETs were still able to build relationships with the students, the principals, the directors, and the teachers. All the SETs expressed their interest and desire to learn the Chinese language and culture. Dustin said that the reason he joined the Schweitzer English Program was that he loved the language, the culture, and the people in Taiwan. Lydia also loved the language and culture of Taiwan. Sean said that he desired to understand what his students were saying in Chinese. Carol never did learn the Chinese language before she came to Taiwan. Carol expressed the necessity to learn Chinese in order to speak to Taiwanese people. She also expressed her desire to participate in a local Chinese church to learn more Chinese. Regardless of the particular expressions they used, it was clear that the SETs shared a desire to demonstrate to the Taiwanese people that they were interested in them, in their language and culture.

Despite the minimal level of Chinese that the SETs were able to achieve during their stay in Taiwan, their interest in Chinese was one way that they chose to witness their Christian faith to the people they contacted in Taiwan. The SETs seemed to enhance the effect of their English teaching by their efforts to learn Chinese. The students saw the SETs as role models in learning a language when they saw the SETs learning Chinese enthusiastically after class. In addition, learning Chinese was beneficial for the SETs to empower them as teachers, since they could be seen as empathetic to their students' language learning process.

A dynamic closely related to this point emerged when the SETs were socializing with the students. The SETs' learning Chinese allowed the students to assume the teaching role when they asked the students to teach them the Chinese language. The

students were proud of themselves and enjoyed socializing with the SETs to teach them Chinese.

Speaking to the Taiwanese teachers in Chinese was also helpful to the team teaching relationship, especially for the TETs with lower English speaking proficiency. Lydia's Taiwanese teacher, Miss Song, said that she was very fortunate to have Lydia as her team teacher due to Lydia's great Chinese speaking ability. Miss Song had only taken the minimal English teaching courses required to qualify herself as an English teacher. However, she admitted that she would not be able to communicate well with the American teacher in English due to her lack of oral skills. Naomi's team teacher, Miss Wang, was not so lucky to have an SET with a good command of Chinese language. Miss Wang did not have a certificate to teach English. Though her school, Fa-Shiang Elementary School, needed her to teach English, Miss Wang said that she was comfortable enough when Naomi and she taught in class together. However, she reported that she avoided Naomi after class because she was afraid of talking to an American teacher in English. Due to their common social concern with "face saving," both Miss Song and Miss Wang wanted to avoid having their lack of English oral ability exposed before their colleagues and the students. Because of similar concerns, I had the impression that the TETs appreciated it when the SETs spoke to them in Chinese. This not only saved the TETs' face, but also demonstrated the SETs' understanding and interest in others who do not speak much English. For those SETs with low Chinese oral ability, seeking help with Chinese learning from their Taiwanese teachers or others was a good way to build a relationship with them.

Most Taiwanese teachers I interviewed were glad to have the SETs as their team

teachers. Except for the true teaching collaboration that might have been hindered by the language barrier between the SETs and the TETs (I will further discuss this in chapter 5), I did not observe anything negative until I heard what Principal Ke (the principal in Ying-Pan Elementary School) said. He was fond of the Schweitzer team. However, he joked about being the SETs' "babysitter," a role he did not like. This role did indeed involve extra work for him. Having hosted the Schweitzer team in his school, he was responsible for their safety, living comfort, and any problems they might encounter. As a matter of fact, Principal Ke is a friendly, outgoing, humorous, and very enthusiastic person. From the beginning till the end of my project, Principal Ke had been very helpful and provided all the assistance he could to help me contact my participants and collect data. I suspected that the extra tasks that he had to do for the SETs, though they demanded his time and energy, were probably not what led him to complain. He may have felt that it was not "worth" it and he was not rewarded emotionally by the SETs. In the conversation we had on this subject, Principal Ke went on to speak emphatically about the SETs in another province, where they had learned Chinese well. The implication seemed to be that he would have liked to see such mastery among his teachers as well.

Even though Principal Ke was a very friendly and enjoyable person to be with, the SETs did not usually talk to him while they were passing the offices and classrooms to their dorm. They would stop by the main office to talk to Da-Wei, the alternative military service person. Da-Wei was truly bilingual and could communicate with them without any cultural or language barrier. Carol was the SET who taught in Ying-Pan Elementary School on Monday. Every Monday she would have lunch in Ying-Pan with the students, the teachers, the administrators, and Principal Ke. During my first week of

observation, I followed Carol to her classes and sat with her for lunch. Each elementary school has a different pattern for lunch time. In a bigger school, the students eat in their own classroom with their homeroom teacher. In a small school, students may eat with the teachers, the administrators, and the principal in the same dining room, depending on the size of the dining room. In Ying-Pan Elementary School, the students take turns eating in the dining room every day with some teachers, the administrators, and the principal. Since Carol taught all the classes in Ying-Pan, she was known by all the students. She said she usually sat with her students for lunch in Ying-Pan Elementary School. The students would save Carol's seat for her. The students ate fast and did not talk to Carol, but they seemed happy to just sit with her. Right after lunch, Carol followed one of her TETs to the classroom to take a rest. On the other side of the dining room, the principal sat with some teachers and administrators, still eating and chatting. I then realized where Principal Ke's negative comments may have come from—the language barrier that separated him from the SETs in social contexts like this. I hypothesized that, though teachers like Carol could be comfortable joking and socializing with the children, who were easy to be with, they might have felt intimidated by their lack of Chinese when it came to socializing with an adult authority figure like Principal Ke, whose command of English was minimal.

The next week when I observed Carol again in Ying-Pan Elementary School, I decided to test my hypothesis by doing a little experiment. I invited Carol to come with me to sit with Principal Ke at the same lunch table. I started to chat with Principal Ke and created some opportunities for Carol to speak some simple Chinese to Principal Ke. Principal Ke was very happy and asked Carol how long she would stay in Nantou County

teaching the children English. Carol answered that she did not know; only God knows. Principal Ke was then joking to Carol in English, “I know.” He followed with gesture and incorrect English saying that God told him Carol would stay in Nantou County for one hundred years. This conversation immediately shortened the distance between Carol and Principal Ke, in spite of Principal Ke’s poor English and Carol’s very limited Chinese.

### *Demonstrating Christian Identity as an Approach to Sharing Christian Faith*

Most SETs did not intentionally talk about their Christian faith in class or even after class. The TETs stated that they were aware of the SETs’ Christian faith through their conversations with them. In Contrast, many students did not know that their American teachers were Christians when I interviewed them. People with whom the SETs had no direct contact, barely knew that the SETs had been sent to Taiwan to teach English by a Christian organization. Unlike LDS missionaries, the SETs were not dressed in a certain style to be recognized as Christians or proselytize their Christian faith in the street. They normally took the opportunity to share their Christian faith only when their Christian identity was brought up, informally in natural interactions after class.

Among all the SETs, Carol seemed to have a stronger desire than the other SETs to share her Christian faith with people. Before she came to Taiwan, Carol had asked her Chinese friend in the States to give her a Chinese name so that she could use it as a tool to share her Christian faith. Her Chinese name “Ke-Yu” means beautiful jade. Since jade is a popular stone used in jewelry and carries rich meanings in Chinese culture, it was easy for Carol to have a conversation with Taiwanese people concerning jade. Carol told me one example of how she shared her Christian faith using her Chinese name. While

waiting for the next class with Carol, one of her Taiwanese teachers started a conversation with her about jade. When her Taiwanese teacher told her that the students wore jade necklace and bracelet to protect them from evil spirits, Carole took the opportunity to tell her Taiwanese teacher that her Chinese name means jade and her mother gave her a jade necklace as a gift. However, her protection came from her trust in Jesus Christ, not the jade necklace.

The SETs usually had lunch in school with the students, their Taiwanese teachers, and/or the administrators. In that social context, the SETs' Christian identity was easily brought up as a topic during meals due to their different behaviors. The SETs would pray over their meal before they ate, and would not eat food containing visible blood. These behaviors would raise people's curiosity and provide the SETs with the opportunity to explain their Christian faith to them. The TETs stated that they translated for their colleagues who were curious about why the SETs prayed over their meals. I did not personally hear the conversations on this topic when I was there, most likely because this would have been raised when the SETs were new in the schools.

The opportunity for some religious discussion presented itself when the SETs were asked what they did on the weekend. People would ask them why they went to church after learning that they did this activity on the weekend. Most of the SETs were asked the same question by different people (i.e. students, TETs, and their Taiwanese friends) and they would tell them that they were Christians. It was suitable in that social context for the SETs to bring up their Christian faith and tell whoever asked them this question more about their Christian faith.

Sometimes the opportunity for the SETs to reveal their Christian faith took a

somewhat more negative turn. Dustin had the experience of being asked by a parent-teacher association leader to carry a little chair for a god's birthday parade. Before responding, Dustin struggled with his decision, unsure of how to respond. In the end, he rejected the parent-teacher association leader's request, as it was against his Christian faith to do that: "I told him that I cannot do that, I am a Christian, and I cannot be part of their religion." Fortunately, the parent-teacher association leader accepted and respected Dustin's rejection. Dustin made a comment on how well Taiwanese people accepted different religions:

I have been pretty impressed with how accepting they are, you know. Whatever you believe, it's fine, they don't get angry or upset, you know; some countries you go to, you tell them you are a Christian and can't do that; they would be upset with you, you know. You are not being a part of our culture! Here, they are ok, they understand.

In general, the SETs acknowledged that they did not encounter any hostility toward their religious faith in Taiwan when they revealed or shared it with people.

## CHAPTER FIVE

### THE TAIWANESE TEACHERS

In this chapter, I begin with some demographics of the Taiwanese English teachers (TETs). I was introduced to 12 TETs through the Schweitzer English teachers (SETs) and interviewed them in their schools or homes. With the TETs' permission, I observed their teaching with the SETs, their interaction in and after class with their SETs, and interviewed them after I had some casual talk with them. In the interviews with these TETs, I asked them about their teaching experiences with the SETs and their perspectives on the influence of their SETs on the students. Therefore, the first part of the result in this chapter includes the team teaching experience of the TETs with the SETs.

SETs taught in a unique EFL context where each one of them was teamed up with at least one Taiwanese non-native-English-speaking teacher (NNEST) in each school. Usually, in an EFL context, the teaching team consists of an NEST and an NNEST. As discussed earlier in Chapter four, this combination is intended to provide students with authentic language input but within their comfort zone; it was thought that the presence of the Taiwanese NNEST would reduce the potential anxiety in learning from an NEST. The combination of SETs and the Taiwanese NNESTs generates a dynamic relationship not only due to the SETs' being native to the English language but also because they are identified by a religious faith.

The results of the TETs and SETs team teaching focused on their teaching styles, patterns, and roles of each team. The religious elements in the team teaching are portrayed through narratives of two SETs and their TETs. The second part of the result stated the TETs' perspectives of the value of their SETs.

## The Qualifications of the TETs

Table 5 on the next page shows the demographics of the TETs I interviewed. The TETs I interviewed were mostly in their thirties, three in their twenties and two in their forties. Among the 12, four were male teachers. All these TETs had earned a bachelor's degree or beyond, in Taiwan or abroad. The TETs' qualifications for teaching in English elementary schools fell into five different categories. Miss Chen is an example of the first route to become an elementary school English teacher. Even though she received her graduate degree in the United States, she went through a series of steps to become qualified. She passed the one-time English oral and written proficiency examinations in 1999, took 120 hours of English teaching training, 240 hours of English language courses (depending on her score from the proficiency exams), and 26-40 education credits to be qualified as an elementary school teacher.

The second type of TET, Mr.Feng, Mr.Lin, and Miss Hsei, were English majors in college and took the education credits to be qualified as an English teacher in elementary schools. A third group, Miss Song and Miss Tsai, were qualified elementary school teachers and later took some English courses to be certified to teach English. The fourth type, Miss Lai, Miss Hong, and Miss Li, were hired on a contract base by the elementary schools. The last category of TETs taught in the elementary schools but did not take courses to be certified as English teachers were Mr.Wu, Mr. Wei, and Miss Wang. Mr.Wu and Mr.Wei were experienced English teachers, but Miss Wang was teaching English for the first time.

Table 5: Demographics of the TETs

	Age	Gender	Education	English Teacher Qualifications	Teaching Experience	Religious Faith
Miss Chen	43	F	-MA in Agriculture (U.S.A.) -BA in Gardening (Taiwan)	-Qualified EFL teacher by MOE -Qualified elementary school teacher	-Elementary school English teacher -Cram school English teacher -YMCA adult English class teacher	Family Religious Traditions (Taiwanese Folk Religion)
Mr. Lin	32	M	-MA in elementary education -BA in English	-English major in college -Qualified elementary school teacher	-Cram school English teacher -Ying-Pan Elementary School English teacher	Buddhism
Miss Lai	28	F	-BA in Psychology (Canada)	Qualified elementary school teacher	-Self-owned language classes -Contract-based elementary school English Teacher	Buddhism
Miss Hsie	31	F	-BA in English	-English major in college	-Elementary school teacher/English teacher -Cram school English	None

				-Qualified elementary school teacher	teaching assistant	
Mr. Wu	37	M	-MA in Image Processing -BA in Engineering	No	Elementary school teacher/English teacher	Had a minister friend
Mr. Wei	41	M	-MA in Business Administration -MA in Art -BA in Business Administration	No	-Elementary school teacher/English teacher -Cram school English teacher	interested in religious philosophies
Miss Song	37	F	-BA in Teachers' College	-20-credit EFL Teacher Training Program -Qualified elementary school teacher	Elementary school teacher/English teacher, director	None
Miss Li	31	F	-BA in English	-English major in college -Qualified elementary school	-Contract-based Elementary school English teacher -Cram school English teacher	None

				teacher		
Miss Tsai	26	F	-BA in Teachers' College	-20-credit EFL Teacher Training Program -Qualified elementary school teacher	Elementary school teacher/English teacher	Christianity
Miss Wang	26	F	-BA in Nursing	No	Elementary school teacher/English teacher	None
Miss Hong	35	F	-BA in Japanese	Qualified elementary school teacher	Contract-based English teacher	None
Mr. Feng	34	M	-BA in Teachers' College majoring in English	English education major in college	Elementary school teacher/English teacher	None

### Team Teaching of SETs and TETs

In the last chapter, I described the SETs' approaches in class and after class to build relationships with the TETs, students, and other people they had contact with.

Among all the people the SETs had contact with, the TETs were the people they saw most

regularly due to their work duties. In this section, I will present the TETs’ views on the SETs they worked with. In Table 6, I have listed the TETs I interviewed and the SETs they worked with. All names are pseudonyms, chosen to protect their identity. I selected different last names for each individual. I used titles of Mr. or Miss for each TET in term of their relationship with the SETs in the contract of the Schweitzer English Program (see term no. 11, Appendix C) in class. However, when the SETs had casual conversations with me talking about their TETs, the SETs normally called their TETs by their first name, such as “my Thursday teacher Li-Chen, my Tuesday teacher Mei-Li,...”.

Table 6: *SETs and TETs Teaching Pairs*

SET	Carol	Lydia	Naomi	Dustin	Jason	Sean
TET	Miss Chen	Miss Song	Miss Tsai	Miss Lai	Mr. Wu	Miss Hong
	Mr. Lin	Miss Li	Miss Wang	Miss Hsie	Mr. Wei	Mr. Feng

SET: Schweitzer English Teacher

TET: Taiwanese English Teacher

#### *TETs’ Teaching Experiences with SETs and/ or NESTs*

Table 7 shows the TETs’ teaching experiences with SETs; two of the TETs also had experience collaborating with other Native English Speaking teachers (NESTs), and this is noted as well. Each of these TETs has been asked to or volunteered to be teamed with an SET. The TETs who were invited were chosen because they were either the only English teacher or the most proficient English speaker in the school. Miss Chen, Mr. Wu, Mr. Wei, Miss Song, Miss Li, Miss Wang, and Miss Hong were in their first year teaching

with the SETs. Among them, Miss Wang had no English education or English teaching background. The others were experienced English teachers but had never team taught with an SET or an NEST. Miss Tsai and Miss Wang were both teaching in Fa-Shiang Elementary School; however, Miss Tsai was a qualified English teacher and this was her second year teaching with an SET.

Miss Lai and Mr. Lin had the longest experience working with the SETs. Miss Lai was a contract English teacher and she had taught with four SETs in different schools in the past five years. Mr. Lin had been teaching with SETs since he started his teaching career in Ying-Pan Elementary School in 2003. Miss Hsie and Mr. Feng had taught with both SETs and other NESTs. Miss Hsei had taught with NESTs as a teaching assistant when she was a college student. When I interviewed her, it was her third year teaching with an SET. Before teaching with an SET, Mr. Feng had taught with two NESTs in his elementary school. This was the second year that he taught with an SET. Lai was educated in Canada and was near native in English. Even though there were other TETs in Mr. Lin's and Miss Hsei's schools, they had been selected to teach with SETs because they had been English majors in college and were considered to have better command of English.

Table 7: *Teaching Experience with an SET and/or an NEST*

1 <sup>st</sup> Year teaching with an SET	2nd year teaching with an SET	3rd Year (+) teaching with an SET	3rd Year (+) teaching with an SET and an NEST
Miss Chen; Mr. Wu; Mr. Wei; Miss Song; Miss Li; Miss Wang; Miss Hong	Miss Tsai	Miss Lai; Mr. Lin	Miss Hsei; Mr. Feng

While recalling their first experience with an SET, these TETs had various feelings. Miss Chen and Mr. Wu suggested that their schools apply for an SET; they both looked forward to team teaching with their SET, in order to motivate their students and give them new stimulation in learning English. Mr. Wei was looking forward to teaching with an SET as well. Besides the benefits he thought the students might have from an SET, he considered it an opportunity for him to practice his English. It seems that Mr. Wei, despite his rich English teaching experience, saw his SET Jason as the authority of the English language.

It seems that being NESTs, the SETs had power over their TETs. Miss Song and Miss Wang were worried about their ability to teach English pronunciation, and so they were both glad that they could have an SET to help them teach professionally. Surprisingly, even though both were English majors and had high English proficiency, Mr. Lin and Miss Hsie also felt apprehensive. Mr. Lin recalled his worry and nervousness about teaching with an SET because of his English proficiency:

Two months right after I started teaching, I had to report to the military and serve there for one and a half years. When I returned to my teaching position in the middle of the spring semester, the school had started to have an SET teach in our school. I was very nervous knowing that I was going to teach with an SET the next semester.

Mr. Lin had barely had any teaching experience when he started teaching with an SET. Right at the start of his teaching career, he had to teach with an SET. Mr. Lin's anxiety might be due to being a novice teacher, but his concern seemed similar to Miss Hsie's: "I was afraid that my English ability was not good enough to communicate with an SET." Miss Hsie's worry about her English ability might explain her teaching style with her SET, Dustin. In the following section, I will present the teaching styles, patterns, and roles I observed in the classes of the TETs and SETs.

Compared to Miss Song and Miss Wang's concern about their ability to teach English pronunciation, and Mr. Lin and Miss Hsie's more generalized sense of anxiety, Miss Lai, Miss Li, Miss Hong, and Mr. Feng seemed not to worry about any aspect of their English proficiency; still, they welcomed the opportunity to teach with an SET.

### *Teaching Styles, Patterns, and Roles of SETs and TETs*

In my observation and interviews, I found that the SETs and the TETs negotiated to teach in two different styles: Independent Teaching Style and Team Teaching Style; although the SET Program actually used only the one term, 'team teaching,' I invented the second term to identify a subset of the pairs in which the SET had greater autonomy.

In what I am calling the independent teaching style, the SET and the TET each

taught one English class independently in the week, or alternately. They taught in the same English class, but virtually always separately, with one of the two teachers in control of the class activities at any given time. Two of the pairs (Dustin and Miss Hsie, Lydia and Miss Song) negotiated to each teach one English class each a week (there were only two English classes held a week). Therefore, when I observed their classes, Dustin and Lydia were teaching on their own. Miss Hsie and Miss Song were in the respective classrooms but did not teach, even though they occasionally disciplined some students or answered students' questions in Chinese. Sean and Miss Hong chose to each teach 20 minutes in the class. In the classes where Sean and Miss Hong were teaching, Miss Hong taught the first 20 minutes of the class and Sean taught the next 20 minutes of the class.

Table 8: *Teaching Style of the SETs and TETs*

Independent Teaching Style	Team Teaching Style
Lydia/Miss Song	Carol/Miss Chen;
Dustin/Miss Hsie	Carol/Mr. Lin
Sean/Miss Hong	Lydia/Miss Li Naomi/Miss Tsai; Naomi/Miss Wang Dustin/Miss Lai Jason/Mr. Wu; Jason/ Mr. Wei

	Sean/Mr. Feng
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In the team teaching style, the SET and the TET both participated collaboratively in the teaching responsibilities in the classroom.

It is stated in the Schweitzer English Program contract negotiated between the IBLP and Nantou County Government, (term no.11, Appendix C) that “SETs serve as assistants.” However, this is a vague term in defining what the SETs’ roles are in the Schweitzer English program. The TETs pointed out that they were not instructed or informed of how to teach with the SETs, and that the roles of the SETs were unclear to them. Therefore, it is not surprising that the pairs each developed their own style of interaction and collaboration. In fact, it is of some interest to define and classify the styles developed using the more fine-grained approach applied by Hsu (2006).

