



**Implementing the *Rabat Commitment*:
The Development of Intercultural Communicative Competence (ICC)
as a Pedagogical Framework in a Chinese Educational Context.**

Submitted by Zhenan Tong to the University of Exeter
as a thesis for the degree of Doctor of Philosophy in Education
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I certify that all material in this thesis which is not my own work has been identified and that any material that has previously been submitted and approved for the award of a degree by this or any other University has been acknowledged.

Signed,

Zhenan Tong

*Odysseus, his descent into hell, and discourses with the ghosts
of the deceased heroes.*

*'My lord Alcinous, most notable of all the people,
there is a time for many words and there is a time for sleep.'*

Homer, *The Odyssey* (Book XI)

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Research Title: Implementing the *Rabat Commitment*: the development of intercultural communicative competence (ICC) as a pedagogical framework in a Chinese educational context.

Abstract

Globalization has led to an increasingly interconnected and integrated world on a scale unparalleled in human history. The convergence of cultures and civilizations within this ever-shrinking world is contrasted with the emergence of entities and ideologies that seek to diverge from this common thread of humanity, to dam the tide of globalization in their aspirations to return to nostalgic perceptions of ways before; the world may have become smaller, but it has become ever more fractious.

Developing intercultural education through ICC remains at the forefront of both international and national policy agendas: from the United Nations to the Chinese Government, the need to implement ICC within institutions and classrooms and the pressing need to produce interculturally-competent individuals have become key determinants in driving educational policies and guidelines, from the *Sustainable Development Goals* to the *Education 2030 Agenda*, from the *Community of Shared Future for Mankind* to the *Belt and Road Initiative*.

This thesis aims to examine the potential of a Chinese University to develop and implement ICC within the context of English as a foreign language courses for Chinese undergraduate students primarily majoring in STEM fields. This research aims to establish understandings of the current state of intercultural education in China, including policy, theory, and practice – which would yield insights on how ICC is conceptualized and potentially implemented by stakeholders within the Chinese higher educational sector.

Using an exploratory-triangulation design, both qualitative and quantitative data were collected from one Chinese Double-First Class University. Findings were analyzed and triangulated to form a comprehensive picture of practical perspectives pertaining to intercultural education, which were subsequently compared with current political and theoretical conceptualizations of both ICC and the interculturally-competent learner.

Findings and subsequent analysis show that within the Chinese context via College English courses, ICC development is both feasible and implementable, despite areas where Chinese understandings of intercultural competence have diverged substantially from established Anglophone models and assumptions.

Realization of the potential for ICC within Chinese higher education requires adaptation of current models and assumptions of ICC to the realities of the Chinese higher educational context, including the transformation of prevailing models into actionable frameworks for real-world implementation in the College English classroom.

(360 Words)

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List of Abbreviations and Initialisms

- AUM: Anxiety/Uncertainty Management (Model)
- BFSU: Beijing Foreign Studies University
- BRF: Belt and Road Forum
- BRI: Belt and Road Initiative
- CCNU: Central China Normal University
- CDAC: Conference on Dialogue of Asian Civilizations
- CECR: (Chinese) College English Curriculum Requirements
- CESEM: Chinese English Syllabus for English Majors
- CET: College English Test
- CLIL: Content and Language Integrated Learning
- COE: Council of Europe
- DG: Director-General
- DMIS: Developmental Model of Intercultural Sensitivity
- EAP: English for Academic Purposes
- EFL: English as a Foreign Language
- EGP: English for General Purposes
- EGAP: English for General Academic Purposes
- ELF: English as a *lingua franca*
- EM: English Majors
- ESD: Education for Sustainable Development
- ESP: English for Specific Purposes
- ESAP: English for Specific Academic Purposes
- EU: European Union
- FLD: Foreign Languages Department
- FLT: foreign language teaching
- G7: Group of Seven
- GCED: Global Citizenship Education
- GCET: Guidelines for College English Teaching

ICC: intercultural communicative competence

ICCICIS: Intercultural Communication Competence Inventory for Chinese College Students

IDC: Intercultural Development Continuum

IMICC: Integrated Model of Intercultural Communication Competence

IS: Indicative Strategy

KADM: Knowing-and-Doing Model

MOE: (Chinese) Ministry of Education

MOFA: (Chinese) Ministry of Foreign Affairs

MOOC: Massive Open Online Course

NEM: Non-English Majors

PBL: Project-Based Learning

PCU: Particular Chinese University (pseudonym of the Chinese university)

SDGs: Sustainable Development Goals

SEZ: (originally Special Economic Zones, but within this context refers to) Special Education Zone (of China)

SISU: Shanghai International Studies University

SLA: second language acquisition

STEM: Science, Technology, Engineering, and Mathematics

THAAD: Terminal High Altitude Area Defense

TEM: Test for English Majors

UN: United Nations

UNDP: United Nations Development Programme

UNESCO: United Nations Educational, Scientific, and Cultural Organization

UNFPA: United Nations Population Fund

UNGA: United Nations General Assembly

UNHCR: United Nations High Commissioner for Refugees

UNICEF: United Nations Children's Fund

UNOG: United Nations Office at Geneva

WEF: World Economic Forum

Chapter 1: Introduction

That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races (UNESCO Constitution, 1945).

Section 1.1 – Background

Intercultural education encompasses both elements of intercultural communication and competence, representing a paradigm shift in the field of English as a foreign language (EFL) pedagogy. International organizations such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO) continue to place substantial emphasis on the development of intercultural education as a means to policy ends and objectives (UNESCO, 2005a; 2005b; 2006; 2008; 2009; 2013a; 2013b; 2015b; 2017; Deardorff, 2020). Intercultural education received full diplomatic support and recognition following the adoption of the *Rabat Commitment* at the UNESCO (2005b; see Appendix 1) *Rabat Conference on Dialogue among Cultures and Civilizations*, which outlined several proposals for developing intercultural dialogue, including 'clarify[ing] the concepts and reach[ing] consensus on definitions' for pedagogical development and implementation, including 'produc[ing] guidelines on intercultural education [and] building on the research' for practical implementation (UNESCO, 2005b).

Top-down political support for development of intercultural education represents a research opportunity to examine the feasibility and effectiveness of current attempts and efforts at its attainment within localized educational contexts. My research aims to examine the potential for a higher education institution in China to develop ICC in line with international and national policy guidelines and agendas from both UNESCO and the Chinese Government, as well as relevant theoretical considerations within the academic field of intercultural research.

ICC represents an increasingly important conceptual and theoretical framework in the realm of both educational policy and pedagogy, its importance legitimized through continuous efforts by both multilateral organizations and national governments in promoting, developing, and implementing intercultural competence within a multitude of real-world contexts. Intercultural research within the field of Education has the potential to meet both policy and pedagogical challenges and may offer opportunities and new understandings toward its potential development and implementation within a Chinese EFL context.

Ultimately, my research forms a distinct contribution to the knowledge of the subject within the field of Education by establishing differing political, theoretical, and practical conceptualizations of intercultural education through ICC; the establishment of these conceptualizations may potentially aid in the development of a new framework for the higher education sector within China, and one that could become conducive to the development of the interculturally-competent learner within that specific context.

Section 1.2 – Rationale for Research

Despite the emergence of over 20 different definitions and frameworks of intercultural competence (Deardorff, 2016), there is no ‘overarching grand theory of intercultural competence,’ but ‘there are several widely used and tested theories’ (Arasaratnam, 2017:9). Intercultural research ‘spans over several academic disciplines as well as in applied fields,’ though it ‘still remains heavily influenced by the developed world’ (Arasaratnam, 2017:14). In China, the Ministry of Education (MOE) continues to heavily emphasize the importance of intercultural development, with ‘growing awareness and pressure to keep up with the pace of globalization and international exchanges,’ which offers new ‘challenges and opportunities for understanding and applying intercultural competence’ (Wang et al., 2017:95).

International organizations and national governments have different policy agendas concerning the development of intercultural education: the UN and UNESCO remain key drivers due to the ongoing *2030 Agenda for Sustainable Development*, with 17 *Sustainable Development Goals* (SDGs) at its core (UN, n.d.), and UNESCO (2015b:26) seeks to realize SDG4 – quality education – through the *Education 2030 Framework for Action* agenda in the 2015 *Incheon*

Declaration, which states that ‘education facilitates intercultural dialogue and fosters respect for cultural, religious and linguistic diversity.’

There are three major policy drivers for intercultural education within the Chinese Government: foreign policy, the *Belt and Road Initiative* (BRI), and effective EFL education. To those ends, the MOE has issued a multitude of policy guidelines and directives in the last two decades emphasizing the need to develop intercultural education in the Chinese College English classroom; in the latest 2017 revision of a key document outlining the requirements and expectations of College English classes within Chinese universities, ‘intercultural communicative competence’ is mentioned 6 times, and ‘intercultural’ 23 times (GCET, 2019). These MOE guidelines, however, do not outline the practical mechanisms, approaches, and frameworks through which ICC and intercultural education should be implemented in the College English classroom (Xiao and Petraki, 2007; MOE, 2011; NPC, 2010).

Determining the potential for developing ICC within a Chinese educational context requires an examination of multiple dimensions of interrelated understandings, constructs, and assumptions surrounding intercultural education, as well as criteria for its development and realization. Such criteria are derived from theoretical, political, and practical factors that influence and shape current and future efforts to develop intercultural education. My research has been undertaken within a Double-First Class and Project 985/211 national Chinese university in a major city located in the Chinese interior, which also ranks as one of the most populous cities in China. This Chinese university is my sole research site, and the pseudonym of this institution is Particular Chinese University (PCU).

Section 1.3 – *Dialogue Among Civilizations: From Rabat to Paris, New York to Beijing*

The concept of ‘dialogue among civilizations’ was first proposed by former (1997-2005) Iranian President Mohamed Khatami in 1998, with Iranian sponsorship of this agenda culminating in the UN General Assembly (UNGA) declaring 2001 as the *UN Year of Dialogue Among Civilizations* (UNESCO, 2001:17-18). Within the context of an ever-globalizing world, dialogue among civilizations is undertaken ‘by going beyond the traditional, reductive approach to intercultural dialogue considered solely as the mutual knowledge of cultures and civilizations’ (UNESCO, 2001:12). This becomes a key principle in the realm of international

policy agendas as consensus emerges over the need for dialogue among civilizations, which is realized through subsequent policy guidelines aimed at developing intercultural education.

The 2005 *Rabat Conference* and subsequent *Commitment* built upon the aspirations outlined in the *Dialogue Among Civilizations*: 'its major aim was to move away from the declarative approach to dialogue among cultures, towards a more proactive definition of concrete, results-oriented actions' (UNESCO, 2007:5), which further evolved into the 2008 *Copenhagen Conference* and subsequent *Agenda* as a follow-up to *Rabat*, which was 'acknowledged as a breakthrough in the development of a concrete and practical approach to intercultural dialogue' (UNESCO, 2008:3). UNESCO (2009) produced a World Report on cultural diversity and intercultural dialogue, which was followed by another key document that explicitly outlined the theoretical and operational framework for developing intercultural competence (UNESCO, 2013a).

As a formal strategy and for the first time in the realm of international diplomacy, *Rabat* represents a consensus among policymakers and diplomats on 'a number of strategies ... [that] have been elaborated for developing intercultural competencies and raising awareness of the challenges involved in interacting with 'cultural' others' (UNESCO, 2009:114). Subsequent conferences, declarations, commitments, policy guidelines, and practical guidance from the UN and UNESCO have entrenched the importance and necessity at the international level for developing intercultural competence.

In line with international agendas and policy objectives, the Chinese Government actively and consistently supports efforts to develop intercultural education within China; current (2013-Present) Chinese President Xi Jinping also references the *Dialogue Among Civilizations* agenda in many of his key speeches and addresses, including the need for tolerance and diversity among civilizations and a desire to avoid a Huntingtonian clash of civilizations¹: these include remarks in

¹ 'Clash of Civilizations' is an article written by Samuel P. Huntington (1993:22) in *Foreign Affairs*, where Huntington posits that 'the great divisions among humankind and the dominating source of conflict will be cultural,' and 'the principal conflicts of global politics will occur between nations and groups of different civilizations.' Huntington (1993:22) further argues that 'conflict between civilizations will be the latest phase in the evolution of conflict in the modern world.' The extent to which Huntington's civilizational clash holds true still remains a subject of considerable academic and political debate, one which falls outside the scope of my research (and this field), but it is necessary to provide context for this concept of 'civilizational clash' within my thesis.

visits to UNESCO (2014) headquarters, at the UN Office in Geneva (Xinhua, 2017b), and at the 2019 *Conference on Dialogue of Asian Civilizations* (CDAC), where President Xi reiterated that ‘this conference aims to reinforce regional cooperation and provide a platform for learning, exchanges, and intercultural dialogue’ (UNESCO, n.d.).

Significant political will exists at both international and national levels for developing intercultural education as a means to achieve dialogues among civilizations. These political agendas underscore the important role intercultural theories and models have to play in the realization of those political agendas, which also contextualizes my research’s theoretical perspectives on both theory and practice.

Section 1.4 – Research Objectives

The research title is: *Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context*. This research aims to identify, determine, and assess the extent to which ICC could be realized within a Chinese higher educational context. PCU is the only Chinese university examined within my research, and all conceptualizations, constructs, and assumptions regarding ICC and intercultural competence are derived from present political agendas, guidelines, and theoretical frameworks.

The Overall Question of this research is:

What is the potential of a Chinese University to develop ICC in line with international and national policy guidelines, as well as relevant theoretical considerations?

Pursuant to that, the research questions that guide the course of this research are:

- 1) *In what ways do UNESCO and Chinese Government policy guidelines align with the theoretical development in ICC?*
- 2) *What are the conceptualizations of an ICC-competent learner from a policy, theoretical, and practical perspective?*
- 3) *What is the potential of the Chinese pedagogical context to support the development of interculturally-competent individuals?*

The findings generated from the research questions will support the following research objectives:

- 1) *To establish to what extent UNESCO and Chinese Government policy guidelines align with theoretical knowledge and paradigms about ICC.*
- 2) *To establish potentially differing (policy, theory, and practice) conceptualizations of the intercultural-competent learner.*
- 3) *To develop understandings that help establish, or if appropriate, develop a new framework for the higher education sector within China.*

International and national policy agendas remain key drivers for efforts to develop ICC among Chinese university students through College English classes. The underlying research problem is therefore the problem of reconciling policy, theory, and practice within intercultural education. This reconciliation is a multi-dimensional and complex undertaking that encompasses political agendas, prevailing theoretical models and assumptions, as well as practical realities and constraints of the Chinese university classroom. The exploration of phenomena related to those three components would lead to potentially new understandings regarding the conditions and prerequisites for effective ICC development, and the extent to which such efforts could be realized within the College English classroom.

Section 1.5 – Methodological Considerations and Limitations

This research utilizes an exploratory-triangulation mixed methods design for instrument design, data collection, and subsequent analysis of findings. Exploratory-triangulation is a modification of Creswell's (2009) sequential exploratory and triangulation approaches to mixed methods research. The term 'exploratory-triangulation' is introduced by Kwok (2012:136) within tourism and hospitality research, which aims 'to combine the instrument development model of exploratory design and the convergent model of triangulation design in one investigation.' There are three phases to the data collection process: in-class observations of College English and electives classes at PCU (n=16); semi-structured interviews with Chinese instructors of the EFL faculty (n=16), with their students (n=8), and with the administration (n=1); a survey for faculty (n=33). There are five instruments in total (see Appendices 7 through 11): one for observations, three for each participant group in the interviews, and one for

faculty surveys. Data was collected sequentially in the following order: observations; faculty interviews; student interviews; administration interview; faculty surveys.

Qualitative findings from observations and interviews are presented, analyzed, and organized thematically into four major themes; line-by-line (first round) and pattern (second round) coding is used to identify and develop those major themes, with detailed findings falling under sub-themes within each respective major theme. Following thematic analysis of the qualitative data, quantitative data is then presented and analyzed with the analysis also falling under the categorization of the four major themes. Convenience sampling is the basis of participant selection in all phases of data collection, and participants were offered the option to respond in either English or Chinese based on their personal preferences.

Potential limitations may exist in the data collection, analysis, and generated findings of this research. They are summarized below:

- Data was only collected from one Chinese university, and only from Chinese College English teachers' classes with Non-English Major (NEM) students – foreign (non-Chinese) teachers and English-Major (EM) classes were not part of my data collection;
- Convenience sampling and selection of participants may mean that generated findings may be skewed and do not fully reflect the phenomena being analyzed at PCU;
- The number of participants may also skew the data and findings that were generated, including the 33 faculty survey responses, and the 1 university administrator who has agreed to participate in this research;
- Potential bias from the researcher, as prior to the start of my research I was not personally familiar with the Chinese educational system; I am also substantially more versed with intercultural education and components of ICC due to my prior educational background, having grown up in the American international school system across five countries;
- Potential bias arising from differing interpretations of both English and Chinese terms pertaining to intercultural concepts, which is also a problem that may be attributed to my translation of English and Chinese terms;

- Research design, how data was collected and analyzed, and the validity and reliability of the findings themselves.

These limitations may have manifested themselves throughout my research due to a number of constraints, such as time, financial resources, the contextual underpinnings regarding the research site, and how my research was designed and carried out. This is discussed in detail in the design and methodology chapter (Chapter 4).

Section 1.6 – Ethical Considerations

All participants in this research are over the age of 18. In all instances where explicit consent was required, information sheets and consent forms in both English and Chinese and translated by me were provided. Participants were asked whether they would like to participate in this research, and their identities are fully protected, anonymized, and they are fully aware that they may withdraw from this research at any time with no repercussions or consequences to them.

As I am a native bilingual speaker of English and Chinese, all participants were offered the option of participating in the interviews in the language they found most comfortable. Interview and survey questions were provided in both English and Chinese to accommodate their personal preferences.

There are no political, legal, and economic harm that have been incurred while undertaking this research. All forms of data collection have been carried out with full respect of the laws and regulations of the United Kingdom and the People's Republic of China. Discussion and interview questions have been phrased with recognition and awareness of the cultural and political sensitivities within China, and respect and consideration has been given to those sensitivities, with care taken to ensure that participants did not feel uncomfortable at any time over the course of this research. Full anonymity and confidentiality have been consistently maintained and preserved by me throughout the research, and there were no acts of deliberate deception. All data was collected personally by me on-site at PCU, at a time that was most convenient for all participants.

Section 1.7 – Conclusion

If the sentiments of many participants are to be taken at face value, developing and integrating ICC within the College English classroom is a Herculean labor on

par with cleaning the Augean stables; it represents an ambitious and tremendous undertaking, particularly as there is 'a great need to upgrade the status of Chinese intercultural communication teaching and research,' with an emphasis on 'more explorative work and data-driven empirical studies' within the Chinese context (Wang et al., 2017:97). The continuing challenges posed by the need to develop ICC within Chinese pedagogical contexts offers a compelling opportunity for my research to contribute to the body of knowledge that may potentially yield new insights with respect to actionable and implementable ICC models for Chinese university students.

To these ends, an actionable and implementable model for the Chinese pedagogical context requires the theoretical reconciliation of three fundamentally different stakeholders within intercultural education: policy (international and national policy agendas); theory (academics, researchers, and scholars within the intercultural field); practice (participants within a Chinese university, including the administration, faculty, and students that comprise the pedagogical component).

An exploratory-triangulation design allows for the identification of established and potentially emergent phenomena while triangulation would allow for corroboration, consolidation, and integration of different sources of data to establish narratives that yield insights on the nature of the Chinese pedagogical context and the extent to which they converge and diverge from political and theoretical conceptualizations.

Ultimately, the endeavor to develop and implement ICC and intercultural education within the Chinese context serves to realize fundamental UN and UNESCO objectives including the SDGs, according to current (2017-Present) UNESCO Director-General (DG) Audrey Azoulay:

Fostering intercultural dialogue means, above all, to give access to every people's culture and history and highlight the continuous articulations between cultural diversity and universal values to show the ways in which intercultural exchanges fuel humanity's vitality ... Education is one of our major means to convey these values and to achieve the goals of the 2030 Agenda for Sustainable Development ... to provide individuals with key competencies to act

as engaged and responsible citizens in today's world ... By giving opportunities to every woman and man to familiarize herself or himself with intercultural competencies, UNESCO is definitely contributing to reinforcing the foundations for lasting and peaceful societies (Deardorff, 2020:ix-x).

President Xi also outlined his foreign policy agenda in a 2017 speech at the UNOG, *Work Together to Build a Community of Shared Future for Mankind*, which is rooted in values coterminous with the aforementioned *Dialogue Among Civilizations*, which also necessitates the development and implementation of intercultural education:

We should build an open and inclusive world through exchanges and mutual learning ... Diversity of human civilizations not only defines our world, but also drives progress of mankind ... There is no such thing as a superior or inferior civilization, and civilizations are different only in identity and location. Diversity of civilizations should not be a source of global conflict; rather, it should be an engine driving the advance of human civilizations ... Diverse civilizations should draw on each other to achieve common progress. We should make exchanges among civilizations a source of inspiration for advancing human society and a bond that keeps the world in peace (Xinhua, 2017b).

And finally, according to the *Chinese College English Curriculum Requirements* (CECR) [大学英语课程教学要求], which subsequently became the *Guidelines for College English Teaching* (GCET) [大学英语教学指南] following its 2017 revision (Li, 2017), the implementation of intercultural education and competence remains one of the core objectives for the Chinese Government in the realm of EFL education for Chinese university students:

In terms of the humanities, the implementation of intercultural education is one of the most important tasks of College English courses. Culture is embedded in language, and language in culture ... In addition to learning and exchanging knowledge regarding advanced scientific, technological, and professional information, students also need to understand foreign societies and

cultures, and promote understandings of difficult cultures. This includes understanding and awareness of similarities and differences between Chinese and foreign cultures, including development of students' intercultural communicative competence skills. (GCET, 2019; see Appendix 2).

To reiterate what has been previously stated, 'ICC' is mentioned 6 times and 'intercultural' 23 times within this authoritative document. From UNESCO to the Chinese Government, there is a long line and list of compelling policy agendas and directives aimed at realizing intercultural education; the MOE has spelled it out in the clearest terms possible in the *Guidelines*. The onus is therefore on both intercultural researchers (including me) and Chinese higher education institutions – how do we get there, and what needs to be done? These form the basis of the *raison d'être* of not only my research, but compelling factors for both administrators and educators in Chinese universities.

My research in the form of this doctoral thesis is organized into six chapters:

Chapter 1 (Introduction) introduces the background, rationale, research objectives, and other initial information pertaining to the nature of my research.

Chapter 2 (Literature Review) covers a review of present literature including prevailing theoretical models and assumptions from both Anglophone and Chinese conceptualizations of intercultural competence. This includes also Chinese educators' perspectives and the ramifications of these Chinese conceptualizations on the wider field of intercultural research.

Chapter 3 (Context of Research) covers current international and national policy agendas and guidelines with respect to developing and implementing intercultural education. This includes a deep dive on how intercultural education is understood and implemented within Chinese educational contexts, as well as Chinese online courses and traditional course materials that specifically relate to intercultural-centric education.

