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台灣外籍人士語言與文化身分認同感跟雙語或多語意識之間的關係: 以一個宗教社群為例

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計 畫 主 持 人 ： 孔繁偉

計 畫 參 與 人 員 ： 碩士班研究生-兼任助理：甘甯

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中 文 摘 要 ： 本研究探討在台灣外籍人士的語言與文化身分認同感跟宗教社群之間的關係。 即使文獻中已有記載宗教社群對於北美移民者語言與文化身分認同感有密切的關係 ，至今尚未有相關的研究對於台灣外籍人士的身分認同感與宗教社群之間的關聯性 。當台灣正邁向國際化的當下，多元語言與文化意識已變得相當重要。因此，本研究探討這些外籍人士在一個宗教社群中對於雙語或多語意識以及語言與文化 身分認同感的關係。以Wenger（1998）的群體實踐理論為基礎，此研究進一步探索這個宗教社群成員彼此間的共同分工與實踐來達成有效的目標。在這個質性的研究中，我利用不同的採集方式包括分組半結構式的訪談，問卷，研究筆記以及實地觀察來記錄所有跟結果有關的細節。我也利用質性現象分析法來進一步分析所採集的資料來加以歸納。此研究結果讓我們更多了解外籍人士如何形成與轉變他們的語言與文化身分認同感，根據他們的雙語或多語意識與經驗，我探討宗教社群是否在台灣扮演一個重要的角色。

中文關鍵詞 ： 雙語論、多語論、語言與文化身分認同、跨文化溝通

英 文 摘 要 ： This research investigates the language and cultural identities of international expatriates in regard to the relationship of bilingualism or multilingualism in a default bilingual religious community in Taiwan. Although research has indicated that language learners' identities are related to their language development, little attempts have been made to unravel the relationship of international expatriates' language development in Taiwan. This study hence bridges this gap by exploring their language and cultural identities and language development in a religious community where it is bilingual by default. Our semi-structured interviews, open-ended questionnaire, weekly observation, and researcher journal were utilized for data collection together with a phenomenology framework for data analysis. The findings reveal a multitude of themes including their multilingual and multicultural development that has further underpinned their enhanced intercultural communication in this religious community. We also presented their detailed identity transformation both linguistically and culturally from their joined Community of Practices.

英文關鍵詞 ： Bilingualism, Multilingualism, Language and Cultural Identities, Intercultural Communication

Bilingualism or Multilingualism? Exploring the Language and Cultural Identities of International Expatriates in a Bilingual Religious Community

Abstract

This research investigates the language and cultural identities of international expatriates in regard to the relationship of bilingualism or multilingualism in a default bilingual religious community in Taiwan. Although research has indicated that language learners' identities are related to their language development, little attempts have been made to unravel the relationship of international expatriates' language development in Taiwan. This study hence bridges this gap by exploring their language and cultural identities and language development in a religious community where it is bilingual by default. Our semi-structured interviews, open-ended questionnaire, weekly observation, and researcher journal were utilized for data collection together with a phenomenology framework for data analysis. The findings reveal a multitude of themes including their multilingual and multicultural development that has further underpinned their enhanced intercultural communication in this religious community. We also presented their detailed identity transformation both linguistically and culturally from their joined Community of Practices.

Keywords: Bilingualism, Multilingualism, Language and Cultural Identities, Intercultural Communication

This study explores how bilingualism or multilingualism is conceptualized within a community religious institution that has a mixture of attendees of various cultural backgrounds. We have investigated how the attendees perceive the process of bilingualism or multilingualism experienced within this community with regard to their language learning and development. How the process of bilingualism or multilingualism facilitates the international attendees' intercultural communication has been explored at the same time based on their language and cultural identities living in Taiwan in an era of internationalization and globalization.

Bilingual and multilingual development

It is common for people who live in an environment that does not share the same language and culture with their own these days. As Brown (2000) has defined, bilingualism refers to how two

languages are functioned and mediated by their speakers during the process of their language development. This can be how two parents who speak two different languages to their children separately at home for the purpose of cultivating their bilingual awareness and capability. Multilingualism, as the term suggests, refers to how three or more languages interact with one another during the process of language learning and development for their speakers or users (Benson, 2003). Bilingualism can be traced back to the history of colonialism as many countries started maintaining the colonial languages (English, Portuguese, French or Spanish) even though it is not the primary language of use in their daily lives (Cook, 2001). In regard to how learners react to bilingualism/ multilingualism, research has indicated that different attitudes, perceptions and behaviors may incur when encountering two (or more) different languages in the same context (Rao, 2002). Take bilingual/ multilingual children for example. It is found that many of them can react to different things using two (or more) different languages based on various sociocultural stances. This process is predicated on their learning trajectory from their second language acquisition (SLA) experience that entails different variables.

Bialystok (2001) has delineated how children develop their bilingual awareness by speaking (or understanding) two languages. While they can speak at least one language at home, it is common for them to develop another language at their own pace based on their need. This again indicates that different variables exist for learners' bilingualism to emerge based on their unique learning trajectory. Besides learners' language development, their cognitive development is another dimension that bilingual/ multilingual children fare better compared with their monolingual counterparts. For example, Wei (2000) maintained that bilingual and multilingual students show more sophisticated language processing skills when they encounter abstract ideas while reading compared with those who do not speak another language. In the era of internationalization as we see today, Wei (2000) has contended that learners' multilingual capability is crucial at both the societal and personal level since it assists the process of cross-cultural communication of speakers of various cultures and languages.

Language and cultural identities

As bilingualism and multilingualism are conceptualized by two or more languages, identity is another essential variable that research has revealed to influence learners greatly (Norton & Toohey, 2011). It is known that language is closely related to culture, and culture is associated with one's identity in society. According to Norton (1997), identity can be defined as the relationship between people themselves and the world. Such a relationship is mediated across time and space for people to understand all the possibilities in the future. This post-structuralist view deems identity as dynamic, situated and multiple based on various sociocultural and

sociohistorical perspectives (Norton, 2000). From this paradigm, it is clear to see that learners' identity is fluid and always in flux during their identity formation and construction.