Hsu analyzed videotapes of four team teaching pairs of SETs and TETs recorded by the Nantou government in 2004. She adopted 12 team teacher roles from Hayes, Nikolic and Cabai (2001), Benoit (2001), Singleton (1999) and Strong (2002) to analyze the individual roles of the SETs and TETs in the classroom. The 12 roles were: (1) silent partner; (2) manager; (3) initiator; (4) model; (5) classroom monitor; (6) demonstrator; (7) grammar-translator; (8) co-presenter; (9) English instructor; (10) half-group teacher; (11) teacher assistant; (12) one-on-one tutor. According to Hsu’s analysis, each team member (both the TET and SET) played several roles in their team teaching process.

In the different teaching roles each TET and SET played in their team teaching, there was a major role played by the TET and SET, respectively. Based on the major roles

the SETs and TETs negotiated to play in the class, there were different teaching patterns they generated. The classroom observation data I discuss here was only from one or two weeks' teaching of each team in different schools. I sat either in the back or on the corner of the classrooms so the teachers and the students would not be distracted by my presence. In the classroom observation, I specifically observed the interaction among the three groups. In the following discussion, I focused on the teaching patterns that I observed in the classroom interaction between the TETs and the SETs. There is limited data to discuss whether the SETs and TETs in their own team had a fixed teaching pattern throughout the course of their collaboration. In order to analyze the team teaching patterns that the SETs and TETs demonstrated, Hsu (2006) applied four team teaching patterns suggested by Bailey and Squire (1992), Bailey, Curtis and Nunan (2001), and Maroney (1995). The four patterns were: (1) master teacher/ assistant pattern; (2) main teacher/ English teacher pattern; (3) supplementary teaching pattern; (4) coordinated teaching pattern (See Table 9). In Table 9, according to my classroom observations, I have listed the teaching patterns the SETs and TETs demonstrated in their teaching, using the same four teaching patterns Hsu adopted in her study. However, the data I discuss here was based on observation of one/ two weeks' teaching of each team in different schools. I sat in the classes where the SETs taught during their teaching day in the schools. There is limited data to discuss whether the SETs and TETs in their own team had a fixed teaching pattern throughout the course of their collaboration.

Table 9: *Definitions of Four Team Teaching Patterns (Adopted directly from Hsu, 2006) and the SET-TET Team Teaching Patterns Observed*

Team Teaching Pattern	Definitions	Team Teaching Patterns Observed
1. Master teacher/assistant pattern (Bailey & Squire, 1992)	A veteran teacher acted as the team leader to develop curricular plans, choose teaching resources, act as an authority, and give a planning leadership; meanwhile, a beginning teacher or an intern teacher was alongside as an assistant. In this pattern, the master teacher decided the adoption and the portion of English and Chinese in class to cope with the learning situations and student language proficiency in class.	Mr. Lin / Carol Miss Chen / Carol Miss Tsai / Naomi Mr. Wu / Jason Mr. Feng / Sean
2. Main teacher/English teacher pattern (Bailey, Curtis & Nunan, 2001)	A subject or homeroom teacher who knew students well held the leadership to	Miss Wei / Jason Miss Wang / Naomi

	<p>discipline the class, provide lesson plans, explain grammar, translates, and offer learning strategies to students mainly in students' first language. The English teacher took the main teacher's signals to carry out activities for students individually or in groups by speaking English. In this pattern, the two team teachers put the Chinese and English languages in use distinguishably, and the two languages were of equivalent importance.</p>	
<p>3. Supplementary teaching pattern (Maroney, 1995)</p>	<p>Two team teachers who shared equivalent power of control in class equally participated in decision-making on the teamwork without an appointed leader</p>	<p>Miss Lai / Dustin</p>

	<p>in the team. They were able to make decisions efficiently under mutual agreement to explain and carry out activities together. One teacher paraphrased and echoed the other from time to time to reinforce students' listening comprehension. In this pattern, the class was mostly completed in English, except that some key words were translated into students' first language for better understanding.</p>	
<p>4. Coordinated teaching pattern (Bailey &amp; Squire, 1992)</p>	<p>Two team teachers worked with concerted efforts as well as sharing equivalent responsibilities to carry out classroom activities and role-playing in story telling for all or different sub-sets of</p>	<p>Miss Li / Lydia</p>

	<p>students. They signaled each other to switch the control of transition, timing and pacing in teaching, and echoed their partner teacher to reinforce students' understanding of the teaching material in English. They played off each other's positive features and drawbacks. In this pattern, the class was accomplished only in English.</p>	
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In the definitions of four patterns listed in Table 9, the first two patterns demonstrated one teacher's power over the other in the team teaching. The last two patterns demonstrated equal power between the two team teachers. In all four patterns, none of the SETs played a role in which they exercised power over their TETs.

In my observation, the TETs and SETs that fit into the first pattern had similar characteristics. All TETs in the first pattern had strong English oral proficiency. The SETs had similar quiet classroom personalities except Jason. Jason would make exaggerated facial expressions to amuse the students while team teaching with Mr. Wu; however, Jason was young and Mr. Wu was like a big brother instructing and nurturing Jason in class and after class. In addition to sharing similar personality types, these SETs also

shared the fact that they had little command of the Chinese language. Therefore, in this Master teacher/ assistant pattern, the TETs were in full control of the class.

The TETs and SETs who fit into the second pattern also shared certain characteristics. Mr. Wei and Miss Wang had weak oral proficiency in English. They mainly used Chinese to instruct and lead the class. In this Main teacher/ English teacher pattern, Mr. Wei and Miss Wang did not have strong English oral proficiency, and Jason and Naomi spoke very limited Chinese. Even though Mr. Wei and Miss Wang did not have strong oral proficiency to communicate with Jason and Naomi, they still had full control of the class because of their common language with the students and their understanding of the students' background. Mr. Wei and Miss Wang only gave the control of the class to Jason and Naomi when their English speaking skill was needed for the activities.

In the third pattern, *supplementary teaching pattern*, and the fourth pattern, *coordinated teaching pattern*, Miss Lai, Miss Li and their SETs, Dustin and Lydia, shared equal power in the classroom. As Miss Lai and Miss Li had strong English oral proficiency, Dustin and Lydia also had good command of the Chinese language. The English language proficiency of the TETs, and the SETs' understanding of the students because of their Chinese language proficiency, seems to have contributed to the greater collaboration in these pairs than is seen in the first two patterns.

- 1) The above patterns generated from the SETs and the TETs confirmed what Richards and Lockhart (1994) indicated in the nature of roles: They involve different kinds of work and different levels of responsibility.

2) They involve different kinds of relationships and different patterns of interaction and communication.

3) They involve different power relationships. (p.98)

Therefore, the teaching patterns generated from the different roles of the pairs in the classroom implied different kinds of work, levels of responsibility, patterns of interaction and communication, and power relationships. In the interview, the SETs clearly defined what they felt they should do in the class. As Jason stated when defining his teaching role, “We are here as teaching assistants, not the main teacher.” Carol’s description of her teaching responsibilities provided support to Jason’s statement. Carol clearly saw her classroom duties as following the instructions from her Taiwanese teachers, and her language reflected this, as can be seen in the italicized verb choice here: “They would *ask me* to teach maybe vocabulary, dialogues ...play games with them...Sometimes my teachers *tell me* to explain a game...” She defines her own role in the classroom as an assistant who cooperates to teach what her teachers *ask* her to teach. She was a teaching assistant to her TETs. She was passive to both of her TETs in the teaching relationships I covered in this study.

In my observations in the classrooms, however, I found that SETs and TETs sometimes assumed different roles, depending on whom their teaching partner was and how they negotiated in their team teaching process. Each SET had at least four different TETs to teach with; this pattern does not show up fully in my data, because I included only the TETs that I was able to interview. Not all SETs functioned as assistants with their TETs. Nor did they play the same role with different TETs. An SET could play different roles while teaching with different TETs, even though this does not show up in

Table 8 and Table 9, because I did not fully include all of the possible SET-TET relationships. It is worth looking briefly at examples of such dual roles, even though all details of the relationship pairs are not available.

I view Lydia and her two TETs, Miss Song and Miss Li, as an example of SET's assuming different roles with different TETs. Lydia defined her teaching role as "following their [TETs'] lesson plans, allowing them to integrate me, into their teaching the way they want to do it." Lydia's attitude was to expect her TETs to decide what they wanted her to do in the class. With Miss Song, Lydia's preferred pattern did materialize; Lydia and Miss Song did not share equal teaching responsibilities in their class. Lydia taught the class by herself, but Miss Song prepared the teaching materials for her. As I categorized in Table 8, this configuration belonged to the independent teaching style. Of course, this division of tasks does place Miss Song in a position of power, in spite of Lydia's relative independence in teaching. However, the teaching of Lydia and Miss Li fell into the fourth teaching pattern described in Table 9, the *coordinated teaching pattern*. Miss Li and Lydia shared equal teaching responsibilities, alternating in terms of who had the control of the class at any given time. They taught by sharing each other's skills and knowledge and carried out the class only in English.

Another example is illustrated by Sean and his two TETs, Mr. Feng and Miss Hong, who demonstrated different patterns (Table 9). Sean and Mr. Feng belonged to the first team teaching pattern, master teacher/assistant pattern. Sean was a teaching assistant when he taught with Mr. Feng. Mr. Feng took the lead of the class, including planning, teaching materials, and teaching. Sean was standing alongside as an assistant, ready to follow Mr. Feng's instructions for him to read for the students or play games with them.

In contrast, in Miss Hong and Sean's class, they each taught half of the class time and did not belong to any team teaching patterns (Table 8). In my interviews with Mr. Feng and Miss Hong, it seems that their different perspectives of Sean had an influence on their team teaching style. Mr. Feng saw Sean as a "novice and inexperienced" teacher, while Miss Hong considered Sean a "professional" teacher. That may be one of the factors that they each chose a different teaching style in their relationship with Sean.

To sum up, the TETs' English oral proficiency, the SETs' command of Chinese, the personality types of both groups, and their perspectives of the teaching partner seem to be factors that influenced the teaching collaboration between the SETs and TETs. Stevenson (1998) pointed out that values were a factor in determining a good team teaching relationship. In the following section, I will discuss the teaching relationship of the SETs and TETs in terms of religious elements.

#### *Religious Elements in the Team Teaching: Perspectives from Both TETs and SETs*

As Richards and Lockhart (1994) indicated, teaching relationships involve power relationships (p.68). The team teaching patterns of the TETs and SETs indicated the power relationships practiced in their team teaching. In this section, I will present the perspectives of two SETs, Carol and Lydia, and their TETs, Miss Lai, Miss Chen, Miss Song and Miss Li, in their team teaching experiences, regarding sharing faith-related topics in the classroom. Again, as pointed out in chapter 4, the SETs did not overtly proselytize in the English classroom. However, Carol and Lydia had opportunities to teach about Christian holidays such as Christmas and Easter in their classrooms. I found that when discussing religious topics in the classroom, the negotiation of teaching roles

varied between Carol and Lydia.

In this section, I will focus on the results for Carol and Lydia, since these yielded the clearest picture of the role of religion. In fact, it is interesting that other SETs rarely mentioned religion in the context of their teaching, and seem to have made no attempt to share religious ideas with their TETs and students. For the reader's convenience, I will repeat the information from Table 5 selectively in Table 10, as I introduce the discussion about Carol, Lydia and their TETs.

*Carol and Her TETs*

Table 10: *Carol and Two of Her TETs*

	Age	Gender	Education	English Teacher Qualifications	Teaching Experience	Religious Faith
Carol	19	F	Homeschooled until high school (U.S.A.)	3-week TESOL Training	None	Christianity
Miss Lai	28	F	-BA in Psychology(Canada) -Secondary School Education in Canada	-Qualified elementary school teacher	-Self-owned language classes -Contract-based English Teacher	Buddhism
Miss Chen	43	F	-MA in	-Qualified	-Elementary	Family

			Agriculture(U.S.A.) -BA in Gardening (Taiwan)	EFL teacher by MOE -Qualified elementary school teacher	school English teacher -Cram school English teacher -YMCA adult English class teacher	Religious Traditions (Taiwanese Folk Religion)
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As described in the previous section, Carol defined her own role in the classroom as an assistant who felt it was her duty to teach what her teachers asked her to teach. She never assumed the role of leading the class and she always did exactly what her Taiwanese teachers *instructed* her to do. Her TETs only asked her to pronounce the English words, read sentences, and play learning games with the students. Thus, a power relationship emerged between Carol and the TETs over religious topics that might have reflected this teaching status. Additional factors influencing their relationships might have included the English speaking proficiency of the TET, the respective ages of each pair, and their personalities.

These factors can be illustrated in Carol and Miss Chen's team teaching. Even

though Carol was an NEST, she was in her first year teaching in Taiwan and had no previous teaching experience. Compared to Carol, Miss Chen was an experienced English teacher. She had received her graduate degree in the U.S.A. and was fluent in spoken English. Miss Chen's age was close to Carol's mother's age. By nature, Carol was quiet in the classroom and did not take an active role in the teaching. She did not think that any of her TETs ever acted against her religious belief; however, the power relationship in her teaching pattern with Miss Chen seemed to cause a dilemma for Carol over presenting religious-related themes in the class.

When topics that were related to religious concepts like holidays came up in the context of a teaching lesson, a dilemma arose for Carol. She explained, "When it comes to whether I can share something about Christ, I would be more like--What is she [Miss Chen] going to think? [Will] I will upset her? I don't want to offend her." Miss Chen and Carol had been collaborating within the master teacher/assistant pattern. Carol, in her teaching role with Miss Chen, only followed Miss Chen's curriculum and materials. Therefore, when it came to her desire to introduce religious-related themes in class, Carol struggled with the power relationship that had developed between Miss Chen and her. In order to keep a good relationship with Miss Chen, Carol withheld any offer of personal feelings or desires to share religious themes with her students in the class.

From Miss Chen's perspective, she considered "religious holidays" (as they were to Carol) as part of American culture. She stated, "I usually teach the students about American holidays, for example, Thanksgiving, Christmas, and Easter. When Carol came, I asked her to tell the students the origin of the holidays, some stories, and how she celebrated those holidays in the U.S.A." Since Miss Chen planned the lessons and Carol

was teaching alongside as an assistant, what seemed to be a regular cultural theme in class to Miss Chen became a difficult moment of inner conflict for Carol, who felt that holidays such as Christmas and Easter could not be appropriately presented without a full picture of their religious significance.

As demonstrated in Table 9, Carol's other TET, Miss Lai, also practiced the same teaching pattern with Carol—the master teacher/ assistant pattern. Miss Lai commented that she would have liked Carol to be more actively involved in the class mostly when Miss Lai was not instructing the students or was preparing for the class. Miss Lai commented, “She can help the students with pronunciation or read a sentence while I am writing on the board.” However, Carol seems to have not understood this expectation and assumed a passive teaching role in the class and waited quietly for Miss Lai to tell her what to do. She might have feared that she might cross a boundary and break the harmony in her teaching relationship with Miss Lai.

Compared to Miss Chen, Miss Lai was in her late twenties, and so was closer to Carol's age. Miss Lai's English speaking proficiency was near-native, since she was educated in Canada from junior high school through college. She was familiar with Christian themes because she had worked with a couple of SETs. Given this, it may have come as something of a shock to Carol when Miss Lai and Carol were planning an Easter theme for the class and Miss Lai asked Carol to “make it short.” From Miss Lai's perspective, she felt “bored” with listening to the same religious stories every year with different SETs. She preferred applying different activities to present stories. “For example, if the students colored Easter eggs last year, we can have the students hunt Easter eggs this year.” She wanted her students to learn cultural aspects of the language. Even though

Carol did comply and make the story short, she was a little upset at not being able to present the Easter story in a thorough way: “I kind of got upset at her when she told me to make it short, because I was like, it’s EASTER! You know, it is a very important holiday. I have to make it short because they already know it?”

*Lydia and Her TETs*

Table 11: *Lydia and Two of Her TETs*

	Age	Gender	Education	English Teacher Certificate	Teaching Experience	Religious Faith
Lydia	18	F	College Education (one year) Homeschooled until high school (U.S.A.)	3-week TESOL Training	None	Christianity
Miss Song	37	F	BA in Teachers’ College	-20-credit EFL Teacher Training Program -qualified elementary school teacher	13 years teaching at the elementary school, including 2 years teaching English	None
Miss	NA	F	NA	NA	NA	NA

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Lydia had a different interaction with her TETs compared to that of Carol. In the teaching relationship with the TETs, Lydia had either equal power with her TETs, such as with Miss Li, or full control of the class, such as with Miss Song. Because of her teaching relationship with her TETs, Lydia seems to have had more power over what she wanted to share in terms of her religious faith. I found the examples of her interactions with Miss Song and Miss Chin to be good examples. While Carol seemed to stay in the role of assistant with two of her TETs, Lydia negotiated and operated in an assertive role.

As discussed earlier in the teaching patterns, Lydia defined her role in the class to be “following” her TETs’ lesson plans, “allowing” them to use her skills as an NEST. Judging from her statements Lydia had a similar attitude to Carol’s toward her team teaching relationships. In my observations, however, because of her fluent Chinese and communication skills with her TETs, she seems to have had at least equal power in the classroom with her TETs. This impression was only strengthened in my conversations with Lydia, in which she showed a strong sense of confidence and control over her teaching.

Miss Song expressed how much she appreciated Lydia’s active, outgoing personality and her sensitivity in working with her “I think personalities are very important in team teaching,” she said. Miss Song was concerned about her English pronunciation in teaching English, and she was very glad that she had Lydia help her in this area. In fact, Lydia taught the whole class during the one session that I observed. Miss Song said that Lydia and she had talked about how they were going to team teach

together in class, and had decided that they would each teach half of the class time. However, after a class or two, Lydia told Miss Song that she could handle the class by herself. Lydia, as a matter of fact, took control of the whole class that I observed, though Miss Song had prepared the teaching materials for Lydia. Even though Lydia was a novice teacher, she demonstrated an extroverted personality and took a great interest in teaching. Being an experienced teacher in other subjects, Miss Song, on the other hand, was a novice teacher in English and had a low English speaking proficiency. On this last point, Miss Song commented that “Her [Lydia’s] Chinese ability is a big plus in our team teaching.” Even though Lydia was a first-year SET, she was able to win Miss Song’s trust, and she taught with great confidence. Lydia was not only able to help Miss Song develop her pronunciation skills, but she was also able to communicate with her in Chinese. When Miss Song and Lydia had a conversation, it was mostly in Chinese. In class, Miss Song only interrupted Lydia’s teaching if there was a need to clarify instructions or deal with disciplinary issues.

Lydia’s interpersonal skills, teaching ability, and Chinese proficiency created the opportunity for her to implement her own ideas to teach religious holidays in class. When I asked her if she had any opportunity to integrate Christian ideas into her teaching, she said that her TETs would ask her to “teach about Easter,” or to “teach about Thanksgiving.” That was when she felt that she had the opportunity to tell religious stories and share her Christian faith with her students.

Lydia had a positive relationship with Miss Song, and thus Miss Song was comfortable with the manner with which she (Lydia) would reference her religious faith with the students in class. Nevertheless, Miss Song was surprised at Lydia’s objection to

the Halloween teaching materials she prepared for her to teach. Miss Song prepared some ghost stories and traditions about Halloween for Lydia to teach. When Miss Song gave Lydia the teaching materials she obtained from the internet, Miss Song reported Lydia's comment in her own words, "How silly computer!" When Miss Song was preparing the teaching materials for Lydia, she wanted to introduce her students to the cultural ideas of different holidays celebrated in America. Not realizing that Lydia was reacting to the materials because of her own religious belief, Miss Song thought she had prepared something incorrectly in the materials or offended her in some way. Therefore, when Lydia blamed the internet for the materials she obtained, she wondered if she had misunderstood the concept of Halloween; so, in her own words, she asked Lydia, "Why? Why?" Lydia explained to her that she did not celebrate Halloween because of her religious faith.

Because of her own judgment about ghost stories derived from her religious faith, Lydia did teach about Halloween to the students; but she purposefully avoided the origin of Halloween and most ghost stories. Miss Song told me that she later understood Lydia's reaction to the Halloween ghost stories she prepared. Miss Song, in turn, explained to Lydia her intention for the students to learn American holidays.

Because she had full control of the class, Lydia could avoid teaching about the major ideas behind Halloween and only present one of the ghost stories. It seems that Lydia was biased because of her own religious faith in presenting a full picture of American holidays by judging the teaching materials Miss Song prepared for her.

Miss Song also asked Lydia to teach about Thanksgiving, which led to an interesting difference of viewpoint, which however was simply treated with goodwill on

both sides. She (Miss Song) admitted that she translated differently when Lydia was telling the students about thanking God for everything. “I didn’t think students would understand the concept of God. Instead of telling them to thank God, I told students that we should thank those around us.” Miss Song said that she knew that Lydia was aware of her false translation, but Lydia let it go and did not jump in to correct her. “She knew that I might not understand all her ideas, and she would let it go, if it was still close enough.”