Chapter 4 (Design and Methodology) covers the methodological component of my research, including the design and description of instruments, rationale for utilizing a modified mixed-methods exploratory-triangulation research design, how data is collected and analyzed, and limitations, problems, and strengths of my research.

Chapter 5 (Presentation of Findings) covers both qualitative and quantitative findings from participants at the research site (PCU), in addition to a triangulated discussion of all findings that have been generated over the course of data collection and analysis.

Chapter 6 (Conclusion) discusses the implications, ramifications, and recommendations stemming from the findings of my research, as well as discussions with respect to the research questions and objectives.

All translations from Chinese to English unless explicitly stated or referenced otherwise are provided by me. Romanizations where required for Chinese terms, phrases, or concepts are rendered in *Hanyu Pinyin* followed by an English translation; footnotes may also be used in instances where a more detailed explanation is required.

Chapter 2: Literature Review

The costs of intercultural incompetence are so high, including all the dangers of conflict and war, that it is vital to invest in activities necessary to clarify, teach, promote, enact and support intercultural competences. Just as our future depends on actions today, so the future of cultural diversity respectful of human rights in our social world depends upon our ability to gain and demonstrate intercultural competences today. Individuals are not born interculturally competent, they become competent through education and life experiences (UNESCO, 2013a:38).

Section 2.1 – Overview

Current understandings and assumptions of intercultural competence are ‘shaped by decades of research in multiple disciplines such as sociology, anthropology, psychology, education, and communication, to name a few’ (Arasaratnam, 2017:8). With ‘over five decades of scholarly work,’ continued theoretical development ‘is the accumulating proof of just how complex the construct of intercultural competence is’ (Blair, 2017:110). This complexity is further compounded by the policy requirements and agendas at international and national levels.

This chapter covers the theoretical evolution of intercultural competence and ICC, which encompasses both English- (Anglophone and Western) and Chinese-language conceptualizations and understandings of ICC within the current literature. Outlining these differing paradigms and assumptions surrounding intercultural education allows for subsequent in-depth examinations of the extent to which ICC can be developed in practical contexts, despite the complexity of intercultural paradigms, which would potentially contribute to its effective development and implementation within the Chinese pedagogical context.

To delve into the theoretical Anglophone foundations of ICC, it is necessary to first reevaluate the history of its pedagogical development in the history of EFL theoretical evolution; ICC is a consequence of decades of paradigm shifts in foreign language teaching (FLT) pedagogy in the form of second-language acquisition (SLA). The communicative paradigm’s fundamental assumption is that communication extends beyond simply having individuals engage in purely transactional exchanges of information (Byram, 1997:3). The present paradigm is derived from a consensus between researchers on what constitutes

intercultural competence, with Byram's (1997) theoretical underpinnings 'deemed most applicable' in numerous subsequent studies, models, and assumptions (Deardorff, 2006:47). Indeed, this was entrenched in a subsequent study by Deardorff (2006:47), where Byram's development of ICC 'received an average rating of 3.5 out of 4.0' from a panel consisting of dozens of preeminent – and predominantly Western – intercultural scholars and researchers within this field.

Byram 'advanced a ground-breaking framework for language teaching' which was also 'pioneering,' 'because it moved the field of language education forward from the traditional notion of communicative competence' into the realm of the intercultural (Porto, 2013:145-146). Byram's theoretical model emphasizes linguistic aspects of competence within intercultural competence; linguistic competence is 'needed to communicate in speaking or writing,' and 'to formulate what [learners] want to say/write in correct and appropriate ways' (Byram et al., 2002:9-10). Byram (2009:321) asserts that EFL/FLT/SLA pedagogy has 'a substantial history of linking the teaching of language *per se* with knowledge about one or more countries where the language is spoken.' The importance and influence of Byram's theoretical development could not be understated, as it has 'changed the way in which language education was conceived' (Porto, 2013:146).

Although 'an overarching grand theory of intercultural competence is yet to be developed, though there are several widely used and tested theories' (Arasaratnam, 2017:9). Prevailing paradigms of intercultural education all trace their lineage to Byram's theoretical development. The following sections in this literature review delve into three components within the literature of intercultural competence: (1) the history and chronology of the communicative paradigm, and the shift in language teaching from acultural to the intercultural; (2) the current state of intercultural competence with respect to the established Anglophone theoretical models and assumptions; (3) Chinese conceptualizations and understandings of the established intercultural models and assumptions.

Section 2.2 – A Communicative Evolution and Breakthrough

Following the end of World War II, gradual and continued theoretical development saw SLA embody the 'theory of language,' meaning that 'a theory of learning or acquisition' of language exists, and that 'there was an idea that the 'second' in the formula referred to language learning in a (formal) classroom context,' which

became a critical component for both pedagogy and language acquisition (Block, 2003:13). The consequence of this development was Chomsky's (1965:11) distinction between 'performance' and 'competence' in developing a competence-based paradigm in language acquisition theory. 'Acceptability' is therefore associated with linguistic performance; 'grammaticalness' relates to the notion of a 'competence' in terms of an 'ideal speaker-listener,' representing an individual 'who knows [their] language perfectly,' who could flawlessly apply such linguistic knowledge 'in actual performance' (Chomsky, 1965:3-11). Competence, therefore, is a measure of the ideal speaker-listener's knowledge of their own language, while performance focuses on actual and authentic production of language (Chomsky, 1965:4).

The Chomskyan emphasis on the ideal speaker-listener is further reinforced through components of syntax, morphology, and phonology, which were organized into what Block (2003:59) describes as 'the abstract formal knowledge' in language acquisition. Chomsky characterizes language acquisition as a formalized system that is divorced from the contextualized usage of language, instead advocating for formalized rules that favor 'accuracy in comprehension and performance by virtue of the set or system of internalized rules,' enabling the speaker-listener to 'create new grammatical sentences and understand sentences spoken to them' (Cetinavci, 2012:3445-3446). However, Chomskyan notions of linguistic competence faced criticisms for 'the inadequacy of [its] attempts to explain language,' and that 'the narrow notion of the linguistic competence,' which idealized the centrality of the ideal speaker-listener, does not yield meaningful and feasible pedagogical frameworks for language acquisition (Cetinavci, 2012:3446). Initial development and subsequent criticisms of this concept are significant to the emergence of intercultural competence and ICC, because these Chomskyan assumptions laid the foundations for the emergence of communicative and intercultural shifts within linguistic development as a whole.

Simmering 'dissatisfaction' and rejection of Chomsky's 'highly theoretical, idealized, [and] classical' conceptualizations of linguistic competence required the development of a new paradigm to address those shortcomings and criticisms (Lyons, 1996:24). Taking the form of communicative competence, Hymes's (cited in Aguilar, 2010:88) development of this new approach heralded a shift toward conceptualizations of linguistic competence as the 'ability to discern when and

how to use language in specific contexts.’ Language acquisition, therefore, was not just mastery of abstract and formal knowledge, but being able to understand the inherent ‘knowledge of the rules of speaking,’ including contextualized and highly specific forms of interaction (Hymes, cited in Block, 2003:60). The communicative paradigm is therefore a paradigm where the speaker-listener is expected to possess the ‘ability to produce situationally acceptable,’ as well as ‘socially acceptable’ language that ‘would normally be held to be part of a native speaker’s competence in a particular language’ (Lyons, 1996:24).

With the communicative shift in assumptions of linguistic acquisition and competence away from outdated Chomskyan presumptions, the development of the communicative approach required theoretical focus on ‘several aspects of competences within communicative competence,’ with substantial contributions by Canale and Swain (1980; cited in Aguilar, 2010:88) in the emergence of this paradigm. The three fundamental components of communicative competence were determined to be grammatical competence, sociolinguistic competence, and strategic competence (Canale and Swain, 1980:27). Within this paradigm, competence is the ‘knowledge of grammar and of other aspects of language while performance relates to actual use,’ as Canale and Swain (1980:3) developed those outcomes as a result of natural evolution from Chomskyan notions of competence, through the additions of what is regarded as competences in ‘other aspects of language.’

Grammatical competence is the knowledge and understanding of lexical terms and rules; sociolinguistic competence is the appropriateness and conventions in language use; grammatical and sociolinguistic competences combined form the basis of strategic competence – circumstances where verbal and non-verbal communication strategies are leveraged to address potential and actual breakdown in communications (Canale and Swain, 1980:6-30). The communicative breakthrough brought forward an emphasis of competence and its conceptualization in grammatical, sociolinguistic, and strategic terms. Those terms, following the intercultural shift, would become part of Byram’s (1997) ‘ground-breaking’ and ‘pioneering’ framework that is the Model of Intercultural Competence, based on the five *savoirs*, or dimensions of knowledge, skills, and attitudes (Porto, 2013:145).

Section 2.3 – The Intercultural Turn

The cultural dimension in language acquisition in both L1 and L2 spheres represents a facet that is neither new nor revolutionary within the literature, having been introduced as early as the 1930s, yet the communicative paradigm remains king – and one of its royal prerogatives is a structural disinterest in institutionalizing culture as a crucial determinant within FLT and SLA pedagogy (Aguilar, 2010:88). Kramsch (1993; 1998) and Byram (1997) heralded the revolution that would upend the communicative monopoly on language acquisition by distinguishing between the native and non-native speaker through competences pertinent to culture; Kramsch's (1995:83) arguments serve as the catalyst for bringing culture into the FLT and SLA dimensions, that 'communication skills' must be integrated with the 'intellectually legitimate, humanistically oriented, cultural 'content'' within language teaching and learning.

Culture, like linguistic competence itself, has innumerable definitions and diverse literature pertaining to its conceptualization. A working definition of culture is: 'a complex frame of reference that consists of patterns of tradition, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community' (Ting-Toomey, 1999:10). Hofstede (1994:5) sees culture as 'the collective programming of the mind which distinguishes the members of one group or category of people from another.' Bowers (1992:31) defines it as 'an inherited wealth in which we all can share, but is passed on to us from different sources,' in which culture represents 'conventional features of [men and women's] social environment.' Alptekin (1993:136) further describes culture as 'socially acquired knowledge,' which is then 'organized in culture-specific ways which normally frame our perception of reality such that we largely define the world through the filter of our worldview.'

The inclusion of the cultural dimension represents a refinement of the communicative paradigm, illustrated through Rose and Kasper's (2001) emphasis on aspects of pragmatics and pragmatic competence. Drawing from Crystal's (1997:301) theoretical basis, Rose and Kasper (2001:2) define pragmatic competence as 'the study of language from the point of view of users, especially of the choices they make' with particular respect to 'the constraints they encounter in using language in social interaction.' Through this refinement, pragmatics embodies 'the study of communicative action in its sociocultural

context,' meaning that 'different types of discourse and participating in speech events of varying lengths and complexity' is crucial to FLT and SLA (Rose and Kasper, 2001:2).

Niezgoda and Rover (2001) further contribute to the cultural conceptualization by subordinating pragmatic competence under Canale and Swain's (1980) communicative approach. The justification lies in pragmatic competence's relationship with respect to communicative notions of sociolinguistic competence, which are aligned in their views on the 'appropriateness of meaning' and 'appropriateness of form' (Niezgoda and Rover, 2001:64). This subordination allows for an examination of the extent to which the environment – the pedagogical context – serves as a key determinant in 'influenc[ing]' the learner's 'balance of pragmatic and grammatical awareness' (Niezgoda and Rover, 2001:78-79).

While more than four major theories (Huang, 2010) of interlanguage pragmatics exist, Thomas's (1983) development of pragmatic failure in intercultural contexts is most relevant to the theoretical underpinnings of my research. Thomas (1983:91) defines pragmatic failure as 'the inability to understand what is meant by what is said.' This failure represents a fundamental breakdown in communications and language interaction, as the 'two speakers fail to understand each other's intentions' with the potential for disastrous consequences, from a mere misunderstanding to the potential for a diplomatic incident or even armed conflict (Blum-Kulka and Olshtain, 1986:166). In avoiding and navigating safely through the minefields of potential pragmatic failures and communication breakdowns, the learner demonstrates the capacity to attain pragmatic competence. Pragmatic competence is therefore the ability to 'behave linguistically in such a manner as to avoid being unintentionally offensive' (Thomas, 1983:95). The learner's ability to successfully traverse through the pragmatic minefield forms a primary driver for the emergence of intercultural constructs and conceptualizations; this importance extends beyond linguistic competence and the learner's ability to 'say/write in correct and appropriate ways' into the realm of appropriate interactions with cultural Others (Byram et al., 2002:9-10). As Amaya (2008:20) explains, by enabling learners to 'learn that the codification of a certain message is subject to conventions of use and these can

vary from one linguistic to another,' they will be furnished with the capabilities to become truly intercultural sojourners while interacting with cultural Others.

Addressing breakdowns in communication and resulting pragmatic failures remain a key challenge, spurring the shift towards an intercultural-centric paradigm. The cultural context cannot be isolated from language acquisition and pedagogy, even less so in EFL contexts where pragmatic failures are concerned. The understanding of language is not solely limited to the memorization of linguistic rules and conventions, but an understanding of when the rules and conventions themselves are appropriate – and to a great extent, an understanding of when exceptions to the rule exist in linguistic interactions between learner and interlocutor. *Figure 1* outlines a chronological progression from the Chomskyan speaker-listener to the current intercultural communicative paradigm.

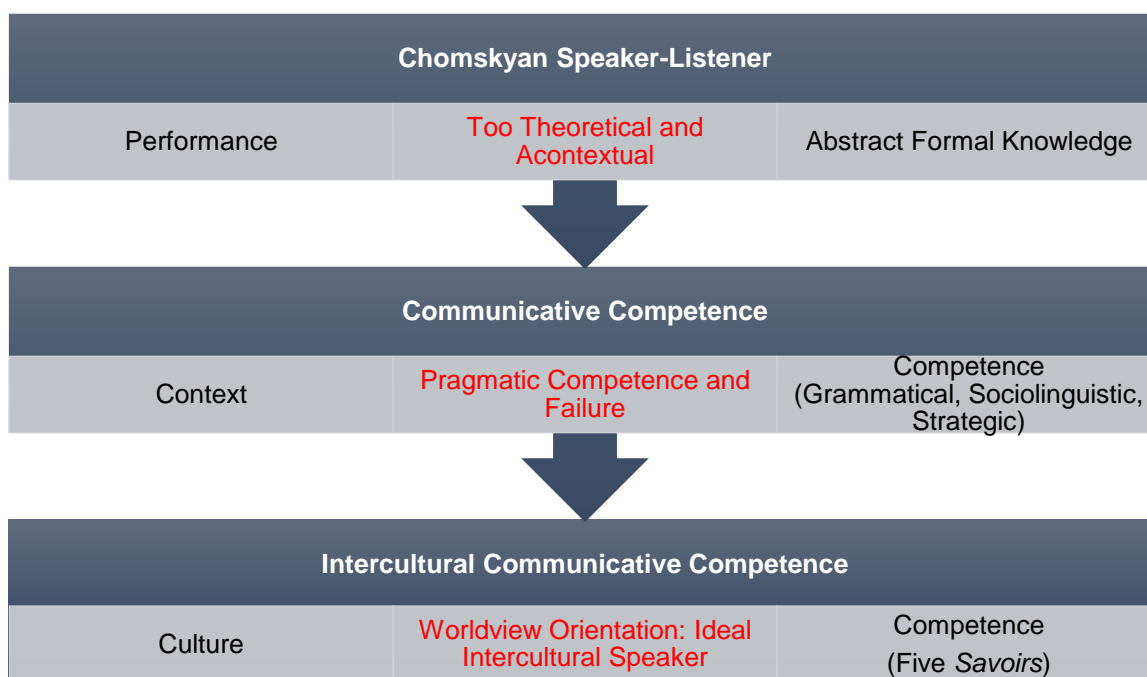


Figure 1: A Chronological Progression of Linguistic Paradigms.

Section 2.4 – Situating the Cultural Dimension and the Ideal Intercultural Speaker

The ideological aspiration of ICC is to enable and empower ‘persons from different languages and/or countries to interact socially,’ and to ‘bring to the situation their knowledge about their own country and that of the others’ (Byram, 1997:31-32). This is assessed through the ability to ‘interact with people from

another country and culture in a foreign language' that is 'satisfactory to themselves and the other and they are able to act as a mediator between people of different cultural origins' (Byram, 1997:70).

Although this is discussed in prior sections of this chapter, the (re)contextualization of culture within an intercultural paradigm is necessary to the formulation of new understandings and assumptions toward the development of an interculturally-competent individual. Establishing current and working definitions of these terms is important within the context of my research, because 'nuanced and varied labels of this [intercultural] concept are prolific,' which 'has caused a measure of confusion, exacerbated by little cross-referencing between disciplines that research intercultural competence' (Arasaratnam, 2017:9).

With those considerations, this research is not focused on the differing conceptualizations of culture, but rather, on the question of what culture does; culture defined in terms of a 'verb,' rather than what culture is (Street, 1993:25). Within this view, culture is 'a dynamic, vital and emergent process located in the discursive spaces *between* individuals,' where 'language is at the same time a repository of culture and a tool by which culture is created' (Hall, 2005:19). By extension, 'because culture is not located in individual mind but in activity, any study of language is by necessity a study of culture' (Hall 2005:19).

Situating this 'culture' within the intercultural dimension is therefore a discovery and recognition of 'under what circumstances and for what reasons' individuals behave and view the world in the way they do, and what would be the most appropriate and effective forms of interaction and communication among those individuals (Street, 1993:25).

Ting-Toomey's (1999) previously introduced authoritative conceptualizations of culture still stand, which is 'a function of culture is to create 'us' and 'them'' (Horiuchi, 2008:129). Almost all Anglophone, Chinese, and Chinese-published research in English offer differing definitions of culture (Martin and Nakayama, 2010; Hoffer et al., 2014; Gudykunst, 2014; Hall, 2005; Rao, 2007; Xu, 2004; Wierzbicka, 2006). Within the context of this research, assumptions and discussions on culture are anchored by the following theoretical constructs with respect to intercultural competence:

- *Culture*: A complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community;
- *Cultural norms*: Refer to the collective expectations of what constitutes proper or improper behavior in a given situation (Ting-Toomey, cited in Horiuchi, 2008:130).

The (re)introduction of culture within language learning and teaching brings to bear numerous inconvenient and uncomfortable assumptions surrounding the status of English as the *de facto lingua franca* of this globalizing world, especially with its status an enduring legacy of the British Empire; English as a *lingua franca* (ELF) refers to communication that is undertaken through English between individuals of different linguistic and cultural backgrounds (Seidlhofer, 2005:339). In this increasingly globalized and interconnected world, English has become the primary medium and vehicle for global communication and interaction; individuals communicating through English usually 'share neither a common native tongue nor a common (national) culture,' which highlights the privileged position that the English language holds as the quintessential 'contact language' between peoples who are wholly dissimilar except for sharing in the common heritage of humanity (Seidlhofer, 2005; Firth, 1996:240).

Wierzbicka (2006:310) explains that 'those who write about the global spread of English are often accused of 'triumphalism' ... But the global spread is simply a fact.' Furthermore, Seidlhofer (2001:157) argues that 'people need and want to learn English whatever the ideological baggage that comes with it.' According to McArthur (cited in Wierzbicka, 2006:310), 'it would appear that no amount of post-colonial liberal-humanist anguish will make much difference to this state of affairs.' The issue ultimately becomes a question of 'to whom does this [the English] language belong?' (Wierzbicka, 2006:4). Answering that question becomes both theoretically inconvenient and politically unpalatable precisely because 'the very fact that the use of English is so widespread, and that its role in the modern world is so all-embracing, means that trying to link it with any particular culture or way of living, thinking, or feeling seems all the more problematic' (Wierzbicka, 2006:4).

This research echoes the position taken by Wierzbicka concerning the questions surrounding ELF and the 'ownership' of the English language: that 'there are many 'Englishes' around the world,' and that there exists an 'inner circle' of

Englishes centered on the notion of the 'Anglo English,' which represent 'the traditional bases of English, where it is the primary language,' including Anglophone-majority countries of the United States, the United Kingdom, Ireland, Canada, Australia, and New Zealand (Kachru; Crystal, all cited in Wierzbicka, 2006:5). In addressing the ideological status of the English language, and recognizing the existence of inconvenient, uncomfortable, and unpalatable truths and past histories regarding how English became the world's *lingua franca*, it is then possible to develop the ICC-specific notion of the ideal intercultural speaker, one that is centered on the key assumption of English being the *de facto lingua franca*. This has become an enduring reality, because 'globalization seems to constitute Anglicization,' and 'transnational corporations, international organizations, [UN] peacekeeping forces all exhibit a tendency to use English as an official or *de facto lingua franca*' (Wright, cited in Wierzbicka, 2006:310).

The key recurring criticism of this *de facto lingua franca* is the view that it serves an agenda of 'linguistic imperialism, where a predominant language 'compromises the cultural integrity of the non-native speaker' (Modiano, 2001:340). Pennycook (1989:611) goes further, describing this phenomenon within the context of SLA by pointing out that Western teachers assume their pedagogical methods are best. This view is further reinforced by the assumption that ELF actually compels learners to subscribe to 'culture-specific educational norms,' and are 'coerced into conforming to a nation-state centered view, as opposed to an international frame of reference' (Modiano, 2001:340).

Despite these criticisms of ELF as a post-colonial perpetuation of colonial power structures through language, the development of the intercultural speaker offers an opportunity to completely sidestep this debate, as the assumption is made that language users as learners are only 'involved in intercultural communication and interaction' (Byram, 1997:32). Indeed, Walker (2010:9) argues that international – and by extension, elements of intercultural – education is 'a slow process of osmosis [that] might occur across the cultural East-West divide until the point is reached where a student submits an [essay] entitled *The Cultural Other: A Study of Western Humanism*.' Within the context of this research, the practical consideration is therefore the furnishing of skills and capacities for students to become interculturally competent, through the realization of theoretical models and frameworks for developing an ideal intercultural speaker.

The intercultural speaker presents an alternative perspective in the conceptualization of the interculturally-competent and ICC-centric learner; the interaction and reconciliation between the intercultural speaker and the status of ELF within an increasingly globalized and Anglophone-centric world favors the emergence of the intercultural speaker as an individual who can negotiate and navigate through potential obstacles and opportunities of the cultural jungle, using a worldview that is ethnorelative in scope. This also enables the intercultural speaker to transcend beyond the L1/L2 distinction, as from an ICC point of view, such distinctions become irrelevant, as pragmatic failure and intercultural (in)competence does not differentiate between native and non-native speakers of English; rather, it is how such speakers utilize the English language that ultimately matters.

The connection between the intercultural speaker and recognition of the reality of ELF is further apparent in Byram et al.'s (2002:9) description that a *lingua franca* may compel interlocutors to 'see the other person as a representative of a country or nation,' which may rely on stereotypes, and therefore 'reduces the individual from a complex human being to someone who is seen as representative' of their constituent polities or cultures. To overcome such reductionist attitudes of Otherization², Byram et al. (2002:9) further assert that intercultural speakers need to 'engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity,' which reinforces intercultural competence's transcendence beyond the debate over ownership and legitimization of world Englishes.