Learners' identity can be categorized into two essential spheres: language and cultural identities for language learners and users (Norton & Toohey, 2011). Language identity refers to how learners view the language they speak or use in regard to who they are and where they belong within a specific community, while their cultural identity refers to how their culture impacts their perception regarding who they are and view themselves when constructing their unique and individualistic identity. Research has been conducted pertaining to how language learners' language and cultural identities can influence their language learning and development for the past decade. One of the strands of this body of research is how heritage language (HL) learners form and negotiate their own language and cultural identities when acquiring their second language (L2) in a foreign context. For instance, Cho (2000), Lee (2002) and You (2005) have all identified a clear connection between learners' identity formation and their intercultural communication skill. In other words, students' solid language and cultural identities have been found to assist their capability to communicate with people of various cultural and linguistic backgrounds in an international context. Additionally, their HL is more likely to be maintained more effectively from their strengthened language and cultural identities that can further foster bilingualism and biculturalism. As Shin (2009) has illustrated, language learning is not merely an act of exchanging information or knowledge for an L2 to be learned, it is a constant process of (re)negotiating their identity and self-positioning within society. From this standpoint, learners' language and cultural identities are crucial in the process of SLA based on their learning experience and trajectory.

Within the framework of identity, language learning is conceived as a social practice that pertains to the past, present and future based on the assumption of "being and becoming" (Han, 2012). Language and cultural identities are thus not related to where we are from but rather "who we will become in the future" that can vividly describe who we are and where we stand. Giampapa's (2004) study indicates that the negotiation and mediation of being Italian Canadians are dynamic and fluid. This being and becoming trajectory transforms young Italian Canadians' language and cultural identities from multiple worlds and sources to solidify their identity formation and construction. This dialogical relationship involves the constant challenging of their background, undesired imposed identity, ethnicity, language and sexual orientation that try to reconstruct and reconstrue what is valued and legitimate that can further shape their unique identity. Kibria's (2002) study points out Chinese and Korean American's experience and attitude toward their own ethnicity living in the United States and how they are marginalized that

can suppress their language and cultural identities. Their language identity is shaped and reshaped when their HL is not the dominant language in society, which leads to their decision to prioritize their language learning choice by focusing on English. Then, their cultural identity is reconstructed when they realize that their heritage culture could potentially cause conflict and tension in another context different from their own. Such an experience explains the reason why these learners' identity (re)negotiation is essential for their SLA and well-being in a new language and cultural setting. Quach et al. (2009) found that racialized experiences can shape Asian students' language and cultural identities in the United States where white supremacy prevails in many school settings. They thus maintain that learners' identity development is predicated on the explicit and implicit messages that geared toward them while interacting with their peers. This showcases the need for language teachers to pay attention to each student's background for them to be guided on the right track of learning with their peers. Kung's (2013) study probes Chinese immigrants' language and cultural identities in New York City and whether their HL assists or hinders their SLA and well-being in a new learning setting different from where they came from. The results suggest that their HL not merely facilitates their English learning, but also prepares them to be more culturally aware of their own heritage that makes them special and unique in the United States. Through various activities and attempts they made to stay connected to their own culture and language, it was not difficult for them to appreciate their own heritage and appreciate their hyphenated identity as both Chinese and American with a closely knitted bond within their own community. Kung (2013) has further contended that HL maintenance not only assists effective SLA, but also strengthen immigrants' language and cultural identities living in a new environment. Wei's (2016) study explores Chinese EFL learners' identity given that English has become an international language in the global setting nowadays with various variations and forms. The study reveals learners' complex identity formation process in an EFL community where English learning is mainly predicated on test preparation, different from other ESL countries where English is used for actual daily communication. The author discovered that it is necessary for policymakers and practitioners to be aware of the reality that English has become an international language for the curriculum to be adjusted to meet students' need more appropriately. Meanwhile, learners' language and cultural identities also need to be considered based on the local and international contexts for teaching and learning to be more effective.

Bilingualism and multilingualism within various religious communities

Research on bilingualism and multilingualism has explored the social interaction of people of various sociocultural and sociohistorical backgrounds, and ethnic churches have been one of the

venues in which many scholars have probed for the past decade in the field. Some of the areas that have received much attention include attendees' ideology, identity and practice with regard to their language and cultural dimensions (Battle, 2006; Hatoss, 2012; Tatchell, 2011). According to Barrett (2015), ethnic churches are communities where people share the same religious belief and practice of language and culture for the purpose of legitimization. For example, Korean churches are the places where many Koreans share the same Korean language and culture for the purpose of legitimization in a foreign country. Since the process of legitimization entails different language and cultural variables for different attendees, their HL and sociocultural life histories have been a crucial factor within such a community. Research has hence been conducted exploring the delicate relationship of attendees' identity and HL in an immigrant country for their language acquisition and development.

Wang (2002) found that churches foster international attendees' HL maintenance based on the closely knitted bond of their members in a foreign country. To be specific, the author aimed to unravel various dimensions regarding Chinese immigrants' identity and HL retention in Canada, and the findings indicate that their Christian belief assists their cultural well-being and awareness through the study of Bible in English, which is different from Chinese where it was somehow banned by the government in Mainland China before immigration. This experience transforms their language and cultural identities as Chinese Canadians in an ethnic community, making them more ready to embark on their new lives in Canada. Woods (2004) compared different churches in Australia and India in the midst of English-dominant practice with these two contexts, and the results reveal that the attendees in these two contexts practice and construct their language and cultural identities differently based on their need and ideology. That is, the churches in Australia abide by a monolingual and monocultural system based on their national ideology during the service; however, their Indian counterparts believe and practice a more multilingual and multicultural viewpoint that further underpins their more diverse language choice and attitude. The author later contended that the use of language at church reveals the attendees' identity formation and retention, showing a multitude of language and cultural variables that influence and reify the way they identify with their community. This research again showcases the multifaceted nature of language and cultural identities within churches for their language development and well-being as immigrants.