When it came to religious-related concepts such as this in class, Lydia overtly expressed her position and ideas to her TETs. In her overt responses to questions about religious themes, she stated that she did not experience any religious resistance; she did not bring up the Halloween issue or the mistranslation incident. In fact, she felt she was fortunate to have a team teacher like Miss Song who was fairly tolerant of her religious faith. Lydia admitted that there was one TET who seemed not to have worked well with her because of their different religious ideologies:

She is very, she is very set in her idea, and so there [have] been times like, when I said something in class, not something about culture, um, as far as Christianity goes, and she has been like, HUH? [with the facial expression like “what are you talking about!”] She [was] just kind of looking at me like I am kind of crazy and, I tried to explain that because it is a Christian concept.

According to Lydia, when she and this other TET had any disagreement on religious concepts, they were speaking in English. The students did not understand them but watched their teachers with facial expressions that indicated to her that they had questions in their little minds, wondering what are these teachers were talking about. I was not able to find out the personal perspectives of this particular Taiwanese teacher in

her team teaching experience with Lydia, since she did not respond to my invitation to participate in my study.

In conclusion, Carol and Lydia had some inner conflicts or disagreements with their TETs concerning religious-related holiday themes in teaching. Differences in values did seem to be a factor that occasionally influenced the teaching relationship from Carol and Lydia's collaboration experiences with their TETs.

### The Value of the SETs: The Perspectives of the TETs

In this section, I will discuss the TETs' perspectives about the influences the SETs had on the students and in what ways they valued them. Figure 4 shows the five areas of influence that the SETs had on the students: Language learning, culture, overcoming anxiety, motivation, and integrity. These will be discussed in detail in the following section. Figure 4 shows the number of teachers who commented on different areas of positive influence the SETs had on the students.

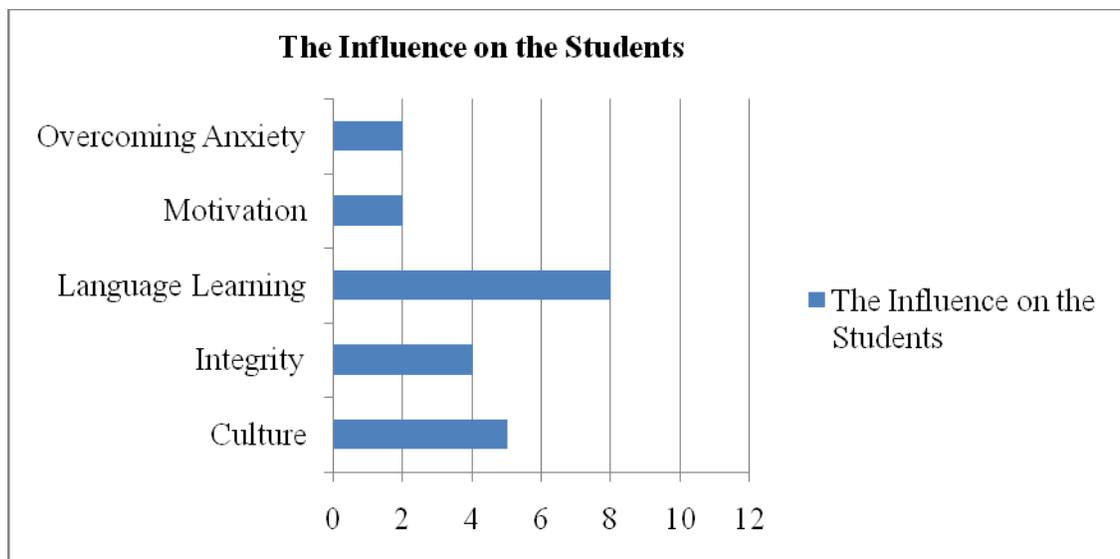


Figure 4: TETs' perspectives of SETs' influence on the students.

### *Language Learning*

Eight TETs I interviewed directly pointed out that the SETs had helped the students with language learning by providing an authentic language context, Standard English pronunciation, and language input. Miss Tsai and Miss Wang from Fa-Shiang Elementary School indicated that the students would not have had the opportunity to practice English with a native English speaker if not for Naomi and the previous SET who taught the students. The students were able to speak to their SETs in a real-life situation.

Miss Tsai said that some students had learned curse words from television programs and thought that it was humorous or a joke to say curse words to their SETs. They learned that it was not appropriate to say those curse words they acquired from television programs when they spoke to their SETs in a real-life situation. Mr. Feng confirmed that his students had the advantage of having authentic conversations with Sean. He pointed out that the students were very limited in their vocabulary, but it was still beneficial for them to have a native-English speaker to practice what they have learned.

Li said that some of her students were shy and did not speak English with Lydia, but they were still able to benefit from Lydia's authentic language input. Her comment about the relatively shy students came from her observations throughout the semester. Most of her students who frequently spoke to Lydia were those who also spent extra time and money in cram schools learning English. Those students were not afraid of speaking to an NEST in English because they might have had the opportunity to learn English

from an NEST in cram schools. Miss Chen's observation of her students was similar. She confirmed that Carol helped the students' listening ability by providing English language input.

In my observation, all the TETs, despite their different teaching styles, asked the SETs to teach pronunciation. However, only Miss Song and Miss Wang, who were paired with Lydia and Naomi respectively, pointed out that they appreciated the help of the SETs on teaching pronunciation. The TETs seem to have linked pronunciation especially closely with the the SETs, and to have valued the SET mainly for helping their students to acquire the SETs' native-English pronunciation.

### *Culture*

In addition to the language skills, five of the 12 TETs believed that their students benefited from the SETs in cultural learning and world views. All five TETs had diverse background experiences with Anglo culture. Miss Lai lived and studied in Canada during her high school years, receiving her BA there as well. Miss Hsie was an English major in college and had worked with a couple of NESTs before Dustin. Miss Hong was a Japanese language major and had worked in an international trade company before she started to teach English in elementary school. Miss Chen and Mr. Wu loved traveling and had been to many countries. They both held graduate degrees and Miss Chen received her graduate education in the U.S.A.

Mr. Wu expressed his expectation that the SET could provide an authentic cultural model for the students; this was his view when he asked his school to apply for an SET. In my observation, Mr. Wu did not "need" Jason's assistance in the English teaching

concerning his English proficiency and teaching skills. When Mr. Wu read a story to the students, he was animated, humorous, and had a great pronunciation in English. While he was teaching the students a song, he played the guitar and sang with emotion. I asked him why he wanted to apply for an SET. He said that he felt there was something missing in what he could provide for the students. He was not an NEST and had never lived in the United States. Therefore, Mr. Wu expected Jason to bring cultural diversity to the classroom.

Similar to Mr. Wu, Miss Hsie and Miss Hong appreciated their SETs for their potential of adding a cultural dynamic to the class. Miss Hsie said, “Learning a language isn’t only about the language skills but also about the culture.” She especially appreciated one time when her former SET invited his mother to the class and showed a lot of the pictures of their life in the U.S.A. to her students.

Since Miss Chen had study abroad experience, she valued different cultures and world views. In her English class with Carol, she invited Carol to tell the students stories about holidays so that the students could have an understanding of American culture. She even further explained the stories to her students in Chinese when she was not teaching with Carol.

### *Overcoming Anxiety*

The benefits in terms of language and culture were valued by most TETs. Miss Lai and Miss Song also pointed out that their SETs helped the students overcome their anxiety about learning English with an NEST because of their kindness to the students and their outgoing personalities. In fact, in my observation, I did not detect any anxiety in

the students when they were learning with the SETs. However, when I interviewed the students, they did express their anxiety in the beginning stage of learning with the SETs (see chapter six).

Miss Lai and Miss Song both indicated that the SETs they worked with (Dustin and Lydia, respectively) “disarmed” their students as they interacted with them. In my conversation with Miss Lai, she pointed out that students reacted differently to different NESTs because of the teachers’ personalities. Due to Dustin’s outgoing personality, the students became close to him easily, not only after class, but in class as well when learning with him.

In our further conversation, Miss Song pointed out that Lydia’s Chinese ability was a “big help” to her students and reduced their anxiety when they could not understand her English. Miss Song said that the students were crying out for help from their TETs before they knew that Lydia could speak Chinese. But once they learned that Lydia spoke Chinese, they seldom turned to Miss Song for translation or complained that they did not understand Lydia. My observation was that Dustin’s Chinese ability, like Lydia’s, helped students overcome their fear of learning with an NEST. Dustin and Lydia had more advanced Chinese ability than the other four. SETs Dustin and Lydia’s Chinese language ability enabled them to understand when the students were afraid to talk to them because they did not understand their English; also, Dustin and Lydia made the students more comfortable since they were able to provide explanations in Chinese. That may explain why Dustin and Lydia were asked by some of their TETs to teach the entire class by themselves instead of team teaching with them.

### *Motivation*

As discussed in chapter 4, English is a subject like any other subject required by the government for elementary school students. The pressure to learn English as a required subject and the lack of motivation in learning English are factors contributing to why many students do not learn English well or quickly.

Both Mr. Wu and Miss Chen made the request to their school to apply for the SETs to help them teach English. Miss Chen honestly admitted that she did not expect that her students would make good progress in their English with the SET. Judging from her many years of teaching experience, she told me that the students who improved their English were those who went to cram schools. However, she hoped that the SET would provide motivation for the other students to learn English. She confirmed that her expectation was met after Carol came: “The students like Carol a lot, and several of them usually come to talk and play with Carol whenever they have time.”

Mr. Wu provided a further elaboration on this theme. As mentioned earlier, Mr. Wu believed that the SET could help his students with cultural understanding through language learning. In my observation, Mr. Wu had good command of English. He was very confident in his teaching ability and did a great job teaching with his humor and creativity. Therefore, besides serving as an authentic cultural model, he seemed to have limited expectations of how much the SET could help motivate his students. These students tended to lose their interest in foreign teachers because they had seen enough of them in cram schools. However, he found that Jason was different from the native-English-speakers that he imagined or that they had met; Jason was enthusiastic and easygoing and the students liked him, which motivated them to learn English.

### *Integrity*

Besides all the values related to English learning, the TETs appreciated the SETs' integrity. "Near red, become red; near black, become black." is a Chinese saying which means that you will become like the person to whom you are close. Therefore, it is an educational value in Taiwan that the students should be educated by teachers who have good character and other good values. As cited in chapter two, the former Principal of Ying-Pan Elementary School stated that "developing good character" should be one of the 10 educational policies for the young students. The TETs felt that one of the influences their SETs had on their students was to encourage good integrity. Among these TETs, except for Mr. Lin, none was religious. However, they appreciated the high "moral standard" that came with their SETs' religious faith and/or family education.

Miss Hong directly commented about Sean, "I could tell that he came from a nice family and I think he has a very positive influence on the students." She described Sean as a person who dressed neatly, worked diligently with her, taught the students professionally, and studied Chinese seriously. She believed that her students must have learned from his positive attitude.

Mr. Lin had been teaching in Ying-Pan Elementary School since he received his graduate degree in English. He had team taught with and had known many SETs. He jokingly noted that "The SETs have more patience than Taiwanese teachers." But he also stated how he felt: "I felt peaceful and harmonious in the class and I became gentle in my own English class with the Schweitzer teacher." He had been impressed that a former SET had prepared Christmas gifts for the students. He believed that the SETs exerted a

positive influence on the students because they showed kindness and love to the students which he sensed was grounded in their religious belief.

Miss Lai had had negative experiences with NESTs. In contrast to these, she was impressed with the positive moral value that the SETs brought to her young students, along with the English teaching. Miss Lai had been educated and had lived in Canada during her high school and college years. Her experiences living in Canada and teaching English after she came back to Taiwan had left her with a negative impression of NESTs. She had encountered foreigners who took drugs and NESTs whom she did not think should have been teaching due to their behavior. Though she did not speak in a strongly judgmental tone about these NESTs, she was impressed by contrast with her experiences with the SETs she had met: “I have worked with different Schweitzer teachers for four years, and it was probably due to their Christian faith, I found that they generally had higher moral standard than the other NESTs I had known.”

Miss Hsie had team teaching experiences with NESTs while she was a college student and had team teaching experiences with two SETs at her school, including Dustin. She commented that the language institute did not have the right to judge teachers’ personal lives as long as they did not commit a crime or harm the students. Nevertheless, she said that she trusted the SETs with her students because of their high standards and life principles that were apparent to her. While I was observing Dustin in the school where he taught with Miss Hsie, a very mature-looking sixth grade girl would follow him at recess or look at him from a nearby place. After lunch, she again followed Dustin. Unlike the other girls and boys who usually surrounded or followed the SETs in a group, this girl was by herself while she was following Dustin. As I watched them, I walked

slowly and kept my distance so the girl could talk to Dustin. In her conversation with Dustin, I could tell that she had a crush on Dustin and spoke to him in a flirtatious way to catch his attention. I did not catch the specifics in their exchange. But later on, during my interview with Miss Hsie, she mentioned the girl's behavior and praised Dustin for how he had handled the situation. She said that Dustin showed wisdom in treating the student the way he treated others, with patience but ignoring her forward behavior. He did not give the girl special attention in the situation when she made overtly suggestive comments to him. Dustin's wise management of the situation saved her from embarrassment and maintained a good teacher-student relationship with the students.

## CHAPTER SIX

### THE RURAL TAIWANESE STUDENTS

In this chapter, I begin with a basic overview of the rural Taiwanese students' learning experience with their Schweitzer English teachers (SETs) to give a holistic picture of this particular context. Then, I have selected three individual students for an in-depth portrait of their perspectives in learning with the SETs. Table 12 is the list of the pseudonyms of student participants, the schools they were from, their gender and grade levels. The Taiwanese students all have English names for their English class. However, I chose Chinese names to identify their Taiwanese student identity in this study. The interviews with the students were not under the influence of my Christian identity, but it might have been assumed by the students (chapter 3).

Table 12: *Student Participants of the Study*

Schools	Students (Gender, Grade)
Yun-Lin E.S.	Jia-Hao (M,5 <sup>th</sup> ) Hsiao-Wen(F,5 <sup>th</sup> ) Jin-Hsiou & Yu-Hua (F,4 <sup>th</sup> )
Ying-Pan E.S.	Yi-Ting(F,6 <sup>th</sup> ) Tai-Ming(M,6 <sup>th</sup> ) Yuei-Han (M,6 <sup>th</sup> )

Ji-Ji. E.S.	Hsian-Jun (F,5 <sup>th</sup> ) Su-Mei (F,4 <sup>th</sup> ) Shiang-An(M, 5 <sup>th</sup> ) Ching-Ling (F,5 <sup>th</sup> ) Yu-Ting (F, 4 <sup>th</sup> )
Guang-Rung E.S.	Wei-Zhi (M, 5 <sup>th</sup> ) Hsiou-Lan (F, 5 <sup>th</sup> ) Mei-Li (F, 6 <sup>th</sup> ) Huei-Shan (F, 5 <sup>th</sup> ) Yu-Jia (M, 5 <sup>th</sup> )
Dong-Guang E.S.	Shu-Wen (F, 5 <sup>th</sup> ) Pei-Wen (F, 5 <sup>th</sup> ) Tsai-Tsen (F,4 <sup>th</sup> )
Ming-Jien E.S.	Wan-Rong, Mei-Fang, Yu-Zhi & Tai-Mei (F, 6 <sup>th</sup> ) Bo-Yao & Shi-Jun (M, 6 <sup>th</sup> )
Fa-Shiang E.S.	Guan-Han (M, 5 <sup>th</sup> ) Ya-Fan (F, 5 <sup>th</sup> ) Huei-Ting (F, 4 <sup>th</sup> ) & Jia-Hao (M, 4 <sup>th</sup> )
Ping-Lin E.S.	Mei-Hsuen, Jia-Lin, Wei-Rong(F, 6 <sup>th</sup> ), & Zhi-Wei (M, 6 <sup>th</sup> )
Ju-Shan E.S.	Ya-Chin & Shu-Hsuen (F, 6 <sup>th</sup> )

	Wei-Min (F,6 <sup>th</sup> )
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E.S. stands for Elementary School

### Overview of the Students' Learning Experience with SETs

I interviewed 38 students from different schools in which the SETs were placed. Among these students, some were more responsive than others; in fact, most of these young students gave very minimal answers. Also I often had only short periods of time available to talk with them. Therefore, I will first treat their responses as an aggregate, summarizing the consensus of their responses on a series of themes. After using these themes to paint a general picture of these young learners, I will focus on three students' responses in more detail, choosing participants who were more forthcoming and who gave more detailed responses in their interviews, or who were able to spend more time with me.

For the initial overview of the children's learning experiences with their SETs, I have selected these themes which emerged in the interviews: developing perspectives toward a stranger, developing perspectives toward Americans, difference between SETs and other teachers, interaction with SETs, what the students have learned from SETs, and what the students wanted to learn from the SETs.

#### *Developing Perspectives toward a Stranger*

In my interviews with the 38 students, 20 explained how they felt when they first interacted with an SET and how they feel now after being with this newcomer as their teacher for a few of months or longer.

Responding to my interview question about their initial perspective of the SETs, 11 out of 20 students said that they were afraid. Of course, it is not surprising that anyone would be intimidated to talk to a foreigner; and we would certainly expect some apprehension on the part of an elementary school student confronting a teacher from a foreign culture, especially given the strong authority image that Taiwanese teachers hold.

Some of the children tried to identify the cause of their initial fear. Some simply stated that they were afraid of “a stranger.” These students were afraid because they had never seen a foreigner before. One female student, Ya-Chin was particularly afraid of a male foreigner. Some students were intimidated and yet curious at the beginning. A few spoke of surreptitious attempts to observe and learn about this new person: “He was in the office and we were looking at him from outside.” Foreigners were rarely seen in rural Taiwan. In the homogeneous countryside of Taiwan, these children were showing their anxiety and curiosity of having an outsider among them.

Many of these participants were afraid in particular that they would not be able to communicate with SETs. These students were worried that they would not know how to respond to their SETs in English. Their worry came from not having any contact with a native speaker before; they did not understand that they could communicate with a native speaker using their limited language skills or even body language.

However, the students soon overcame their fear. All 11 students who said they were afraid of the SETs in the beginning expressed that they were not afraid of their foreign teachers any more. In my observation with the students’ interaction with the SETs, I found that after almost every class taught by the SETs, a few of students would come together to either talk to the SET, play with him or her, or just watch the SET. It is

reasonable to suppose that they felt encouraged being able to interact with their peers and their teacher in group activities. This seemed to eliminate some fear in the students.

Guan-Hsien was one example. He said in our interview that he was no longer afraid of Jason. When his classmates invited Jason to play soccer with them, he would join them and play with Jason in the group. Even after this team sport experience, Guan-Hsien still did not talk to Jason much. However, this transitional experience seems to have made him feel more at ease; he was no longer afraid of learning English with Jason.

Guan-Hsien also expressed concern that he would not know what to do when Jason asked him questions in English. Once he felt reassured that he would not be punished or suffer any negative consequences when he could not answer the question in English, his fears were alleviated and he found his English improved. Ultimately, Guan-Hsien specifically attributed his improvement in English to the SET.

Some students not only overcame their fear of talking to a NEST, they were greatly inspired and wanted to know more about the SET's language and culture. "I really, really want to go abroad to study when I grow up." Shu-Wen, a fifth grade, female student told me in our interview, with her eyes sparkling. Jason, her SET, might never know that he had such an impact on this little girl.

### *Developing Perspectives toward Americans*

I find it interesting the degree that the student participants generically identified all native English speakers under the identity umbrella term "Americans." Certainly this is to be understood as natural for the unsophisticated child's mind. However, this generic attribution of all English speakers as Americans strongly suggests the importance of

American culture in Taiwan. This perception accounts for the interest Taiwanese have in learning English so they might qualify to study in America. Of course as the students move up the academic ladder, they can differentiate where native-English speakers are from. In this study, American SETs seem to have conveyed a positive impression of American and this English speaking culture.

The student participants' previous perspectives of Americans were mostly derived from what they observed on television or from their earlier experiences with foreign teachers in *bu-shi-ban* (cram school). When speaking of Americans in general, they described traits all consistent with stereotyped views of Americans. Their perspectives might have come from different television programs they have watched, advertising pictures, or casual observations of Americans touring in Taiwan. However, three of the students, Shiang-An, Hsiou-Lan, and Ya-Chin, seemed to be responding more from their own experiences with other NESTs. They described Americans as quiet or serious. In fact, these students did not differentiate Americans from Canadians, English, or Australians. So their perspectives may have come from their NESTs in *bu-shi-ban* or some other interactions with native-speakers. In general, the typical view seemed to be a stereotypical view of Americans.

#### *Taiwanese Teachers' Perspective of Students' Impressions*

The Taiwanese teachers had their own perspective about the students' impressions of Americans. Jason's team teacher, Mr. Wu, said in a joking tone that SETs might give his students a "wrong" perspective of Americans. Mr. Wu has a wide range of learning interests. His view of the impact of SETs as a positive example of American culture to the

students is very interesting. Mr. Wu expressed the opinion that these SETs are not “typical” Americans because they are “too good and naïve.”

Another Taiwanese teacher, Miss Lai (Dustin’s team teacher in Ji-Ji Elementary School), said that she was happy to work with an SET because they are models of moral integrity for her students. Miss Lai lived and studied in North America for many years. When Miss Lai taught in cram schools, she had worked with some foreign teachers who were taking drugs and were not professional. Her teaching experiences left her with the impression that foreign teachers in Taiwan are often not people of integrity. Miss Lai expressed concern that her students might have been exposed to those American teachers who were taking drugs while working in the *bu-shi-ban* (cram school).