Section 2.5 – Unifying Prevailing Theoretical Assumptions under Global Governance

There exists a substantial 'measure of confusion' within the intercultural field surrounding the 'nuanced and varied labels of this concept,' which are 'prolific' (Arasaratnam, 2017:8). Intercultural competence 'has also been sometimes used interchangeably with acculturation, adaptation, and even multiculturalism,' although 'these labels too are conceptually distinct from intercultural competence'

² Without delving too deeply into the theoretical concept of Otherization, to Otherize (Otherizing) in the context of my research refers to the Cambridge Dictionary's (n.d.) definition of 'mak[ing] a person or group of people seem different, or to consider them to be different.' Simply put, whomever individuals or participants construe to be different from themselves is a manifestation Otherization.

(Arasaratnam, 2017:9). This confusion is compounded by the fact that ‘an overarching grand theory of intercultural competence is yet to be developed, though there are several widely used and tested theories’ (Arasaratnam, 2017:9). Before delving into the theoretical constructs of intercultural competence, it is first necessary to point out a key distinction between intercultural competence and ICC:

The relationship between Intercultural Competence and Intercultural Communicative Competence is one of degrees of complexity and the ability to deal with a wider range of situations of contact in the latter than in the former (Byram, 1997:71-72).

Byram’s model of intercultural competence ‘places a heavy emphasis on language’ (Arasaratnam, 2017:13), and the model also ‘incorporates five components defining intercultural competence’ which ‘are also clearly in line with the recognition of general competences independent of any specific language’ (Zarate, 2003:109). Identifying these distinctions is necessary to determine the degree of theoretical overlap between these terms within the context of intercultural literature pertinent to my research:

- **Intercultural communication** in the wider sense of the word involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world (Lazar, 2007:9).
- **Intercultural competence** is to a large extent the ability to cope with one’s own cultural background in interaction with others (Beneke, cited in Lazar, 2007:9).
- **Intercultural communicative competence (ICC)** in general terms will be defined as ‘the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts’ (Bennett and Bennett; Byram; Gribkova and Starkey; Corbett; Moran; Samovar and Porter; among others, all cited in Lazar, 2007:9).

To further complicate the already complex field of definitions for intercultural competence, there is also the concept of ‘intercultural communication competence’ – the other ICC – developed by Chen (cited in Liu, 2012; Barker, 2016:13) and ‘conceptualized as intercultural awareness, sensitivity, and

adroitness.’ Although Chen’s has been described as ‘somewhat outdated’ and ‘more descriptive than explanatory’ (Liu, 2012:271), this other ICC continues to be referenced within contemporary research (Barker, 2016) and wider literature (Arasaratnam, cited in Spitzberg and Changnon, 2009). These distinct intercultural constructs highlight how ‘this is a time when intercultural competence is not only becoming increasingly important, but also more complicated’ (Liu, 2012:270).

This theoretical complexity is embodied in Spitzberg and Changnon’s (2009:45) identification of over 20 models of intercultural competence, with almost ‘300-plus terms and concepts related to interpersonal and intercultural competence.’ Entire volumes have been devoted to efforts to cover these innumerable and yet predominantly Anglophone and Western concepts of intercultural competence; *The SAGE Handbook of Intercultural Competence* (Deardorff, cited in Liu, 2012:270) ‘claims to be the first comprehensive volume that provides a broader context for intercultural competence, offering practical knowledge of how intercultural competence is manifested, applied, and assessed.’

Although this chapter aims to cover prevailing Anglophone and Chinese conceptualizations of intercultural competence within the present literature, it is also possible to anchor these diverse and divergent conceptualizations within a framework that falls outside of the theoretical constructs with which they have been developed: the 20-plus English-language models of intercultural competence, and 300-plus terms and concepts related to that (Spitzberg and Changnon, 2009) and even non-Anglophone and non-Western concepts can be unified under the emblem and flag of the United Nations, in a sort of united concepts of intercultural competence; UNESCO (2006; 2013a; 2017; Deardorff, 2020) produced a number of key policy documents on effective development and implementation of intercultural education for member states. These include: *The UNESCO Guidelines on Intercultural Education* (2006); *Intercultural Competences: Conceptual and Operational Framework* (2013a); *Interculturalism at the Crossroads: Comparative Perspectives on Concepts, Policies and Practices* (2017); *Manual for Developing Intercultural Competencies: Story Circles* (2020). While detailed examination of international and national policy agendas is conducted in the next chapter, for the purposes of this chapter I briefly argue that these disparate theories and models of intercultural competence can

and should be unified through the UN and UNESCO in light of the international agendas and policy guidelines at play here, serving as key drivers for intercultural education.

UNESCO has the political mandate to spearhead efforts at developing intercultural education at the international level due to member states' explicit requirements to 'strengthen initiatives in the development of materials for education and intercultural and interfaith understanding,' with UNESCO serving a 'unique role as international standard setter and convenor of diverse cultural and ideological perspectives,' and their publications 'serve as a valuable practical resource for teachers and learners, curriculum developers, policy makers ... and all those who wish to promote Intercultural Education in interests of peace and understanding' (UNESCO, 2006:7). Such documents represent continuing 'contribution[s] to the understanding of issues around intercultural education,' with the inclusion and participation of experts and utilization of 'standard-setting instruments,' so that 'those concepts and issues ... may be used to guide future activities and policy making in this area' (UNESCO, 2006:7). Just as national governments determine and shape implementation of classroom pedagogy through education policy, it is within the purview of multilateral organizations and institutions of global governance such as the UN and UNESCO to shape and influence understandings of intercultural competence for the purposes of its implementation within practical contexts. The theoretical underpinnings as outlined by UNESCO regarding intercultural competence could be seen as efforts to establish an authoritative, internationally-recognized framework from which further efforts could be undertaken at its implementation and development:

Intercultural competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact ... One way to divide intercultural competences into separate skills is to distinguish between [Byram's five *savoirs*] ... as Byram (1997, 2008) has done ... Substantial research has already been devoted to sorting out these basic elements of intercultural competences by researchers across the disciplines (Byram, 1997; Chen and Starosta, 1996; Guilherme, 2000; Deardorff, 2009). The goal must be to build upon and ultimately move beyond existing

work, providing a broader theoretical framework for understanding and expanding upon that initial set of ideas (all cited in UNESCO, 2013a:16).

By defining intercultural competence in terms of Byram's (1997) five *savoirs*, UNESCO (2013a) directly recognizes and endorses the importance of Byram's theoretical contributions to the wider field of intercultural competence, in addition to the implication that ICC and intercultural are one and the same³ as discussed in the *Operational Framework*:

At the heart of the multiple competences, then, lies ***intercultural communicative competence*** (Hymes assumed this, but Byram (1997) is best known for this phrase). Social actors need to be able to produce meaningful speech and behaviors and to do so in ways that will be understood as relevant in context by other participants in an interaction. Hymes' notion of communicative competence has been widely applied to language teaching due to the obvious need for students to learn not only how to put grammatically correct sentences together, but also to learn when to say what to whom (Canale and Swain, 1980; Celce-Murcia, 2007). Context has crucial influence over how language and behavior are interpreted, but this is the most confusing aspect to learn as an outsider to a group (all cited in UNESCO, 2013a:16-17).

While Byram (1997:72) identifies a distinction between intercultural competence and ICC as being 'one of degrees of complexity and the ability to deal with a wider range of situations of contact in the latter than in the former,' UNESCO (2013a) situates ICC at the heart of all intercultural theories, approaches, and assumptions. The conceptual and operational frameworks for intercultural competence development and implementation, according to UNESCO (2013a), is therefore centered on Byram's (1997) model pertaining to the five *savoirs* as well as theoretical assumptions that comprise this model of ICC. The significance of these UNESCO (2013) documents could not be understated: '*Intercultural Competences* was one of the first documents that synthesized regional

³ The concepts of 'intercultural competence' and 'ICC' are used interchangeably by me, as they embody the same theoretical constructs and underpinnings within the context of my research with respect to Chinese EFL-related phenomena.

perspectives from around the world on this important concept' (Deardorff, 2020:5-6). Indeed, this importance is reiterated in the UNESCO *Manual for Developing Intercultural Competencies: Story Circles*, where intercultural competence and competencies are currently (2020, as of time of writing) defined as:

Intercultural competencies is in essence about improving human interactions across difference, whether within a society (differences due to age, gender, religion, socio-economic status, political affiliation, ethnicity, and so on) or across borders (Deardorff, 2020:5).

Within the *Manual*, Deardorff (2020:11) identifies the 'key intercultural theories' to 'include those by Hofstede, Byram, Triandis, E. Hall, Bennett, and Deardorff, along with many others.' With particular focus on Byram's (1997) Intercultural Competence Model, the following sections in this chapter examine 'several widely used and tested theories,' including Deardorff's (2006) Process Model due to it being 'highly influential in international higher education' as it serves as 'a key theoretical framework' (Arasaratnam, 2017:9-11) in numerous case studies, research, and even UNESCO (2013a; Deardorff, 2020) policy guidance and operational manuals.

Section 2.6 – The Intercultural Competence Model and Dimension

Savoir 'refers to both knowledge and skills' in French and is a term that was 'carefully chosen' (Byram, cited in Woodin, 2018:26). The five factors in intercultural communication – the five *savoirs* – represent the core of ICC and by extension, understandings and constructs of intercultural competence (UNESCO, 2013a). Realizing the *savoirs* forms a key prerequisite for identifying, measuring, and assessing intercultural competences within practical contexts such as a university classroom. These *savoirs* are not only designed as attainable objectives for both the language learner and teacher, but offer 'a refinement of the definitions' of language learning itself at a theoretical scale (Byram, 1997:50). Affirmation and recognition of Byram's Intercultural Competence Model and its constituent *savoirs* at the highest levels of international governance and by other intercultural scholars and researchers (UNESCO, 2013a; Deardorff, 2006; 2020) underscores its role as a formalized, *de jure* framework for pedagogical implementation of international policy agendas regarding intercultural education.

Considerable emphasis is given to the theoretical underpinnings and assumptions behind the five *savoirs* within these multilateral political contexts:

One way to divide intercultural competences into separate skills is to distinguish between: *savoirs* (knowledge of the culture), *savoir comprendre* (skills of interpreting/relating), *savoir apprendre* (skills of discovery/interaction), *savoir être* (attitudes of curiosity/openness), and *savoir s'engager* (critical cultural awareness), as Byram (1997, 2008) has done (UNESCO, 2013a:16).

The five *savoirs* and Byram's (1997) Intercultural Model are 'firmly based in foreign language teaching' and are also 'based on the explicit assumption that language teaching needs to focus on one or more countries where the language is spoken' (Byram, 2009:322). With this theoretical model of intercultural competence contingent upon realization of the five *savoirs*, Byram et al. (2002) produced a set of actionable guidelines for educators in collaboration with the Council of Europe (COE): *Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers*. Byram et al. (2002:10) outline how intercultural education should be developed and implemented within such pedagogical contexts:

Thus, developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them see that such interaction is an enriching experience.

Returning to the conceptualization of the ideal intercultural speaker, Byram et al. (2002:9) define the intercultural speaker as one who 'needs an awareness that there is more to be known and understood from the other person's perspective, that there are skills, attitudes, and values involved.' Development of this awareness is contingent upon teachers' own awareness and cognizance of the roles they must play to develop such values among students, with Byram et al. (2002:9) defining the ideal teacher for intercultural development: the ideal teacher

would be 'neither the native nor the non-native speaker,' but one 'who can help learners see relationships between their own and other cultures,' and can also 'help them acquire interest in and curiosity about 'otherness,' in addition to 'an awareness of themselves and their own cultures.'

Acquisition of intercultural competence 'is never complete and perfect, but to be a successful intercultural speaker and mediator does not require complete and perfect competence' (Byram et al., 2002:11). Taking the five *savoirs* into consideration, educators have a responsibility and important role to play in developing their students' knowledge, skills, values, and attitudes conducive to realizing intercultural competence. From a pedagogical perspective, this 'intercultural dimension' is not 'another new method of language teaching but rather a natural extension of what most teachers recognize as important without reading lots of theory' (Byram et al., 2002:7). In pedagogical terms concerning cultural-centric pedagogy and cultural awareness in relation to other countries, the instructor 'does not need to have experience or be an expert on the country,' and their 'task is to help learners ask questions, and to interpret answers' (Byram et al., 2002:16).

There is emphasis on 'experiential learning' within the context of intercultural-centric pedagogy, focusing 'on how learners respond to others' with topics that should be 'authentic' but also 'to ensure that learners understand its context and intention,' with emphasis on allowing learners 'to compare and to analyze the materials critically' in order to 'acquire skills of analysis than factual information' (Byram et al., 2002:14-24). For different learning styles among students, as well as the general classroom culture and environment, there is an additional emphasis on respect, even during intense debates, with a responsibility by educators to challenge and question generalizations and stereotypes, while allowing for personal responses, as well as what Byram et al. (2002:25) call 'explorations of opinion gaps as well as information gaps' to promote 'a sharing of knowledge and a discussion of values and opinions.' This relates to phenomena of stereotypes and prejudices, which are defined as:

Stereotyping involves labeling or categorizing particular groups of people, usually in a negative way, according to preconceived ideas or broad generalizations about them – and then assuming that all members of that group will think and behave identically;

Prejudice occurs when someone pre-judges a particular group or individual based on their own stereotypical assumptions or ignorance (Byram et al., 2002:27).

Addressing and intervening in instances where students exhibited such opinions and information gaps remains the responsibility of educators; such actions 'are based on feelings rather than thoughts, which means that teachers should be challenging those feelings, but also 'to ensure that the ideas are challenged [and] not the person' with the goal of generating a positive effect during that particular intervention in class (Byram et al., 2002:27).

Assessing students' intercultural competence is contingent upon indicators such as whether they have 'changed their attitudes' and 'become more tolerant of difference and unfamiliar,' which is 'the most difficult of all' to assess, because tolerance, according to Byram et al. (2002:29), should not be quantified. Assessment of this indicator occurs 'not in terms of tests and traditional examinations, but rather in terms of producing a record of learners' competences,' including possibly a 'portfolio approach' through both student self-assessment and reflections is recommended (Byram et al., 2002:29). The aim of the assessment within the intercultural-centric classroom 'is therefore to encourage learners' awareness of their own abilities in intercultural competence, and to help them realize that these abilities are acquired in many different circumstances' (Byram et al., 2002:32).

Ongoing efforts to develop intercultural competence among students '[have] a lot of implications for the priorities in teacher training,' with Byram et al. (2002:33) offering some perspectives on expectations and responsibilities of educators, particularly within three prior areas. The central issue remains the question of 'how to organize the classroom and classroom processes to enable learners to develop new attitudes (*savoir être*), new skills (*savoir apprendre/faire and savoir comprendre*) and new critical awareness (*savoir s'engager*)' (Byram et al., 2002:33). These three priority areas are: (1) teachers should develop students' group communication skills through group work and projects; (2) teachers should deal with learners' attitudes, emotions, beliefs, and values in order to teach for intercultural competence; (3) both teachers and students should take part in international projects and exchanges (Byram et al., 2002:34).

Teachers also need to be mindful of their own stereotypes and prejudices and how it affects their teaching and development of intercultural competence in the classroom (Byram et al., 2002). This means that for teachers, it is ultimately a question of 'how they respond to learners' views' in their classes, and how they should approach these issues:

- Do they take a neutral position?
- Do they take a clear and explicit position in favor of the values in other cultures which their learners may reject?
- Do they allow learners' views to go unchallenged?
- Do they wish to influence their learners' attitudes?
- Do they wish to take a neutral position?
- Do they challenge their learners to make their own position explicit and if so how? (Byram et al., 2002:35).

In a prior interview, Byram reflects upon the inherent pedagogical challenges in teaching and assessing intercultural competence:

This notion of *savoir être*, of attitudes, and creating a sense of interest and curiosity, is crucial. The problem is that, at least to my knowledge, there is no proper pedagogy of how to change people's attitudes (Porto, 2013:147).

The ideal interculturally-competent learner does not exist in reality; no single individual is perfectly interculturally competent or has achieved all five *savoirs* (Byram et al., 2002). It is a 'lifelong pursuit' (Deardorff; Dervin, all cited in UNESCO 2013a:26), a 'lifelong learning process' (Neuner, 2012:15), with attempts to realize ICC becoming 'a developmental process,' in which its assessment and implementation 'is about much more than assessing a complex learning outcome: it is about developing an essential lifelong competence' (Deardorff, 2016:131-132). With the identification and examination of Byram's (1997) Intercultural Competence Model and its constituent five factors of intercultural competence via the five *savoirs* in this section, it is necessary to transition to the next stage in developing and realizing intercultural competence – intercultural competence as a process – as means rather than ends.

Section 2.7 – Intercultural Competence as a Process and Current Trends

Despite Byram's (1997; et al., 2002) theoretical contributions and clarification of pedagogical components of intercultural competence, the fundamental 'lack of specificity in defining' this concept persists within the current literature and among intercultural researchers, 'due presumably to the difficult of identifying the specific components of this complex concept' (Deardorff, 2006:241). This issue is compounded by 'even fewer institutions hav[ing] designated methods for documenting and measuring intercultural competence' (Deardorff, 2006:241). Efforts continue at the theoretical level to clarify the components and underpinnings of intercultural competence, with Deardorff (n.d.; 2006; 2009a; 2009b; 2009c; 2016; 2020; UNESCO:2013a) having contributed substantially to building upon Byram's (1997) model and assumptions concerning the *savoirs*, and collaborating with UNESCO to develop international policy agendas in the realm of intercultural education.

There are two prevailing definitions of intercultural competence outlined by Deardorff within the present Anglophone literature; the first is within an academic research context, while the second operates within the context of UNESCO policy guidance in a manual on practical implementation of intercultural competence for educators:

Intercultural competence is, broadly speaking, about communication and behavior that is both effective and appropriate in intercultural interactions (in *Research Methods in Intercultural Communication*, 2016:121).

To summarize many existing definitions, intercultural competencies in essence are about improving human interactions across difference, whether within a society (differences due to age, gender, religion, socio-economic status, political affiliation, ethnicity, and so on) or across borders (in *UNESCO Manual for Developing Intercultural Competencies*, 2020:5).

By comparing these two definitions of intercultural competence from a theoretical and political context, it is apparent that not only are there two fundamentally different agendas at play in shaping the development of intercultural competence, but an actionable model for educators and institutions touches upon differing

manifestations of Otherness rather than an abstract notion of intercultural interactions, particularly where such interactions are assumed to only take place between interlocutors who consider each other foreign. This latest definition within a UNESCO publication also reflects an emphasis on furthering international policy agendas in education particularly with respect to the SDGs and *Education 2030*, as stated by the UNESCO DG in the foreword of that publication, recognizing that ‘these skills also have to be part of a lifelong process based on experience and reflection’ (Deardorff, 2020:x).

Within the context of my research, it is crucial to distinguish between the two aforementioned definitions of intercultural competence: the former is an academic definition of intercultural competence as understood by scholars and researchers; the latter arguably represents a political definition, though rooted in theory, but one that serves a political agenda with respect to intercultural education, and one which few other definitions expand upon in relation to intercultural interactions and the very nature of those interactions. By framing the two definitions in such a manner, my purpose is to address current preconceived notions when trying to understand academic definitions of intercultural competence, including a persistent view that intercultural competence development is conditional upon the introduction, interaction, and engagement with people from other nationalities and cultures. However, the second definition supports my own assumptions and interpretations of intercultural competence – that it is not limited to the foreign/non-foreign dichotomy – whenever an individual construes another as a cultural Other, even if they share the same ethnicity or nationality, then that becomes an issue in terms of intercultural competence, and something that can be leveraged and developed.

Developing and acquiring intercultural competence is ‘a learner-centered process’ (Hall, cited in Deardorff, 2020:5), which means that ‘it is important to start with individuals’ (Deardorff, 2020:5). The conceptualization of intercultural competence as a process forms the basis of the Process Model of Intercultural Competence (Deardorff, 2006), which remains ‘widely influential in international higher education,’ and is developed following a study with 23 experts in the field of intercultural research using the Delphi method, which ‘represent[s] a Western and mostly US-centric view of intercultural competence, which views such competence as something that resides largely within the individual’ (Arasaratnam,

2017:11; Deardorff, 2006:245). The Process Model aims to 'demonstrate the ongoing process of intercultural competence development,' meaning that 'it is a continual process of improvement,' with the caveat and condition that 'one may never achieve ultimate intercultural competence' (Deardorff, 2006:257). This model 'depicts the complexity of acquiring intercultural competence in outlining more of the movement and process orientation that occurs between various elements' (Deardorff, 2006:257).

Within this model, intercultural interaction takes place within 'movement[s] from the personal level to the impersonal level, and 'it is possible to go from attitudes and/or attitudes and skills/knowledge directly to the external outcome' (Deardorff, 2006:257). This process is cyclical, because 'the degree of appropriateness and effectiveness of the outcome may not be nearly as high as when the entire cycle is completed and begins again,' supporting the assertion that intercultural competence is a continuous and even repetitive process, one that learners and teachers can strive to attain, implement, and develop, but also one which cannot be perfectly achieved or attained (Deardorff, 2006:257). While this continual process means that 'one may never achieve ultimate intercultural competence,' the emphasis remains focused on the *savoirs* like Byram's (1997) model, although the Process Model – as its name suggests – focuses on the process through which they can be developed; the focus on attitudes 'is the most critical, and as such, attitudes are indicated as the starting point in this cycle' (Deardorff, 2006:257).

In addition to the Process Model, Deardorff (2006:254) also developed the Pyramid Model of Intercultural Competence. This model incorporates a degree of flexibility in the identification and assessment of intercultural components; the pyramid 'allows for degrees of competence (the more components acquired and developed increases probability of greater degree of intercultural competence as an external outcome),' while those degrees are 'not limited to those components included in the model' (Deardorff, 2006:255). The Pyramid Model 'enables the development of specific assessment indicators within a context or situation while also providing a basis for general assessment of intercultural competence,' which 'embrace[s] both general and specific definitions of intercultural competence' (Deardorff, 2006:255).

Deardorff's (2006) Process and Pyramid Models are conditional upon the assertion that intercultural competence can never truly be attained, akin to an endless cycle – an ouroboros. This is because as an individual becomes more intercultural competent, they would then become more aware and cognizant of what makes them intercultural incompetent, or the areas where they lack intercultural competence; the development and attainment of intercultural competence is therefore a process, like a ladder or pyramid where the individual must climb from one stage to the next, but that does not mean the individual in question is guaranteed to remain at that particular stage. As no singular individual is perfectly intercultural competent, this cyclical process embodies an endless cycle where one individual may be more intercultural competent when interacting with people from one particular part of the world, but may find those same skills, knowledge, and attitudes lacking when engaging with people from other parts of the world, and so the individual must continue along this process.