Park (2011) conducted an ethnography on Korean-Canadians' belief and identity about their heritage language and culture in a church setting, and the findings show that church is paramount in terms of how they bond and connect with one another as immigrants in a new context. During the process of evangelizing with other Christians and non-believers, their language and cultural

identities are negotiated and renegotiated to be more culturally as well as linguistically aware of their heritage and root, resulting in a more successful immigrating experience and transition for them to be acculturated into the Canadian society. Han (2011a) also conducted a study on a Chinese church in Canada based on a group of Chinese immigrants' experience and intercultural transition, and the results indicate a multitude of variables pertaining to their language ideology and practice that underpin their identity formation. To be specific, the church has experienced a transition from a Chinese monolingual paradigm to their multilingual language policy in the English-dominant society in Canada. Different from the studies discussed earlier that treasure the HL in the church setting, Han's (2011a) research illustrates how this church under investigation was able to cater to the need of different attendees linguistically during the service to spread the gospel more effectively. For them, language should not be the only variable that bonds them together within such a community because Christianity is shared across borders, making them adopt different approaches to knowing other members and connecting with them with ease. In Hatoss's (2012) study exploring the complex interplay of religion, language and identity at the Lutheran churches in Australia, the author maintains that the attendees seem to prioritize their German identity and language to avoid potential conflicts and disagreements, indicating their language policy effort aimed to be successful community members. In this case, German was found to be the preferred language during the service for them to be more culturally and linguistically aware of their heritage and culture that further shapes who they are in Australia as immigrants. That is, they were revealed to be against other cultural and linguistic practices at church to maintain their racialized status in an English-dominant society. This again illustrates how churches can be venues for these intercultural (immigrant) attendees to form and reform their language and cultural identities in a religious community that marks their difference in a new environment.

Theoretical framework

As language and culture cannot be separated from churches as we have seen, Wenger's (1998) *communities of practice* (CoP) framework aptly underpins this study to probe church attendees' identity. A CoP refers to how a group of people share the same goal and aspiration in the process of collective learning based on a shared domain of human endeavor and practice (Wenger, 1998). As Wenger (2000) has indicated, CoPs are similar to the learning apprenticeship model in education in which a student acts as an apprentice in order to learn from a master. The community serves as the living curriculum for the apprentices to learn to gain more experience in a dynamic and lively fashion. They utilize various tools together to make learning happen for the same aspiration before they become masters themselves to teach their students. Strategic

practices can be produced during this process to make all community members engage in the same group to be more collectively responsible (Wenger et al., 2002). Based on a CoP framework, the implicit and explicit aspects of knowledge can be addressed by all the community members to collaborate across boundaries for the same goal.

Research on CoP has proliferated in the past decade investigating the interrelationship of language and culture. Yang (2009) found that blogging facilitates Taiwanese EFL learners' critical thinking and reflection capability within a CoP that prepares them to not merely improve their EFL learning, but teaching competence after graduation when they become effective EFL teachers. The CoP was conceptualized through blogging for the participants to work on the same goal and commitment to be both effective language learners and teachers. Li's (2007) study probed a novice non-native scholar's transition to write for academic publication in the field of TESOL, and how a CoP could be conceptualized during this process for the apprentice to learn from his masters (advisors). The results point out the salience of the CoP for this novice scholar to engage in a dialogue for him to be more ready to adapt to academia. Leshem's (2007) research described how a cohort-based doctoral program gives its students multiple dimensions of thinking that assist them in acquiring the right mindset to learn as doctoral students based on a CoP. Through various interactions and collaborations for them to engage in the program, it has prepared them to acquire the more complicated conceptual knowledge that the author argues to be necessary for them to succeed in the program to be critical and reflective scholars in the future. Tavakoli's (2015) study researched on language teachers' view on theory and practice in TESOL, and the results reveal that these teachers have experienced the ownership of knowledge sharing and receiving that have further underpinned their professional practice based on a CoP. This, therefore, scaffolds their fluid identity as both practitioners and researchers in the future.

The study

From the studies reviewed, it is clear to see that identity has been gaining ground for the past decade in the field particularly with regard to learners' language and cultural dimensions in an intercultural context that shares more than one culture. The CoP framework has also been adopted to explore the delicate relationship between language and culture in various international contexts. It is hence deemed appropriate to frame this study to explore the bilingual church setting in Taiwan where many foreigners can be found in such a community based on the same religion and belief from their own CoP. Given that little research has been conducted in Asia using CoP as the theoretical foundation (Barrett, 2015), it is worthwhile to explore foreign attendees' language and cultural identities based on their CoP. Further, research on identity has been scant in Asia specifically with a clear focus on the construction and development of

learners or international expatriates' language and cultural identities (Han, 2011b; Kung, 2016; Nakamaki, 2012) with the focus primarily on North America and Europe. This study is one of the first investigations on foreigners' bilingual or multilingual development with regard to their language and cultural identities in Taiwan where little research endeavors have been attempted to date. With this in mind, the following research questions guided this study as follows:

1. What is the foreign attendees' experience of bilingualism or multilingualism in a bilingual church setting?

2. How have their language and cultural identities shaped and changed at the same time?

3. How has their CoP assisted (or not) their acculturation process as foreigners in Taiwan?

Methodology

Context and the participants

Twenty-eight participants were recruited and divided into 7 groups (4 for each) for the interview sessions from a bilingual church community in Taipei City using purposeful sampling (Patton, 2005). As there are more foreigners living in Taipei than other cities in Taiwan for study and work, it is logical for us to locate our research venue in Taipei where a lot of bilingual churches (Chinese-English) can be found. As a primary researcher, I have been a member of a bilingual worship at a church whose audiences are mainly foreigners with some locals in Taipei, it will hence grant me the access to explore the issues under investigation from an insider perspective that would not be possible compared with others with an insider's perspective in this qualitative study (Liamputtong, 2013). The participants were recruited from this church as it boasts its diverse populations in Taipei with the participants in this study from the United States (N=7), the United Kingdom (N=4), Canada (N=2), France (N=4), Spain (N=6) and Germany (N=5). As a bilingual church, the sermon is in English with Chinese interpretation. It will thus be an ideal venue for us to explore their identity and language use in detail that has little discussion so far in Taiwan. From the religious principles shared and preached from this church, diverse races and cultures are valued to cater to the needs of this group of attendees of various backgrounds.