Both the Taiwanese teachers and the students have their stereotypical view of Americans. Although the Taiwanese teachers’ perspectives toward Americans did not change from their contact with SETs, the students’ perspectives did. The students’ perspectives of Americans were affected by their contact with the SETs. Rural Taiwanese students’ perspectives of Americans were straightforward. In the interviews, they specifically talked about their views of American appearance, cultural comparisons to their own experience, and religious identity. The following sections give an overview of students’ perspectives on the Americans’ appearance, culture, and religious identity.

### *Appearance*

Thirteen students responded with impressions of Americans’ appearance. Of these, nine described in detail how they imagined a typical American would look like. In their point of view, Americans are very tall, with colored/blue eyes, big nose, uplifted lips, and

white skin. Some of the students think Americans are cute because of their blue eyes; some said that Americans were fat; some imagined that Americans looked very scary because of the images the students had from television programs.

Some of the students' perspectives of Americans were echoed in their description of the SETs. Many students were drawn to list the SETs' appearance as an important quality when they were asked about what they thought about their teachers. The female SETs drew the most comments about questions of appearance. The typical descriptions of American female SETs by the rural Taiwanese students suggested that they are appearing very tall, very pretty, and white. Before Naomi started teaching in Fa-Shiang Elementary School, another female SET had taught there for one year. That teacher was an Asian-American and had darker skin. The students tended to overlook her identity as a foreign teacher and an American since she also spoke fluent Chinese. This further pinpoints the importance of identifying the students' impressions as conveyed by physical appearances. A set of stereotypical, pre-formed images of English speakers have largely shaped rural Taiwanese students' perceptions of native English speaking teachers. When students extend these perceptions to their contact with SETs, the result tends to be very positive in regard to the "appearance" factor of their English speaking teachers.

In my conversations with these students, I found it interesting to learn how the rural students' views of Americans have been affected after studying English with Schweitzer English teachers. The learning from and interactions with SETs have shaped many Taiwanese rural students' perspectives of Americans.

## *Culture*

The rural Taiwanese were interested in cultural issues related to food and sports that they thought Americans like. Students described Americans as follows: Jia-Hao commented, “They [Americans] like to eat potatoes.” And, “They [Americans] win everything, like basketball.” Huei-Ting commented that, “they [Americans] like to eat steak, meat.” And Guan-Han said, “They [Americans] are sporty.”

Based on my own experience of having grown up in Taiwan, I found that Taiwanese were captivated by the cultural diversity found in America. America is culturally heterogeneous. Most educational centers of America are populated by many different ethnic persons of color and cultural backgrounds. One needs not look any further than the recent election of Barack Hussein Obama as the President of the United States, as an example of the cultural diversity.

Perhaps the diverse cultures of America were one of the biggest surprises to Taiwanese who study abroad in America. Being exposed to American SETs in Taiwan did illustrate a certain measure of diversity in America as a cultural melting pot; however, the elementary students summarily tended to be pragmatic and down to earth in their descriptions of cultural identity of Americans.

While culture was an important part in speaking to identity issues, my study found a simple, unsophisticated description by the students in describing Americans. Cultural differences were certainly important in of the impressions the students expressed about Americans. They were, however, not able to articulate in any extensive manner their observations of these differences. Suffice it to say, the elementary students’ impressions of American culture, although possibly influenced by their SETs, was positive. One

particularly enthusiastic student commented, “Everything is good about them[Americans].”

This positive impression also held true in the Taiwanese English teachers’ perception of American culture through the SETs. However, as stated above, some Taiwanese teachers had conflicting impressions of American culture from their previous interactions with American teachers in *bu-shi-ban* (cram school). While Taiwanese teachers perceived the SETs as almost too good to be true, at least in contrast to their other experiences with Americans in Taiwan, their impression of the Schweitzer English teachers was positive.

### *Religious Identity*

Most students did not know that their SETs are Christians. Some students simply assumed that Americans/foreigners are Christians. This assumption might come from the early Western foreigners who came to Taiwan as Christian missionaries, though it was undoubtedly strengthened by the students’ experiences with the SETs. Some aboriginal tribes in Taiwan were converted to Christianity through these missionaries and the medical help they provided to them. Among all the rural elementary schools where SETs taught, Fa-Shiang is an aboriginal elementary school. My interviews with the students in Fa-Shiang Elementary School indicated that they are Christians or are familiar with Christianity because of their parents, classmates, friends, and / or the local church.

In the other schools, as in most rural areas in Taiwan, the students have experienced stronger religious influences from Taoism and Buddhism. Many rural students knew very little or nothing about Christianity. In responding to my question

about their impression on Christianity, most of them either said that they had no idea of Christianity or did not answer my question. A few students associated words like “fun”, “nice”, “optimistic”, “sincere” and “dedicated” with Christianity due to their different exposure to Christianity. Wei-Rong associated “optimistic” with Christianity because of the impression from some TV programs she watched. She said, “It [Christianity] is optimistic, because if someone dies, you smile instead.” Instead of other religious funerals in Taiwan that normally emphasize on crying aloud to show your affection to the dead, Wei-Rong identified what seemed to her a difference in Christianity from other religions in her culture. Another student, Mei-Li, said that she is a Taoism believer but she thought Christians are “very sincere and dedicated.” I wonder if her statement was a comparison with her own belief or merely an impression on Christians she came across. Some students mentioned that they liked the fun activities in class such as coloring Easter eggs and making Christmas trees. Christianity to them was generally perceived as a celebratory, fun-type of religion, at least on the level I observed from most of the students. These students’ view of the Christian religion here mostly generated from the fun activities they had in the English class and might be a superficial rather than a serious view.

Some students identified SETs as Christians because of the mere fact that they are Americans/foreigners. Many students are not aware of the SETs’ Christian identity or that they were sent to teach them by a Christian organization. These students had no idea what Christianity was and therefore did not know that their SETs are Christians. Some SETs did not tell the students about their Christian identity. However, the SETs’ Christian identity did catch the attention of some students, whether or not the SET talked about

their religious beliefs.

A few students identified with the SETs' Christian identity because they are themselves Christians, go to church, and recognize Christian symbols/ activities. Guan-Han saw Naomi wearing a cross on a chain. A Christian himself, Guan-Han's curiosity drove him to ask his Taiwanese teacher if his Schweitzer English teacher is a Christian. He likes to learn about religious holidays from his SET. A female student Hsian-Jun, who attended church on Sunday, said that she knew Dustin is a Christian because he mentioned in class that he went to church: "He [Dustin] said that he went to church in Taichung." Another female student Pei-Wen told me that she thought it was interesting to see her SET Jason having a Bible study with her TET Mr. Wei while she passed by the teachers' office.

It seems that the SETs' religious identity became known, not by overt statements from the SETs, but by the students' own Christian identity, recognition of Christian activities, or simply because of the students' natural curiosity. When I interviewed Hsian-Jun's classmates, not one of them commented that Dustin was a Christian; however, Hsian-Jun seems to have noticed that Dustin went to church, perhaps because of her own background. I raise this issue because I did not observe overt proselytizing in class on the part of the SETs. On the other hand, the SETs did not hide their Christian identity. They presented their Christian identity to their students in a natural interaction with the students, Dustin's example of telling his students that he goes to church on the weekend, Naomi's example of wearing a cross on a chain, and maybe Jason's Bible study with his TET in an open teacher's office. Any identifying of any SET as being a Christian was drawn from casual observations on the part of the students. Like all children, the

elementary students are great observers. They observe everything while at the same time not knowing what it all means. This is important to the extent that, in my observations of the SETs, they were not using the teaching of English as an opportunity to influence the students with their religious beliefs. At the same time, they took the opportunities to demonstrate their Christianity identity both verbally and non-verbally.

*Student Responses about the Differences between SETs and Taiwanese Teachers*

Students are more impressed with their SETs' personalities and interaction with them than with their English teaching. As stated above, the students are excellent observers. Coupling that with the children's natural curiosity, the SETs stood out for the fact they were different from their native Taiwanese teachers. It is natural for the students to compare the SETs and their Taiwanese teachers. However, only one student pointed out a difference in English pronunciation or accent. Native Taiwanese teachers might naturally have some anxiety about having their English competence undermined as they were compared to the SETs. The students knew that American English teachers and Taiwanese English teachers speak differently, but they were more concerned with how their teachers interacted with them.

When asked to compare his interactions with his foreign teachers Taiwanese teachers, Bo-Yao made a very serious comment: "It was boring before she [SET Lydia] came." This student indicated that he was not really happy for five years in this elementary school. Another student, Yu-Ting, made a contrast between her SET and Taiwanese teachers: "He played games with us; other teachers gave us tests." Other comments about the difference between SETs and Taiwanese teachers are similar: "Other

teachers [Taiwanese teachers] are not fun.” SETs are “more friendly, easygoing, not serious.” “We [SET Jason and the student] have more interaction.”

As a product of the Taiwanese education system myself, I recall that I usually did not talk to my teachers other than being instructed to do something and then reporting to them. When I was an elementary school student, it was expected that the students would listen to the teacher and seldom would the students initiate a question or discussion. The teachers in Taiwan are authority figures and that is the role they assume in the classroom, which usually carries over into after- class interaction.

My observation of the many SETs and the Taiwanese teachers did verify the observations voiced by the students’ comments. SETs are by nature very friendly, funny, and interactive with the students in and out of the classes. Students may turn to Taiwanese teachers for translations but seldom chat and never play together with Taiwanese teachers. The students’ reaction and feelings are very genuine. However, SETs and Taiwanese teachers have different responsibilities and play different roles in their teaching. They have a different teaching philosophy in educating Taiwanese elementary school students. I will discuss this further in the last chapter.

Perhaps the best way to describe the differences in educational temperament would be to compare the Taiwanese teachers as “parent” figures while the SETs are like “grandparents.” Parents have the day-in and day-out responsibilities of oversight and rearing their children. Grandparents can be playful and more consistently affectionate with the children. While I observe that this dynamic exists in the SETs and Taiwanese teachers’ classroom, I also add that the SETs do convey a more interactive relationship to the students than do the native Taiwanese teachers. However, this doesn’t seem to be a

major point of conflict between the two teachers. The Taiwanese teachers do display appreciation for what the SETs bring to the learning of English by the students.

### *Interaction with SETs: Some Specifics*

Many students I interviewed mentioned that what they liked most about SETs was the interaction with them. In the following, I will provide a picture of the interaction between SETs and the students. I will start with the in-class interaction and will then continue with notes on after-class interaction.

#### *In-class Interaction*

The in-class interaction between the students and SETs happened mainly when they were engaging in classroom activities such as playing games, and specific teaching activities such as reading out loud, teaching outdoors, cultural exchange teaching, etc. Except for teaching pronunciation to the students, most Taiwanese teachers asked their SETs to play games with the students so that the students could practice speaking English. The students enjoyed this because the SETs made the games more fun for them. I found that the SETs involved themselves in the games and showed their own enjoyment while playing with the students. For example, in the classroom observation with Jason and Mr. Wu, as the students were playing a game where they passed a ball around, Jason made exaggerated facial expressions to make the students laugh. Some Taiwanese teachers play games with the students themselves as well, but these teachers tended to take more of an instructing role in the game, rather than involving themselves in the games.

“Making jokes,” “Making faces,” and “Making exaggerating facial expressions,”

were categories from the students' statements of how they valued learning with their SETs. The SETs were all very young and some were only six years older than the students. Because of their young age and their intention to become the students' friends, the SETs did not fit in with the regular teacher's authority image as normally found in a Taiwanese classroom. Instead, in their teaching, they "made jokes" and "made exaggerating facial expressions" to connect with the students in class. It seems that this kind of humor impressed the students, and most students considered it fun to learn English when they associated English with the SETs' fun-making teaching behavior.

Nevertheless, not all students were impressed with the SETs' fun-making teaching behavior. Mei-Li in our interview commented that Jason actually distracted students from learning with his joking teaching behavior.

She said, "I feel that sometimes he made fun of someone and made others not pay attention in class." Mei-Li was concerned when she felt that the discipline and learning atmosphere was disturbed by excessive fun-making. Among the five students I interviewed from Dustin's class, all of them said that they liked Dustin for his funny teaching behavior. However, two female students, Yu-Ting and Su-Mei, said that they sometimes were annoyed by Dustin's humor. These two students said that they liked Dustin because he was funny and wanted to be close to the students. The students were probably conflicted because of the feeling of annoyance when they did not feel like joining the interaction with Dustin.

Besides the SETs' humor, some students recognized the English teaching pedagogy that the SETs used to teach them. "Speak louder" was one of the learning strategies Jason emphasized to the students. He liked to use this strategy to get students

more involved and excited to speak in English. It worked for some students. One student specifically said that “speaking louder” was what he learned from his SET Jason. With this strategy Jason used helped the students practice speaking up in class. Students might not feel confident speaking English at the beginning, but then they felt excited and became more confident when their goal was to speak up.

Some students were impressed with certain interesting ways that they learned English. Students identified the simplicity of learning English in an outdoor setting as helpful to them: Huei-Ting said “I went out with Naomi and our teacher, and Naomi taught me the English names of many things we saw.” Learning in an outdoor setting was a way that these SETs made the English learning more authentic and interactive for the students.

In addition to the learning of the English language, students claimed that they had learned about the SETs’ culture and their family. Shiang-An said, “I learned things about his [Dustin’s] hometown and his culture.” Students were interested in learning what their SETs’ lives in the States were like: Hsiao-Wen spoke of a teaching example from Carol, “She [Carol] used photos to introduce her family to us.” Some students may, after learning some cultural topics from the SETs, have learned the difference/similarity between the SETs’ culture and their own. For instance, Hsian-Jun was able to make a comparison of Christmas and the Chinese New Year: “I learned that Christmas is like our Chinese New Year.” Students were interested in their SETs’ culture and would ask questions in class from their stories of their hometown and culture. This kind of in-class teaching interaction also extended to the after-class interaction, as I will discuss in the following section.

### *After-class Interaction*

The interaction between students and SETs are not limited to the class time. During the 10-minute recess breaks as well as during lunch time, most SETs do not take a break from the students. They are busy interacting with the students. Basically, there were four types of after-class interaction activities between the students and the SETs—free tutoring, play, language and culture exchange, and chat.

*Free tutoring.* SETs are not only teaching the students in class, but also helping some students with their English after class. Hsiou-Lan stated, “I learned more English. He would teach me English composition after class. At the cram school, I had to write English compositions. Jason would teach me.” SETs served as free English tutors for some students. A couple of days after I started the research with the SETs, I was looking for SET Dustin to schedule an interview. The other SETs told me that he was out of town to tutor a student. After a long day’s teaching, he went out of town to tutor a student? I thought he was making extra money with tutoring. It turned out that he was using his free time to help his former student with English in that town with no payment.

*Playing.* Students used the word “play” often in talking about their interaction with the SETs. Due to the language barrier between the students and the SETs, the major interaction was to “play together.” There seemed to be a bond created between the students and the SETs when they play together. Normally, students liked to “play” in an unstructured way with female SETs, sometimes even just laughing together over some

non-verbal gesture or simple remark, while they played athletic games with male SETs.

Playing sports is, however, another popular “language” and communication tool between the SETs and the students. Tai-Ming is from Ying Pan Elementary School and had the opportunity to play with all the SETs except Carol: “I would play basketball with them [SETs].” Huei-Shan didn’t play sports, but she noticed that Jason interacted with her classmates through sports: “He [Jason] also played volleyball with the students.” Playing sports with the students not only created a bond between the students and the SETs, but also made the students admire their athletically skilled SETs. Guan-Hsien liked to play soccer with Jason. He said with an admiring tone, “He [Jason] can kick the ball very high up to the sky!”

Unlike urban Taiwanese students who nowadays play the electronic *Game Boy*, rural Taiwanese students play more “organic” games. In other words, they play without any fancy toys or playthings. The chemistry between the SETs and the students is generated through this interaction. When Huei-Ting talked about her special experience and feelings towards Naomi in our interview, what came to her mind was: “Naomi would tickle us.” Jin-Hsiou eagerly shared her experience playing with Carol during recess breaks: “We [Carol and her students] compared whose wrist was stronger. [i.e., in hand wrestling]” I could feel the simple joy and happiness the students felt when they were telling me about their interaction with the SETs.

One day, while I was chatting with Lydia’s team teacher, Miss Song in She-Liao Elemengary School, I heard a familiar chant coming from the playground: *Shiao Pi Chiou Shiang Jiao Yio...* This is a popular chant that Taiwanese children always chant while jumping rope. Lydia’s voice was mixed with the students’. She was jumping rope

and chanting with the students in Chinese. Lydia said that she learned it through playing with the students and asking the Taiwanese teachers about some vocabulary she did not catch. Lydia was unusual, in that she was quite proficient in Chinese. Not all SETs had talent to use the Chinese language like Lydia to play with students. But more generally, the SETs' ability to communicate even minimally with the students in their own language was very helpful to the rapport generated between themselves and the students.

*Language and culture exchange.* The SETs were very interested in learning Chinese. Learning Chinese not only helped the SETs' living and teaching in Taiwan, but it also became a good interaction tool between themselves and the students. Some SETs brought their Chinese textbooks to school. Jason had his Chinese textbook on his desk while the students came to play with him during the break. A few students saw that and would teach him Chinese, especially female students. All the female students I interviewed from Jason's classes had similar experiences like Hsiou-Lan. She said, "I would write down Chinese and teach him [Jason]." Students were already acquainted with Jason, but sometimes they did not have any topic or enough English to talk to him. The textbook on Jason's desk opened the opportunity for Jason and his students to interact with each other through learning and teaching Chinese.

It is worth noting how significant interacting linguistically and culturally was to both the SETs and students. The students enjoyed their interaction with SETs through linguistic and cultural exchange. Carol's students had an experience similar to that of her Schweitzer teammate Jason. Carol brought her Chinese textbook to school. Jin-Hsiou commented directly about how impressed her classmates and she were with Carol's

dedication to learning Chinese. She described how she and her classmates taught Carol about Taiwan: “She has a first grade Chinese textbook and there is a map of Taiwan. We teach her from her textbook. We teach her how to read, and teach her places on the map.” Jin-Hsiou seemed to be happy to have a topic she was familiar with to share with Carol. She and her classmates found that Carol’s Chinese textbook was what they had themselves studied a few years ago. They were happily and eagerly teaching Carol what they knew. When I was there, there was a map of Taiwan on the left side of the blackboard. Carol’s students went up to the blackboard to introduce Carol to places the students themselves were familiar with. The opportunity for the students to teach Carol their language and culture increased the bonding between them.

The students found the joy and easily related with their SETs through linguistic and cultural exchange. Naomi was another SET who also brought her Chinese textbook to school. Guan-Han said, “One time, she [Naomi] was carrying a book with her. I taught her how to pronounce “Mama” in Chinese.” Students must feel a sense of achievement when their SET can use the language they taught her (Naomi). Heui-Ting said with excitement about Naomi’s improvement in Chinese, “She [Naomi] can write our names [in Chinese].”

Lydia’s Chinese is fluent. Her students knew that she could speak Chinese well. Except speaking to the students directly in Chinese to build their relationship, Lydia also created opportunities to learn more Chinese and to interact with her students, just as Shi-Jun stated, “She [Lydia] asked me sometimes how to say this and that in Chinese.” The SETs’ demonstration of their interest in the students’ language and culture illustrates that the SETs knew the importance of showing their students their willingness to learn from

them. The image of the SET as a fellow “learner” with the students set the SETs apart from the more familiar student-teacher relationship in Taiwan.

*Chatting.* Most SETs tried to interact with their students after class. If they were not playing sports or games with the students, they might stay in the classroom and initiate simple conversation with the students. Some students had better command of English than their peers and were better able to chat with their SETs. Shi-Jun took the opportunity to practice his spoken English with her. “After Lydia came, I liked to talk to her. I would ask her questions in class and after class. I wanted to improve my English.” Lydia is multi-lingual and has learned a couple of languages, including Chinese. When her students practiced English with her, she could understand them well and helped them understand her by speaking Chinese with the students.

However, not all students could respond to their SETs well because of their limited English. Jin-Hsiou said that Carol’s conversation with her and her classmates did not go very well because of their limited English: “She [Carol] likes to chat with us, but we don’t understand English.” Jin-Hsiou and her classmates may have wanted to chat more with Carol, but their English ability and Carol’s limitation in Chinese prevented this form of interaction from happening. Some students had actually chatted with their SETs in English during the first couple of weeks when the SETs just started teaching them. However, not long after the initial communication, the students ran out of vocabulary and topics to chat about with their SETs. I noticed that the students and the SET therefore reverted to the other previous two forms of interaction—playing, and language and cultural exchange--instead of chatting with each other.

Even though students may not have been able to respond to their SETs because of the language barrier (English and/or Chinese), the SETs had successfully created for the students a comfort zone to practice English or interact with them. Su-Mei expressed that she would like to talk to Dustin after class, but “in Chinese.” She said that Dustin walked by and they would talk. In fact, the “talk” between Dustin and her was merely a simple greeting, “hi”, to each other. She expressed that she wanted to talk more to Dustin, if they could speak in Chinese. Su-Mei might represent other students whose English level is not good enough to chat with their SETs in English but who still desired communication with the SETs. The actual conversation was very limited between the students and the SETs; nevertheless, students did not lose their interest in wanting to talk to their SETs.