This model organizes the aforementioned *savoirs* related to skills and other factors and components of intercultural competence into a hierarchy where the lower stages of the pyramid serve as foundations through which progressive levels could be constructed and developed upon. Deardorff (2006:255) states that 'this model of intercultural competence moves from the individual level of attitudes and personal attitudes to the interactive cultural level in regard to the outcomes.' Under this model, the skills relate to 'skills for acquiring and processing knowledge about other cultures as well as one's own culture,' while 'emphasiz[ing] the importance of attitude and the comprehension of knowledge' (Deardorff, 2006:255). The two models maintain a distinction and delineation between internal and external outcomes, described as:

It would be possible for an individual to achieve the external outcome of behaving and communicating appropriately and effectively in intercultural situations without having fully achieved the internal outcome of a shift in the frame of reference (Deardorff, 2006:257).

Within both present and emergent understandings and assumptions of intercultural competence in English- and Chinese-language research, both models remain significant in serving as foundations for the development of new models adapted to localized contexts, as both the Process and Pyramid Models

reflect 'attempts to organize the components of intercultural competence agreed on' by scholars and researchers within the Anglophone field of intercultural research. In practical and pedagogical terms, both models embody a 'final list of skills and competences understood as the minimal requirements to attain intercultural competences,' compiled and summarized by Deardorff (cited in UNESCO, 2013a:24) from five regional reports on intercultural education prepared for UNESCO:

- Respect ('valuing of others');
- Self-awareness/identity ('understanding the lens through which we each view the world');
- Seeing from other perspectives/world views ('both how these perspectives are similar and different');
- Listening ('engaging in authentic intercultural dialogue');
- Adaptation ('being able to shift temporarily into another perspective');
- Relationship building (forging lasting cross-cultural personal bonds);
- Cultural humility ('combines respect with self-awareness') (Deardorff, cited in UNESCO 2013a:24).

Significant overlap exists at the international policymaking level and Anglophone theoretical level with respect to conceptualizations of intercultural competence. UNESCO (2013a) explicitly defines intercultural competence in terms of Byram's (1997) *savoirs*, with ICC being rendered coterminous with intercultural competence, in addition to the assertion that its development among learners remains a lifelong process as means to unattainable ends.

Both of Deardorff's (2006) models have been discussed, debated, and analyzed at length within the field of intercultural research and literature (Blair, 2017), but my research aims to delve into implementable and actionable models rather than the deconstruction of established conceptualizations of intercultural competence. The purpose remains – given the international and national policy agendas in the realm of education – how intercultural competence could be developed in the Chinese university classroom within the context of these theoretical models and assumptions.

Intercultural competence is a crowded field: there are 'more than 20 different definitions and frameworks' of intercultural competence, with 'a growing list of

publications on this topic, not only in the United States but also many countries around the world' (Deardorff, 2016:121). Deardorff (2016:121) summarizes several key themes and assumptions from the present intercultural literature, which are in line with current conceptualizations and assumptions presented and discussed in this literature review, including its development and assessment in real-world pedagogical contexts. Deardorff (2016:121) lists these themes from the present literature as:

- 1) Intercultural competence can be assessed, as illustrated by the over 100 existing assessments;
- 2) Intercultural competence is a complex, broad, learning goal and must be broken down into more discrete, measurable, learning objectives representing specific knowledge, attitude or skill areas;
- 3) The attainment of intercultural competence is a lifelong developmental process which means there is no point at which one becomes fully interculturally competent;
- 4) Language fluency is a necessary component, but in itself insufficient to achieving intercultural competence;
- 5) Intercultural competence should be intentionally addressed throughout the curriculum and through experiential learning;
- 6) *Faculty need a clearer understanding of intercultural competence in order to more adequately address this in their courses (regardless of discipline) and in order to guide students in developing intercultural competence [emphasis added].*

In addition to Byram's (1997) and Deardorff's (2006) models of intercultural competence, Arasaratnam (2017:9) identifies other significant conceptualizations within the present literature to include: the Integrated Model of Intercultural Communication Competence (IMICC); the Intercultural Competencies Dimension Model; the Developmental Model of Intercultural Sensitivity (DMIS); the Anxiety/Uncertainty Management (AUM) Model (Arasaratnam; Fantini; Bennett; Gudykunst, all cited in Arasaratnam, 2017).

Although 'this is not a comprehensive list of the models and frameworks' of intercultural competence, they 'are an overview of some of the more widely referenced models' (Arasaratnam, 2017:9). Besides the models of intercultural competence developed by Byram (1997) and Deardorff (2006), DMIS is another

significant model and 'is widely studied in its contribution to assessment' as well as in contexts of teacher training (Hammer et al., cited in Arasaratnam, 2017:13). DMIS is adapted into the Intercultural Development Continuum (IDC), which 'describes a set of knowledge/attitude/skill sets or orientations toward cultural difference and commonality,' with the aim of quantifying and assessing participants' levels of intercultural competence (IDI, n.d.). The IDC has been used as an instrument in both Anglophone and Chinese research contexts, underscoring its significance and influence within intercultural research and development. Its efficacy, however, remains open to question: tolerance should not be quantified (Byram et al., 2002:29); and the complexity of intercultural phenomena shatters the 'prevailing myth in assessment of intercultural competence ... that it is possible to assess intercultural learning/competence by using one tool (Deardorff, 2016:120). Though the purpose of this literature review is to present and discuss prevailing models and assumptions in the field of intercultural research, rather than an explicit critique and commentary on the efficacies of individual models and assumptions, Deardorff (Deardorff, 2016:120-121) offers a perspective shared by me with regards to assessment tools for developing intercultural competence:

Another prevailing myth is that the first question to ask is 'What tool should we use to assess intercultural learning?' The starting point should not be to select a measurement tool. Rather, it should be to clarify what specifically is to be assessed by defining terminology based on research and existing literature, and then developing specific goals and measurable objectives based on those definitions.

The *raison d'être* of my research aligns closely with this perspective; the aim is to determine the extent to which ICC can be developed and implemented within Chinese pedagogical contexts based on current assumptions within both Anglophone and Chinese literature rather than utilizing ready-made intercultural inventories, models, and continua that yield a coefficient which is lacking in contextual and qualitative factors that influence pertinent phenomena that have produced such results in the first place. To reiterate, my research focuses on means, rather than ends of ICC development.

Section 2.8 – State of Intercultural Competence in China

Substantial collaboration between Anglophone and Chinese researchers on intercultural competence exists at the theoretical level (Wang and Kulich, 2015), but the bulk of present research and publications on intercultural competence in China remain in Chinese (Gao, 2006; 2014; 2016; S. Wang, 2004; 2008; 2013; 2016; P. Wang, 2010). This presents potential issues with Chinese translations and interpretations of terms and concepts from English – there is enough confusion over those terms even in Anglophone contexts, and they may be compounded in any context where the terms have to be translated, in this case from English to Chinese:

When intercultural communication was first introduced to China, it had five or six different versions of translation. After about ten years we now settle for two terms: *kuà wén huà jiāo jì* [跨文化交际] and *kuà wén huà chuán bò* [跨文化传播] (Hu, 2014:31).

While ‘intercultural communication’ is understood and translated as *kuà wén huà jiāo jì* [跨文化交际], ‘intercultural communicative competence’ is translated as *kuà wén huà jiāo jì néng lì* [跨文化交际能力] in Chinese conceptualizations of ICC (Gu, 2016:254). The distinction lies in the addition of the two characters, *néng lì* [能力], which literally means ‘ability,’ or as the case may be within the context of ICC, ‘competence.’ ‘Intercultural competence’ is therefore *kuà wén huà néng lì* [跨文化能力]. There are also instances (see *Guidelines* in Appendix 2 and publications by Gao) where 跨文化交际能力 is translated as ‘intercultural communication competence,’ although to my understanding that is synonymous with intercultural communicative competence and the distinction is perhaps a distinction in translation. For the purposes of my research, I shall follow the established practice of interpreting ‘ICC’ as 跨文化交际能力 and all intercultural-centric terminology in Chinese based on the terms and translations introduced above.

The MOE remains the main driver for pedagogical implementation of intercultural competence in China, which ‘mandates for language and culture teaching and growing awareness and pressure to keep up with the pace of globalization’ (Wang et al., 2017:95). Most conceptualizations of intercultural competence in

China 'largely [continue] to borrow from overseas conceptualizations and adapt them primarily to language learning or teaching contexts' (Wang et al., 2017:96). There are substantial policy documents and guidelines outlining the need to develop intercultural competence by the MOE, including: the 2000 *Chinese English Syllabus for English Majors* (CESEM); the 2004 *Chinese College English Curriculum Requirements* (CECR); the 2004 *Chinese High School English Curriculum Standard*; the 2015 and subsequent 2017 revisions of CECR which makes it mandatory for Chinese university EFL programs to include courses called 'Intercultural Communication' (Wang et al., 2017:96). The *Outline of China's National Plan for Medium and Long-Term Education Reform and Development (2010-2020)* [国家中长期教育改革和发展规划纲要(2010-2020年)] also stipulates the need and requirement to increase education internationalization, and developing learners with global vision (NPC, 2010:34); the 2017 revision of CECR (which became the GCET) mentions 'ICC' 6 times and 'intercultural' 23 times (GCET, 2019).

Despite these policy guidelines and continuing efforts at the national level to develop intercultural education in the last two decades, Chinese and China-based intercultural scholars identify a number of persistent and recurring problems and issues, both theoretical and pedagogical, that result in intercultural competence development in China 'not aligning with globalization trends' and also 'not yet providing substantial foundations for the nation's need' to develop interculturally-competent learners (Kong and Luan, cited in Wang et al., 2017:97).

Chinese researchers see the failure to align with globalizing trends as an issue with Chinese theoretical developments of intercultural competence, as 'Chinese scholars have been grappling with appropriate ways to adapt intercultural competence to Chinese contexts' (Wang et al., 2017:97). This is further elaborated upon in Xu's (cited in Wang et al., 2017:97) identification of obstacles to intercultural development in Chinese contexts, including 'Western traditions that have long dominated communication studies' and 'non-cross-cultural orientations.'

In addition to theoretical obstacles attributed to Western traditions and non-cross-cultural-orientations, Chinese researchers (Wang et al., 2017:97) also identify numerous pedagogical problems that continue to hinder effective development of intercultural competence in Chinese College English classrooms, including:

'unclear aims and less systematic content'; a 'lack of holistic design of intercultural teaching'; a lack of specific training for teachers; the extent of both 'teachers' and students' awareness of the importance of intercultural education'; Gu (2016) expressed similar findings in their study on assessing College English teachers' understandings and perspectives on ICC.

The current state of intercultural competence in China is this: (1) there remains a top-down policy requirement for the development and implementation of intercultural education coming from the Chinese Government via the MOE; (2) there are numerous Chinese theoretical conceptualizations, which are mostly adapted from the aforementioned Anglophone and Western models of intercultural competence; (3) there are numerous theoretical and pedagogical obstacles and problems that hinder and render efforts at intercultural development and implementation ineffective; (4) College English and high school English teachers throughout China 'now affirm the promotion of communicative competence but are still challenged with how to integrate intercultural competence effectively into their teaching of language; (5) Chinese researchers also reiterate the need for 'more explorative work and data-driven empirical studies' within Chinese conceptualizations of intercultural competence (Wang et al., 2017:96-97).

Section 2.9 – Chinese Teachers' Perspectives

Gu (2016) undertook research investigating Chinese College English teachers' opinions and attitudes toward ICC, with survey data collected from a large number (n=1170) of College English teachers. Gu found that 'some participants who acknowledged the importance of ICC assessment had failed to carry it out, while some who held the opposite view had done so,' and that 'this contradiction reveals the respondents' confusion and hesitation about ICC assessment' (Gu, 2016:260). Furthermore, their findings highlight 'the deficiency of knowledge of ICC by a great many university teachers and calls for training in this aspect' (Gu, 2016:261). While 'widespread recognition by university EFL teachers in China of the necessity to incorporate ICC into EFL assessment' exists, College English instructors' 'perceptions of what ICC is composed of ... were still inadequate' (Gu, 2016:262). Gu further explains that:

Attitude-related assessment objectives listed by Byram (1997), such as students' understanding and tolerance of the values of other cultures, their curiosity and openness, and readiness to suspend disbelief about other cultures and belief about their own, were *unpopular* in teachers' assessment agenda (Gu, 2016:262) [emphasis added].

With these findings in mind, Gu (2016:264) argues that 'assessment from an intercultural perspective should start with conceptual clarification, that is understanding the nature of ICC construct' on part of the instructors in Chinese universities. Gu (2016:265-266) asserts that 'official policies, as voiced in national curricular guidelines, play an important role in developing teachers' implicit theories,' but that ICC pedagogical development and implementation in China remains at an 'unsatisfactory state.'

While Gu's research into College English teachers' conceptualizations of ICC could be construed as highly critical, the conclusions drawn from the findings actually align closely with Deardorff's (2016) assessment of intercultural education development within the wider literature, in addition to guidelines for its implementation from UNESCO itself; the focus for developing and implementing intercultural competence should hinge on the important roles teachers have to play – 'faculty need a clearer understanding of intercultural competence ... in order to guide students in developing intercultural competence' (Deardorff, 2016:121). However, as Gu (2016) argues that intercultural development in China is both in its infancy and currently unsatisfactory in performance, more efforts are needed to develop actionable models for intercultural competence within the Chinese context.

Section 2.10 – Prevailing Theoretical Models within Chinese Intercultural Competence

Just as Anglophone and Western assumptions and models of intercultural competence form a crowded field, it is equally crowded in Chinese research contexts; Chinese and Chinese-language models of intercultural competence include, but are not limited to: Yihong Gao (2002); Wen (2004); Yang and Zhuang (2007); Xu and Sun (2013); Yongchen Gao (2014); Wang and Kulich (2015); Wang (2016); Wu, Fan, and Peng (2013); Shen and Gao (2015) (all cited in Wang et al., 2017:98-100).

Of all these models and perspectives, Yongchen Gao's (2006; 2014; 2016; Shen and Gao, 2015) assumptions and models remain the most prominent and influential within Chinese understandings of intercultural competence, with one particular model developed by Gao (2014) representing 'a conceptual framework for assessing Chinese college students' intercultural competence based on the traditional Chinese philosophical principles of integration of theory and practice [*zhī xíng hé yī* 知行合一] (Wang et al., 2017:99).

Gao's (2014) model has not been fully translated into English within the current literature, except for the English name of the model: Gao (2014:86) translates the 知行合一模式 (*zhī xíng hé yī mó shì*) as the 'Knowing-and-Doing Model' (KADM)⁴ in English, with Wang et al. (2017) translating only some components of KADM. The left hemisphere refers to knowledge-oriented competences, and the right hemisphere refers to behavior-oriented competences, and the middle section represents the extent of their interactions (see *Figure 2*).

This model was jointly developed by a number of Chinese intercultural researchers and academics (see Footnote 1 in Gao, 2014:85), including: Peking University, Shanghai Normal University, Yunnan University, Harbin Institute of Technology, Soochow University. In addition to the participation of numerous

⁴ Although within the context of the original Chinese name for this model (Knowing-and-Doing) developed by Gao (2014), I argue that 'Knowledge and Behavior (or Actions) Dimensions Integration Model' would have been a more appropriate translation, but for the purposes of this research the original translation is used, as my research aim is not the deconstruction and evaluation of individual intercultural models and nor is it a commentary on the translation practices and conventions being used here.

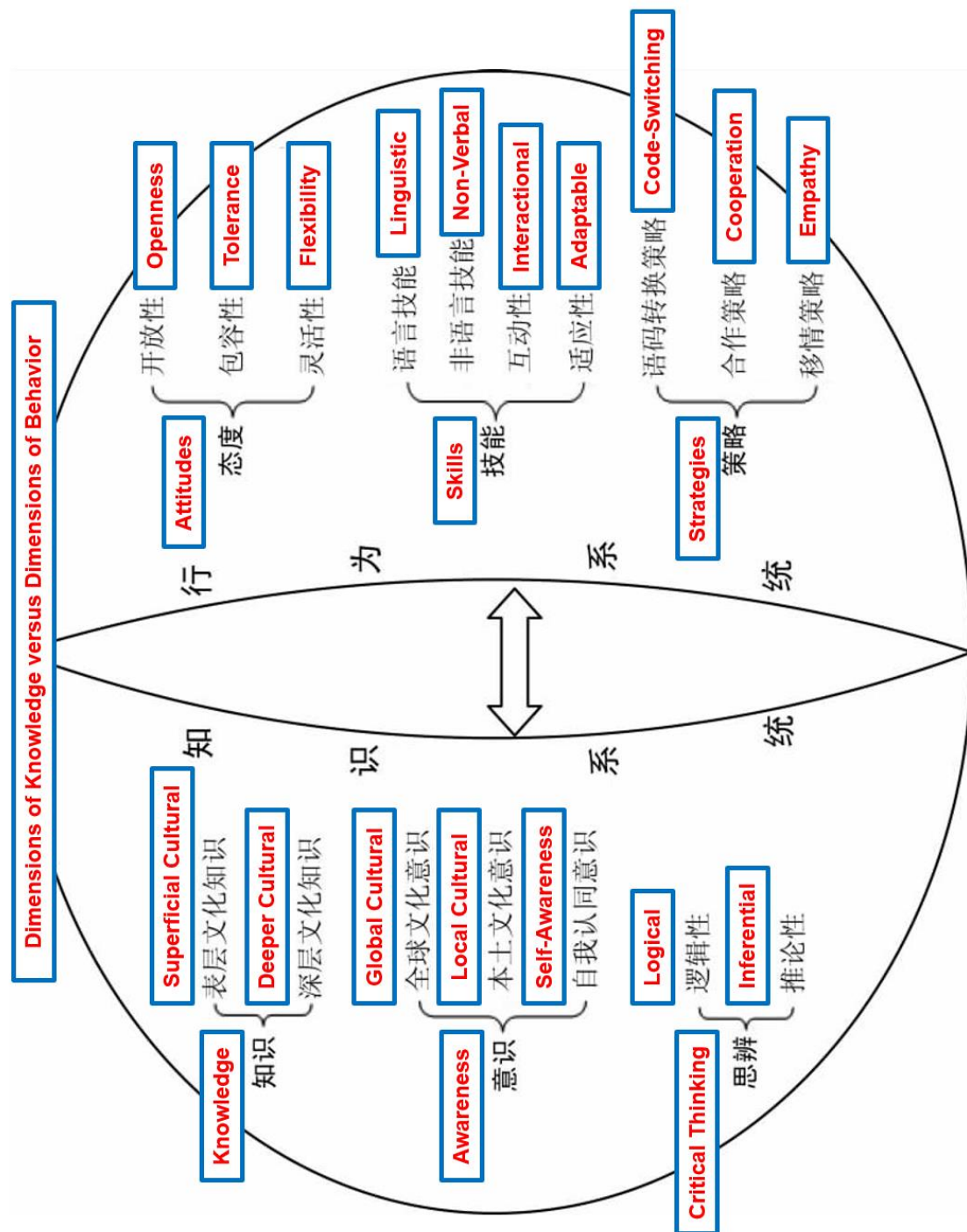


Figure 2: The Knowing-and-Doing Model [知行合一模式], with my English translations and annotations (Gao, 2014).

Chinese universities and intercultural scholars in the development of this model, Gao (2014) also adapted current intercultural constructs from Anglophone researchers such as Byram (1997) and Deardorff (2006), in addition to others in the development of KADM. The model's name literally translated into English means 'two mutually interactive dimensions of knowing and doing' (Gao, 2014;

Wang et al., 2017) and focuses on two hemispheres of different competences related to knowledge and behavior, and the extent to which they interact. The name of the model itself and its design is based on the ideas of ‘the famous Chinese philosopher Yangming Wang of the Song⁵ Dynasty’ (Wang et al., 2017:99).

While Chinese intercultural researchers refer to the same sources of established Anglophone and Western theories of intercultural competence as my research (see Chinese translations and discussions of Byram’s and Deardorff’s models in Gao, 2014:83-84), there exists a fundamentally divergent understanding and conceptualization of intercultural competence and ICC in Anglophone and Chinese literature (Gao, 2006). This divergence exists at both theoretical and practical pedagogical levels: between how Chinese researchers, academics, and educators conceptualize intercultural competence and ICC. This is illustrated in the research and findings conducted within China and within Chinese-language studies (Gao, 2006).

In a survey of Chinese College English students (n=257), Gao (2006) has adapted Anglophone and Western theoretical models into what could be understood as a Chinese interpretation of intercultural competence and ICC development. These are the survey findings presented by Gao (2006):

Table 1: Survey results of Chinese-language research on ICC levels of Chinese university students, with my English translations (Gao, 2006:27).

1. Question: Student self-reflection regarding ICC knowledge and understanding: 对于跨文化交际方面知识掌握程度	
A. Regardless of theory or practice, there is awareness and understanding of ICC 无论理论知识还是实践经验方面都有一定的造诣	1.5%
B. After reading a large number of relevant books and journals, there is considerable understanding of ICC 读过大量书籍，有比较多的了解	2.3%

⁵ Wang et al., (2017:99) write that Yangming Wang [王阳明] was from the Song Dynasty (960-1279), but both primary and secondary historical sources state that Yangming Wang was born in 1472, corresponding to the Eighth Year of Chenghua [成化八年] according to the official Ming Dynasty era name (van Norden, 2019). Yangming Wang was a Neo-Confucian scholar ‘perhaps best known for his doctrine of the ‘unity of knowing and acting,’ which can be interpreted as a denial of the possibility of weakness of will’ (van Norden, 2019), the same doctrine adapted by Gao (2014) in the KADM framework (see *Figure 2*). Whether Yangming Wang was born in the Song or Ming Dynasties is a debate best left to historians, but it is necessary to point out this discrepancy within the literature.

C. After reading some relevant books and journals, there is some understanding of ICC 读过有关书籍, 有一些了解	36.2%
D. Did not read any relevant books and journals; there is no understanding of ICC 没有读过有关书籍, 不太了解	60.0%
2. When taking a call and you hear a foreigner on the line, you feel: 初次接到外国人的电话, 您的态度是	
A. Very happy and seizing the opportunity, you try to talk more than necessary 很高兴, 抓住机会, 多聊一会儿	29.5%
B. You feel pressured and that you are unable to communicate 心里压力很大, 怕无法沟通	37.5%
C. There is nothing meaningful to discuss, you wish the conversation could end quicker 没有什么好谈的, 只希望尽快结束	8.5%
D. Despite limitations of your English in communicating, you do not feel nervous 虽然英语水平有限, 但是不紧张	24.5%
3. The factor that limits from fully engaging in intercultural communication is: 影响其在跨文化交际中积极主动交往的心理因素	
A. Afraid of making mistakes 怕犯错误	26.5%
B. Feeling introverted 内向心里	24.4%
C. Feeling insecure 自卑心里	7.1%
D. Weak ICC levels 跨文化交际能力不强	42.0%
4. The problems you face relating to ICC stem from: 您在跨文化交际方面存在问题的主要原因在于	
A. Traditional teaching methods 传统教学模式引起的	30.25%
B. The teacher's inappropriate teaching methods 教师教学不当引起的	2.47%
C. Lack of an intercultural environment 缺乏跨文化交际氛围引起的	58.64%
D. Your lack of awareness and attention 自己不重视引起的	8.64%
5. The main path to raising your ICC levels is to 您认为提高跨文化交际能力的途经主要是	
A. Traveling abroad 出国深造	18%
B. In-class pedagogy 课堂教学	19%
C. Self-study 自学	20%
D. Bring in foreign teachers 引进外籍教师	43%

As shown from *Table 1*, the self-reflective survey questions designed by Gao (2006) and disseminated to College English students yielded the following findings: a small majority (43%) of students felt that foreign teachers are necessary to developing their intercultural competence; a majority (59%) blamed the lack of an intercultural environment for the problems they faced regarding intercultural development, whereas a minority (30%) of students placed the blame on traditional teaching methods; students were almost equally divided between being afraid of making mistakes (27%) and feelings of being introverted (24%) regarding the limitations on fully engaging in intercultural communication, while a small majority (42%) attributed it to weak ICC levels; when asked how they would feel speaking to a foreigner via phone, students seemed divided between those very happy to have an opportunity to talk to a foreigner (30%), those who felt pressured and unable to fully communicate (38%), and those whom, despite their English language limitations, would not feel nervous (25%); a majority of students (60%) responded that they had no understanding of ICC, and did not read any books or journals relevant to that, while a minority (36%) responded that after they have read some relevant books and journals, they have some understanding of ICC (Gao, 2006:27-28).