Instruments

This study used a qualitative approach to exploring the complex interrelationship of the participants' language and cultural identities with regard to bilingualism or multilingualism. To unravel this multi-layered relationship, a series of focus group interviews have been conducted.

As Patton (2005) has suggested, focus group interviews allow researchers to gain more insight from the suitable population targeted from an in-depth perspective that other methods will not be able to access.

Regarding the interview items, they were constructed based on the literature reviewed and discussed. Some seminal studies were used as a reference to form the research questions such as Park (2011), Rao (2002), Wei (2000) and Wenger (2000) that have investigated the issues about identity, bilingualism, multilingualism and CoP critically with a few inventories. The interviews were semi-structured to allow more room for our interview time. This also gave us more flexibility for more appropriate questions to be asked and formed (Patton, 2005). The items from the inventories (around 30) were chosen first before they were forwarded to two other scholars in applied linguistics for feedback and suggestion to ensure their readability and comprehensibility. From the comments received from these scholars, amendments were made to gain more expert validity and reliability with 7 items remained (see Appendix A). A form was distributed that asked the participants to fill out their demographic information for us to understand their background more clearly before the interviews. Given that English is used during the worship, it was used during the interviews for data collection before our translation for data analysis.

To add another layer of our data analysis, an open-ended questionnaire was used before the interview sessions for all the participants. This allowed us to know the participants beforehand in detail to know more about their *life histories*. Approximately 20 items were constructed from the inventories before they were forwarded to two scholars in applied linguistics for review and feedback. A few revisions were made after review and half remained for the final version of ten questionnaire items (see Appendix B). The data here have complemented our interview data greatly for more themes to be formed and developed.

To witness what actually happened during and after the bilingual service, a five-month observation in the spring of 2018 (March to July) has been conducted by us. This entailed our actual attendance of the bilingual worship every week (Sunday morning for 3 hours) to note all the essential interactions and details that have transpired within this community, which granted us multiple time to get a closer perspective on how their identity was shaped and reshaped after attending the service from their home countries and their experience of bilingualism or multilingualism during and after the service. A researcher journal was kept by us all the time for all the crucial elements that underpinned their identity formation and retention in Taiwan. We believe this has enhanced the validity and authenticity of our data based on multiple sources for them to be triangulated before interpretation.

As for how the data were analyzed, a phenomenology framework was utilized based on the phenomena observed and noted. According to Pacherie (2008), phenomenology is a conceptual framework that can be used to record all the consciousness, emotion, experience, and attention of humans based on the issues under investigation. It is used to unravel the occurrence of a social world from its natural themes through observation. This grounded theory-based approach has been used extensively by qualitative researchers to explore the complex interrelationship of the world that quantitative research cannot address. All the written (open-ended questionnaire) and verbal (focus group interviews) data were analyzed based on phenomenology for all the salient themes to emerge. We attempted to let the data talk to remain trustworthiness and objectivity as we adhered to the principles of qualitative research in education.

Discussion and conclusion

After data analysis, a multitude of themes emerged such as multilingual development, multicultural awareness and enhanced intercultural communication that have fostered their language and cultural identities in Taiwan.

Multilingual development

According to the data, approximately all the participants (N=24; USA:6; UK:3; CA:2; FR:4; SP:6; GM:3) regarded their multilingual experiences positively within the religious community setting due to the fact that it seems to be an ideal venue for them to cultivate their multilingual development in Taiwan. That is, their different cultural and demographic backgrounds have contributed to their enhanced desire to know each other's language. Case in point, it is a common practice for them to learn a new language that is spoken by each attendee that is different from their own. Doing so does not merely make it easier for them to socialize with others, but also appreciate other languages that might be useful based on the diverse populations in this church setting.

Well…I think it is a good way for us to know each other better because we try to know different languages to communicate better here…and of course knowing their languages is a good way to get there so it's closer and easier for us to break the ice where we speak different languages in the first place right? (P2: USA)

Definitely good for me because many people here are trying to learn to speak Spanish…I think it just shows that they care and try to understand us you know? I think it is a good place for us to do this I mean speaking and learning each other's language because different languages should be appreciated and Spanish is one of the important languages spoken in the USA so it should be

valued at the same time. (P1: Spain)

What we do here is interesting because we do treasure different languages where people are from everywhere such as the USA, UK and France and so on…I didn't know French could be an important language that many people would like to learn because they want to know my culture in Taiwan. It is a good way for them to know France more by learning the language where it represents different aspects of my country. (P4: France)

The other insightful finding emerged during our observation in which this seemingly bilingual setting where Chinese and English appear to be the languages used during the worship does not inhibit the participants' multilingual development. While English is used during the worship as the dominant language with Chinese interpretation to facilitate understanding for the locals, it is a common practice for the participants to translate from either English or Chinese to their own languages. That is, translation service is usually available during the service where the attendees register and pick up the earphones of their language choices for simultaneous interpretation. Based on the voluntary system, different candidates would be responsible for doing this work that caters to different language needs based on the diverse populations at church. Our weekly observation also reveals that all foreign languages besides English (French, Spanish and German) has their demand for interpretation during the worship from the registration. This clearly indicates that English and Chinese are not the sole media of understanding for the participants here given that the service is bilingual by default.