Some SETs noticed that girls seem to be more developed in their language ability compared to boys at the elementary school stage. Therefore, even though the SETs liked to chat with everyone, many students who came to chat with them were girls. I have asked the male SETs how they treated their “female fans.” They all said that they treated the “female fans” like anyone else. Nevertheless, the students who are less aggressive and less out-spoken due to their limited English may have thought differently. In our interview, Yu-Ting said in a soft tone about her interaction with Dustin, “The teacher [Miss Lai] told us that we should speak to him [Dustin] in English, not Chinese. Those girls would stick to him after class all the time.” I asked her about how she interacted with the SET. She said that she did talk to Dustin a bit, and sometimes in Chinese. Then, her Taiwanese teacher’s reminder for the students to speak in English came to her. Having a less assertive personality, the need to speak in English gave her fewer

opportunities to reach out to her SET after class; she also seemed to resent or envy others who were able to interact more. Some Taiwanese teachers wanted their students to speak to SETs only in English. This may have stressed out those students whose English level was lower and whose personality is less assertive. These students may not have come to talk to their SETs because of the rule set by their Taiwanese teachers.

### *Remarks of the Students' Learning with the SETs*

Many students, as they were intimidated at the beginning learning stage with the SETs, later expressed their positive comments on learning with an SET, though there were negative comments as well. It was not surprising that the students learned English from the SETs in a fun way. I was impressed that the students expressed that they learned from their SETs how to communicate cross-culturally. Observing and interacting with the SETs since they were new to Taiwanese culture, the students described how they crossed the cultural divide. Yu-Jia said what he learned from Jason, “how to get along with a foreigner; how to have a conversation when you meet a foreigner; how to interact with them.” Yu-Jia was aware of the importance of speaking kindly and having an open attitude in cross-cultural communication. He went on to say, “Speak clearly so that they [foreigners] can understand.” Yu-Jia may have noticed that Jason was patient with the students and spoke very clearly to them in English. He might also have learned that Jason understood him well when he spoke to him/her slowly in Chinese.

Like Yu-Jia, some students further indicated how they will communicate with foreigners in the future. Tai-Ming pointed out that being “kind to people” is the key to communicating with foreigners. Huei-Shan said that she learned from Jason that the secret

to interact with people: “If you want to be close to people, especially among strangers, you have to be active, initiate talking to people, interact with people.”

Hearing these insightful comments on cross-cultural understanding from these young rural Taiwanese students, I found it is an invaluable asset that these rural Taiwanese students not only learned the language but also how to communicate with people from different linguistic and cultural backgrounds.

#### Yi-Ting (Learned with Carol)

Yi-Ting is a sixth grade student in Ying-Pan Elementary School. Her SET was Carol. I note that most Taiwanese choose an English name early on in their journey to learn English. My conversation with Yi-Ting was unique compared to other elementary school students. Since I stayed at Ying-Pan Elementary school during my research, I had more opportunities to observe students’ interaction with their SETs there and this also allowed me to have more time to talk with the students. The conversation with Yi-Ting went as long as thirty-nine minutes, compared to the average of 10 minutes I had with most students between their classes.

Yi-Ting looked boyish in the way she acted and talked; however, her answers were full of her feminine emotions and ways of presenting details. Yi-Ting is from a single-parent family. I often saw her riding her bike to the school. After talking with her, I realized why she rode by herself to the school so often when there was no class. She mentioned that she got up earlier than her mother and got bored by herself at home on the weekend. After school, many of her friends went to after-school learning institutes. Her mother also made her go there but could not afford for her to go every day. She wanted to

come to school so that she might find someone to play with. Most SETs come back from school after five o'clock in the evening, and she usually found them on the basketball court or in their dorm in the school.

### *My Machi*

The term “My Machi” is a slang expression borrowed from Japanese pronunciation of a Taiwanese expression which means “my match, my best friend, someone I like to play with and talk to the most.” Yi-Ting’s short and quick answer to my question, “How is your relationship with Carol?” is “super, super good.” Her answer and my observation of her with her SET reminded me of this Taiwanese slang expression.

Yi-Ting gave an example of how she was touched by Carol’s friendship with her. She wanted to go to their Christmas party but her mom would not allow her to come out that evening. The next day Carol asked her if she wanted to eat some cookies from the Christmas party. Yi-Ting was disappointed that she had missed the Christmas party, but Carol was caring and observant to care for her needs. Therefore, Yi-Ting said to me, “She would share good stuff with me. I felt good that she thought of me. I see her as my friend now.”

She mentioned how she eagerly wanted to see Carol and the other SETs whenever she knew they were there. Normally, the SETs were teaching in a junior high school for two hours on Friday mornings. They came back in the mid-morning to their dorm in Ying-Pan Elementary School. At that time, the students in Ying-Pan elementary school were still having classes. Since the SETs had to pass the classrooms to get to their dorms, Yi-Ting must have noticed when they were back. She said,

I knew they were back, and I started to think I would go to talk to them during the break. I couldn't wait to see them. Even during my nap time, I was thinking about them and whispering to my classmates to see them together at the break time.

Her tone was full of excitement and eagerness. Carol and the other SETs are not just her English teachers; they have become her big sisters, big brothers, and good friends.

### *Cross-Cultural Friendship*

Yi-Ting's perception of her SETs serves an important intercultural purpose. The students who engage with the SETs cultivate a very positive attitude toward Americans. Yi-Ting felt a particular closeness to Carol who treated her like a friend. In fact, Yi-Ting says "She is my close friend." Yi-Ting was able to articulate a comparison of the SETs from other foreigners she has encountered. She thought the SETs were very different, much warmer and friendly than other foreigners. Yi-Ting says "there is something special about them."

Yi-Ting frequently articulated the close friendship she felt with the SETs. She even wants to attend the English *bu-shi-ban* (cram school) to learn more English, but her mother cannot afford the added expense of extra English education.

Yi-Ting made the observation that her classmates, while generally accepting of the SETs, do not universally relate to them to the extent that she has come to befriend her SETs. Yi-Ting says: "I like to invite my classmates to come with me to visit the SETs but they have to go to cram schools." Yi-Ting's observations suggest that while the SETs are generally accepted by the students, their influence with the elementary students varies.

There is some indication that those families who can afford the English cram schools in Taiwan provide their children with enhanced English learning perhaps as a social symbol of having more financial resources. To this extent, the appeal of the SETs might also be seen as providing a “free cram school” experience that their families could not otherwise afford.

### *I Want to Become a Christian*

Since Yi-Ting came to school often and interacted with the SETs more than other students, she had the opportunity to observe them out of the school context where they were English teachers. Yi-Ting was impressed by the Christian identity of the SETs. Sixth grade is a most impressionable time in childhood development. Yi-Ting said that she followed her mother in being a Buddhist, but she was drawn to the Christian identity of Carol and her Schweitzer team. “I want to pray with them when I see them praying. But my mother will not agree if I become a Christian.” In her stereotypical image of Americans, Yi-Ting believed that most Americans are Christians and the learning of English conveys the implicit necessity to learn the language of American Christians.

Yi-Ting did not seem to feel that there had been any deliberate attempt to proselytize, on the part of the SETs. Her attraction to the religion of the SETs is best understood from her own reasoning that since most Americans are Christians and these Americans (the SETs] are very good, then their religion must be a “good” religion. As I was listening to her story, I recalled a happy memory from my own elementary school experiences. My elementary school teacher bought me a set of story books that I had always wanted, but that my mother could not afford to buy. The seed planted within my

memory of a caring teacher made me want to become a teacher in the future. I hold this experience to this very day as leading me to become the teacher I am now.

This experience of mine reminded me of what Lydia mentioned that their ministry and teaching in rural elementary schools in Taiwan is to “plant seeds.” What she meant was that they might not see students come to Christ while they are teaching there, but they are helping the students to accept what they believe because of the relationship they build up with the students. Yi-Ting is one of the seeds they have planted in Ying-Pan elementary school.

### *My Character Model*

Yi-Ting’s description about Carol was not limited to her appearance (as was the answer given by many other students); she also described Carol’s personality and character. “Of course I learned a lot of English from them [SETs], but I have learned more than that from Carol.” Yi-Ting said in an admiring tone. Yi-Ting could tell that Carol was different with her extreme patience with the students. “Some lower grade students were very naughty and liked to touch her sometimes, but she was very patient and did not get upset with them.” Another trait that impressed Yi-Ting was Carol’s politeness. Yi-Ting meant that Carol always listened to her and did not interrupt her while she was speaking. That was a subtle observation from a child’s simple experience. Her observation of Carol says that she was sensitive to how she was treated.

Yi-Ting’s English was probably good enough that Carol could have a discussion with her about “dirty words.” As I was walking in the street with Lydia, a Taiwanese stranger came up and said some curse words in English. This is not an uncommon

situation for a foreigner to encounter this in Taiwan. Some students I interviewed mentioned that they were stopped by their SETs when they said curse words to them (the SETs). Children imitated what they watched on TV and did not know what the words really mean in the language of the culture. They thought they could “practice” it with their American teachers. Yi-Ting is the only student who talked about this and appreciated what she learned from Carol about what these “dirty words” mean and what is good and what is bad.

### *Cross-Cultural Communication*

Yi-Ting was typical in that she was initially afraid of interacting with the SETs. This was probably due to her unfamiliarity with foreigners, and also to the traditional Taiwanese student-teacher relationship. There was also something more in that Yi-Ting worried she would not be able to speak satisfactory English to enable her to be understood by the SETs. It is a very important goal for any speaker to break through the fear of not being able to communicate with a speaker of another language. Carol and the Schweitzer team helped Yi-Ting get through this in several ways.

First, the communication between Yi-Ting and the SETs occurred on a level beyond actual language communication. There are a several components that created the chemistry between the SETs and Yi-Ting—friendship, body language, and humor. The SETs bridged the cultural and language gap through their friendship with Yi-Ting. The language barrier was removed when Naomi passed by, called Yi-Ting by name and put her arm around Yi-Ting’s shoulder. No spoken language was needed when they tickled each other. Dustin came back from his school and stopped by Yi-Ting’s classroom. With

his funny facial expressions, Dustin made a ghost face calling “Yi~~~Ting~~.” Yi-Ting was laughing when she said SETs are funny. She liked the SETs’ humor.

Second, the language exchange experience inspired Yi-Ting. The language exchange experience with Carol and other SETs was very special to her. “It was a very, very unique feeling in my life.” Yi-Ting described that she tried to speak to the SETs in English, but sometimes she spoke to them in Chinese. Carol then showed her interest in learning what Yi-Ting said in Chinese by asking Yi-Ting, “Please say that again, what does that mean? Come on, tell me one more time.” Yi-Ting hesitated at first but then felt very good about this experience, “I [Yi-Ting] hesitated about whether I should teach her [Carol], but I did. It was a very special and unique feeling. Teachers always teach us, but now I can teach them [SETs] something in exchange.”

Third, the SETs are not like the type of teachers she has come to know. When Yi-Ting found that her SETs were learning Chinese, her reaction to that was, “They are just like us. When I spoke to them in Chinese, they were puzzled, like me when I was learning English.” That broke her ideology that teachers should know everything and should be teaching, not learning like them.

Yi-Ting was very forthcoming in her appreciation of Carol’s impact on her as a person as well as a student. She was delightfully surprised to find that the SETs wanted her to teach them some Chinese. This experience must be understood in the context of the Taiwanese education dynamic. Learning is typically viewed as linear, with the teacher as the distributor of knowledge and the student as the recipient. For Yi-Ting as well as many other elementary students, there was an awakening of delight to discover that they as students could also dispense learning and ideas and conversation with a teacher through

their language exchange experience.

### *The SET's Role in the Classroom*

There was another dimension to the relationship I observed between Yi-Ting and her SETs. Carol and her Schweitzer team related to her in a much more positive way than her native Taiwanese teachers. Yi-Ting reported that her Taiwanese teachers were more strict and “pushy” towards the students. Recall the reference to the intensity of Taiwanese education that was made at the beginning of this chapter, in contrast, Yi-Ting was edified by the compliments she received from her SETs when she got a 90% on an assignment. Yi-Ting even expressed frustration with herself for making stupid mistakes causing her to get a 90% instead of 100%.

Yi-Ting was a highly motivated student. She didn't think her English would improve just by talking to the foreign (Schweitzer) teachers. However, her motivation to improve her English was enhanced because now she knew native English speakers and her fear of failure had been removed by communicating with them. This fear is held commonly by many Taiwanese. The Schweitzer English teachers, invited to Taiwan by the Ministry of Education, help to diminish the fear of strangers for Taiwanese students. This helps to remove a fear that might otherwise only grow in intensity were it not for engaging the Schweitzer English teachers. Taiwan sees America and the West as important for its citizens to engage in trade and cultural exchange. Therefore it is an essential educational goal that Taiwanese children become well suited to being able to be major players in a modern economic environment. Based on Yi-Ting's reactions to encountering Schweitzer English teachers, the SETs' goal of dispelling fear of learning

English has succeeded, at least for this young learner.

#### Jia-Hao (Learned with Carol)

As I talked to Jia-Hao, a fifth grader in Yun-Lin Elementary School, I was amazed by his graceful attitude and sophisticated responses to my questions. He had just been chosen as the commencement speaker at the upcoming graduation ceremony at the school. He spoke very clearly and intelligently in the short interview-conversation I had with him. Because of his intelligence and the quality of his English, I asked a bit more about his background. He had a more urban educational experience than his peers in the rural elementary schools in Taiwan.

As I pointed out in chapter two of this dissertation, there is a gap in educational resources between Taiwan's urban and rural areas. This has been an ongoing problem in Taiwan's educational structure. This disparity is widely recognized in Taiwanese political circles. It was publicly debated by the candidates for the presidency of Taiwan in the 2008 presidential election campaign.

Jia-Hao is fortunate to belong to a family with financial resources to provide more learning opportunities. Jia-Hao and his family have traveled to many countries. The added education that results from his family's comparative wealth has given Jia-Hao exposure to learning opportunities that are lacking in poorer rural families. With this family and educational background, Jia-Hao's perspective may be different from that of his rural peers due to his urban educational advantage. However, his opinions also added a fresh perspective to this dissertation study. Jia-Hao is more advanced in his thinking and reasoning skills and his appreciation of the cultural lessons learned from his travels.

### *She is Special*

“I think she is special,” Jia-Hao said, referring to his Schweitzer English teacher, Carol. Jia-Hao had many English learning experiences with three previous foreign teachers. He made this comment on Carol immediately and without hesitation in response to my question about Carol. He explained why he thought Carol was special and different from other teachers he had had. “Her learning attitude--My teachers in cram schools did not learn Chinese, but Carol likes to learn Chinese.” I was surprised when Jia-Hao said to me in my interview that Carol had a different attitude from cram school teachers. I had not realized that foreign (native English speaking) teachers did not learn Chinese while they are teaching in Taiwan English cram schools.

Reflecting on Jia-Hao’s comment, I recalled that Carol had been inputting new vocabulary into her cell phone while I took her out for lunch one day. Also, on another occasion, while we were in my car riding to church, Carol was learning a Chinese worship song from Lydia. During her short break in the town of *Kin-men* visiting her friends, Carol brought her Chinese language textbook with her. She made every effort to learn Chinese, even though she did not have the linguistic talent and background of her Schweitzer teammate, Lydia. Lydia is a native English speaker who was fluent in Chinese before becoming a Schweitzer English teacher.

Jia-Hao is a sophisticated 5<sup>th</sup> grader. He picked up a positive message in seeing his foreign teacher, Carol, learning Chinese. Jia-Hao was impressed by Carol’s learning attitude. Carol’s attitude toward learning Chinese was serious and she enjoyed learning it. What Jia-Hao felt and observed was Carol’s effort to want to communicate with the

students through learning the students' language while she was teaching them her language. This is an important reason why she was special to Jia-Hao. She was really a teacher who cared for him and his cultural traditions.

Many foreign teachers would typically use their extra time to teach more classes. Rather than take the time to learn Chinese, they would choose to make more money by teaching more English classes in cram school. This definitely creates a language barrier between the young students and these NESTs. The language barrier also provides the opportunity for both the students and the teachers to explore cultural differences that extend beyond the languages of the two groups. The SETs enjoyed this benefit that the cram school teachers were too busy to discover.

### *She is Courageous*

As young as he is, Jia-Hao is widely traveled. He has lived in Canada, Singapore, Hong Kong, as well as Taipei, the most developed city in Taiwan. Jia-Hao knows from his own experiences that there is uncertainty and a measure of discomfort when you enter into another cultural setting. Using this experience Jia-Hao was insightful in observing another trait about Carol. Jia-Hao said:

It's her first time to come to Taiwan. She was not nervous. She was very calm, very courageous. I think that, for. . . teachers who are from that far away to teach here, there must be a lot of adjustments. She has to get used to Taiwan, but she was able to fit into [our culture] in such a short time.

Jia-Hao was very outspoken about his own experiences living in different countries, different cultures, and different languages. Just as I was writing this piece, I

thought of a friend of mine who came from China as a volunteer, to teach Chinese to secondary school children in this town. This friend of mine is in a similar position of being a stranger teaching in a foreign country. My friend is also very young, yet has an excellent command of English. She was finding it very difficult to adjust to life in the U.S.A. This friend cried almost every day. She would call me often and speak with me for a couple of hours on the phone, for comfort. Many years ago, I came to the States alone for graduate study. As independent as I thought myself to be, I also had tears from my sense of loneliness. In reflecting on this friend and myself, I find it remarkable how courageous Carol was to volunteer to teach in a country whose language she does not speak and a culture that in which she lacked familiarity.

In reflecting on Jia-Hao and Carol, I find that a significant contribution of the Schweitzer English teachers is bringing a measure of a new culture to the rural Taiwanese students. There are real learning payoffs to be measured in removal of cultural barriers. Learning a new language can of itself be a disjointed and empty academic venture. However, when you attach this language to a human being, a connection is made between an academic venture and real life. Jia-Hao's deep respect and admiration of Carol gave him a higher degree of motivation for learning English. He was learning about his friend, Carol.

My research in observing the relationships and interactions between Taiwanese students and Schweitzer English teachers have presented an unexpected discovery. The students are not just meeting teachers who speak very good English as native English speakers. They are learning much more. They are learning through the mechanism of language learning, about human nature. They learn to not fear the stranger. They learn

that when they grow older and have an opportunity to travel abroad or study abroad, they need not fear the strangers who speak differently from them. It is a natural tendency to gather with people like ourselves. The SETs befriending of the Taiwanese students give them a wonderful gift. They did not have to be afraid of not speaking perfect English. In fact, they learned that their native English teachers are a lot like them. They even wanted to learn their language. That is the important lesson displayed between Jia-Hao and Carol and many other students I observed.

#### Guan-Han (Learned with Naomi)

Guan-Han is one of the few students in the aboriginal school, Fa-Shiang Elementary School. The school is located in the mountains and has fewer than 30 students. There are only three students in the 5<sup>th</sup> and 6<sup>th</sup> grades. Students in Fa-Shiang Elementary School have a more genuine and innocent nature than those in urban areas as they have grown up in a less sophisticated world. When I asked the first question to Guan-Han about how he thought of his American teacher, Naomi, his simple yet genuine answer touched my heart. “It was very short.” For a second, I thought he did not understand my question. I asked him again by repeating his answer, “It was very short?” Then, he explained, “Our class with her.” What a genuine answer from a child! He wished his foreign teacher could stay longer and teach them more times a week.

Of course he did not realize that many teachers and administrators have sacrificed a lot to facilitate the foreign teacher’s 5 hours stay and teaching in the school. He surely also did not fully realize the strain on the teachers themselves. I had traveled early that morning with Naomi and Jen (the director of the school and driver that day). Getting out

of the van, I had felt nauseated from the long and bumpy trip. But then, I also felt comforted seeing the smiling faces and hearing the genuine responses from the children. I believe that must be the incentive that fostered Naomi and the other SETs love of teaching here.

### *My American Teacher Friend*

There are only five people in Guan-Han's class: three students and two English teachers. As I sat at one corner of the classroom observing them, I could sense that the classroom atmosphere was very different due to the number of students. It was laid-back and playful. The Taiwanese teacher was quite new and not a stern teacher. When she was checking students' work one by one, Naomi was also walking around checking with students. At the same time, the students and Naomi tended to start to play with each other. I asked the question to Guan-Han, "Do you play with her after class?" Instead of answering about what they did after class, he seems to have been more impressed with the experience of playing with Naomi in class. So his answer ignored the context and spoke of an in-class experience where Naomi had teased him: "I dropped my eraser in class, and she would pick it up and hide it in her pocket. Then she took it out and said to me: 'for you, for me, for you, for me, for me, not for you...'" He felt that his foreign teacher was like a playmate for him in class. He also genuinely expressed what the class was like to him when Naomi was not present, "One time when Naomi was sick and couldn't come, it was boring."

Nevertheless, while maintaining the same playful attitude and interaction with her students, Naomi faced a different reaction with Guan-Han's classmate. Guan-Han

mentioned the out-of-control situation that resulted when a classmate did not understand Naomi's light tone. Naomi was playing the same trick with one of Guan-Han's classmates. The boy took her game of hiding the eraser seriously. The boy started to yell out to Naomi, "GIVE ME THE ERASER!" in Chinese. Naomi seems not to have noticed that the boy was upset and still said, "No, no, no..." when he was asking for his eraser back.