Four major recommendations were drawn from the aforementioned survey findings within Gao's (2006) research, which I have translated and paraphrased from the original Chinese into English:

- 1) To create an immersive English-language pedagogical environment, where all meaningful communication must be undertaken through English;
- 2) To have educators correctly guide their students to reading 'correct' [zhèng què 正确]⁶ American and British authentic texts, including works of literature and journalism, as well as movies, TV shows, and documentaries, so that students are able to critically reflect upon the backgrounds, norms, and societal contexts within said media;

⁶ 'Correct' here is used in the sense of conveying an accepted 'dogma' rather than simply a distinction between right and wrong. In Chinese where 'correct' is used in a similar manner to here, particularly with respect to guidelines and requirements, it usually implies a dogmatic sense of correctness.

- 3) To establish genuine English-language intra-campus radio broadcasts, English-language lounges and corners, which would allow students to increase their contact and familiarity with the English language;
- 4) To fully utilize the resources offered by foreign educators and teachers, especially with respect to foreign educators teaching NEM classes, in order to allow students to increase their levels of ICC by communicating with said foreign educators (Gao, 2006:28).

These recommendations from Gao's (2006) research into conceptualizations of ICC vis-à-vis Chinese university students reflect how ICC is understood and currently implemented in China; the aforementioned recommendations from a theoretical perspective within education correspond more with the concepts of immersion education and content and language integrated learning (CLIL), rather than current Anglophone and Western models of intercultural competence.

Within the wider context of established intercultural constructs, particularly from the Anglophone angle, conceptualizing ICC through an inadvertent CLIL perspective is uncondusive to further ICC development and implementation. This is because language immersion and CLIL represent aspects of 'content-based instruction as the one that is based on parallel acquisition by students of knowledge related to certain non-linguistic disciplines and target language communication skills' (Brinton et al., cited in Tarnopolsky, 2013:3). Marsh (cited in Tarnopolsky, 2013:4) further argues that 'every kind of language learning in which a target language is also used for teaching students non-linguistic content can be called CLIL.'

Substantial literature (Sudhoff, 2010; Spies, 2012; Wolff, 2009) is devoted to examining the relationship and possible integration between the objectives of CLIL and ICC. However, Wolff (2009:567) argues that such a proposition 'is of a fairly theoretical nature,' because 'the question [of] whether intercultural competence can be better developed in a CLIL classroom has not yet been tackled empirically,' and that 'most researchers assume that intercultural competence and intercultural understanding are an outcome of the learning situation in a CLIL classroom.' Conversely, other researchers 'claim that it is absolutely necessary to develop a new definition of interculturality in a CLIL

context before intercultural competence can be investigated in such a classroom' (Wolff, 2009:567).

While this research focuses explicitly on ICC within a Chinese educational context and not the peculiarities of integrating CLIL with components of ICC, an analysis of Gao's (2006) four major recommendations through a CLIL-oriented lens illustrates an example of a Chinese conceptualization of ICC, whereby other pedagogical approaches and frameworks – such as language immersion and CLIL – are utilized to attain interculturally-minded objectives within higher education in China. This represents a divergence from established Anglophone conceptualizations of intercultural competence given the emphasis on experiential learning in the classroom.

Another development arising from KADM (see *Figure 2*) would be Shen and Gao's (2015b; cited in Wang et al., 2017:100) development of the Intercultural Communication Competence Inventory for Chinese College Students (ICCICCS), which is 'based on their concept framework of knowing-and-doing model developed in 2014,' which they 'then administered the ICCICCS to 500 college students from different academic backgrounds in China,' subsequently 'claim[ing] that the inventory had good reliability and validity.' Although the publication states that the researchers used exploratory factor analysis of Chinese university students (n=479) from Project 985/211 institutions with the assessment/survey lasting no longer than 20 minutes, no examples nor detailed descriptions of the instruments used in their research was provided in the journal article (Shen and Gao, 2015b), so it is not possible to make any further analyses or inferences beyond the information already discussed here. This also extends to Shen and Gao's (2015b:21) assertion that this model 'has considerable potential utility in the research on assessing college students' intercultural communication competence.' In another publication that focuses on the relationship of semiotics, critical thinking skills, and intercultural competence, Shen and Gao (2015a) provide *Figures 3 through 5*, which shed further light on current conceptualizations of ICC development within Chinese higher educational contexts.

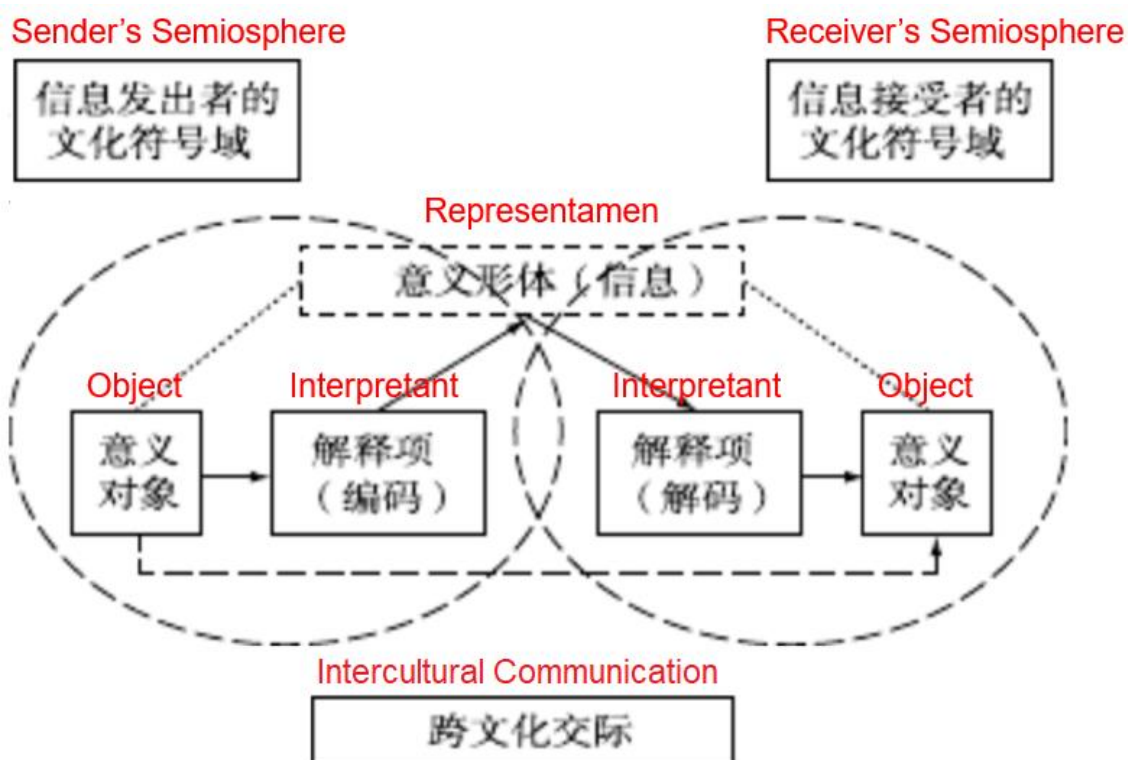


Figure 3: Semiotic Model of Intercultural Competence [跨文化交际的符号学模型], with my English translations and annotations (Shen and Gao, 2015a:151).

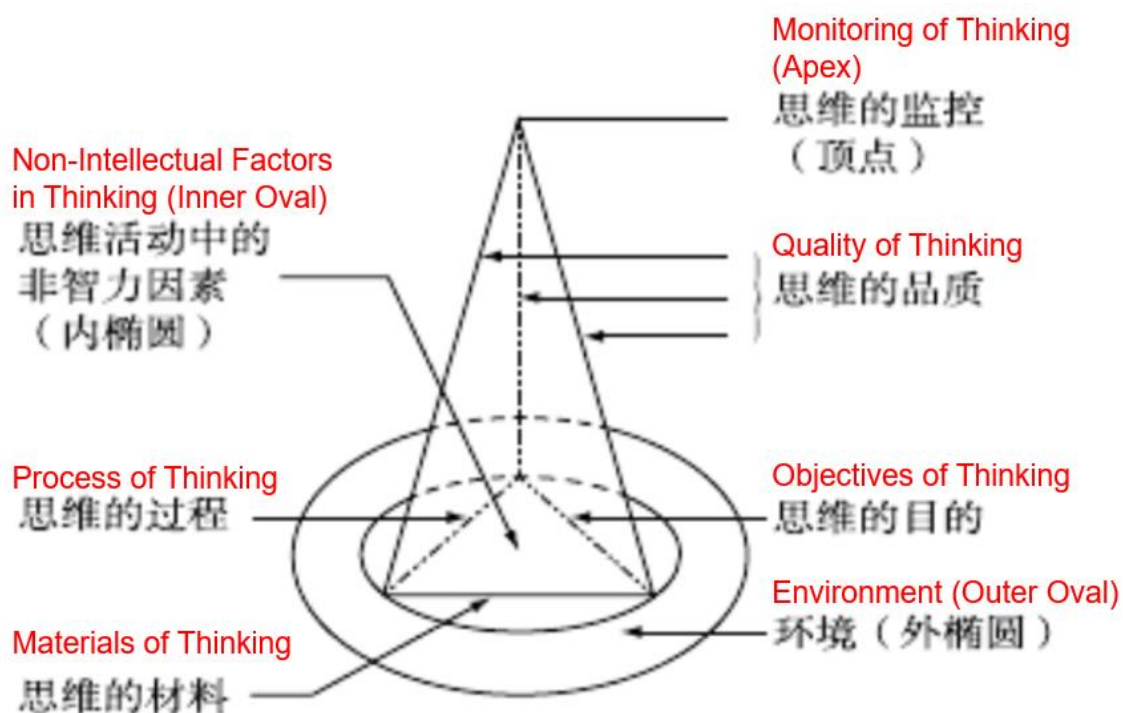


Figure 4: Material Edge Structure Model of Thinking [思维的材料棱结构模型], with my English translations and annotations (Shen and Gao, 2015a:152).

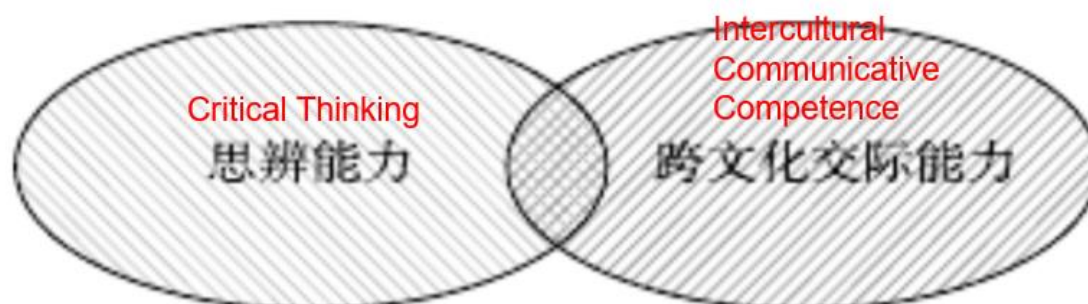


Figure 5: Critical Thinking and Intercultural Communicative Competence [思辨能力与跨文化交际能力], with my English translations and annotations (Shen and Gao, 2015a:153).

Table 2: Hierarchical Model of Critical Thinking [思辨能力层级模型], with my English translations (Shen and Gao, 2015a:152).

Meta-Critical Thinking Ability (Self-Regulation/Monitoring) – the First Level 元思辨能力（自我调控能力）——第一层次		
Critical Thinking Ability – the Second Level 思辨能力——第二层次		
Cognition 认知		Personality Traits 人格特质
Skills/Competences 技能	Criteria 标准	
Analysis (categorization, identification, comparison, clarification, differentiation, interpretation, etc.) 分析（归类、识别、比较、澄清、区分、阐释等） Reasoning (questions, assumptions, inferences, elaborations, arguments, etc.) 推理（质疑、假设、推论、阐述、论证等） Evaluation (judgments, presuppositions, assumptions, viewpoints, arguments, conclusions, etc.) 评价（评判预设、假定、论点、论据、结论等）	Clarity (clear and precise) 明晰型（清晰、精确） Relevance (relevant topics, appropriate details, primary/secondary distinctions) 相关性（切题、详略得当、主次分明） Logical (clear and well-founded) 逻辑性（条理清楚、说理有根有据） Depth (both breadth and depth) 深刻性（有广度与深度） Flexibility (rapidly changing angles, skillful use of different critical thinking skills) 灵活性（快速变化角度、娴熟自如地交替使用不同思辨技能）	Curiosity (thinking, asking, learning) 好奇（好疑、好问、好学） Openness (tolerance, respect for disagreements, willingness to correct incorrect views) 开放（容忍、尊重不同意见、乐于修正自己的不当观点） Self-Confidence (believing in one's own judgments, daring to challenge authority) 自信（相信自己的判断能力、敢于挑战权威） Integrity (pursuit of truth and justice) 正直（追求真理、主张正义） Perseverance (with determination and perseverance, and not giving up easily) 坚毅（有决心、毅力、不轻易放弃）

Table 2 also outlines what Shen and Gao (2015ba:152) call the *Hierarchical Model of Critical Thinking* [思辨能力层级模型], which seems like an amalgamation of the previous figures introduced in their journal publication as well as elements of KADM and Byram's (1997) five *savoirs*, especially in the 'Personality Traits' column.

Section 2.11 – Ramifications of Chinese Intercultural Competence

Chinese researchers have been actively trying to adapt prevailing Anglophone intercultural models and theoretical assumptions (Wang et al., 2017; Gao, 2006; 2014). These include: subordinating intercultural competence theories under Confucian tenets of harmony, including the Great Harmony; integrating competences with the teachings of Sun Zi [Sun Tzu] and *The Art of War*; integrating competences with Chinese philosophical concepts related to sincerity, the axis of *zhōng dào* [中道], benevolence, righteousness, and propriety (Wang et al., 2017:98). Gao's KADM (2014) itself is inspired by a purportedly Song (see Footnote 2) Neo-Confucian philosopher (Wang et al., 2017), and other researchers (Chen, in Wang et al., 2017:101-102) associate intercultural concepts with *Tai Chi* and concepts related to *Yin* and *Yang*, as well as the Confucian *Doctrine of the Mean* and traditional Chinese idioms and proverbs.

Wang et al. (2017:102) argue that these adapted renditions of intercultural competence are 'yielding some different perspectives beyond those from Euro-American traditions,' and also see them as 'culturally rich, relational, and shared-emotion contextual perspectives' which would be 'worth considering in assessing or updating other models.' An inherent contradiction exists in the arguments made by Wang et al. (2017) in endorsing Chinese conceptualizations of intercultural competence, which seem to be subordinated to esoteric and highly abstract traditional Chinese philosophical texts; a Western parallel would be attempts to subordinate intercultural theories under the teachings of philosophers from the Greco-Roman world of Classical Antiquity, and understanding intercultural competence within the context of those worldviews. This endorsement implies that those constructs and models are effective in their purpose and objectives; yet in the very same book chapter where Wang et al. (2017) make those arguments, they also reference the fact that 'China's intercultural communication is not aligning with globalization trends and is not yet

providing substantial foundations for the nation's need of intercultural communication teaching and learning' (Kong and Luan, cited in Wang et al., 2017:97); Gu (2016:266) also addresses intercultural development in China as being at an 'unsatisfactory state' despite these efforts.

Another contradiction and theoretical impasse regarding conceptualizations of Chinese intercultural competence is the view that its development in China is hindered by Western traditions (Xu, cited in Wang et al., 2017:97). Chinese researchers have been borrowing Anglophone and Western intercultural conceptualizations and subordinating them under Chinese classical philosophical tenets, some over two millennia old; to attribute the ubiquity of Western traditions and ideals as obstacles given the context of Chinese theoretical development in this field seems problematic when viewed through the prism of how intercultural education can be implemented and realized, particularly within the context of international and national policy agendas. Indeed, Gu (2016:262) attributes difficulties with intercultural development to College English teachers actually finding models of intercultural competence – including attitude-related assessment objectives to be 'unpopular' in their own assessment agendas.

Granted, there is nothing wrong with such an endeavor – and researchers are free to conceptualize phenomena and constructs any way they desire – but it is necessary to bear in mind one seemingly philosophical question regarding the *raison d'être* of intercultural competence within the context of this field of research as a whole, and within the wider context of Chinese higher education: Why are we here, and why do we [this intercultural field] exist? To reiterate, this field currently exists not just because of academic considerations, it exists because multilateral organizations and national governments – UN, UNESCO, and the Chinese Government – require the development and implementation of intercultural education through intercultural competence and ICC. These Chinese perspectives of intercultural competence should therefore be assessed not only on their merits as having been developed by Chinese researchers, they also need to be assessed on their effectiveness in implementing and developing intercultural competence in Chinese pedagogical contexts (see Gu, 2016).

It may be an engaging intellectual and academic effort to conceptualize classroom dynamics and interactions in terms of *Yin* and *Yang* and Neo-Confucian orthodoxies and the philosophical debates between the Confucian

tenets established during the early and late Imperial Chinese historical eras (Ran, 2017:245; Wang et al., 2017), but the question remains regarding the extent to which these conceptualizations are effective in training teachers to be able to leverage such knowledge in order to develop intercultural competence among their students. Bearing Byram et al.'s (2002) pedagogical guidance in previous sections within this chapter in mind, it is equally important to develop students' intercultural competence as it is to develop educators' abilities to teach for intercultural competence; within the review of current literature on Chinese notions of intercultural competence, while offering substantial elaborations of Chinese philosophical tenets and their relationship to intercultural competence, they seem to have not offered any insight on the extent to which Chinese educators accept or are persuaded to utilize such constructs in their own intercultural competence development with respect to their courses, syllabi, and curricula. This is further reinforced by Gu's (2016) findings when assessing College English teachers' opinions and attitudes toward intercultural education and ICC.

Section 2.12 – Conclusion

Academics, researchers, and scholars in the field of intercultural education – Anglophone and Chinese – should bear in mind the fundamental goals and objectives of intercultural competence in practical contexts, enumerated through international and national policy objectives and agendas. It seems that in the process of actively trying to localize established notions of intercultural competence (rendering them palatable to Chinese philosophical traditions), some researchers have placed those objectives and agendas on the theoretical backburner, forgetting why the intercultural field has been receiving so much attention and scrutiny from policymakers in the past decade.

At the international and multilateral level via UNESCO, intercultural competence is conceptualized in terms of theoretical constructs and models developed by Byram (1997), with Deardorff (2006; 2020; UNESCO, 2013a) serving an instrumental role in shaping and crafting intercultural educational policy at the highest multilateral and diplomatic policymaking levels; At the national level via the Chinese Government and MOE, the implementation of intercultural education aims at the realization of policy agendas that remain in line with UN and UNESCO objectives, including the SDGs and *Education 2030*. This has been repeatedly

and explicitly stated in successive Chinese Government and MOE publications, key policy documents and guidelines, and in key speeches and remarks by President Xi.

There is a *need* for Chinese perspectives, for Chinese conceptualizations of intercultural competence and ICC [emphasis added]. Within the context of the present literature, would a theoretical construct developed for the Chinese educational context – even if it exclusively uses Anglophone and Western models – be any less of a Chinese perspective in comparison to an esoteric theoretical model referencing philosophies that are over 2,000 years old?

Academics in the Chinese field of intercultural research should focus on the effectiveness of their proposed models and the extent to which those assumptions are actionable and implementable within practical contexts such as College English classrooms. Given College English teachers' already negative perceptions of Anglophone theoretical ICC constructs as identified by Gu (2016), one can only wonder how the very same teachers would react upon being asked to (re)read classical Chinese literature and philosophy for their English classes.

Chapter 3: Context of Research

The world may be shrinking and the possibilities of dialogue expanding, our ultimate goal nevertheless remains to achieve unity beyond diversity as a tapestry of peace where common threads of intellectual and moral solidarity bind us together. Without this sense of common purpose, the very fabric of human existence will sunder (UNESCO, 2013a:39).

Section 3.1 – Overview

This chapter introduces and discusses three major components of contextual factors that influence and shape outcomes of intercultural competence, as well as the findings and subsequent discussions regarding this research: (1) international policy agendas and conceptualizations; (2) national policy agendas and conceptualizations; (3) structural realities of the Chinese higher educational context. This chapter also aims to supplement the literature review, as this chapter reviews non-theoretical literature – policy publications in the international and national sphere – in order to contextualize the theoretical developments and constructs introduced in the previous chapter, including ramifications for this research and the current intercultural literature. In terms of the Chinese context, this chapter offers an examination of not only policy guidelines from the MOE, but how Chinese universities have been implementing those guidelines according to their own interpretations via online courses and course materials. This chapter not only supplements the literature review, but is essential to contextualizing the literature itself regarding intercultural education, competences, and ICC development in China.

Section 3.2 – The *Rabat Commitment*: Background

The *Rabat Commitment* marks a watershed moment in the realm of intercultural education. Born out of the three-day *Rabat Conference*, *Rabat* received support from UNESCO and five other co-sponsoring multilateral organizations, with COE as an observer; *Rabat* was also attended by 100 participants from over 30 countries, and ‘represents a unique international partnership initiative’ that is ‘aimed at identifying concrete and practical steps in various domains,’ including education (UNESCO, 2005b). The UN General Assembly (2009:31-32), in its *Durban Review Conference*, recognized the efforts of *Rabat* with the purpose of realizing UNESCO’s Global Agenda, which include the following aims:

[To] provide inspiration and a common framework for future action, stating, *inter alia*, that dialogue among cultures and civilizations is a process aimed at attaining justice, equality, and tolerance in people-to-people relationships.

The political mandate and policymaking capital necessary for the undertaking of this project stems from UNESCO's efforts to resolve 'questions as important as multilingualism, realizing the education for all goals' through 'new solutions [that] are emerging that need to be explored in greater depth if the international community is to prove equal to its own ambitions' (UNESCO, 2009:iii).