It's good that I can have some translation for the sermon in French every time because it's easier for me to understand what it is you know…and this also shows that French is also important so we have this service of translation during the worship along with other languages like Spanish and German. (P1: France)

I really appreciate the translation we have here because I don't need to always translate from English to German during the sermon…and I think more people will be more interested in learning German because it is equally important compared with English and Chinese in this church. (P3: Germany)

Also, providing the translation service also serves as a means to encourage multilingualism within the church setting in which around half of the participants (N=13; USA: 3; UK: 1; CA:2; FR:3; SP: 2; GM: 2) opined during the interviews that they would deliberately choose the translation service that is not the main language of their own as a way to learn another language. According to them, it has assisted them in understanding the sermon in another language that

they are learning to fasten the process when the "language" is what they are familiar with from the Bible without other unfamiliar terms. This somehow encourages them to pick up another language that is more similar to their own. Meanwhile, it appears to motivate them greatly when another language is used based on the same sermon at church.

I usually pick up one of those translation earphones for the French translation from English during the worship as a native speaker of English from the US…I mean it's faster for me to listen to the French translation when I am trying to learn knowing what has been shared by the priest to fasten my French learning. (P7: USA)

I like to choose the Spanish translation on Sundays because it can help my Spanish in many ways as I try to learn it and French at the same time…I sometimes would choose French because we have a lot of friends here who speak it and it helps a lot for me to pick it up from them, and it will be faster for me to learn of course with this great resource. (P5: Germany)

The participants' appreciation of multilingualism also scaffolds their collaboration to design curricula aimed at improving their foreign language proficiency. From our observation, an after-church event was organized to teach each language that has been used or translated during the worship (English, French, Spanish and German). That is, one attendee would be responsible on a voluntary basis for teaching that language after the service for those who wish to improve their proficiency. Teaching has thus been delegated to different attendees with the same goal of their enhanced language learning. From the participants, it is crucial for them to work together based on their diverse language backgrounds. This language small group serves as a means to facilitate their collaborative language learning that appears to be effective based on their perspectives:

We do have a few language strands after church such as French, Spanish and German for those who are interested in learning them. People tend to work together for more bond to be formed you know? Sometimes, we would go out to eat after our small group to sharpen our language learning because it's more useful and practical. (P3: UK)

I am currently teaching Spanish in my small group after church because many people are interested…we would read the Bible and other books in Spanish so it will be faster for them to learn from these materials that they are more familiar with in their native language…I really think it has helped a lot. (P5: Spain)

From the data analyzed, it is clear that this bilingual worship by default does not sustain as the participants' experience has aroused their interest in multilingualism that is clearly different from the original bilingualism where Chinese and English are used during the worship. The seemingly

bilingual workshop somehow encourages these participants to know each other's language to socialize with others more effectively. Through this collaborative mechanism, more effective language learning can thus occur from their closely bonded CoP to scaffold their language learning and identity transformation to be more appreciative of other languages other than their own. This concurs with previous research on the function of CoP to facilitate learning and learning in a multilingual and multicultural context (Li, 2007; Tavakoli, 2015; Yang, 2009). The data also reveal that churches can be an essential venue for expatriates to foster their multilingual development in a multilingual context similar to the one that we have explored here. Similar to what Barrett (2015), Han (2011b), Han (2012) and Kung (2016) have clearly illustrated, churches are crucial when it comes to expatriates' language and cultural identities in that they provide this group of people with space to cultivate their multilingualism to appreciate other languages for effective language learning. This study informs us of these international expatriates' experiences based on their enhanced multilingual development predicated on their own CoPs for learning to take shape collaboratively.

Multicultural development

From the data analyzed, approximately two-thirds of the participants (N= 19; USA: 5; UK: 1; CA: 2; FR: 4; SP: 5; GM:2) opined during the interviews that this church community has played an important role in facilitating their multilingual development as expatriates in Taiwan's society. From their collaboration to learn each other's language in different small groups after the worship, it has become easier for them to appreciate each other's culture at the same time, thus making them feel more at ease when encountering people of various cultural backgrounds either in or after the weekly worship. During the weekly small group sessions where different languages are learned and shared to socialize with other attendees, these participants have realized the interconnectedness of language and culture that renders them inseparable. This serves as a bridge for them to scaffold their multicultural awareness that they did not hold previously based on their diverse cultural backgrounds.

Indeed, I have learned more about German culture in our small group as we try to learn more about the language together…we have also worked together to learn the culture because language is really closely tied to culture as I have found after a few years of joining this small group every week. (P2: Canada)

In our small group every week, we have learned how to appreciate French culture when we learn French at the same time…and it didn't occur to me that French has so much to do with its culture like the rationale behind each term in French. You definitely need to know something about the

culture and know the language well to be an effective learner, and I really think this experience has opened our eyes to know that culture is also important compared with language in various ways (P4: Spain)

As a native speaker of English from the UK, it is not common for us to know a lot about Spanish culture because people there always think English is more useful than any language in Europe. Yet, being part of our small group really gives me more insight into how interesting the Spanish language is especially when everything is related to its culture…and I have become more intrigued to learn more about their culture after I became a Spanish learner here at church. Because of this experience, our group members have also become more open to different cultures as they denote our languages and uniqueness these days. (P4: UK)

Our weekly observation during the worship and two of the small groups (USA and France) further reveals that it is a common practice for the attendees to celebrate the national holidays as a way to appreciate the targeted culture, hence arousing their interest more to learn and value different cultures while acquiring different languages. Case in point, our researcher journal indicates that there are around ten attendees of various nationalities who are members of the USA group who also wish to learn more about the language and culture. As this group is organized by two American attendees who have attended this church for two years, it is thus common for them to celebrate a few American holidays such as Thanksgiving and Halloween among their group members to socialize with one another. Likewise, the other French group where we observed also likes to organize several cultural events such as holiday celebration (VE Day and Ascension Day) and food sampling as well as preparation to help all attendees to become more acculturated into the French culture. These endeavors have granted the participants more opportunities to appreciate another culture while valuing multiculturalism from all the resources provided within this church setting that renders it easier to become more open as well as *culturally minded* as they have illustrated:

I go to one of the small groups here organized by some Americans and it is common for us to celebrate different national holidays in the USA… I think it has made it easier for us to appreciate this culture more as a group because we are really close to each other. For example, I wasn't really sure about the history of Thanksgiving until our gathering two years ago…this has really enlightened me in many ways because I can relate to this ideology for them to celebrate this holiday as an English myself as many of my ancestors who went there to seek freedom back then… (P2: UK)

In our French group every week, we don't just learn the French language, but culture that is

relevant to the language…one thing that we do is to celebrate the national holidays in France like Ascension Day usually at the end of May or the beginning of June. Sometimes, we would go to some eateries to sample authentic French food or learn how to make French desserts from some of our group members…it is really fun for us to bond together as everyone is from everywhere and we have become more aware of the advantages of knowing and valuing different cultures from what this church community has provided. (P3: Spain)

The other salient finding revealed from the data tells us that more than half of the participants (N= 15; USA: 4; UK: 1; CA: 2; FR: 4; SP:3; GM: 1) intend to learn more than two new languages by attending other small groups after a few years after their first foreign language has improved to know more about different cultures. This appears to be different with regard to their previous view on multiculturalism in which less appreciation was reported by these participants. Our actual observation reveals that while the attendees in each small group remain the same while the data were collected, a few of the participants (N= 4; USA:1; UK1; GM:2) did switch their groups after an average of two and a half years, which is similar to what we found from the interview data where they reported their intention of doing so to broaden their *cultural repertoire*. This has clearly indicated the participants' transformation to appreciate multiculturalism more positively as a result.

I guess I just didn't care so much about other cultures as an American because our culture is everywhere these days and people seem to like it, but from here I have seen a lot of cultures along with languages that I have learned. This is my third group from French, German and till now Spain so I can eventually know more about different cultures along with their languages to make me more diverse… (P2: USA)

People just assume that people in Europe are familiar with the cultures there no matter which country you are from, but it's not true because I didn't know a lot about French and German cultures until I came here to make friends with others…so that's why I have been part of both these small groups to know more about their cultures and so on…I think it's really important these days where people are from everywhere to appreciate their cultures. (P1: UK)

I started going to the other group to learn more about the Spanish language and culture after two years because I think my English is okay enough to understand the sermon so it was a new change for me…and I think I will move on to learn more about French in the future to make me more ready to work with others knowing their culture. (P2: Germany)

According to the data emerged, we can see that this religious community has indeed opened a

door for these participants to nurture their multicultural development, thus encouraging them to value multiculturalism as a result that appears to be different from what they believed previously. This transformation has induced them to be more open-minded and appreciative of multiculturalism that they have experienced as expatriates living in Taiwan. As we have discussed earlier, even though English and Chinese are the default languages shared and used during the worship, it is a common practice for the participants to learn each other's language that further grants them more autonomy to learn and value each other's culture to make socialization more effective. Through their CoPs to make language learning more effective, they seem to have reshaped their language and cultural identities to be more ready and open to value their multicultural development. This corroborates what Han (2012), Norton and Toohey (2011) and Wei (2016) have indicated that language cannot be separated from culture for language learners in a multilingual and multicultural context, and these two elements play an important role in sustaining and transforming their identities both linguistically and culturally. Through different cultural events such as holiday celebration and food sampling, the participants have indeed become more aware of the reality of multilingualism in today's globalized world that is clearly different from their previous belief, making them more attuned to each other's difference in regard to language and culture with a more unbiased mindset. This seems to echo what Kung (2013), Nakamaki (2012), Park (2011) and Tavakoli (2015) have illustrated that CoPs (either ethnic or religious) are crucial for language learners' language and cultural identities in that they serve as a bridge to foster their value of language and culture, hence scaffolding their awareness of multiculturalism in many contexts in today's globalized world. This study again affirms this framework in the context of Taiwan where little research has been conducted to date.

Enhanced intercultural communication

The final theme that emerged from the data analysis suggests that these participants have seemed to learn how to communicate with one another given their newly acquired languages and cultures within this church setting. From the interview data, almost all the attendees (N= 25; USA:6; UK:4; CA:2; FR:4; SP:5; GM:4) reported that the bond that they have established through their collaborative work has scaffolded their intercultural communication skills during the process of learning each other's language, and allowed them to value the uniqueness of various cultures. This experience appears to grant them more awareness when it comes to knowing each other of various sociocultural backgrounds and nationalities and gives them the firsthand experience to know how to socialize with others based on their enhanced intercultural communication skills that they reported to be lacking before.

It was rare for us to work together like this here when I was back home in the US because the

place where I grew up is more homogeneous in terms of the population…it's not easy to find people of so many nationalities and cultures and work with them to learn their languages and cultures…this surely has made me more ready to work with them knowing more about their languages and cultures so I can communicate with them more effectively more like the skill to get along with them across cultures you know? (P6: USA)

Many Canadians speak French like me and I happen to be one of them, but it's not easy for me to really know their culture in a more micro manner you know I am saying? I mean there is still a difference between the culture I know and the culture people have in France…I have really learned how to know more about them from our small group and also other language small groups…and this has been really rewarding for me to know how to talk and work with them with a new outlook. (P1: Canada)

I like the English language a lot because that's what I have been learning in Spain growing up, but actually I still knew little about the English culture like their national holidays and way of cooking before…and from our small group where we have learned so much about their culture, I think I have become more aware of how to communicate or work with them. (P3: Spain)

Meanwhile, these attendees also seem to have a more open-minded attitude to forsake their previous stereotype that is inherent in different cultures due to such various reasons as their sociocultural, socioeconomic and sociohistorical backgrounds based on their nationalities. According to the interview data, this experience appears to be enlightening when they have become more familiar with each other owing to their enhanced intercultural awareness, hence resulting in their improved communication skills when facing different people of various cultures. Two examples from the data give us a more vivid picture when one participant from Germany has learned that his preconceived stereotype of Americans for being open to sex seems to be erroneous since this generalization does not apply to all. The other participant from France also illustrated that her stereotype of British for being arrogant and high-maintenance is mistaken based on her previous generalization.