There was clearly tension in this exchange, however, when I heard of this conflict between Naomi and her student, I did not see this as a failure in the student teacher relationship. I sensed that the student was really treating Naomi as his friend. If the student only saw Naomi as his English teacher, he would not have dared to demand his eraser back. This confirms my sense that interactions the students have with their American teachers are not on the same level as they would have with their Taiwanese teachers. Naomi was a young teacher to the students. Like other young Schweitzer English teachers, she enjoyed the interaction with the children. Most children obviously considered the interaction with their American teacher to be very enjoyable. However, the students did not always understand the American teacher's humor or way of connecting with them. The story that Guan-Han told involving the student who became angry eventually had a happy ending. When Naomi returned the eraser, the student was happy and friendly again with Naomi. This illustrates that friends have the freedom to be angry with each other and yet still be friends. A Taiwanese teacher and student would typically not develop this kind of friendship relationship.

## CHAPTER SEVEN

### CONCLUSIONS AND IMPLICATIONS

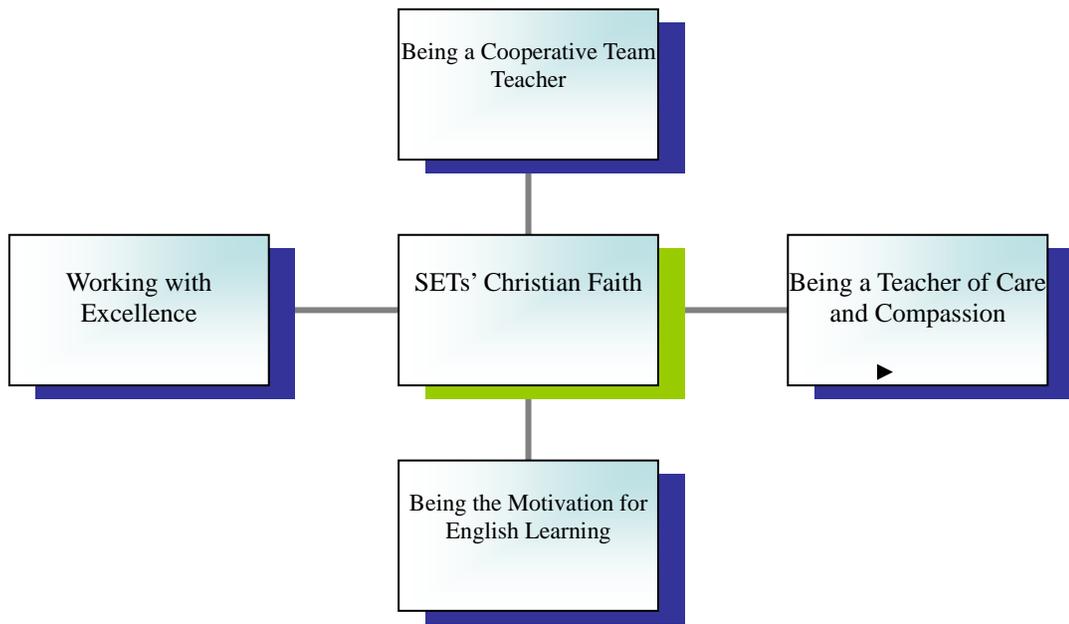
This last chapter of the study includes three sections. I will first conclude the study by addressing the research questions proposed in the first chapter. Then, I will follow this with further discussion of some issues raised in the results. The second section will present the implications from the study. The last section will discuss the limitations and suggestions of future research directions.

#### Conclusions: Addressing the Research Questions

##### *Research Question One*

My first research question asked about the cultural impacts, especially Christian cultural elements in the teaching behavior of the Schweitzer English teachers (SETs).

As Sean said, everything he did was influenced by his Christian faith (Chapter four). Through the interviews and observations, I concluded that the SETs feel strongly that their Christian faith affects their teaching in Nantou County. Figure 5 shows the four areas where the SETs testified to the impact of their Christian faith on their teaching: Working with excellence, being the motivation for English learning, being a teacher of care and compassion, and being a cooperative team teacher.



*Figure 5: The impact of the SETs' Christian faith on their teaching.*

Based on their Christian faith, the SETs wished to help the students by striving for excellence, motivating the students to learn English, and showing care and compassion in their teaching. In order to maintain a good relationship with the Taiwanese English teachers (TETs), the SETs wanted to be cooperative with the TETs and to maintain a harmonious teaching atmosphere. Drawing from the results in chapter four, five, and six, I have summarized the teaching behavior of the SETs in Table 13.

Table 13: *Teaching Behavior of the SETs*

	Working with Excellence	Being the Motivation for English Learning	Being a Teacher of Care and Compassion	Being a Cooperative Team Teacher
Teaching Behavior	1). Learning from TETs (ch.4 )  2). Doing self-teaching evaluation (ch.4)  3). Becoming familiar with Taiwanese public school setting (ch.4)	1). Creating fun: e.g., exaggerating facial expressions, making jokes, drawing, playing games. (ch.4, ch.6)  2). Providing Authentic language input and cultural model (ch.4, ch.5; ch.6)  3). Cross-cultural communication (ch.4; ch.6)	1). Being patient (ch.4; ch.6)  2). Not becoming angry (ch.4; ch.6)  3). Not judging students by their academic performance (ch.4; ch.6)  4). Learning Chinese (ch.4; ch.6)	1). Being the TET's teaching assistant (ch.5 )  2). Allowing the TETs to integrate them (SETs) in class (ch.5)

Because of their Christian faith, the SETs were mostly trying to do their best in teaching; and the perspectives of the TETs and the students on their teaching were mostly positive. In my study, I did not have sufficient data to evaluate the effectiveness of the teaching of the SETs. However, I will briefly discuss some effects of the teaching behavior of the SETs in the following section.

### *Being an Empathetic and Empowering NEST (Native English Speaking Teachers)*

Medgyes, the pioneer scholar in the discussion of NESTs and NNESTs, pointed out that the degree of empathy toward the students was one of the perceived differences in teaching behavior between NESTs and NNESTs (2001, p.435). Phillipson (1992) claims that NNESTs “have gone through the laborious process of acquiring English as a second language,” so NNESTs “have the insight into the linguistic and cultural needs of their learners” (p.195). Therefore, these NNESTs, who have gone through the second language acquisition process, usually are considered more empathetic than NESTs, who might not have gone through this laborious language learning process. The SETs, however, showed empathy to the students both through learning the students’ language and through their identification with the values of their Christian faith. Through learning the students’ language, the SETs were not only empathetic in teaching the English language to the students, but they also empowered the students by being a “fellow learner” (ch.6). As Yi-Ting reflected from her learning experience with Carol and other SETs, “They [the SETs] are just like us. When I spoke to them in Chinese, they were puzzled, like me when I was learning English.”

### *Being a Cooperative Team Teacher*

The SET team had a religious goal in building a good relationship with the TETs (ch.4, SET team goal). In order to maintain a good relationship with Taiwanese English teachers (TETs), the SETs wanted to be cooperative with the TETs and to maintain a harmonious teaching atmosphere. In the team teaching, I observed that some SETs were used as a “pronunciation machine”, while others taught the entire class (ch.5, team

teaching). In those team teaching situations, the SETs might be underused or overused. Most SETs assumed their role to be as the “teacher’s assistant” in their teaching relationship with the TETs. At the same time, the SETs did not complain about the teaching roles they might be “assigned” or “assumed” to play by the TETs. In a case involving a quiet and passive classroom personality such as Carol’s, the SET was easily underused and the students did not therefore benefit from their presence as much as they might have. It seems that the SETs’ compliant attitude came from their religious beliefs and their homeschooling background, where they were taught to be obedient and respect authority. However, being a “cooperative” team teacher did not mean one would fail to be a collaborative team teacher. I will discuss this further in the later discussion.

### *Research Question Two*

The second research question explored how the three groups involved (the SETs, the TETs, and the students) seem to perceive each other, and how they seem to be affected by interactions in the SET Program, judging from the testimonies of people in each of these groups. In chapter five, I have discussed the interactions in the teaching relationships of the SETs and the TETs. To answer my second research question, in the following section I will discuss how the SETs and the students were affected by the interactions in the SET program.

#### *How Were Students Affected in the SET Program?*

From the results I discussed in chapter six, I concluded that the students were affected in two areas through their learning experiences with the SETs: the students’

changed perspectives of the SETs, and their desired goals for themselves. I will discuss these perspectives through Gee’s (2000-2001) identity framework; of course, it has not been my intention to portray the identity of any of these groups in depth; however, Gee’s perspective helps in talking about the ways students seem to feel about themselves in the context of the program. For my readers’ convenience, I list again the four ways of viewing identity proposed by Gee in Table 14.

Table 14: *Four Ways to View Identity*

Process		Power	Source of Power
1. Nature-identity:			
a state	developed from	forces	in nature
2. Institution-identity:			
a position	authorized by	authorities	within institutions
3. Discourse-identity:			
an individual trait	recognized in	the discourse/ dialogue	of/with “rational” individuals
4. Affinity-identity:			
Experiences	shared in	the practice	of “affinity groups”

(Adopted from Gee, 2000-2001, Table 1, p.100)

*Students’ changed perspectives of the SETs.* At the beginning stage of learning with the SETs, the students viewed the SETs through the lens of nature-identity, institution-identity, and discourse-identity. After their learning experiences and

interactions with the SETs, the students came to view the SETs as “one of them”, adding a new element closer to Gee’s affinity-identity. Yi-Ting spoke for many students who had learned with the SETs when she exclaimed, “They are just like us!” Her comment proved that the students had a different perspective on the SETs after their interactions with them. They identified themselves as having an affinity with the SETs as they shared games and language learning. The students saw the SETs as their playmates because they would play basketball, soccer, and UNO together. After class, they found each other in the basketball court or played UNO in the SETs’ living room. The students and the SETs shared their interests in playing sports and games. The students had included the SETs into their affinity groups and viewed the SETs as their friends. Yi-Ting’s description of how the SETs reacted when she spoke Chinese to them also indicated that the students felt that they shared A-identity with the SETs as fellow language learners: “When I spoke to them in Chinese, they were puzzled, like me when I was learning English.”

In Table 15, I have listed the comparison of the students’ perspectives of the SETs before and after learning and interacting with them. The students still viewed the SETs as Americans in the Nature-identity category, but their perspectives on Americans had also changed, and no longer depended on stereotypical views based on TV programs. However, since the SETs only represented a limited image of Americans, it could be said that they acquired another “stereotypical” view of Americans from their interactions with the SETs.

The SETs’ Institution-identity was still as English teachers to the students; but again, the students’ views on what English teachers could be like was changed after learning with the SETs. Therefore, I used the italicized *Americans* and *English teachers*

to stand for changed views of Americans and English teachers in the perspectives of the students. The SETs were no longer strangers to the students in the D-identity; on this level, they were now viewed as friendly interactional partners. Finally, a new category was formed, as the students now shared A-identity with the SETs.

Table 15: *Students' Perspectives of the SETs*

	Beginning perspectives of the SETs	Changed perspectives of the SETs
N-identity	Americans	<i>Americans</i>
I-identity	English Teachers	<i>English Teachers</i>
D-identity	Strangers	Friendly
A-identity		Playmates, Friends, Language Learners

To sum up, I used Figure 6 to show the results of students' interaction with the SETs.

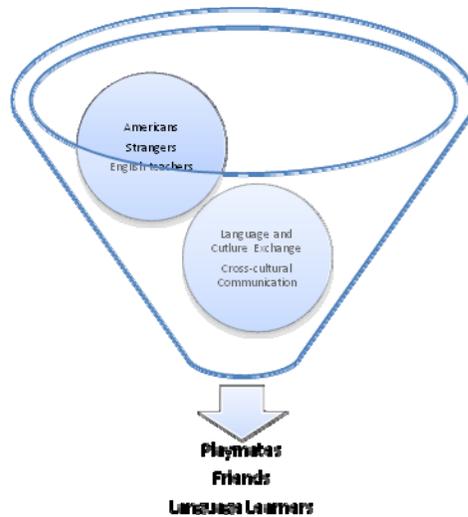
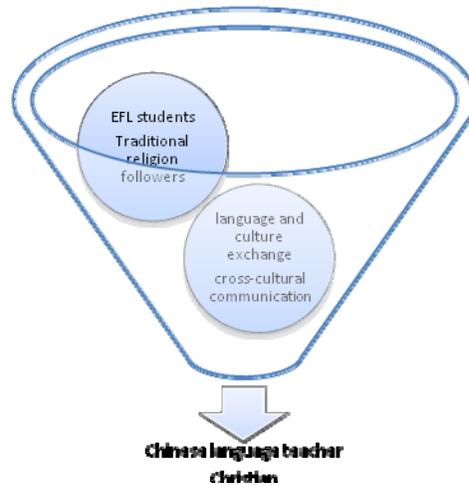


Figure 6: The results of students' interactions with the SETs

*Students' potential development of desired goals for themselves.* As students changed their perspectives on the SETs, they were changing their perception of themselves as well. Interacting with the SETs through the discourse of the SET Program, the students seemed to find an affinity with the SETs, with some now claiming that they wanted to become language teachers teaching foreigners Chinese, to study abroad, or to become Christians. Terms like 'teachers' and 'Christian' are a part of the SETs' identity as perceived by the students. Their developing desire to share membership in these categories with the SETs indicated that the students were changing their perception of themselves. Students' lively testimonies illustrated this change. Some students said that they wanted to become a teacher, or even a language teacher teaching Chinese in a foreign country, like their SETs. Shu-Wen claimed her vision of her future quite emphatically: "I really, really want to go abroad to study when I grow up." In her little mind, "abroad" might have been limited to what little she knew about where her SET came from.

Yi-Ting had more interactions with the SETs compared with many other students. She had the opportunity to see how the SETs lived beyond the school setting. She stated, “I wanted to pray with them when I saw them praying.” As the students included the SETs into their affinity groups and viewed the SETs as their playmates, friends, and fellow language learners, they seem to have been changing their future plans or current wishes to share aspects of the SETs’ identities. In the process, they must also have been changing their perception of themselves, now viewing themselves as individuals who could adopt these new roles. 31 students responded to the question whether they knew their SETs are Christians. 16 responded that they knew that their SETs are Christians. 14 students did not know that their SETs are Christians. Among the 16 students who knew that their SETs are Christians, six of them reported that they knew from their TETs, another six of them said that they knew because they are Christians too, two of them knew from hanging out with the SETs and observation in class, and the other two students just assumed that Americans / foreigners are Christians. The two students are Yi-Ting and Hsian-Jun. Yi-Ting spent a great amount of time with the SETs after class, and over time she developed the desired goal for herself to become a Christian to share the affinity with her SETs. Hsian-Jun, who reported that she has been to church regularly, told me that she might become a Christian. I did not know if her desire was after the learning experience with her SET. However, she observed in class that her SET Dustin said that he went to church on Sunday and therefore she knew that Dustin is a Christian, while none of her classmates I interviewed knew that Dustin is a Christian.

The figure 7 shows the students’ potential development of desired goals for themselves.



*Figure 7: Students' potential development of desired goals for themselves.*

*How were the SETs Affected through Teaching in the SET Program?*

In research question two, I also wanted to explore how the SETs were affected through their teaching in the SET Program. In the following, I will discuss two aspects of this issue: The intangible rewards of teaching, and developing motivation in language learning.

*The intangible rewards of teaching.* Like their students, who were affected through learning and interacting with the SETs, the SETs were affected through their teaching and interactions with the students. As volunteer English teachers, the SETs did not receive handsome salaries as did the other NESTs in Taiwan (as cited in ch.2);

however, the intangible rewards of teaching were the motivation to keep them involved with their teaching in Nantou County. Beyond this, some also may have been led to change their future education choice or career direction.

For example, Carol came to Nantou County to teach with the purpose of witnessing to people about Jesus, but she did not seem to see herself as a good English teacher at the beginning. In addition, she was sometimes frustrated when her students were not motivated to learn English. However, the intangible reward of appreciation from a student she did not expect to like her transformed her. She found that the students enjoyed her and appreciated her teaching. As she said, "...the children want to have a relationship with me, they want to be friends with me, and they want me to help them [learn] English." The intangible reward transformed her to think of herself as an English teacher valued by the students, which made her decide to sign her teaching contract for the next year. Though this is a short-term decision, it is clear that this change opened doors to possible career choices that Carol will need to make in the future.

Except Jason, who decided to leave with his sister Naomi for a college education, all the other SETs have taught in Nantou for at least two years or will sign a teaching contract for the second year. It seems that all SETs had a positive enough teaching experience in Nantou County that they wanted to extend that experience for a second year. When I was staying in Ying-Pan Elementary School, I often engaged in small talk with the SETs. The SETs enjoyed talking about their students and always used the word "cute" to describe them. Naomi and Sean came to Taiwan to experience a different life and culture. However, all of them had limited or no teaching experience. Naomi even stated, "I like to teach English, but it is not my favorite thing to do." After a two years' teaching

experience in Nantou County, both Naomi and Sean were considering studying in the field of education in college.

Dustin has been teaching in Nantou County for more than four years. He came to Taiwan because of his interest in the culture and the people. Because of this motivation, he has developed many long-term relationships with his students and the people in Taiwan over the years. He found the teaching job in Taiwan meaningful and fulfilling because he could help students who had difficult family backgrounds. He commented on his teaching experience in Nantou County, “In Taiwan, the Schweitzer teaching program has given me the opportunity to work in rural schools where the students often come from a very difficult home life.” As a result, his love of the culture and the people, as well as the intangible rewards of a fulfilling teaching experience in the SET Program, have led him to consider a future teaching career in Taiwan.

*Developing motivation in language learning.* Lydia had the most language learning experience out of all six SETs before coming to Nantou County. None of the other SETs had extensive language learning experience, due to their homeschooling background. Most of the SETs’ parents had not acquired a second language. Sean’s mother had learned Mandarin Chinese in college, but could barely teach Sean a survival Chinese proficiency level. Affected by their teaching experience in the SET Program, all SETs claimed that they will continue to learn the Chinese language. In my casual conversations with Carol, she expressed a couple of times that she would like to go to a local Chinese-speaking church to connect with local Taiwanese Christians and learn more Chinese in the context of Christianity. After the data collection for this study, I have kept

in contact with the SETs. The SETs in Nantou County have continued to learn Chinese, while both Naomi and Jason are taking Chinese courses in college in the U.S.A. now. Motivated to learn more Chinese, the SETs have admitted their limitations in teaching English and/or achieving their goals due to their Chinese proficiency level, in addition to the inconveniences of living caused by their lack of proficiency in Chinese. Table 16 gives an overview of the SETs' original motivation, and the ways in which their SET experience has influenced their plans for the future.

Table 16: *SETs' Original motivation, Years in the Program, and the Future Plan*

	Carol	Naomi	Lydia	Dustin	Jason	Sean
Motivation	"I never wanted to be an English teacher or any kind of teacher, but God wants me to, so that's what I am doing."	"I've always felt a call to Asian countr[ies]."  "I like to teach English, but it is not my favorite thing to do."	"I grew up to love the people, the language."	"I felt in love with Taiwan, the culture, and the people."	He was influenced by his sister Naomi.	He was influenced by his older brother.
Years in SET Program	1	2	1	4	1	2

Future Plan	She decided to teach another year. She will continue to learn Chinese.	She is going to pursue a college degree; she is considering an education or nursing major. She will continue to learn Chinese.	She decided to teach another year. She will continue to learn Chinese.	He decided to teach another year. Eventually he wanted to teach independently in a private school in Taiwan. He will continue to learn Chinese.	He is going to pursue a college degree, but not going to continue the business major. He will continue to learn Chinese.	He decided to teach another year. He wants to major in education or a related field in college. He will continue to learn Chinese.
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### *Research Question Three*

My third research question addressed the attitudes resulting from each group's (the students, the SETs, and the TETs) experiences in the Schweitzer English Program. Do they think the experiences were positive? How do their narratives express the evaluation of their experiences? Do they feel that the experience will affect their future choices or experiences?

Overall, the SET Program had a positive influence on each group involved. The SETs felt it was a rewarding experience for them; they enjoyed helping students learn English, and they enjoyed the interactions with the students, the TETs, and the others they

met. It seems to have been a fulfilling experience for them. It has been one year since I was in Nantou County interviewing and observing these SETs. I can still remember their joy in teaching the children. In the past year, I have received occasional copies of emails from Carol reporting to her friends about how she enjoyed the teaching in Nantou County, and telling them that she has again decided to teach for a third year. In fact almost all of the SETs renewed their contract to teach in Nantou for more than a year, and have considered studying in the field of education, showed that they had a rewarding experience in the SET Program. Quoting Lydia's statement when she told me that she is going back to the States for her college education next year, "I might come back to Taiwan in the future."

As some TETs commented, "It will be a loss for the students if the government does not continue to run the SET Program." Despite the cost for transportation and the administrative inconvenience, the students benefited the most from the SET Program. A sixth grader made a comment on how he enjoyed his SET, "It is my happiest time over the six years in the elementary school learning with Lydia." This experience of learning with the SETs has affected some students' vision for their future, such as Shu-Wen, who claimed, "I really, really want to go abroad to study when I grow up."