Rabat reflects 'a number of strategies, formal and non-formal alike, [that] have been elaborated for developing intercultural competencies and raising awareness of the challenges involved in interacting with 'cultural' others' (UNESCO, 2009:114). As a formal strategy, *Rabat* offers not only a set of criteria and policy objectives for the basis of developing intercultural education, but represents an international consensus on the necessity of intercultural competence through the support and recognition by the UNGA, UNESCO, and member states themselves through their participation, endorsement, recognition, and finally, implementation.

Intercultural dialogue through aspects such as education, culture, and communication formed the basis of UNESCO's *Medium Term-Strategy (2008-2013)*, providing an impetus for its necessity in realizing UNESCO's mandate of peacebuilding (UN General Assembly, 2009:32). The long-term objectives of developing and promoting the implementation of intercultural education reflects the fundamental aspiration of UNESCO goals and objectives, which is derived from not just its mandate, but the goal of empowering and enabling the individual to become an interculturally competent learner and to that end, foster understanding, dialogue, and empathy between learners of different and distinct cultural and linguistic backgrounds.

Section 3.3 – Emergence of Intercultural Education as a *de facto* International Norm

Within international law, relations, and diplomacy, international and global norms are 'shared expectations or standards of appropriate behavior accepted by states and intergovernmental organizations' that can be applied to all actors (Khagram

et al., in Martinsson, 2011:2). Conventional formation of new norms usually occurs through signings of treaties, conventions, declarations, or communiqués (Martinsson, 2011). Norm development is contingent upon recognition by state and non-state actors regarding how they 'should' behave (Martinsson, 2011). In the context of my research, intercultural competence, through intercultural education, has become a *de facto* international norm; it is not a conventional international norm because intercultural education has not been established through formal treaties and instruments within international law. However, its ubiquity in UNESCO policy documents and publications, its connection to the *Dialogue Among Civilizations*, its prominence as an objective for national education policies and agendas, and the reality that member states endorse and recognize the need for intercultural education means that it has become a *de facto* international norm: states recognize the importance and need for developing intercultural competence, much as almost all UN member states recognize the 2015 *Paris Climate Agreement* or the UN SDGs; through consistent state practice and recognition, intercultural education becomes a norm in of itself.

The emergence of this norm began with *Resolution 56/6* which was adopted by the UN General Assembly (2001) almost two decades ago, defining 'dialogue among civilizations' as 'a process between and within civilizations, founded on inclusion, and a collective desire to learn, uncover and examine assumptions,' touching upon the basic tenets of ICC and intercultural communication; the *Rabat Commitment* (UNESCO, 2005a; 2005b) formed the beginning of institutionalized recognition for intercultural competence-centric education at the highest level of world governing bodies; the follow-up 2008 *Copenhagen Conference*, with its resulting *Copenhagen Agenda* (UNESCO, 2008) represented the next step forward with the official backing of the COE and the European Union (EU); the 2015 *Incheon World Education Forum* (WEF) saw UNESCO collaborating with the United Nations Children's Fund (UNICEF), the World Bank, the United Nations Population Fund (UNFPA), the United Nations Development Programme (UNDP), UN Women, and the United Nations High Commissioner for Refugees (UNHCR), along with 1,600 participants from 160 countries, with over 120 senior officials from both governments and non-governmental organizations (UNESCO, 2015b:ii). The 2015 WEF adopted the *Incheon Declaration for Education 2030*, which sets out the knowledge and skills 'needed to promote sustainable development' and 'promotion of a culture of peace and non-violence, global

citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development' by 2030 (UNESCO, 2015b:20); the Chinese Government and MOE even hosted the 2015 *Qingdao Conference*, where all parties 'reaffirm' the stipulations made in the *Incheon Declaration* (UNESCO, 2015a).

UNESCO arguably develops and implements components of intercultural education through a parallel track: at the political and diplomatic level, intercultural-centric political positions are adopted and promulgated through key documents such as the aforementioned *Rabat Commitment*, the *Copenhagen Agenda*, the *Incheon Declaration*, and the *Qingdao Declaration*; at the practical and pedagogical level, UNESCO (2006; 2013a; 2017; Deardorff, 2020) produced documents and publications which serve as blueprints for the development and implementation of intercultural education among its member states, and includes the cooperation of eminent intercultural scholars and researchers in the field (Deardorff, cited in Magerman, 2016:6).

Intercultural education development at both policy and pedagogical levels are further legitimized in UN General Assembly (2013) *Resolution 67/104*, which 'Proclaims the period 2013-2022 the International Decade for the Rapprochement of Cultures,' and 'calls upon Member States to utilize this opportunity to enhance their activities relating to interreligious and intercultural dialogue.' *Resolution 67/104* further recalls *Resolutions 66/226* and *64/14*, which seek to promote intercultural dialogue and an 'Alliance of Civilizations,' in order to 'promote greater understanding and respect among people from different civilizations, cultures and religions' (UN General Assembly, 2013).

Former (2009-2017) UNESCO DG Irina Bokova characterizes the *International Decade for the Rapprochement of Cultures (2013-2022)* as a 'unique mandate' that aims to 'demonstrate the reality of mutual enrichment and cultural overlapping throughout the history of humanity' (UNESCO, 2017:3-4). These efforts are reflected in the UN General Assembly's (2015) passing of a follow-up resolution, officially adopting UNESCO's *Action Plan for the International Decade of the Rapprochement of Cultures (2013-2022)*, where 'a framework to enhance interreligious and intercultural dialogue' is developed and the resolution further 'Encourages Member States and the relevant intergovernmental and non-governmental organizations to carry out activities in support of the Action Plan.'

These UNGA resolutions represent multilateral and diplomatic recognition by UN member states in supporting and recognizing the importance of intercultural education and its constitutive models and components of intercultural competence. For international organizations and governments in many of the world's capitals, it is both political and pedagogical necessity to turn intercultural education from theory into practical reality. The fact that 2013-2022 is considered an *International Decade for the Rapprochement of Cultures*, with special emphasis on intercultural dialogue, means that models, components, and objectives of intercultural competence are guaranteed to remain relevant [at the time of writing] for the remainder of the prior decade and perhaps in the new one.

Section 3.4 – Deep Dive into Specific Policy Points

This section examines some specific policy points and proposals that are outcomes of multilateral and diplomatic conferences, which present international policy agendas with respect to the development and implementation of intercultural education and its subsequent emergence and entrenchment as a *de facto* norm. A list of General Recommendations and Specific Proposals in the realms of education, culture, and communication are outlined in *Rabat* (UNESCO, 2005b:3-6; see Appendix 1). Recalling the stipulations of *Rabat* and even including it within the document's Annex, the *Copenhagen Conference* (UNESCO, 2008:77-85) represents a follow-up to *Rabat*, including detailed reports from UNESCO, the Danish Center for Culture and Development, and numerous other international non-governmental organizations (UNESCO, 2008:87-108).

Following *Rabat* and *Copenhagen*, the 2015 WEF saw the adoption of the *Incheon Declaration for Education 2030*, representing a comprehensive policy and educational agenda through the setting of objectives to be attained by the year 2030. Within *Incheon*, key positions are outlined in the continued development and implementation of intercultural education through Targets and Indicative Strategies (ISs) that outline how those Targets should be attained:

- **Target 4.7:** By 2030, ensure that all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-

violence, global citizenship and appreciation of cultural diversity and culture's contribution to sustainable development (UNESCO, 2015b:20).

The ISs outlined in *Incheon* pertinent to both Target 4.7 and intercultural education are:

- **IS 57:** Ensure government review of education ... along with teacher training and supervision, so that they ... foster intercultural education;
- **IS 59:** By 2030, all young people and adults across the world should have achieved relevant and recognized proficiency levels in functional literacy and numeracy skills ... Literacy programs and methodologies should respond to the needs and contexts of learners, including the provision of context-related bilingual and intercultural literacy programs within the framework of lifelong learning;
- **IS 62:** The content of such education must be relevant ... The knowledge, skills, values and attitudes required by citizens to lead productive lives, make informed decisions and assume active roles locally and globally in facing and resolving global challenges can be acquired through education for sustainable development (ESD) and global citizenship education (GCED), which includes peace and human rights education as well as intercultural education and education for international understanding (UNESCO, 2015b:18-21).

Following *Incheon*, the Chinese Government and MOE held the *Qingdao International Conference on ICT and Post-2015 Education*, where the *Qingdao Declaration* was adopted; *Qingdao* saw consensus in 'reaffirm[ing] the new vision of *Education 2030* articulated in the [*Incheon*] Declaration' (UNESCO, 2015a:1). Furthermore, *Qingdao* 'reaffirm[s] that lifelong learning is the guiding principle to enhance individuals' knowledge, skills and competences for work and life' (UNESCO, 2015a:2). While *Qingdao* focuses more specifically on aspects of information technology and the role it plays in education, the fact that the Chinese Government and its MOE organized a conference of such a scale, as well as reaffirming the points set in *Incheon* reinforces the emergence and entrenchment of intercultural education and competence as a *de facto* norm within international organizations and multilateral diplomacy.

Section 3.5 – Practical Implementations of Intercultural Education as a Norm

The *UNESCO (2006:8-9) Guidelines on Intercultural Education*⁷ refer to *Rabat* as the rationale for the document's production: '[*Rabat*] recommends the preparation of 'guidelines on Intercultural Education, building on the research, publications and practice already carried out,' and that the *UNESCO Guidelines* 'position paper is a response to this call.' In introducing legally binding Treaties, Conventions, Covenants, as well as non-legally binding Declarations, Recommendations, and outcomes from International Conferences as instruments of international law where intercultural education becomes a pertinent matter, the *UNESCO (2006:23-30) Guidelines* represent a meaningful effort to not only implement *Rabat*, but to entrench the concept of intercultural education as an international norm. The document outlines three 'recurrent principles [which] can be identified that may guide international action in the field of intercultural education,' which are:

- 1) **Principle I:** Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all;
- 2) **Principle II:** Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society;
- 3) **Principle III:** Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding, and solidarity among individuals, ethnic, social, cultural and religious groups and nations (UNESCO, 2006:31-32).

Each principle of intercultural education features a detailed outline and explanation as to how it could be achieved; for the purposes of my research, relevant details pertaining to conceptualizing and developing intercultural education are outlined below:

- **Appropriate teacher training that aims at:**
Familiarizing teachers with the cultural heritage of their country;

⁷ The *Guidelines* (UNESCO, 2006) discussed here should not be conflated with the Chinese Government MOE *Guidelines* (GCET, 2019).

Familiarizing teachers with practical, participatory and contextualized teaching methods;

Facilitating the application of diversity as a tool in the classroom to benefit the learner;

- **Appropriate teaching methods that:**

Promote the learners' active participation in the education process;

Integrate formal and non-formal, traditional and modern teaching methods;

Promote an active learning environment ... and to acquire cultural skills, such as the ability to communicate or to co-operate with others;

- **Appropriate teacher initial education and permanent professional training that provides teachers with:**

A profound comprehension of the intercultural paradigm in education and its implication for the transformation of everyday practice in classrooms, schools and communities;

A command of methods and techniques of observation, listening and intercultural communication;

- **Adequate teacher initial education and permanent professional development aiming at creating:**

Awareness of the positive value of cultural diversity and of the right of the person to be different;

The social and political competencies and the open-mindedness conducive to the permanent promotion of active social participation;

Open-mindedness and an ability to interest the student in learning about and understanding others;

The acquisition of techniques of observation, sympathetic listening and intercultural communication (UNESCO, 2006:33-38).

While the aforementioned points do not represent all the proposals within the *UNESCO Guidelines*, for the purposes of developing and implementing intercultural education, they are the most relevant to understanding and potentially developing ICC within a Chinese higher education context with respect to the scope of my research.

UNESCO's (2013a:5) *Intercultural Competences: Conceptual and Operational Framework* proceeds to define intercultural competence with the aim of 'freeing people from their own logic and cultural idioms in order to engage with others and

listen to their ideas, which may involve belonging to one or more cultural systems.’ This reflects the notion of ‘cultural literacy’ espoused in the *UNESCO (2009) World Report Investing in Cultural Diversity and Intercultural Dialogue* and its importance in allowing the individual learner to navigate the intercultural landscape. The *UNESCO Operational Framework* addresses three fundamental questions surrounding intercultural education:

- 1) What are they?
- 2) Why should they matter so much today?
- 3) Will they matter even more tomorrow? (UNESCO, 2013a:6).

Deardorff’s contributions through these ‘minimal requirements of intercultural competence’ correspond with the theoretical development of intercultural competence introduced in the previous chapter (UNESCO, 2013a:23). The *UNESCO Operational Framework* further introduces an ‘Operational Plan’ for developing intercultural education, including specific steps to be taken in the course of: clarifying, teaching, promoting, enacting, and finally, supporting intercultural competence (UNESCO, 2013a:24-37).

With respect to ongoing efforts to clarify and implement intercultural education within real-world classrooms, UNESCO’s (2013a) conceptualization overlaps with the established Anglophone and Western theoretical constructs surrounding both intercultural education and the development of the interculturally-competent learner. The *UNESCO Operational Framework* defines intercultural competence as ‘the ability to discuss such difficult and critical topics as values, beliefs and attitudes among members of multiple cultural groups in a way that does not lead to conflict,’ and that ‘social actors need to be able to produce meaningful speech and behaviors and to do so in ways that will be understood as relevant in context by other participants in an interaction’ (UNESCO, 2013a:16-17). UNESCO derives its conceptualization of intercultural competence via ICC, from the aforementioned research contributions of Byram and Deardorff (cited in UNESCO, 2013a:16) within this field. Emphasis on the importance and necessity of contextual factors in intercultural development is also made within this document (UNESCO, 2013a:16).

The prerequisite towards any meaningful attempts to develop and implement intercultural competence within pedagogical contexts involves ‘understanding

one's own culture and understanding cultures as human constructions,' representing 'necessary steps in learning to cope intercultural interactions,' requiring the 'establishing [of] of a safe context in which people can ask naïve questions without the assumption of malice' (UNESCO, 2013a:26-27). Ultimately, UNESCO conceptualizations of intercultural education focus on the end goal of people 'learning to live together,' consisting of 'developing an understanding of other people and an appreciate of interdependence ... in a spirit of respect for the values of pluralism, mutual understanding and peace' (UNESCO, 2013a:27).

In the Foreword to *Interculturalism at the Crossroads: Comparative Perspectives on Concepts, Policies and Practices*, Former DG Bokova is even more explicit in the importance and necessity of intercultural education:

More than ever, we must indeed strengthen the values we share and recognize the destiny we hold in common. This is not a 'clash of civilizations.' This is a clash between those who do not believe that we can live together, and those who believe that we can ... this is about peace-building (UNESCO, 2017:3).

While *Interculturalism* does not outline specific proposals relating to the development and implementation of intercultural competence within pedagogical contexts, it does focus on aspects of intercultural dialogue in a broad range of contextual factors, reflecting the continued importance of intercultural education in the world today (UNESCO, 2017).

The political and multilateral diplomatic progression of intercultural education and competence from vague beginnings at *Rabat*, to *Copenhagen* and its emergence as an international norm even before *Incheon* underscores its primacy within multilateral and international education policy agendas; numerous multilateral conferences, political agendas and guidelines, and adopted UNGA resolutions highlight the importance of intercultural education to policymakers and educational researchers alike in today's world.

Section 3.6 – Current State of UNESCO-Driven Intercultural Education

UNESCO has most recently, in collaboration with Deardorff (2020) produced the *Manual for Developing Intercultural Competencies*. This *Manual* represents 'a structured yet flexible methodology for developing intercultural competence,' and prior to publication was 'piloted around the world by UNESCO,' with its

'methodology proving] to be effective in a range of different contexts' (Deardorff, 2020:i). In the Foreword of the *Manual*, DG Azoulay outlines the mandate and *raison d'être* of this publication:

All societies in our contemporary world are the result of intercultural communication ... Although individuals and communities are more connected than ever, conflicts and misunderstandings persist between and within societies ... UNESCO's mandate is essential to address these pressing challenges, as it aims to build peace in the minds of men and women by building mutual understanding. In this regard, promoting intercultural dialogue is essential ... As intercultural dialogue is above all a dialogue between peoples, its main day-to-day challenges are to change mindsets to foster respect and openness and to provide men and women with the means to engage with each other ... Education is one of our major means to convey these values and to achieve the goals of the 2030 Agenda for Sustainable Development, adopted by the United Nations, to provide individuals with key competences to act as engaged and responsible citizens in today's world. However, these skills also have to be part of a lifelong process based on experience and reflection ... By giving opportunities to every woman and man to familiarize herself or himself with intercultural competencies, UNESCO is definitely contributing to reinforcing the foundations for lasting and peaceful societies (Deardorff, 2020:ix-x).

Furthermore, Deardorff (2020:xi) states that following the publication of the *Operational Framework*, 'UNESCO created a concrete, adaptable, and effective tool to fill the gap among the existing methodologies in the field of intercultural competencies.' This is a significant revelation, as it reinforces and supports the assertions that have been made both throughout this chapter and in the literature review regarding theoretical constructs of intercultural competence, as well as the role UNESCO plays in driving the development and implementation of intercultural education. This is reflected in questions that reflect fundamental UNESCO concerns:

What does it take to live together peacefully? How can we bridge societal divides that only seem to be increasing? How can we

understand others better, especially those whose beliefs and practices may be quite different? And what can be done to help intentionally enhance others' ability to live and work across differences that seem to separate, and at times engulf, humans leading to conflict and even war? These questions are addressed through the work of [UNESCO] and other organizations through such terms as intercultural competencies and intercultural dialogue (Deardorff, 2020:1).

It is inevitable that UN- and UNESCO-sponsored efforts to support intercultural education and its development and implementation among member states stems from inherently ideological aspirations in the diplomatic sphere. Within the context of this research, the recognition of the importance of international policy agendas in driving intercultural education reflects my desire to focus on the realities of the world we are living in, rather than how the world should be. The fact is that the collective UN is currently and continues to be heavily invested in the project of intercultural education, as shown not only within this chapter, but through UNESCO's promulgation of the *International Decade of the Rapprochement of Cultures (2013-2022)*. China, a permanent Member of the UN Security Council, also has its own foreign policy and national agendas that remain aligned with this multilateral agenda. As Chinese scholars and researchers continue to conceptualize intercultural competence in ways that converge and diverge from established theories put forward by UNESCO (as outlined in the previous chapter), this would have substantive implications for how potential intercultural competence development and implementation may be realized within the Chinese educational context.

Section 3.7 – Chinese Policy Drivers and Linkage with International Agendas

Three Chinese Government policy areas drive the need to develop intercultural education within China: Chinese foreign policy; the BRI, and improving EFL education in Chinese College English classrooms. As stated in the *National Plan*, the need for 'intensified' integration and 'cooperation with UNESCO and other international organizations' and that 'China shall also actively participate and promote the study and formulation of educational policies, rules, regulations and standards of international organizations' represents key foreign policy objectives

for the Chinese Government (NPC, 2010:35). Successful integration and participation with UNESCO and other international organizations necessitates the development of interculturally-competent individuals based on the objectives and policy agendas of those multilateral organizations.

Dialogue Among Civilizations is the first linkage between international and Chinese Government agendas; President Xi consistently refers to the necessity of such a dialogue among civilizations; the need for tolerance and diversity among civilizations, and the need to avoid a Huntingtonian civilizational clash that would result in wars of culture and religion: such remarks have been made in visits to UNESCO's (2014) Paris headquarters, in a 2017 UNOG speech (Xinhua, 2017b), and at the 2019 CDAC. At CDAC, President Xi states that 'this conference aims to reinforce regional cooperation and provide a platform for learning, exchanges and intercultural dialogue' (UNESCO, n.d.). These remarks are not only endorsed and supported by international organizations such as the UN and UNESCO, but underscore the immense political will from the highest levels of the Chinese Government to see the realization and implementation of this agenda. The political and diplomatic culmination of a Chinese interpretation of such a dialogue among civilizations is the concept of the *Community of Shared Future for Mankind* [人类命运共同体]. In the 2017 speech at UNOG, President Xi outlines his vision for this concept:

Pass on the torch of peace from generation to generation, sustain development and make civilization flourish: this is what people of all countries long for; it is also the responsibility of statesmen of our generation ought to shoulder. And China's proposition is this: build a community of shared future for mankind and achieved shared and win-win development ... We should build an open and inclusive world through exchanges and mutual learning ... Diversity of human civilizations not only defines our world, but also drives progress of mankind ... There is no such thing as a superior or inferior civilization, and civilizations are different only in identity and location. Diversity of civilizations should not be a source of global conflict; rather, it should be an engine driving the advance of human civilizations ... Diverse civilizations should draw on each other to achieve common progress. We should make exchanges among

civilizations a source of inspiration for advancing human society and a bond that keeps the world in peace (Xinhua, 2017b).

In practical terms, the *Belt and Road* is the implementation of that political vision, which 'aims to build trade and infrastructure connecting Asia with Europe and Africa via land and maritime routes' for countries to 'realize their common development' (Xinhua, 2017a). The BRI represents 'the most ambitious and largest infrastructure arguably in history and will eventually touch more than two-thirds of the world's population across some 65 or more countries,' with 2 trillion USD already earmarked for developmental projects (Hooi, 2019). The BRI 'is likely to boost world GDP by USD 7.1 trillion annually within the next two decades, involving up to 8 trillion USD of spending over the next quarter century via global infrastructure' (Hooi, 2019). In the *Second Belt and Road Forum (BRF) for International Cooperation*, President Xi states the purposes and objectives of the *Belt and Road*:

The joint pursuit of the *Belt and Road Initiative (BRI)* aims to enhance connectivity and practical cooperation. It is about jointly meeting various challenges and risks confronting mankind and delivering win-win outcomes and common development. Thanks to the joint efforts of all of us involved in this initiative, a general connectivity framework consisting of six corridors, six connectivity routes and multiple countries and ports has been put in place ... We need to be guided by the principle of extensive consultation, joint contribution and shared benefits ... We need to pursue open, green and clean cooperation ... We need to pursue high standard cooperation to improve people's lives and promote sustainable development (MOFA, 2019).

Although the BRI remains one of China's largest foreign policy initiatives, it is not limited to the realm of diplomacy; BRI represents 'a blueprint of cooperation to enhance policy, infrastructure, trade, financial and people-to-people connectivity' (MOFA, 2019). Education also has a role to play in furthering the foreign policy and diplomatic aims of the Chinese Government, as well as the BRI, which 'represents a new stage of globalization that builds connectivity with Eurasia and can reconfigure global higher education' (Peters, 2019:4). Chinese universities have been increasing education cooperation with countries along the *Belt and*

Road (Xinhua, 2019). Within the Chinese educational context, the MOE outlines the role it should serve:

China is on the brink of a fresh era and entering a new stage of development. Education should be accessible to all. China aims to provide better and fairer education for 1.3 billion people, establish a world-class modern education system with Chinese characteristics and make the Chinese Dream⁸ of national rejuvenation a reality (MOE, 2018).