Somehow, people sort of think Americans are open to sex and so on you know? Maybe from the movies but it's not true after I literally worked with them and tried to know more about their culture…many of them are actually quite conservative from their Christian background as it is a Christian country. (P1: Germany)

Many French have the stereotype that the English are famous for their arrogance and high-maintenance characteristic as far as I know, but it's actually not right to generalize especially

after I got to know more about their culture from our small group…I think this has helped me to know more about how to communicate with them. (P3: France)

The other finding derived from the data is the bond that they have formed to explore the local culture together in Taiwan irrespective of their cultural and national backgrounds. Our observation indicates that it is common for them to visit various local spots to know more about the culture in Taiwan when it comes to food and tradition from each other who might not be from Taiwan. Our weekly observation also shows that those who have stayed longer in Taiwan would do this work voluntarily so the attendees would not just learn the targeted culture within their small group, but also be immersed in the local culture in Taiwan where this church is located. This experience seems to foster their intercultural communication given that it is common for them to work with each other across cultures to know more about the culture in Taiwan that many newcomers are not familiar with.

I still remember when I first came here, I knew little about what Taiwan was like…but our group leader took us to several places to know more about the culture here. I am really thankful because it surely entailed a lot of communication and work for us to plan all of this because we didn't know each other a lot as we are from different countries. (P3: Spain)

Well, I have been here in Taiwan for a few years so I know some places for them to know more about the things in Taiwan so it's like I am introducing them to the culture in Taiwan you know? So, I took them to a few night markets in Taipei to sample local foods and Chiang Kai-shek Memorial Hall to know the history of Taiwan when the Nationalists came here from Mainland China…a lot of culture and fun for them. (P1: UK)

From the data analyzed, it is clear that the participants have experienced a positive transformation based on their enhanced intercultural communication and awareness. Their reported multilingual and multicultural development has greatly improved their way of communication across cultures irrespective of their diverse sociocultural, socioeconomic and sociohistorical backgrounds from different countries. This has not merely given them ample opportunities to reflect on their inherent stereotype toward other cultures, but allowed them to make judicious decisions when working and communicating with others more effectively in a context where multilingualism and multiculturalism are cherished based on their own CoPs. This finding is similar to what Kung (2013), Park (2011), Woods (2004) and Yang (2009) have contended that CoPs both ethnically and religiously afford language learners the means where their intercultural communication skills can be cultivated from various collaborations with one another, thus granting them a new identity both linguistically and culturally in a multilingual and

multicultural context. As Hatoss (2012) and Tatchell (2011) have aptly indicated, language learners' default and biased stereotype can be transformed by their enhanced communication skills across cultures in a new learning context. In this study, a positive transformation can not only be found, but their new appreciation of one another from their CoPs to know more about the local culture in Taiwan. This again concurs with what Barrett (2015) and Shin (2009) have propounded that language learners' enhanced intercultural communication underpins their awareness and motivation to value other cultures from a more positive angle. This study grants us a closer look at their reshaped identity in a religious community in which multilingualism and multiculturalism are treasured.

To summarize, this study shows us the interconnectedness of these expatriates' multilingual and multicultural development with regard to their reformulated identities both linguistically and culturally within a religious community in the context of Taiwan that has received little attention to date. From the process of their identity transformation, this study serves as one of the first looks for us to see that these international expatriates not only become more appreciative of their multilingual and multicultural awareness, but also enhanced intercultural communication skills based on their CoPs that have further scaffolded their bond to work with one another in a default bilingual church setting. As for the limitations, it should be noted that only one church was used for data collection, thus rendering the findings difficult to be generalized in this qualitative study. Nonetheless, Norton and Toohey (2011) and Woods (2004) have clearly propounded that language learners' identity should be closely explored in a multilingual and multicultural context qualitatively for more depth to be reached and revealed. The other limitation is the possible language barrier for the participants to express their thoughts in their own languages during the interviews since English was used given that it was not possible for us to find translators of all these languages. It hence remains unknown if their reported identity change would be identical in their own languages since this process is delicate and difficult to capture (Han, 2012). We believe and contend that these international expatriates' identities would not be transformed in regard to their multilingual and multicultural development without their CoPs in this religious community for their enhanced intercultural communication to develop in today's globalized world.

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Appendix A

Interview items

1. What was your experience of being a member in this church community?

2. What role did you play in this church community?

3. What specific events were held in this church community?

4. How have you collaborated with the people in this church community?

5. What are the advantages of being part of this church community?

6. How has this engagement helped you as a foreigner living in Taiwan?

7. Any comments you have based on your experience from this church community?

Appendix B

Questionnaire items

1. How would you describe the church community?

2. How would you describe being a member of the church community?

3. How would you describe the activities and events held at church?

4. What have you done so far at church?

5. What collaborative efforts have been attempted at church?

6. What was your experience of the mutual engagement?

7. What are the strengths of being a member of the church community?

8. How has this engagement benefited you as a foreigner in Taiwan?

9. What have your loved ones (children or spouse) benefited from this church community?

10. What factors are related to your better experience of living in Taiwan based on this church community?

出國報告（出國類別：□考察□視察□訪問■開會□談判□進修□研究□實習□業務洽談）

科技部「台灣外籍人士語言與文化身分認同感跟雙語或多語意識之間的關係：以一個宗教社群為例」
出國發表報告

服務單位：國立臺灣師範大學/英語學系
姓名/職稱：孔繁偉/助理教授
派赴國家/城市：中國/澳門
出國期間：107/06/26—107/06/30
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報告聯絡人/校內分機：孔繁偉/1762