Even though some TETs have expressed their dilemma in teaching with the SETs, they were all personally fond of the SETs. Mr. Feng compared Sean with the other NESTs he has taught with and, though he thought that Sean was "inexperienced, green," he was personally fond of Sean. He said, "I had more to talk about with Sean than with other NESTs." The TETs claimed that they have benefited from the SETs "both in language and culture." The teaching experience with the SETs helped the TETs with their English

speaking proficiency and their understanding of the American culture.

### *Further Discussions*

In this section, I will further discuss issues derived from the results that I did not include in the previous section under the following titles: The role of communication in team teaching; being a help or hindrance to learning?; A Taiwanese educational dilemma; motivation as an important pedagogical issue; and language proficiency.

#### *The Role of Communication in Team Teaching*

A good team teaching relationship is like dancing. It takes both dancing partners to dance harmoniously. If both the SET and the TET communicate well to negotiate their roles and positions in their teaching relationship, a successful teaching outcome can be anticipated.

In chapter five, I categorized the teaching of the SETs and the TETs into the four team teaching patterns adopted from Hsu's (2006) study: master teacher/assistant, main teacher/ English teacher, the supplementary teaching pattern, and the coordinated teaching pattern. I did not evaluate the teaching effectiveness of each team. However, drawing from the data from the observations and the interviews, I suspect there is room for the improvement in the team teaching pedagogy. Hsu (2006) concluded from her study that "when teachers were able to communicate for the fulfillment of their roles in team teaching, they could consequently fabricate an effective team teaching pattern" (p.111). However, the communication between the SETs and the TETs concerning their teaching often did not seem to be effective.

In the interviews with me, some TETs mentioned that they “expected” the SETs to help them more. I further asked the TETs if they communicated their expectation with their SETs. The answer was no. In chapter five, the example of Miss Lai’s comment about Carol illustrates the expectation of the TET’s for her SET: “She could help the students with pronunciation or read a sentence while I am writing on the board.” But Carol apparently didn’t realize this; so during those times, she would stand quietly instead. In contrast with Miss Lai, some other TETs said that they “did not expect” the SETs to help them much. Sean’s TET Mr. Feng assumed that “the SETs were simply volunteers. They were very busy and worked in a complex context with different teachers and at different schools; therefore, I did not expect or ask Sean to teach as the previous NESTs I worked with.” He then commented that Sean was “novice and inexperienced” compared with his previous NESTs, and one might suppose that this influenced his view of Sean’s teaching ability. However, Sean’s other TET, Hong, had a completely opposite comment about Sean: “He was professional and did not seem to be simply a high school graduate.” I noticed that the TETs and the SETs did not communicate often or straightforwardly with each other about their teaching before class, in class, or after class. As a result, the SETs sometimes were perceived differently in their teaching ability and therefore were easily underused or overused due to the ineffective communication between the SETs and the TETs.

In my observation, in spite of the time constraints, the relative lack of effective communication on team teaching between the SETs and TETs might be caused by a variety of factors: the language barriers, the assumed power roles, different cultural backgrounds and personality types. Among all the SET and TET teams I interviewed and

observed, except for Naomi and Wang, the language barrier did not seem to be the major hindrance to communication in the teaching relationship. However, the SETs still had power over the TETs with their mutual language—English, by having native command of the language (English) that was used in their communication. At the same time, the TETs had power over the SETs in terms of their teaching experience, knowledge and understanding of the students and the educational culture.

In addition to the language barrier and the assumed power roles, the SETs and TETs were brought up in different cultural and educational backgrounds and had different teaching philosophies due to these different backgrounds. Kobayashi (1994) claimed that the difficulty level of the communication in team teaching is magnified when exacerbated by differences in culture and communication styles (p.168). Benoit (2001) in her team teaching tips for the classroom said that clear communication in every step of the teaching is significant. Given this kind of thinking, it is fair to suppose that clear communication between SETs and the TETs could probably minimize the potential problems rooted in these differences. Last but not least, different personalities of the SETs and the TETs could also affect the effectiveness of the communication. Miss Song commented her team teaching with Lydia, “I think personalities are very important in team teaching.” Miss Song appreciated Lydia’s outgoing, active personality, and her sensitivity in their teaching relationship. Miss Song might not have appreciated or worked as well with an SET with a very different personality.

### *Being a Help or Hindrance to Learning?: A Taiwanese Educational Dilemma*

I suspect that there may be a fundamental difference between viewing the SET

Program as a hindrance or a source of motivation for learning English; this discrepancy might arise from the different educational philosophy and/or education backgrounds of the SETs and the TETs.

While delighted to see their students enjoying learning with the SETs, the TETs were playing different roles and carrying the institutional responsibility to report the performance of the students' learning. The TETs tended to worry about the planned progress for the lesson being slowed down because of playing a lot of games, or even just because of the SETs' presence. I happened to have the opportunity to have an informal conversation with a former TET who dropped out from the SET program. She complained that having to “nurture” and teach with an SET slowed down her progress. Therefore, she recommended that the school not apply for an SET to team teach with her. As a matter of fact, Taiwanese educational demands are very high. The pressures of these demands weigh heavily on both the teachers and the students. The teachers are pressured to teach with a certain quality and make rapid progress; the students are pressured to learn and succeed on their exams. In my study, I noticed that the sign of this problem was magnified as the students progressed to the higher grades. The higher grade the students were in, the higher academic pressure they seemed to be under. This usually started to happen when the students were in 5<sup>th</sup> grade. My observation of the teaching and the informal conversations with the administrators and faculty in the junior high school confirmed this. When I asked to interview the students, the coordinator approved of my request, but with the condition that I had to interview the students while the SETs were teaching in the school. The reason was that the students could not have any “extra” time for the interview because of their quizzes and the time needed to make progress with

other teachers in their learning. The coordinator admitted that there were two different opinions on the application for the SETs to teach in their school. One school of teachers believed that the students would benefit from having NESTs; the other school of teachers were worried about the SET actually hindering their progress.

### *Motivation as an Important Pedagogical Issue*

The difference in opinion elaborated on in the previous section seems to relate closely to the way different teachers see the role of motivation in student learning. Motivation is commonly considered to be a significant factor in language acquisition. Most language teachers would agree that motivation can inspire a language learner to reach her learning goals. Scholars have discussed different types of motivation. Gardner and Lambert (1972) introduced instrumental and integrative motivation. Referring to the language learning context, instrumental motivation can indicate that language learners learn a L2 for a practical purpose, while integrative motivation refers to the ease where a learner becomes interested in the target community of the language. The most commonly discussed topics regarding motivation today involves the contrast between intrinsic motivation and extrinsic motivation. Intrinsic motivation is normally related to the learner's self-perceived goal, having the characteristics of being enjoyable in learning. In contrast, extrinsic motivation is normally associated with receiving rewards or punishment in learning a task (Deci 1975).

The SETs, being NESTs, naturally provided both instrumental and integrative motivation to the students. Many rural Taiwanese students, after learning with the SETs, had both instrumental and integrative motivation to learn English. As discussed in chapter

six, the student who was impressed by Naomi's language instruction on a field trip was certainly motivated to use the language practically. At the same time, the students might be motivated intrinsically because they enjoyed the learning process. I stayed in Ying-Pan Elementary School until the end of the semester. There was a farewell party for the SETs from Nantou County Government and the IBLP (the Institute in Basic Life Principles). Many students wrote thank-you cards to their SETs at the farewell party to express how enjoyable it was to learn with their SETs. In their learning with the SETs, they were motivated intrinsically. In the interviews with the students, both Yi-Ting, Carol's student, and Shu-Wen, a female student of Jason, expressed their desire to go to the States in the future. The two students had developed or increased their integrative motivation to learn English because of their learning with the SETs. They had become interested in entering into the target community of the language.

While enjoying the learning with the SETs and being motivated to learn English, Yi-Ting also pointed out that she could not learn "enough" English from speaking to the SETs. Since she was a sixth grader, she wanted to prepare herself to compete in junior high school level and beyond. She did not think that her English would improve only by talking to the SETs. She believed that she would improve more in English if she went to a cram school. Cram school culture is a common and widely known supplement to public school education in Taiwan. Parents and/or students in Taiwan consider cram schools as a remedy for students of poor academic performance, as well as a place to enhance any students' academic performance.

Yi-Ting's belief was similar to the TET Miss Chen's observation of her students who had improved in English due to their attendance at a cram school. Mr. Wu even

believed that an NEST provided only a temporary stimulation for the students. Again, a disadvantage pointed out by the TETs after teaching with the SETs was the slowdown of the teaching progress. The TETs were concerned about making progress in the lessons and the students' performance on quizzes due to their sense of responsibility as a teacher under institutional pressure. One serious female student, also reflecting this concern for the students' progress, commented, in speaking of the SET in her class, "I feel that sometimes he made fun of someone and made others not pay attention in class." For some students, the SETs' teaching behavior, creating fun by making exaggerating facial expressions and making jokes, could be a motivation for them to learn. Other students, like this serious-minded young girl, may consider their behavior as a distraction from learning.

The obvious contrast in teaching behavior between the SETs and the TETs can be illustrated by one student's statement: "He [the SET] played games with us; other Taiwanese teachers gave us tests." Perhaps the SETs' teaching philosophy or views on the classroom came from their homeschooling backgrounds, where the curriculum could be flexibly designed by the parents or even by both the parents and the children. Most SETs were not educated in American public schools, and they did not experience institutional restrictions on how they learned from the curriculum. The TETs, except Miss Lai, were educated through college or graduate school under the Taiwanese education system. They understood competitive pressure and were trying to help their students succeed under the same system they went through. Even though there are only two hours of English lessons per week for the elementary school students, the fact that many students were sent to cram schools by their parents if the family finances allowed

suggests that the level of competition for academic success was high. It was common to have students with extremely different English levels in the same class. Some students spent extra hours learning English while others had never been to cram schools and did not demonstrate progress in their English learning. Some TETs commented that the lower level students needed more help to cram for the quizzes; thus they worried when one of the two English lessons every week was used to play or do activities with the SETs that did not directly help the students with their test performance.

Stevenson (1998) believed that having similar values was a factor in determining a successful team teaching relationship. The TETs' dilemma of wanting the SETs to motivate their students in learning English while still meeting the requirements for academic progress revealed a fundamental educational problem in the Taiwanese educational system. The SETs were teaching than in rural Taiwan. The same problem might be magnified in urban Taiwan where the educational pressure was more intense than rural areas. The Taiwanese government is eager to increase its global competitiveness by improving the English language proficiency level of its citizens. The Ministry of Education (MOE) implemented the policy of requiring English teaching in the elementary schools throughout Taiwan in 2001. In 2003, the MOE announced the plan to hire 369 NESTs to teach in elementary schools in Taiwan. With all the effort of hiring NESTs and implementing English education in elementary schools, the hiring organization and the government should also offer workshops or training to help NESTs understand the EFL education context in Taiwan. At the same time, the TETs and NESTs should communicate with each other on how to carry out their teaching philosophy and meet the institutional objectives.

### *Language Proficiency*

The SETs' Chinese proficiency level clearly limited their teaching. As discussed earlier in this chapter, even though the language barrier was not the major hindrance of the communication in the teaching relationship between most SETs and TETs, the SETs could still have power over the TETs, with the English language used as their communication tool. The team teaching patterns and the effectiveness of communication of the team teaching might have been different if the SETs had had higher Chinese proficiency levels. The SETs' Chinese proficiency level might not only have affected their teaching communication with the TETs; it surely also affected their ability to communicate with students, especially in their efforts to develop relationships with the students. Addressing this issue, Miss Song described how the students reacted differently and started to open their heart to learn with Lydia when they found out that Lydia could speak Chinese well.

The SETs' team goal was to share the Gospel with the students, principals, directors, teachers, etc. However, the SETs' interactions and sharing the Gospel were also limited due to their Chinese proficiency level. Carol and Jason each had the opportunity to share Bible study with one of their TETs. I had the opportunity to participate in the Bible study with Jason, Mr. Wei, and another teacher. Even though Mr. Wei was interested in understanding Christianity and studying the Bible, it was difficult for Jason to make the ideas clear to the Taiwanese teachers. When Mr. Wei and the other teacher turned to me for translation, I explained to them in Chinese and illustrated with ideas they understood from Taiwanese culture, the idea became clear to them.

The SETs would meet very few people with high English proficiency in rural Taiwan. The opportunity for them to meet their religious goal is limited when they can only greet people on a superficial level. Principal Ke's unsatisfactory interaction with most SETs was an example of the difficulty in interaction when people do not share a language in which both feel confident and proficient. The students may not demand the same level of social interaction as adults from the SETs. However, in my observation, the students' interaction level with the SETs with higher Chinese proficiency was quite different from those with lower proficiency level. When I was interviewing the students in Fa-Shiang Elementary School, I noticed that they liked to talk about their previous SET who spoke fluent Chinese. As the director in Fa-Shiang Elementary School commented, "Students did more things with Mellissa [previous SET] and talked to her freely because she was bilingual." Many students saw their SETs as their friends, but there is a difference between the friends they could speak with in Chinese and those they could not.

### Implications and Suggestions

I started this study by envisioning an empirical study that looked at Christianity and English teaching in an EFL context and that would contribute to the TESOL field. In the process of the study, I found that I identified with all three groups that participated in my study. I am a Taiwanese who grew up in rural area, a Taiwanese English teacher, and a Christian. In this study, I was both an insider and outsider. I took on an insider role because of my sense of shared identity with the three groups I interviewed and observed, and the outsider role was due to the fact that I was not involved in the SET Program. As I

was thinking of myself having these different perspectives, I recalled Pennycook & Coutai-Marin's (2003) argument that "there is no space for Christians in ELT" (p.338) and my assumption as I began this study--that a teacher cannot teach without his/her faith/value.

My study showed a fairly positive result from the SETs teaching in an EFL context which did not depend on their faith/values, though they themselves felt guided and supported by their faith. A Chinese idiom "Fish and Bear's Paw" comes to mind when I look at Pennycook & Coutain-Marin's argument and the results of my study. "Fish and Bear's Paw" is a Chinese idiom similar to "Have one's cake and eat it too," meaning one cannot have two things at the same time. In the following implications, I would like to question the mutually incompatible situation of "Fish and Bear's Paw" in the SET Program and provide "win-win" solutions to the context/situation based on the results.

#### *Fish and Bear's Paw?: A Holistic Witness of the SETs*

In chapter five, I presented a discussion on the religious element in team teaching. Only two Schweitzer teachers mentioned religion in their teaching context. This went against my assumption that the SETs would take advantage of the religious holiday topic and present their Christian faith to their students and their TETs. Instead, not all SETs had the opportunity to share their Christian faith with their students through teaching religious holidays in class. Most SETs only followed the TETs' teaching lessons, and both SETs and TETs expressed that they did not have enough time to cover everything. The teaching context for the SETs in Nantou County seems to be summed up by Naomi, who stated,

“We don’t really have a lot of freedom to talk about Christ, God, or anything.” Even if the teaching environment was like what Naomi stated, the SETs claimed that they “demonstrate the love of Christ by showing the students of Nantou that someone loves and cares for them” (Nantou SET Mission Statement, 2007-2008). The results of my interviews and observations with the children showed that the SETs had achieved this goal through their teaching and interactions with the students. The students may not understand the religious meaning of the American holidays that the SETs introduced, but they could feel the caring from the SETs, and some desired to identify with the SETs’ Christian identity.

Contrary to Pennycook and Coutai-Marin’s emphatic statement, the SETs were able to be English teachers and share their Christian faith with the students in a holistic way, by teaching with love and care for their students. In that sense, the SETs practiced what Baurain’s (2007) defined as a Christian witness: “Christian witness thus might be direct and verbal, but it should also flow through actions and character, such as by service or patience or showing care or working for justice” (p.210).

Therefore, while teaching English in an EFL context, Christian English teachers do not have to be eager to share their Christian faith directly or verbally; their Christian faith can be manifested by itself through their excellent working attitude and caring behavior.

#### *Fish and Bear’s Paw?: A Successful Teaching Team to Benefit Students*

As discussed above, the TETs and SETs might not have communicated well because of the language barriers, the hindrance of the assumed power roles, personality

types, and different education and cultural background. As Sean pointed out, the most difficult part of the teaching was to teach with different TETs. In order to benefit students with both the advantage of having TETs who understand their culture and background and the benefit of having SETs who can provide authentic culture and language, I propose four suggestions in the following: Increasing opportunities for communication, Matching teams through questionnaires, team teaching training workshops, and team teaching discipleship. These can also be applied to the training for the NESTs and TETs in other areas and in different programs.

#### *Increasing opportunities for communication*

The amount of time for the communication between the TETs and the SETs was restricted due to their tight schedule and the SETs' busy interaction with students in the school. In my conversation with Miss Hong, she told me that she used to discuss the lessons and curriculum with Sean, but they did not continue to communicate with each other as they used to. From my observation, the SETs love to use computers or cell phone to communicate with their friends. Most TETs also used computers to communicate or do office work. As the SETs were so occupied by the students in school, they might be able to communicate with the TETs using technologies after school.

#### *Matching Teams through Questionnaires*

I want to use the word "gene" as a metaphor to explain this suggestion. A baby with good genes might have a better start with its life journey. A better matched team at the beginning of the SET Program can be better "genes" for the Program to have more

potential impact in English language learning throughout the year. I suggest that the SET Program and Nantou County Government develop a questionnaire generated from experienced SETs and TETs to match the year-to-come teaching teams. I believe, and in my observations and interviews, each teacher wanted to teach effectively to benefit their students. That was also why the SET Program started. However, in the actual practice of teaching, it could be challenging to teach with another teacher from different culture, educational background, with different teaching philosophy, faith values, and different personalities. If a teaching team started out with “a good match”, it might have a better result in the future.

#### *Team Teaching Training Workshops*

Most SETs were inexperienced teachers due to their young age. The training that most SETs received before teaching in Nantou County was a three-week basic TESOL training class. The TETs had diverse backgrounds in teaching and very different English oral proficiency levels. Neither the TETs nor SETs were trained with courses or given instructions on how to teach together. It would be beneficial for the SET sending organization (IBLP) and Nantou County government to offer the team teaching training workshops for both the SETs and TETs together and separately. Holding the workshops together would be beneficial, allowing the SETs and TETs to share their opinions and experiences. Holding workshops for the SET team and TETs respectively would allow them to share with their own native languages and focus on an insider perspective. The workshops can be held before, in the middle of, and at the end of the semester when the teachers might have different perspectives and experiences at different times in their

teaching.

### *Team Teaching Discipleship*

Lydia spoke with me about the opportunity to observe her four TETs teaching the same class with her. She explained in an interview that she was really glad to see how different styles of teaching affected the learning of the students. Even though it might be challenging to carry out this suggestion, I think it would benefit both SETs and TETs, especially the inexperienced ones, to follow and observe the teaching of one SET with different TETs or different SETs with different TETs for a week or longer. The teachers could have the opportunity to reflect on their own team teaching when they have the opportunity to observe others.

### *Fish and Bear's Paw?: Serving Rural Students and the SETs*

At the early stage of my interviews and observations in Nantou County, I was surprised to find that the SET Program served many urban schools and did not serve some rural schools where I believed they needed the SETs to teach. As a matter of fact, the transportation and administrative costs for the rural schools to have an SET teach at the school were too great to keep them in the SET Program. On the other hand, the SETs wanted to live together as a group while teaching in Nantou County. Most SETs came with limited cross-cultural experiences and with limited or no Chinese language ability. It is important for the SETs to live together and support one another in every way. Therefore, it seems to be a “Fish and Bear’s Paw” situation for both the SETs and the rural schools.

The objective of King Car Education Foundation (KCEF) in starting the SET Program in Taiwan was to serve the needs of English teachers in rural schools with NESTs. The SET Program has been serving in different rural counties in Taiwan since 2003.

The director of Fa-Shiang Elementary School made a comment about the SETs when I rode with Naomi to the school one day. She thought that the SETs were very emotionally stable in spite of their young age and living in a foreign country. Her comment reminded me of the reports about some MOE-employed NESTs who had to break the contract with the government because they could not adjust themselves well to live and teach in rural Taiwan (as discussed in chapter two). Compared to the NESTs who broke the contract before one year's contract was ended, most SETs renewed their teaching contract for a second year or more. I saw the value for the SETs to all live together while teaching in Nantou County. Spiritual and emotional support in the fellowship as a group was a significant factor for the SETs Program to have a positive result in serving Nantou County.

The language barrier and the many adjustments in living and teaching will be discouraging if the SETs did not have a strong support group. An example of the living experience of the language barrier for the SETs can illustrate it. One time I drove Naomi, Lydia, and Carol to a department store to look for a certain brand of shampoo for Naomi. Because of the parking space, and the heat in summer, we let Naomi go alone to look for the shampoo. For many times, she had to call me and Lydia for help with translation when she needed to communicate with the salesperson. That situation even happened in the city, not in rural Nantou County. When I asked the SETs why they went so far to

Taichung city for an English speaking church on Sunday, they responded that they needed that and they felt refreshed by going to that church. All the effort of walking, taking a bus, and taking a taxi to the church one and a half hour away was worth it because it was refreshing to their spirit. The SETs admitted that they had considered a Chinese speaking church to improve their Chinese proficiency; however, they needed to understand the sermons and be able to communicate with other Christians. Therefore, having the fellowship together as a group and with other English speaking Christians was significant to the SETs' emotional stability in a foreign country.