Developing and implementing intercultural education and competence within a Chinese educational context remains a key priority area for the Chinese Government. A series of policy documents remain key drivers for education formation, reform, and implementation within the Chinese educational context. Chapter 16 of the 2010 *National Plan* outlines key policy towards education reforms in China aimed at not only the country's modernization and development, but its continued integration with multilateral organizations and international institutions. This official translation of the *National Plan* submitted to UNESCO explicitly states this:

(48) Promoting international exchanges and cooperation

It is essential to reform and develop education by opening it to the outside world ... and raising education's internationalization level. Advanced concepts and experience in education in the world shall be assimilated to boost education reform and development at home ... To meet the requirement of opening up the Chinese economy and society to the world, large numbers of talents shall be cultivated that are imbued with global vision, well-versed in international rules, and capable of participating in international affairs and competition (NPC, 2010:34).

The same chapter also states the rationale and mechanisms for the internationalization of Chinese education:

⁸ The 'Chinese Dream' [中国梦] is President Xi's 'vision for the [Chinese] nation's future' that 'integrates national and personal aspirations, with the twin goals of reclaiming national pride and achieving personal well-being' which is realized through 'sustained economic growth, expanded equality and an infusion of cultural values to balance materialism' (China Daily, 2014).

(50) Upgrading exchanges and cooperation

Cooperation with UNESCO and other international organizations shall be intensified. This nation will take a more active part in bilateral, multilateral, regional and global collaboration in education. China shall also actively participate and promote the study and formulation of educational policies, rules, regulations and standards of international organizations (NPC, 2010:35) [emphasis added].

The *National Plan* is a top-down blueprint and requirement for educational development in China, and a directive aimed at the realization of ends previously introduced in this chapter by the Chinese Government. Through notions of ‘global vision’ and stressing the need for intensified participation within multilateral organizations, the *National Plan* represents a commitment towards implementing and internalizing international policy agendas concerning intercultural education and competence (NPC, 2010:34-35). While the Chinese Government did not directly participate in the formation of the *Rabat Commitment*, the Government’s continuous support and emphasis of UNESCO-sponsored and -endorsed education guidelines and attempts at implementing them within Chinese educational contexts underscores the linkages between multilateral educational agendas and that of the Chinese Government.

The MOE issued the *Education Action Plan for the Belt and Road Initiative* in 2016, emphasizing that ‘increased cooperation and joint action by the *Belt and Road* countries in education are an important part of what the *Belt and Road Initiative* aims to achieve’ (MOE, 2016). The vision for cooperation includes the aims of:

- Promote closer people-to-people ties;
- Cultivate supporting talent;
- Achieve common development (MOE, 2016).

The four principles for cooperation are:

- 1) Principle 1: focusing on nurturing of the people, prioritizing people-to-people exchanges;
- 2) Principle 2: combining government guidance with social involvement;
- 3) Principle 3: realizing shared growth through consultation and collaboration, and fostering greater openness and cooperation;

- 4) Principle 4: promoting harmony, inclusiveness, mutual benefit and win-win outcomes (MOE, 2016).

To these ends, the MOE (2016) proposes that:

We, the *Belt and Road* countries, channel our energies and enthusiasm into action, scale up efforts to align our strategic plans and coordinate our policies, explore new mechanisms and models for educational cooperation and exchange, further deepen and broaden educational cooperation and exchange, and ensure the quality and effectiveness of all such initiatives.

Subsequent sections within this chapter examine the extent to which the Chinese Government and MOE implement reforms aiming at 'establish[ing] a world-class modern education system with Chinese characteristics,' where 'education should be accessible to all' by 'provid[ing] better and fairer education for 1.3 billion people' (MOE, 2018). These objectives and agendas are aligned with UNESCO's *Education 2030* agenda as well as the UN SDGs, particularly the emphasis on accessible education for all and sustainable development along the *Belt and Road*.

Section 3.8 – Background and Emerging Trends within Chinese EFL Educational Paradigms

This section presents an exhaustive overview of the background surrounding the Chinese EFL pedagogical context, including prevailing and ongoing debates among policymakers and educators in determining the course of Chinese EFL educational paradigms, particularly within the context of Chinese higher education. Through this overview, it is possible to determine how policy at the national level is interpreted and implemented at the local municipal and city level, so long as such interpretations and implementations aim at the realization of national policy agendas and objectives.

Chinese EFL education is seen as 'playing a crucial role in national modernization and development' (Li, 2016:77). This is interpreted by Hu (cited in Li, 2016:77) as due to the fact that 'since China embarked on its modernization drive, policy statements and mass media have constructed a discourse that has linked national English proficiency and socioeconomic development,' with this discourse having 'fundamentally shaped the ethos of Chinese society.'

This is a continuing trend within Chinese higher education: efforts at education modernization in the 1990s resulted in the designation of Projects 211 and 985, respectively, with the aim of ‘creat[ing] world-class universities and high-level research universities,’ designations that are synonymous today with elite and prestigious higher education institutions in China (Ying, 2011:19). In 2015, the Chinese Government ‘announced plans for the coordination and promotion of world-class universities and first-class subject building’ called the ‘Double World-First Class Project’ [世界一流大学和一流学科] (shortened to ‘Double-First Class’ 双一流) (Peters and Besley, 2018:1075). This remains an ongoing project, which is ‘a reform-based performance-related attempt to help universities optimize their disciplinary structures,’ and follows President Xi’s ‘speeches outlining the policy of supporting development based on innovation and driving the development strategy’ within the context of China’s national objectives and policies, including the development of ‘socialism with the core of Chinese characteristics’ (Peters and Besley, 2018:1075). The Double-First Class project remains an overarching strategic objective within the Chinese educational context and a primary consideration governing the actions and planning of Chinese universities.

The Chinese EFL structure at the college and university level is divided between English Majors (EM) and Non-English Majors (NEM). This distinction extends to all university students in China. EMs, as the name suggests, are students majoring in English, such as English literature; NEMs are students majoring in all other faculties and programs, including the humanities, social sciences, and science, technology, engineering, and mathematics (STEM) fields. EFL classes in both divisions are composed almost exclusively of Chinese students from across China, both urban and rural.

NEMs are required to take the College English Test (CET), a key metric for measuring NEM English language proficiency via standardized examinations in China: CET band 4, or CET-4, is a prerequisite to graduating with a NEM bachelor’s degree in Chinese universities; EMs, on the other hand, take the Test for English Majors (TEM), and TEM band 4, or TEM-4, is also the prerequisite for graduating with a bachelor’s degree in an English major (Jin, 2013; 2014:158).

For NEMs, they must not only pass CET-4 to attain a bachelor’s degree, as ‘employers of many companies consider a CET-4 certificate ... a prerequisite when recruiting college graduates,’ and CET-6 has become a prerequisite for

admission into master's and doctoral programs for universities in China (Jin, 2014:158). Furthermore, for graduates who have received job offers in tier one cities – cities that are the most economically developed in China, which are considered to be Beijing, Shanghai, and Guangzhou⁹ – such graduates would be unable to gain a residential permit if they have not passed CET-4 (Jin, 2014:159).

For EMs, the TEM is to measure their English proficiency, and to 'examine whether these students meet the required levels of English language abilities as specified in the National College English Teaching Syllabus for English Majors' (Jin and Fan, 2011:589). TEM-4 and TEM-8 are the test bands that correspond to CET-4 and CET-6, respectively, and apply specifically to Chinese undergraduate students majoring in English.

College English is a mandatory EFL course that all NEMs must take; it has 'the largest number of students and wide-spread influence, which can never be superseded by any other courses' within any Chinese college or university (Li, 2016:77). All NEM students are required to attend College English classes for at least one academic year, and passing the course is a requirement for university graduation (Li, 2016). There are 'both compulsory and optional courses, such as Chinese Culture and Cross-cultural Communication, which are aimed to improved learners' cultural awareness and communicating competence' (Li, 2016:78).

Within the Chinese pedagogical context, syllabi and curricula guidelines from the MOE serve the role of 'provid[ing] guidance to [College English] teachers' (Li, 2016:78). In trying to 'guarantee [the] expected success of English learners,' such documents have been 'developed and modified again and again to meet requirements for talents due to economic development' (Li, 2016:78). Yu and Liu (2018:142) point out some of the current and recurring problems with the implementation of College English:

Li Lanqing, former vice premier who was then in charge of education in China, stated that Chinese students in the cities are required to learn English from grade three in primary schools and those in major cities even start from grade one; unfortunately,

⁹ The three cities are commonly grouped together as *BeiShangGuang* [北上广], which is derived from combining the first Chinese character of the name of each city.

English is the only subject that lasts for so long while achieving so little in China.

Yu and Liu (2018:140) describe the phenomena of College English in China as having 'long been accused of being time-consuming and inefficient and generated outcry against [College English] practices from academic circles and the public.' In response, the Chinese Government has 'initiated several rounds of English curriculum reform,' with the following shift and the emergence of a debate in China regarding the utility of English for General Purposes (EGP) vis-à-vis 'practical language use' through approaches centered on English for Specific Purposes (ESP) (Yu and Liu, 2018:140). The debate is focused on the issue of 'whether [College English] should be completely replaced by ESP,' with a 'strong desire' by Chinese policymakers and researchers to effect changes in Chinese EFL pedagogical approaches to a potential development of English for Academic Purposes (EAP) (Yu and Liu, 2018:140).

The driving force behind this debate continues to be 'the need to promote economic development and international competitiveness from political and ideological considerations' of the Chinese Government, with competing approaches 'need[ing] to be juxtaposed and evaluated to the benefit of students and the interests of the nation' (Liu, in Yu and Liu, 2018:156).

The policy shift from EGP to ESP is reflected in the recognition of ESP within the 2017 revision of the *Guidelines for College English Teaching* (Yu and Liu, 2018; Li, 2017), to which the Shanghai Municipal Education Commission trialed the *Framework for Reference for EFL Teaching at Tertiary Level in Shanghai (Trial Implementation)* [上海市大学英语教学参考框架(试行)] (cited in Yu and Liu, 2018; Cai, 2013). This represented a trial implementation of 'ESP-guided English teaching' in 26 universities in Shanghai, which 'was assumed to be successful with support of [the] local government, though fraught with difficulties and complications' (Cai, cited in Yu and Liu, 2018). The *Shanghai Framework* trial implementation of ESP represents an example of implementation of top-down reform, from the central government down to local municipal governments, from the MOE to municipal education commissions, 'indicat[ing] that China is positively responding to [the] internal task of internationalization of higher education as well as external pressure for innovation' (Yu and Liu, 2018:152). The following

illustrates how the Shanghai Municipal Government and its Education Commission implemented national-level agendas within the context of municipal and city-level requirements:

In the revised edition of the *Shanghai Framework* (Cai, 2017), EGP was practically replaced by EAP, as the latter makes up 85% of the total as compulsory courses. The promulgation and implementation of the *Shanghai Framework* demonstrate that a comprehensive reform of [College English] is in full swing, making Shanghai the ‘special education zone of China’ by granting it special (more ESP-oriented) policies and flexible governmental measures than the rest of the universities in mainland China (Yu and Liu, 2018:152).

Yu and Liu (2018:152) define ‘special education zone of China’ based on Chinese ‘special economic zones,’ where the Central Government grants SEZs ‘special (more free market-oriented) economic policies and flexible governmental measures,’ representing a form of experimental prototyping of new and emerging policies and their implementations within the Chinese context.

EGP courses within the Chinese pedagogical context refer to College English classes that teach topics related to: ‘campus life, personal growth, politeness, appreciation of music, health and hygiene, friendship and human emotions, paths to success, and cultural values’ (Cheng, cited in Yu and Liu, 2018:144-145).

ESP within this context aims ‘to enhance students’ academic literacy,’ including the development of *lingua franca* speakers of English, including ‘learning English for serving the study of specialty’ subject areas (Yu and Liu, 2018:144-151).

EAP within the same context refers to courses which ‘aims to equip students with necessary academic English language and study skills to enable them to succeed in their academic studies and future professions,’ with EAP placing demands on students’ linguistic abilities, while also emphasizing students disciplinary studies (Yu and Liu, 2018:150). EAP itself is ‘also directly driven by internationalization of higher education in China’ (Yu and Liu, 2018:150).

Finally, EIC (English for Intercultural Communication) also appears in this debate, with its importance and role entrenched in the 2017 revision of the *Guidelines* (GCET, 2019). Within the current Chinese higher education EFL structure, there

remain three main course types: EGP, ESP, and EIC, 'each of which carries equal weight in the course system' (Yu and Liu, 2018:149).

The debate within Chinese educational policymaking circles has evolved into a discussion centered on English for General Academic Purposes (EGAP) vis-à-vis English for Specific Academic Purposes (ESAP), the former 'focused on the training of students' academic communicative competence,' and the latter 'on familiarizing students with the discourse, genre and language features in their particular field of expertise' (Yu and Liu, 2018:151). In the context of some top Chinese universities (Fudan University and Shanghai Jiao Tong University) in Shanghai, pilot studies have been undertaken in implementing EGAP in lieu of EAP, the pilot programs of which were implemented 'under pressure from the local authority ... and also in alignment with the government's ambition of making Shanghai a modern international metropolis by 2020' (Yu and Liu, 2018:153).

According to Yu and Liu (2018:151-152) within a study conducted on 'the restructured course design in a major university in Southwest China,' some EFL courses 'display[ed] remarkable EIC attributes,' such as the university's language and culture courses including: 'Introduction to British/American Literature, Introduction to European Culture, and Introduction to English-speaking Countries.'

These debates are also centered on the perceived inefficacy of College English teaching and Chinese EFL pedagogy in general, necessitating further reforms and education modernization, which have become key drivers – in addition to national agendas previously discussed – in implementing further reforms. Arguing that local level implementations of national agendas through trial programs becoming SEZs in their own right underscores the degree of flexibility to which municipal education commissions and universities are granted in realizing those national agendas and objectives. Understanding this background within Chinese EFL education, including top-down policy formation and bottom-up feedback and policy implementation through such debates yields insight on how policy is developed, implemented, and adjusted to changing needs and demands within the Chinese educational context.

This research focuses on the development of intercultural education, competences, and ICC within the Chinese educational context, and does not

seek to participate in the ongoing pedagogical debates within China surrounding the best pedagogical approach in shaping the next generation of education reform. By briefly presenting these ongoing debates and discussion, there would be further contextualization of subsequent findings and discussions within this research in terms of the overarching contexts that shape and influence the realities within Chinese higher education.

Section 3.9 – Specific Chinese Policy Directives Pertaining to Intercultural Education

The 2017 revision of the MOE *Guidelines* begin by explicitly referring the *National Plan's* policy points regarding the internationalization of education, as well as intensifying cooperation with multilateral organizations and international bodies (GCET, 2019) The *Guidelines* in its entirety is included in the Appendix for reference (see Appendix 2). This significance is further underscored in the very first line of the Teaching Objectives:

The teaching objectives of College English are: to cultivate students' abilities to apply their English language skills, *strengthen intercultural awareness/knowledge and intercultural communicative competence*, while simultaneously developing students' independent learning abilities, raise comprehensive cultural literacy so that students can effectively use English in their education, daily life, social interactions and in future employment, in order to meet the developmental requirements of the nation, society, educational institutions, as well as the individual (GCET, 2019) [emphasis added].

Immediately after emphasizing the need to develop Chinese university students' linguistic skills and to apply their English language skills, the *Guidelines* stress the need to develop intercultural awareness, knowledge, and ICC. The substance of intercultural education is further elaborated upon regarding the types of College English courses that must be designed and taught:

In terms of the humanities, the implementation of intercultural education is one of the most important tasks of College English courses. Culture is embedded in language, and language in culture ... In addition to learning and exchanging knowledge

regarding advanced scientific, technological, and professional information, students also need to understand foreign societies and cultures, and promote understandings of different cultures. This includes understanding and awareness of similarities and differences between Chinese and foreign cultures, including development of students' intercultural communicative competence skills. (GCET, 2019).

The *Guidance* also states the three levels of College Teaching requirements:

General descriptions of the requirements include linguistic competence and knowledge, intercultural communicative competence and learning strategies. (GCET, 2019).

An entire section (4.2.3) within the *Guidelines* is also devoted to 'Intercultural Communication' courses within College English:

The purpose of Intercultural Communication courses is to develop intercultural education, to help students understand the differences between Chinese and foreign worldviews, values, and ways of thinking, to cultivate students' intercultural awareness, to improve their sociolinguistic skills and ICC. Intercultural Communication courses reflect the humanistic side of College English. Colleges and Universities can offer different levels of Intercultural Communication courses based on their particular needs and demands, and can also integrate the content of intercultural communication within general College English courses.

The basic level of Intercultural Communication courses is aimed at developing students' knowledge of Chinese and foreign cultures, and cultivating students' awareness of such differences. A certain amount of Chinese and foreign cultural knowledge can be appropriately introduced into general College English course content, and can be taught implicitly, or explicitly through courses specifically designed to teach students basic knowledge related to Chinese and Western cultures.

Higher-level Intercultural Communication courses are based on prerequisite cultural and linguistic knowledge that students have

mastered, and mainly include cultural and intercultural content to help students improve their cultural and intercultural awareness, as well as their ICC.

The development of Intercultural Communication courses aims at the further enhancement of students' intercultural awareness through systematic/structural pedagogy and teaching, in order to expand students' international perspectives, further improve students' ability to comprehensive apply their English language skills, as well as their ICC (GCET, 2019).

Section 4.2.3 on the development of 'Intercultural Communication courses' within College English leaves substantial space for analysis, as an English translation does not exist, requiring me to translate the excerpts from the *Guidelines* myself, which are quoted at length throughout this research.

First, College English 'Intercultural Communication' courses are explicitly aimed at developing and realizing intercultural education. In this context, intercultural education and competence is understood as helping students to understand cultural differences between Chinese and non-Chinese foreigners, to improve their sociolinguistic competences (particularly in relation to EFL), and finally, to improve their levels of ICC.

Second, when the *Guidelines* emphasize the humanistic side of College English, ostensibly this is to state that 'Intercultural Communication' courses fall within the purview of EGP or EAP approaches to curricula design and implementation. By providing colleges and universities leeway regarding the levels of 'Intercultural Communication' courses that they wish to implement in their College English programs, there is a degree of flexibility with respect to how institutions choose to approach curricula design in order to implement the objectives within the *Guidelines*.

Third, the *Guidelines* recognize different levels of intercultural competence by distinguishing basic from higher-level courses; basic courses would focus on awareness of cultural differences, while high-level ones would focus on cultural and intercultural content and ICC. Content can either be explicitly or implicitly taught depending on the demands and needs of each particular institution.

There are, however, some issues with the formulation of the *Guidelines* pertaining to intercultural education development and implementation: besides the objectives and purposes for these classes, the *Guidelines* have not clearly stipulated the underlying theoretical framework and models for intercultural competence and ICC; this leaves room for ambiguity, and potentially confusing. This is further reflected in conceptualizing intercultural awareness and knowledge in terms of cultural differences. The vagueness of ‘cultural and intercultural knowledge’ and ‘content’ also contributes to this ambiguity (GCET, 2019). This is further apparent when compared with *UNESCO Guidelines* (2006), *Operational Framework* (UNESCO, 2013a), and *Manual* (Deardorff, 2020). Whether this ambiguity is intended or otherwise remains an open question beyond the scope of this research.

What remains clear is the need and demand to establish and implement intercultural education and competence among Chinese university students through College English courses, to the extent that explicit Intercultural Communication classes should be designed and implemented in order to achieve those objectives.

Section 3.10 – Deep Dive: Current Interpretations of Intercultural Education in China

This section offers a brief overview of how intercultural education is implemented within China through available teaching materials and content that explicitly refers to intercultural communication, competence, and ICC. The first port of call is a massive open online course (MOOC) website called 中国大学 MOOC (Chinese College MOOC), a nationally-recognized MOOC in collaboration with China’s Higher Education Press and Netease, ‘which has become one of the largest platforms of online courses in China’ (Xinhua, 2018).

A search of ‘intercultural’ on the Chinese College MOOC website in Chinese (跨文化) returns 227 results, each result representing an online course fully developed and taught online by a Chinese higher education institution. The first two pages of the default search results for ‘intercultural’ are presented in *Table 3*:

Table 3: Search results (first two pages) for ‘intercultural’ on Chinese College MOOC (2020).

Higher Education Institution	Course Name (Chinese)	Course Name (Translated into English)
Beijing Union University	跨文化交际	Intercultural Communication
Central China Normal University	跨文化交际入门	Introduction to Intercultural Communication
Zhengzhou University	文化差异与跨文化交际	Cultural Differences and Intercultural Communication
Wenzhou University	‘一带一路’跨文化交际英语	‘Belt and Road’ Intercultural Communication English
Northeastern University	跨文化交流	Intercultural Communication
Heilongjiang University	大学英语跨文化交际	College English Intercultural Communication
East China Normal University	跨文化沟通心理学	Intercultural Communication Psychology
Ningbo City College of Vocational Technology	跨文化交际	Cross-Cultural Communication
Wuhan Institute of Bioengineering	大学英语拓展课程系列	College English Extension Course Series
Yangzhou University	跨文化交际通识通论	Intercultural Communication Theory and Practice
Jinan University	国际商务文化——一门关于沟通的学问	International Business Culture – A Course on Communication
Central South University	中西文化对比与交流	China and Western Cultures Contrast and Exchange
Dalian Maritime University	英语漫谈海上新丝路	Intercultural Communication on the New Maritime Silk Road
Zhejiang University	工程伦理导论	Introduction to Engineering Ethics
Southwest Jiao Tong University	管理沟通	Management Communication
Sichuan Fine Arts Institute	爱与美的世界——花鸟画赏析与实践	A World of Love and Beauty——Appreciation and Practice of Flower and Bird Painting
Beijing Language and Culture University	中外文化交流史	History of Chinese and Foreign Cultural Exchanges
Guangdong University of Foreign Studies	当代美国社会与文化	Modern American Society and Culture
Beijing Jiao Tong University	沟通	Communication
Xingtai Polytechnic College	高职高专英语	English for Higher Vocational Colleges
Beijing International Studies University	旅游文化学	Tourism Culture
Henan Finance and Taxation College	职场沟通与生活艺术	Workplace Communication and Art of Living
East China Normal University	德语国家社会与文化	German-Speaking Countries’ Society and Culture
Renmin University	传播理论	Communication Theories
Hunan Normal University	中外比较文学研究专题	Topics in Chinese and Foreign Language Comparative Literature Studies
Beijing University of Posts and Telecommunications	中国文化遗产与科技创新	Chinese Cultural Heritage and Technological Innovation

Xidian University	新实用汉译英翻译课程	New Practical Chinese-English Translation Course
Northeast Agricultural University	中国文化英语	Insights into Chinese Culture
East China Jiao Tong University	大学英语	College English
Wuhan University	世界华文文学经典欣赏	Appreciation of Classics of Chinese Literature in the World
Guangdong University of Foreign Studies	中级英语写作	Intermediate English Writing
Nanyang Institute of Technology	英语漫话中国文化	Chinese Culture in English
Xiamen University	俄罗斯文化之旅	Russian Culture Tour
Zhejiang International Studies University	国际志愿服务培训与实践	International Volunteer Training and Practice
National University of Defense Technology	大学英语综合课程	Comprehensive College English Course
Shandong University of Finance and Economics	英语国家文化	English-Speaking Culture

While some of the MOOCs listed in *Table 3* are not College English or EFL courses, this shows the ubiquity and prominence of the term ‘intercultural’ within the context of curricula and course design within Chinese higher education. A large number of College English and EFL MOOCs focus on cultural differences and Chinese cultural identities. A deep dive of intercultural communication and ICC-oriented MOOCs is conducted in the following sub-sections:

Shanghai International Studies University (SISU)

SISU launched its ‘Intercultural Communication’ course on the FutureLearn website in 2015, and ‘was one of the first international MOOC courses aimed at fostering intercultural awareness,’ and ‘has attracted over 51,000 enrollments from nearly 200 countries and regions’ (ThePaper, 2019).