摘　　要

本研究計畫探討在台灣外籍人士的語言與文化身分認同感跟宗教社群之間的關係。 即使文獻中已有記載宗教社群對於北美移民者語言與文化身分認同感有密切的關係 ,至今尚未有相關的研究對於台灣外籍人士的身分認同感與宗教社群之間的關聯性 。當台灣正邁向國際化的當下,多元語言與文化意識已變得相當重要。因此,本研 究計畫將探討這些外籍人士在一個宗教社群中對於雙語或多語意識以及語言與文化 身分認同感的關係。以Wenger (1998) 的群體實踐理論為基礎,此研究將進一步探 索這個宗教社群成員彼此間的共同分工與實踐來達成有效的目標。在這個質性的研 究計畫中,我將會利用不同的採集方式包括分組半結構式的訪談,問卷,研究筆記 以及實地觀察來記錄所有跟結果有關的細節。我也會利用質性現象分析法來進一步 分析所採集的資料來加以歸納。此研究結果將會讓我們更多了解外籍人士如何形成 與轉變他們的語言與文化身分認同感,根據他們的雙語或多語意識與經驗,我將會 探討宗教社群是否在台灣扮演一個重要的角色。當我們政府跟大學正在鼓勵國際化 的當下,更多的國際學生與外籍人士將會來台灣居住。因此,此研究成果將會有許 多的教育意涵是我們政府跟學校應該更充分了解,這也會對於國家未來的發展有更 多的貢獻。

目　　次

一、目的：

　　此研究發表為台灣外籍人士雙語跟多語意識的探討。有鑑於近年來在台灣外籍人數的上升，相關的研究對於國家的發展有許多正面的影響。了解他們的經驗對於未來相關的政策也會有所幫助。

二、過程：

　　本計畫是探討台灣的宗教社群對於外籍人士語言意識跟身分認同的研究。從今年初開始，我已觀察跟訪談許多宗教社群的外籍人士來當作我研究的資料。藉由每周的親自觀察跟與這些外籍人士的訪談，許多初步的資料已經變成這個計畫案的主軸。等初步的資料收集完備之後，接下來五月的資料分析跟歸納，到六月底的會議報告。在此會議之後，我將會進一步來分析資料跟準備下一階段的資料採集與分析。

三、心得：

　　在這次的會議報告之後，我不僅參與許多參與的學者討論此計畫案的議題，也同時了解許多國外相關的研究，　我同時也了解到此計畫案的主題跟他們息息相關。藉由這次的會議報告，我也收集到許多之前沒有預先的問題，例如外籍人士不同且複雜的文化與成長背景，對於我資料收集的方向跟資料的歸納與分析。我相信這些對於此計畫案的執行都會有諸多的幫助。由於這次的報告是偏向我初步的資料分析，我也同時在跟其他與會的學者身上想到其他相關的研究議題。這對於本計畫跟未來相關的研究計劃都會有很大的幫助。

四、建議事項：無

項次	內　容	採納情形（請勾選）		
		已採行	未採行	研議中
1				
2				
3				

五、附錄：無

107年度專題研究計畫成果彙整表

計畫主持人：孔繁偉			計畫編號：107-2410-H-003-002-		

計畫名稱：台灣外籍人士語言與文化身分認同感跟雙語或多語意識之間的關係：以一個宗教社群為例					

成果項目				量化	單位	質化 （說明：各成果項目請附佐證資料或細項說明，如期刊名稱、年份、卷期、起訖頁數、證號...等）
國內	學術性論文	期刊論文		0		
		研討會論文		1	篇	The data from the pilot study were presented at 16th Asia TEFL International Conference at The University of Macau in 2018.
		專書		0	本	
		專書論文		0	章	
		技術報告		0	篇	
		其他		0	篇	
	智慧財產權及成果	專利權	發明專利	申請中	0	件	
				已獲得	0		
			新型/設計專利		0		
		商標權		0		
		營業秘密		0		
		積體電路電路布局權		0		
		著作權		0		
		品種權		0		
		其他		0		
	技術移轉	件數		0	件	
		收入		0	千元	
國外	學術性論文	期刊論文		0	篇	
		研討會論文		0		
		專書		0	本	
		專書論文		0	章	
		技術報告		0	篇	
		其他		0	篇	
	智慧財產權及成果	專利權	發明專利	申請中	0	件	
				已獲得	0		
			新型/設計專利		0		
		商標權		0		
		營業秘密		0		
		積體電路電路布局權		0		

		著作權	0		
		品種權	0		
		其他	0		
	技術移轉	件數	0	件	
		收入	0	千元	
參與計畫人力	本國籍	大專生	0	人次	
		碩士生	1		My part-time RA helped me reimburse the bills and facilitate research work.
		博士生	0		
		博士後研究員	0		
		專任助理	0		
	非本國籍	大專生	0		
		碩士生	0		
		博士生	0		
		博士後研究員	0		
		專任助理	0		
其他成果 （無法以量化表達之成果如辦理學術活動、獲得獎項、重要國際合作、研究成果國際影響力及其他協助產業技術發展之具體效益事項等，請以文字敘述填列。）					

科技部補助專題研究計畫成果自評表

請就研究內容與原計畫相符程度、達成預期目標情況、研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）、是否適合在學術期刊發表或申請專利、主要發現（簡要敘述成果是否具有政策應用參考價值及具影響公共利益之重大發現）或其他有關價值等，作一綜合評估。

1. 請就研究內容與原計畫相符程度、達成預期目標情況作一綜合評估
   ■達成目標
   □未達成目標（請說明，以100字為限）
       □實驗失敗
       □因故實驗中斷
       □其他原因
   說明：

2. 研究成果在學術期刊發表或申請專利等情形（請於其他欄註明專利及技轉之證號、合約、申請及洽談等詳細資訊）
   論文：□已發表　■未發表之文稿　□撰寫中　□無
   專利：□已獲得　□申請中　■無
   技轉：□已技轉　□洽談中　■無
   其他：（以200字為限）

3. 請依學術成就、技術創新、社會影響等方面，評估研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性，以500字為限）
   This study has implications for the policymakers in Taiwan with regard to how international expatriates acculturate into our society from a multilingual and multicultural perspectives that can transform their language and cultural identities.

4. 主要發現
   本研究具有政策應用參考價值：□否　■是，建議提供機關教育部,僑務委員會,
   （勾選「是」者，請列舉建議可提供施政參考之業務主管機關）
   本研究具影響公共利益之重大發現：■否　□是
   說明：（以150字為限）