However, Carol expressed her desire to attend a Chinese-speaking local church to know local Christians and learn Chinese in a Christian context. Dustin had visited a couple of Chinese-speaking local churches before. Lydia certainly can fit in any place well because of her people-loving personality and talent in languages. There are certain characteristics in Carol, Dustin, and Lydia. I call them "missionary characteristics." Even though Carol had very limited Chinese language proficiency level, she was most willing to learn. Even though she was frustrated with her teaching, she could be encouraged by a simple appreciation. Dustin felt his life fulfilling by helping students from difficult family life or with critical parents. In addition, he considered a long-term living in Taiwan.

If the director of IBLP can have a conversation with each of the SETs with the "missionary characteristics" about the re-location of their living and teaching before the contract for the next year, it might break the Fish and Bear's Paw situation. The SETs with missionary characteristics can be relocated (still best two as a group) in a school or even a host family with similar distance to certain rural schools after their first year teaching. The rural school students will be able to have the resources of SETs and the

SETs might learn Chinese better by immersing themselves in a non-English environment and find that it is a fulfilling experience for their goal.

## Limitations and Future Research

### *Limitations*

I intended this study to be an ethnographic research exploring the influences of a group of Christians (SETs) teaching in an EFL (Nantou County) context. However, this study was limited in its time length, participants, and the interview sites. I stayed in Nantou County to collect the data for two months. I was only able to observe my participants from the mid till the end of the spring semester (the end of April till the end of June). There were stories told by the SETs or TETs that I was not able to observe by myself, such as Christmas time or Halloween. The time constraint also affected the result of observation of teaching relationships of the SETs and TETs. I was only able to observe one or two week's teaching of each team, a teaching team might go back and forth between teaching patterns, roles, and communicate differently in different teaching situations.

All six SETs participated in my study. However, I was not able to observe and/or interview all the TETs they were teaching with, due to the time constraint and the TETs' willingness to participate in my study. The plan to interview the students was not all smooth. Miss Hsie was concerned the possible complaint from the parents of having extra "task" for their children and did not think it was good for me to interview her students. When I planned the study, I intended to interview the students and the parents. Shortly after I arrived at Nantou County and started to interview and observe, I decided to give

up interviewing parents. It was partly due to the amount of time and difficult transportation it might take. It was also because of the difficult situations of some students' families and the possible intimidation of having a "teacher/professor" visiting them in Taiwanese culture, after I discussed with the Taiwanese teachers. The limitation of interviewing the students in the school setting might be a factor that influenced the data. I wonder if the results will be different if I interviewed the students at their home or in other settings.

### *Suggestions for Future Research*

Empirical research of the relationship between Christian teachers and TESOL is scarce. Existing empirical studies only focused on the identity of Christian English teachers (Varghese & Johnston, 2007; Wong & Robison, 2009a). Varghese and Johnston (2007) looked at evangelical teachers' beliefs and how these beliefs relate to their teaching. Wong and Robison (2009a) looked especially at the Christian English teachers' identity in various EFL context. Either of the studies looked at the voice from the students. In this study, I included the voice and perception of the EFL students taught by the Christian English teachers. The age group of this study is in elementary schools. For future research, I recommend study on students of different age groups taught by Christian English teachers.

The connotation of imperialism was discussed in the English language teaching and Christian mission (Canagarajah, 1999; Edge, 1996, 2003, 2004, 2006; Johnston & Varghese, 2006; Pennycook & Coutand-Marin, 2003; Pennycook & Makoni, 2005). Snow (2009) argued that all English teachers should also be language learners. The

results of this study indicated the influence of learning the Chinese language on the interactions between the SETs and Taiwanese people (students, teaches, and others). I recommend further research on the effectiveness of achieving the expressed goals by the Christian English teachers with different language proficiency level of the target community.

The study was carried out in a specific rural context in Taiwan, studies of Christian English teachers are recommended to conduct in urban areas. As I discussed earlier in this chapter, the educational pressure of urban students might be more intense than that of rural students, it will be interesting to see if there are differences or changes of the Christian English teachers' teaching behavior/pedagogy in different contexts.

Both the students and the Taiwanese English teachers talked about the differences and similarities between the SETs and NESTs in cram schools. Besides comparing the differences or changes of the Christian English teachers' teaching behavior/pedagogy in different contexts, research can be conducted to compare the differences and/or similarities of teaching behavior/pedagogy of Christian English teachers and NESTs in cram schools.

The Christian English teachers in this study (SETs) taught in an EFL team teaching context, I suggest future research on the collaboration of Christian English teachers and local English teachers. Research can be conducted on the factors affecting team teaching relationship of Christian English teachers and local English teachers. Research can be extended to NESTs and local English teachers since team teaching started to be a popular teaching pedagogy in EFL contexts (Kachi & Lee, 2001; Macedo, 2002; Butler, 2003; Lin, 2002, Yang, 2004a, 2004b; Hsu, 2006; Wang, 2004). Research

can specifically look at the influences of language proficiency level, personalities, culture, education, and faith value in the team teaching relationship between local English teachers and NESTs/Christian teachers.

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## APPENDIX A

### LIST OF ACRONYMS

1. *ATI (Advanced Training Institute International)*: Advanced Training Institute International (ATI) is a home schooling branch of IBLP in North America. The focal point of the ATI curriculum is to “build education on the foundation of faith in Christ and understanding His ways” (Curriculum Centered around Christ, ATI).
2. *IBLP (Institute in Basic Life Principles)*: a Christian organization founded by Bill Gothard “for the purpose of introducing people to Jesus Christ, and dedicated to giving clear instruction and training on how to find success by following God’s principles found in scripture” (<http://www.iblp.org>). IBLP has established international ministries worldwide, starting from New Zealand, and including Russia, Mexico, and the Philippines; the IBLP Seminar Office in Taiwan was established in Taipei in 1995 (<http://www.tw.iblp.org/zh/>). The IBLP seminar office has been promoting seminars, which are the classes offered to children, young people, and adults to pursue a better and healthy life according to the principles from the Bible. It is under the auspices of these programs that the Schweitzer teachers’ programs fall.
3. *KCEF (King Car Education Foundation)*: Founded in 1980 and funded by a billion dollar corporate—sponsored endowment, this organization’s stated goal is to “disseminate Chinese culture, inspire ethnic spirit, establish scholarships...promote a social climate of kindness and goodwill; improve the quality of life in terms of leisure and recreation” (<http://foundations.org.tw/English/list/show.as>). The King Car

foundation provides the local contact and support within Taiwan for the Schweitzer teacher's program.

4. *MOE*: Ministry of Education in Taiwan.
5. *SET (Schweitzer English Teachers)*: A group of college-age Christian native-English speaking teachers introduced to teach in rural counties in Taiwan by King Car Education Foundation (KCEF) through their home schooling institutes (Advanced Training Institute International--ATI; Institute in Basic Life Principles--IBLP) in the United States.
6. *TET*: Taiwanese English Teachers

## APPENDIX B

### CHARACTER FIRST QUALITIES

The following 49 Character traits are listed on the website of the Character First! Students being educated in this system focus on each of these traits in turn as part of their character training under the program.

#### **Alertness** vs. *Unawareness*

Being aware of that which is taking place around me so I can have the right response to it (Mark 14:38)

#### **Attentiveness** vs. *Unconcern*

Showing the worth of a person by giving undivided attention to his words and emotions (Hebrews 2:1)

#### **Availability** vs. *Self-centeredness*

Making my own schedule and priorities secondary to the wishes of those I am serving (Philippians 2:20–21)

#### **Boldness** vs. *Fearfulness*

Confidence that what I have to say or do is true and right and just in the sight of God (Acts 4:29)

#### **Cautiousness** vs. *Rashness*

Knowing how important right timing is in accomplishing right actions (Proverbs 19:2)

#### **Compassion** vs. *Indifference*

Investing whatever is necessary to heal the hurts of others (I John 3:17)

#### **Contentment** vs. *Covetousness*

Realizing that God has provided everything I need for my present happiness (I Timothy 6:8)

**Creativity** vs. *Underachievement*

Approaching a need, a task, an idea from a new perspective (Romans 12:2)

**Decisiveness** vs. *Double-mindedness*

The ability to finalize difficult decisions based on the will and ways of God (James 1:5)

**Deference** vs. *Rudeness*

Limiting my freedom in order not offend the tastes of those whom God has called me to serve (Romans 14:21)

**Dependability** vs. *Inconsistency*

Fulfilling what I consented to do even if it means unexpected sacrifice (Psalm 15:4)

**Determination** vs. *Faintheartedness*

Purposing to accomplish God's goals in God's time regardless of the opposition (II Timothy 4:7-8)

**Diligence** vs. *Slothfulness*

Visualizing each task as a special assignment from the Lord and using all my energies to accomplish it  
(Colossians 3:23)

**Discernment** vs. *Judgment*

The God-given ability to understand why things happen (I Samuel 16:7)

**Discretion** vs. *Simplemindedness*

The ability to avoid words, actions, and attitudes which could result in undesirable consequences  
(Proverbs 22:3)

**Endurance** vs. *Giving up*

The inward strength to withstand stress to accomplish God's best (Galatians 6:9)

### **Enthusiasm** vs. *Apathy*

Expressing with my soul the Joy of my spirit (I Thessalonians 5:16,19)

### **Faith** vs. *Presumption*

Visualizing what God intends to do in a given situation and acting in harmony with it (Hebrews 11:1)

### **Flexibility** vs. *Resistance*

Not setting my affections on ideas or plans which could be changed by God or others (Colossians 3:2)

### **Forgiveness** vs. *Rejection*

Clearing the record of those who have wronged me and allowing God to love them through me  
(Ephesians 4:32)

### **Generosity** vs. *Stinginess*

Realizing that all I have belongs to God and using it for His purposes (II Corinthians 9:6)

### **Gentleness** vs. *Harshness*

Showing personal care and concern in meeting the need of others (I Thessalonians 2:7)

### **Gratefulness** vs. *Unthankfulness*

Making known to God and others in what ways they have benefited my life (I Corinthians 4:7)

### **Hospitality** vs. *Loneliness*

Cheerfully sharing food, shelter, and spiritual refreshment with those whom God brings into my life  
(Hebrews 13:2)

## **Humility** vs. *Pride*

Recognizing that it is actually God and others who are responsible for the achievements in my life (James 4:6)

## **Initiative** vs. *Unresponsiveness*

Recognizing and doing what needs to be done before I am asked to do it (Romans 12:21)

## **Joyfulness** vs. *Self-pity*

The spontaneous enthusiasm of my spirit when my soul is in fellowship with the Lord (Psalm 16:11)

## **Justice** vs. *Fairness*

Personal responsibility to God's unchanging laws (Micah 6:8)

## **Love** vs. *Selfishness*

Giving to others' basic needs without having as my motive personal reward (I Corinthians 13:3)

## **Loyalty** vs. *Unfaithfulness*

Using difficult times to demonstrate my commitment to God and to those whom He has called me to serve  
(John 15:13)

## **Meekness** vs. *Anger*

Yielding my personal rights and expectations to God (Psalm 62:5)

## **Obedience** vs. *Willfulness*

Freedom to be creative under the protection of divinely appointed authority (II Corinthians 10:5)

## **Orderliness** vs. *Disorganization*

Preparing myself and my surroundings so I will achieve the greatest efficiency (I Corinthians 14:40)

**Patience** *vs. Restlessness*

Accepting a difficult situation from God without giving Him a deadline to remove it (Romans 5:3–4)

**Persuasiveness** *vs. Contentiousness*

Guiding vital truths around another's mental roadblocks (II Timothy 2:24)

**Punctuality** *vs. Tardiness*

Showing high esteem for other people and their time (Ecclesiastes 3:1)

**Resourcefulness** *vs. Wastefulness*

Wise use of that which others would normally overlook or discard (Luke 16:10)

**Responsibility** *vs. Unreliability*

Knowing and doing what both God and others are expecting from me (Romans 14:12)

**Reverence** *vs. Disrespect*

Awareness of how God is working through the people and events in my life to produce the character of Christ in me (Proverbs 23:17–18)

**Security** *vs. Anxiety*

Structuring my life around that which is eternal and cannot be destroyed or taken away (John 6:27)

**Self-Control** *vs. Self-indulgence*

Instant obedience to the initial promptings of God's Spirit (Galatians 5:24–25)

**Sensitivity** *vs. Callousness*

Exercising my senses so I can perceive the true spirit and emotions of those around me (Romans 12:15)

**Sincerity** vs. *Hypocrisy*

Eagerness to do what is right with transparent motives (I Peter 1:22)

**Thoroughness** vs. *Incompleteness*

Knowing what factors will diminish the effectiveness of my work or words if neglected (Proverbs 18:15)

**Thriftiness** vs. *Extravagance*

Not letting myself or others spend that which is not necessary (Luke 16:11)

**Tolerance** vs. *Prejudice*

Acceptance of others as unique expressions of specific character qualities in varying degrees of maturity  
(Philippians 2:2)

**Truthfulness** vs. *Deception*

Earning future trust by accurately reporting past facts (Ephesians 4:25)

**Virtue** vs. *Impurity*

The moral excellence and purity of spirit that radiate from my life as I obey God's Word (II Peter 1:3)

**Wisdom** vs. *Natural Inclinations*

Seeing and responding to life's situations from God's frame of reference (Proverbs 9:10)

## APPENDIX C

### CONTRACT OF NANTOU COUNTY SET PROGRAM (CHINESE)

#### 南投縣 96 學年度英語史懷哲下鄉交流合作計畫方案

- 一、 活動時間：自民國 96 年 8 月 1 日起至民國 97 年 7 月 31 日止。
- 二、 交流活動地點：本府遴選合適之南投縣境內國民小學共計 25 所以及本府 相關單位 ( 辦理學校名單及校長通訊錄如附件一 )。
- 三、 交流活動參與人員為美國培基教育機構之青年共計 6 名 ( 交流人員名單如附件二 )。
- 四、 本府敦請營盤國小校長擔任活動總負責人，梁靜如 校長擔任活動顧問，協助活動進行及與金車教育基金會之聯繫。
- 五、 本府提供交流人員安全、方便、衛生之住宿環境，所有交流人員住宿地點於南投市營盤國小，由校長擔任聯絡人。如遇人力不可抗拒之天災時，本府將安排交流人員移至安全之空間，若危及參與人員之安全時，培基文教基金會得徵求本府同意後終止合作計畫。
- 六、 本府負責交流人員活動期間貳佰萬元以上之意外平安保險及伍萬元以上醫療保險費用，費用由本活動經費支出。
- 七、 辦理學校須負責交流人員往來學校及住宿地點之交通(汽車)接送，接送人員於接送時間內以公差處理，並得支領交通費，依實核支，費用由本活動經費支出。接送人員於接送時間內若需辦理保險，由各校自行負擔。
- 八、 本府協調安排交流人員每週一至四共計 21 節以內之英語交流活動 ( 課程表如附件三 )，週五辦理英語日活動並辦理相關教師研習課程 ( 以上不含交通往返時間 )，交流對象以本縣教師、社區民眾及國民小學三年級以上學生為主，若超過節數，校方須經交流人員同意、報本府核備，並自行支付額外費用。

- 九、 本府提供每位交流人員每節活動鐘點費新台幣 260 元，依實核支，由各辦理學校於每雙週課程結束後提撥費用予交流人員（美籍交流人員簽到簿如附件四）。
- 十、 交流人員除安排的課程外，並保留星期五作為師資培訓或其他相關活動之彈性，週六、週日比照老師休假。
- 十一、 交流期間交流人員為協助性質，各校需指派每班至少一位教師進行協同教學(美籍教師擔任協助工作)，各辦理學校不得要求交流人員負擔批改作業、製作教具等所有教學準備工作。
- 十二、 交流期間課程內容以各校原有課程教材為原則，佐以美國公立學校品德第一課程教材，由各校與交流人員協議實施方式。
- 十三、 各辦理學校不得要求或同意交流人員進行收費之補習性質活動。
- 十四、 各辦理學校於交流活動期間若遇考試、校外教學、校慶、運動會等非一般課程時，處理方式由辦理學校事先與交流人員協調。
- 十五、 本府敦請人員為交流人員分別進行每週 2 節之中文交流，交流地點於營盤國小。
- 十六、 交流人員在校交流午餐時間，須由學校免費供應營養午餐（若兩校同一天由同一位交流人員分至兩校上課時，須由上午交流學校供應營養午餐）。
- 十七、 本交流活動強調與外籍交流人員間互動關係，請各辦理學校勿將相關溝通、翻譯、接送任務完全交由中籍英文老師擔任，應鼓勵校內教師、學生及社區人士主動與交流人員直接交流，以收本活動最大成效。
- 十八、 交流人員於交流活動期間如有不適應情形，請辦理學校提

出說明，本府將轉知培基文教基金會負責輔導。若經輔導後仍無法改善，必要時本府得徵求培基文教基金會同意後終止合作計畫。

十九、 其他未盡事項請各辦理學校視實際情況隨時提出。

## APPENDIX C

### CONTRACT OF NANTOU COUNTY SET PROGRAM (ENGLISH)

#### Contract of Nantou County Schweitzer English Program

1. Effective Time: from August 1<sup>st</sup>, 2007 to July 31<sup>st</sup>, 2008
2. Effective Places for the Schweitzer English Program: Nantou Government select twenty-five elementary schools and relevant units.
3. The Participants of the Schweitzer English Program are six young people from the Institute in Basic Life Principles.
4. Nantou Government invited the principal in Ying-Pan Elementary School to be the program leader, former Ying-Pan Elementary School Principal Jin-Ru Liang to be the consultant of the Program. They also assist with the communication between the King Car Educational Foundation and the Schweitzer English Program.
5. Nantou Government provides the safe, convenient, and hygienic accommodation for the Schweitzer English teachers. All the Schweitzer English teachers will be accommodated in Ying-Pan Elementary School in Nantou City. Ying-Pan Elementary School Principal will be the contact person.

If there is any unexpected hazardous natural disaster, Nantou County Government will rearrange the accommodation for the Schweitzer English teachers. If the hazardous conditions endanger the safety of the Schweitzer English teachers, the IBLP reserves the right to end the contract with the agreement of Nantou County Government.

6. Nantou Government provides the safety insurance of NT \$2,000,000 and above, Medicare insurance of NT \$50,000 and above, for the Schweitzer English teachers during their service in Nantou County. The cost will be paid out of the Program budget.
7. Each participating school is responsible for the transportation for its Schweitzer English teachers from Ying-Pan Elementary School to the school and vice versa. The driver can report the travel time as the official assignment and will be reimbursed with the gas cost. The gas cost will be paid out of the Program budget. Each school should be responsible for its own cost of the driver's insurance if needed.
8. Nantou Government arranges each Schweitzer English teacher to teach twenty-first sessions from Monday through Thursday each week, holds English Day activities and workshops. The participants for the Schweitzer English teachers' teaching and service are teachers in Nantou County, members of the community, and third graders and above. If the Schweitzer English teachers work over the contract hours, the school has to have the consent of the Schweitzer English teachers and Nantou Government, and should pay the Schweitzer English teachers out of the school's own budget.
9. The salary is NT\$260 per teaching session, based on the exact number of teaching hours. The salary should be paid to the Schweitzer English teachers bi-weekly at the last day of each second teaching week.

10. Except the teaching schedule for the Schweitzer English teachers from Monday through Thursday, Friday will be reserved as a training day or other relevant activities. The Schweitzer English teachers will have weekends off.
11. The Schweitzer English teachers are teaching assistants. Each school should assign a Taiwanese English teacher to team teach with the Schweitzer English teacher in each class, with the Schweitzer English teachers assisting with the teaching. None of the participating schools should request the Schweitzer English teachers to either grade papers or make teaching aids.
12. The teaching content should base on the curriculum designed by each participating school. The participating school and the Schweitzer English teachers can negotiate to incorporate *Character First!* to the curriculum based on the consent of both parties.
13. All participating schools should not request the Schweitzer English teachers or agree them to have any form of after school teaching or private teaching lessons with monetary profit.
14. If the participating school's events such as an exam date, field trip, school anniversary, or sports affairs that conflict with the Schweitzer English teachers' teaching day, the participating school should notify the Schweitzer English teachers prior to the event day.
15. Nantou Government arranges teachers to provide two Chinese lessons for the Schweitzer English teachers each week. The classroom is located in Ying-Pan Elementary School.

16. The participating schools should provide free lunch to the Schweitzer English teachers on the visiting teaching days (If there are two participating schools that have the same Schweitzer English teacher on the same day, the morning participating school should provide the free lunch.).
17. The Schweizer English Program highlights the significance of interaction with the Schweitzer English teachers. Therefore, the participating schools should encourage their teachers, students, and community members to interact with the Schweitzer English teachers directly. In other words, the participating schools should not rely solely on the Taiwanese English teachers to communicate with the Schweitzer English teachers, translate for them, and offer rides to them.
18. If there is any undesirable behavior carried out by any Schweitzer English teachers, the participating school should report the matter to the Government. Nantou Government will notify the Institute in Basic Life Principals to provide necessary consult. If the undesirable situation continues after the consult, Nantou Government reserves the right to terminate the Program.
19. The participating schools can come up with other specified situations or any unexpected problems that arise anytime.