The course aims of SISU’s ‘Intercultural Communication’ course are to:

- Identify the importance of learning intercultural communication;
- Describe the composition and significance of your cultural identities;
- Compare cultural assumptions of your own and others;
- Identify cultural variations in communication styles;
- Classify some major cultural values underlying different behaviors;
- Apply these for adaptation in intercultural interactions more confidently and resourcefully (FutureLearn, n.d.).

The course focuses on concepts related to:

- Help you better understand cross-cultural complexity;
- Cultivate your awareness of your own and others' cultural identities;
- Highlight some notable variations in communication styles and cultural values;
- And signpost paths towards building your own intercultural competence (FutureLearn, n.d.).

Some topics that are covered in this course include:

- Exploration of story narratives, metaphors, and meanings related to interculturality;
- Analysis of situated cases to identify sources of intercultural misunderstanding;
- Benefits of intercultural applications to personal life, business and education;
- Variations in personal, social, and cultural identity, and cultivate greater awareness and sensitivity to one's own and other's cultural identities;
- Social perceptions of stereotypes, prejudice, and discrimination related to intergroup contact;
- Variations and perceptions of typical communication behaviors or practices and taxonomies for understanding context, space, time and other contextual factors (Hi-low Context, Proxemics, Monochronic-Polychronic, Silence);
- Exposure to and application of leading values frameworks and levels of analysis that undergird cultural assumptions, expectations, and behaviors (from Hall, Hofstede, Schwartz, the WVS);
- Experiential descriptions of culture shock and coping dynamics, adaptation processes, and growth outcomes in cross-cultural transitions;
- Reflection on complex cases, other's comments, and replies to enhance mindful observation, analysis, and understanding toward cultivating intercultural competence (FutureLearn, n.d.).

Beijing Foreign Studies University (BFSU)

BFSU runs a predominantly Chinese-language MOOC called 'Intercultural Critical Thinking and English Teaching: Concepts and Methods' [跨文化思辨英语教学：理念与方法] hosted on the Chinese MOOC platform Unipus (2019). This

course is different from SISU's MOOC in that it is aimed at teacher training and development:

[The course] offers a systematic introduction to principles of intercultural critical thinking, pedagogical concepts and approaches, and their applications in core English courses including listening, speaking, reading, and writing, helping English Majors and English teachers at all levels in integrating their language skills, cultivating intercultural competence, critical thinking skills, innovative teaching design skills, and to contribute to the education and professional development of College English teachers in China (Unipus, 2019). There are six main units to this MOOC, and they are:

- 1) Principles of Critical Thinking in English (思辨英语教学原则);
- 2) English Intercultural Education: Principles and Methods (跨文化英语教学: 原则与方法);
- 3) Cultivating Intercultural Critical Thinking Skills in English Critical Reading (英语阅读教学中的跨文化思辨能力培养);
- 4) Cultivating Intercultural Critical Thinking Skills in English Writing (英语写作教学中的跨文化思辨能力培养);
- 5) Cultivating Intercultural Critical Thinking Skills in English Speaking (英语口语教学中的跨文化思辨能力培养);
- 6) Cultivating Intercultural Critical Thinking Skills in English Listening (英语听力教学中的跨文化思辨能力培养) (Unipus, 2019).

Central China Normal University (CCNU)

CCNU runs an English-language MOOC called 'Introduction to Intercultural Communication' (see *Table 3*). The syllabus for this course is listed on the website:

- 1) Introduction
 - i) Course Overview
 - ii) The notion of intercultural communication
 - iii) The historical view of the study of intercultural communication
 - iv) The nature of the study of intercultural communication and its application

- 2) Communication and culture
 - i) The notion of communication
 - ii) The model of communication process
 - iii) The noise in communication
 - iv) Communication in culture
- 3) Cultural Perception
 - i) Understanding culture
 - ii) Culture and perception
- 4) Understanding Cultural Diversity
 - i) The Kluckhohn and Strodtbeck theory of values orientations
 - ii) Hofstede's cultural dimensions theory
 - iii) Hall's model of high- and low-contextual cultures
- 5) Communication and Language
 - i) Language and culture
 - ii) The notion and types of verbal communication
 - iii) Verbal communication styles
 - iv) Verbal communication in Intercultural settings
- 6) Nonverbal Communication
 - i) The notion of nonverbal communication
 - ii) The interaction of verbal and nonverbal communication
 - iii) Nonverbal communication across cultures
- 7) Time, Space and Communication
 - i) Informal time across cultures
 - ii) Symbolic use of time
 - iii) M-time and P-time patterns
 - iv) Fixed and semi-fixed space
 - v) Informal space and intercultural communication
- 8) Customs and Etiquette
 - i) Dining customs and etiquette across cultures
 - ii) Greeting and leaving etiquette across cultures
- 9) Gender Difference in Communication
 - i) Gender difference in communication
 - ii) Gender difference in communication and socialization
- 10) Improving Intercultural Communication Competence
 - i) Cultural adjustment

- ii) Achieving cultural understanding (Chinese College MOOC, n.d.).

Section 3.11 – College English Intercultural Course Materials

Outside of this research, a number of course materials have been identified (see Appendices 3 through 6) that have been or are being used within the College English system, including ‘Intercultural Communication’ courses. These course materials are student workbooks and are specifically focused on intercultural communication. A detailed summary of these materials and content that relates to concepts of intercultural education is outlined in *Table 4*.

Table 4: Detailed examination of concepts pertaining to intercultural competence within College English workbooks.

Source	Content
<i>A Multimedia Approach to Intercultural Communication</i> (Fan et al., 2009; see Appendix 3)	<p>[Chapter 3/Intercultural Communication/p. 44]: One major goal of intercultural communication study is to discover the specific variables affecting the quality of intercultural communication ... In group-oriented cultures, for example, people’s styles of communication tend to be indirect and tentative with a heavy emphasis on the context of communication, since maintaining harmony within the group is accorded priority. In individual-oriented cultures, however, people are more direct and less dependent on the context surrounding their conversation because their worldview tends to radiate outward from themselves.</p> <p>[Chapter 14/Acculturation and Identity/p. 207]: Intercultural identity assumes a more open, flexible and inclusive mindset towards both ourselves and others. Changing cultural identities is not an act of ‘surrendering’ one’s personal and cultural integrity, but an act of cultural respect for differences. This process will lead us to function more appropriately and effectively as we engage in intercultural communication in our rapidly globalizing world.</p> <p>[Chapter 15/Contexts of Intercultural Communication/p. 220]: A solid and comprehensive knowledge of cultural differences is also indispensable. It is quite necessary for us to incorporate the study of culture into the core curriculum in TESL ... In an educational context, there are several ways to adapt oneself to another culture. The first step is, of course, to acquire knowledge of that culture. Students should read widely about religion, political systems, and history. Christianity has a long history in the West, and its influence on Western culture can never be overestimated ... The arts industry also has no national boundaries. Hollywood movies cross borders everywhere. We should support our own national arts industry, but that does not mean we should shut our door to foreign products, including cultural products.</p>
<i>Intercultural Business Communication</i> (Zhuang et al., 2011; see Appendix 4)	<p>Part One: Intercultural Awareness Unit 1: Language and Culture; Unit 2: Barriers to Intercultural Communication; Unit 3: Nonverbal Communication</p> <p>Part Two: Communication Skills Unit 4: Different Communication Styles; Unit 5: Presentation Skills in the Workplace; Unit 6: Time and Culture</p>

Part Three: Cultural Differences

Unit 7: Understanding Japanese Culture; Unit 8: How American and German [*sic*] See Each Other; Unit 9: *Guanxi* and Its Chinese Culture

Part Four: Intercultural and Business

Unit 10: Intercultural Conflict Management; Unit 11: Cross-Cultural Marketing; Unit 12: Intercultural [*sic*] Team Building; Unit 13: Intercultural Negotiation

Part Five: Intercultural Competence

Unit 14: Managing Challenges in the Intercultural Workplace; Unit 15: The Need for Intercultural Business Communication Competence; Unit 16: Intercultural Training

Log into the World of Cultures – Intercultural Communication (Zhang et al., 2006; see Appendix 5).

[Chapter 1/Communication and Culture/p. 13]: Read the following stories and decide what caused the difficulties in communication: In my hometown in the North, directions are given in terms of East, West, North and South. We may easily find the way when local people there tell you whether the place is in the direction of North or South; while [here] the local people tell you the way in terms of the direction on the right, or on the left, to which we Northerners are quite unfamiliar.

[Chapter 2/Intercultural Communication/pp. 27-29]: People are very much limited by their environment. When they first come in contact with cultures other than their own, they often behave like subordinates of Genghis Khan ... What naturally follows is that we need to know something of other cultures as well as our own if we hope to achieve development and harmony in the world ... the 'otherness' (other cultures) provides an alternative frame of reference for us to know ourselves. This involves comparison that has always been an effective way of cognition ... Today, we do not have to go abroad to interact with members of other cultures. Even at home, we watch overseas movies, read novels by overseas writers, meet overseas tourists, employ overseas teachers, and interact with others over the Internet. It has become a practice that we perform everyday. In this sense, intercultural communication is universal.

[Chapter 3/The Hidden Core of Culture/pp. 36-38, 68]: Each group of people has, from the very beginning of civilization, seen the need to evolve a worldview. A culture's worldview, as stated before, belongs to the core part of culture, for it influences all aspects of our perception and consequently affects our belief and value systems as well as how we think and act. In short, it produces great effects on the social, economic, and political life of a nation ... As has been stated, culture is a product of history passed down from generation to generation. To study its core part, we have to go into the past. In the following activity we are going to have a glimpse of the two distinct worldviews that have exerted great impact on Eastern and Western cultures ... most English speaking countries tend to view the world from a relatively individualist perspective, while China tends to be more collectivist.

Chapter 8/Improving Intercultural Competence/pp. 170-179]: Cultural competence requires some adaptation to the cultures by both parties participating in the communication ... To sum up, intercultural communication competence means being able to communicate efficiently and effectively with people from other cultures, to achieve mutual understanding and to gain better cooperation. In other words, with adequate competence, we will be able ... to facilitate further understand and communication worldwide so as to promote friendship that contributes to a better world ... As

was mentioned before, any culture is extremely complicated and varied in itself. Without some generalizations, it is hard to form a picture of a particular culture. The paradox is that any generalization is theoretically stereotyping to some extent. So here the dilemma we have to face is that on the one hand we have to make generalizations so as to get some knowledge about another culture, and this knowledge is essential in communicating with its people; while on the other hand generalizations tend to cause stereotypes which hamper communication between people from diverse cultures ... We carefully make generalizations, but we constantly remind ourselves that people are different even within one culture in spite of the many things they share, and that these generalizations may apply to some people to a certain extent at certain times, but certainly not to everyone at all times. In other words, we should always be aware of the limits of generalizations about any culture ... In today's world few people would openly claim that their own culture is superior to other cultures. But people unconsciously tend to make judgments based on their own value systems ... We know that ethnocentric attitudes should be avoided. In many things between cultures there is no right or wrong, better or worse.

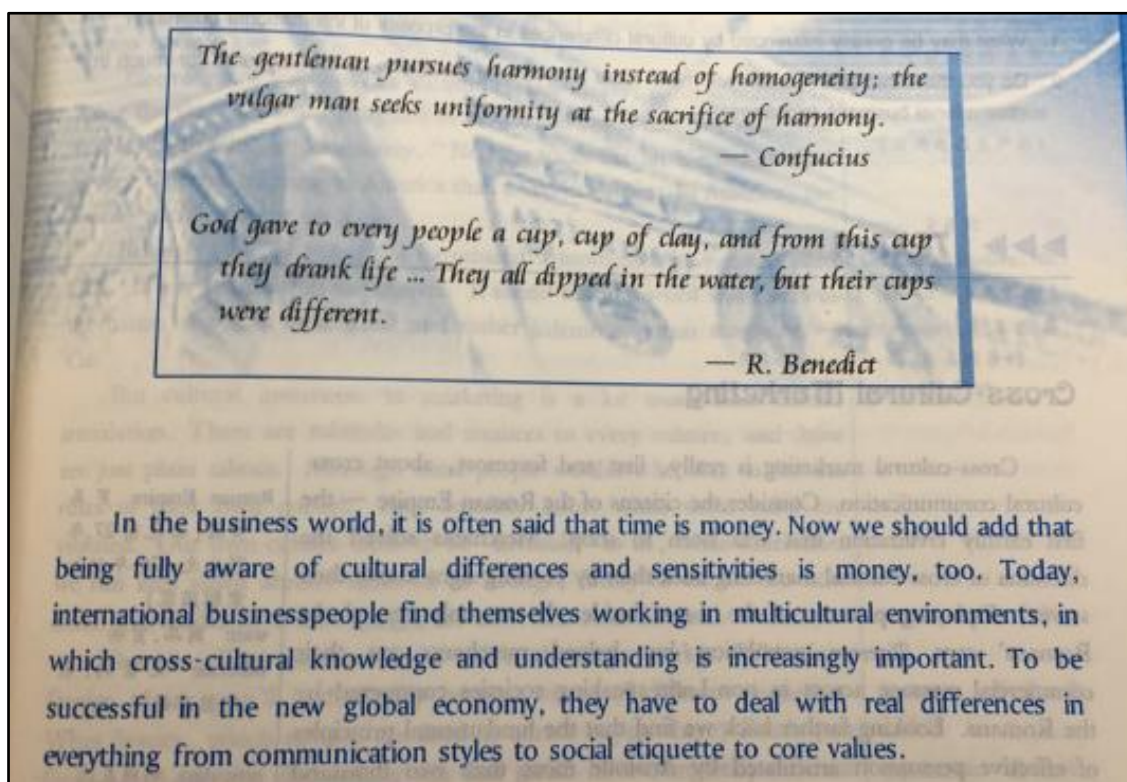


Figure 6: Unit 7 Introduction Page (Xu, 2004:295; see Appendix 6).

The workbook titled, 'Intercultural Communication' (Xu, 2004; see Appendix 6) contains two units worth a deeper examination: Unit 7 – Culture and International Business and Unit 8 – Developing Intercultural Competence (see Appendix 6).

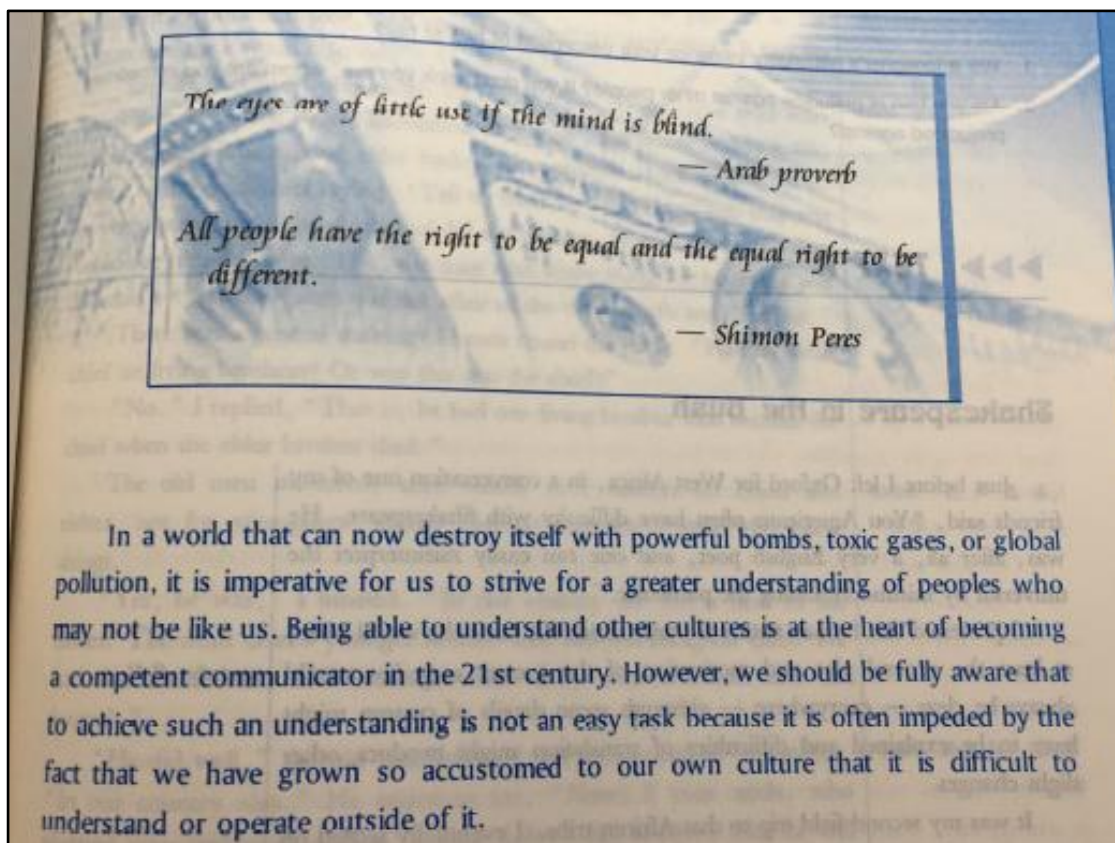


Figure 7: Unit 8 Introduction Page (Xu, 2004:343; see Appendix 6).

Figures 6 and 7 are scans of the introduction pages to those two respective units, signposting to students what the concepts are about. Figure 7 is especially significant as it shows how intercultural competence is understood by educators when designing teaching materials and conveying that concept to Chinese university students.

Figures 8 and 9 are scanned excerpts of post-reading activities in Unit 8, based on a text titled 'The First Lesson at University' and deals with issues and questions of prejudice in social interactions; Question 6 (Figure 8) as it stands is an especially problematic discussion question, because no context exists in the workbook to convey the extent to which usage of that adjective is highly offensive – the onus is on the individual teacher to point that out to their students, and if an instructor does not do so, students may even presume that its usage is acceptable. This is further reinforced by the 'Exploration' mini-summary (Figure 9) in which a discussion with students on racial prejudice and their own prejudices against non-Chinese Others is being explored – including 'even Chinese people who seem to be different from you in certain aspects' (Xu, 2004).

5. Why did Emma Lou arrive on campus early on registration day?
6. Emma Lou met a colored girl called Hazel Mason in the bursar's office. Did she want to befriend this girl? Why?
7. Was Hazel really as offensive a girl as Emma Lou considered her?
8. Emma Lou continued her quest for collegiate companions the following day. Who did she meet? Do you think she finally find the friends she wanted?

Figure 8: Post-Reading Discussion Questions in Unit 8 (Xu, 2004; see Appendix 6).

► *Exploration*

Racial prejudice exists even among minorities themselves. This is what we have learned from the text above. We Chinese have long been prejudiced against by Westerners who consider themselves superior to people in other parts of the world. However, it does not follow that we ourselves are free of prejudice. What do you think of Arabs, Africans, or southern Asians? How do you find those fellow Chinese who have little education, who come from remote underdeveloped areas, or whose behavior appears strange to you? Brainstorm to find out the various prejudices you may nourish against people of other races or nations or even Chinese people who seem to be different from you in certain aspects.

Figure 9: Unit 8 Mini-Summary (Xu, 2004; see Appendix 6).

Section 3.12 – Conclusion

This chapter delves into the contextual factors that influence and shape the findings and outcomes of not just my research, but the development of intercultural education in China. The examination of international (UN, UNESCO) agendas and national (Chinese Government) agendas underscores the emergence of intercultural education and competence as a *de facto* international norm, and the extent to which the Chinese Government aims to develop and realize intercultural education within its university classrooms. Although policy objectives diverge between UNESCO and the Chinese Government, they remain

aligned in the ends they seek to achieve with respect to the realization of an interculturally-competent learner within the Chinese higher educational context.

From entrenchment of intercultural education as a *de facto* global norm to Chinese Government national agendas requiring the development of interculturally-competent learners from its university classrooms, these contextual factors influence both processes and outcomes of my research; the implementation of intercultural education and its political objectives within the Chinese College English classroom requires constant recognition of these enduring realities. The deep dive on intercultural-centric MOOCs and course materials in this chapter also shed light on how Chinese educators and institutions currently understand and implement intercultural education. The content and substance of these course materials support conclusions from Chinese intercultural researchers in the previous chapter regarding the current status of intercultural competence development in China, that it is not aligning with international trends (Kong and Luan, cited in Wang et al., 2017) and unsatisfactory (Gu, 2016) in its current implementation across College English classrooms.

This chapter presents all factors that influence the context of this research, as well as potentially affecting the extent to which intercultural education, competences, and ICC could be implemented within a Chinese higher educational context. This chapter is not an analysis of the effectiveness of international education policy, national education policy, education policy development, curricula and syllabi design, MOOC design, or even textbook/workbook design; although this chapter covers material and primary/secondary sources of data that encompass all those fields, any individual analysis of those aspects would be a doctoral-level research in of themselves – and go beyond the scope of my own particular research.

Chapter 4 – Design and Methodology

Section 4.1 – Background

Recalling the Research Objectives and Questions, this research aims to identify the potential of a Chinese University to develop ICC in line with international and national policy guidelines, as well as relevant theoretical considerations. PCU is the primary and sole site of my research. The field of intercultural research remains at an 'early stage' of development, requiring substantively more research to contribute to the broader field of intercultural knowledge and potential development within the Chinese context (Gu, 2016:255). To achieve this, my research focuses specifically on Chinese College English teachers and other stakeholders (NEM students and administrators) within College English core and elective courses at PCU.

PCU is a Double-First Class and Project 985/211 national Chinese university in a city located in the Chinese interior, which ranks as one of the most populous cities in China. Particular Chinese University (PCU) is the institution's pseudonym for the purposes of my research, and has a student population of approximately 50,000 (30,000 undergraduates, 20,000 postgraduates) and 5,500 academic staff; the university is a STEM-focused institution and remains highly ranked internationally within specific scientific and engineering disciplines.

The Foreign Languages Department (FLD) at PCU also covers the teaching of languages other than English, although College English remains the largest teaching cohort at approximately 100 teachers, as it caters to NEMs rather than English Majors or other foreign language major students. FLD has a combined total of approximately 180 academic staff and 900 language majors, including EMs. Data collection at PCU took place from May 2017 through March 2018 and all findings are presented in the next chapter.

Section 4.2 – Participants

This section outlines general and specific information for all participants from the data that is collected for this research. All efforts have been made and are being maintained to protect the identities of participants and respondents, and to ensure their anonymity over the course of this research. This includes the redaction of any and all potentially identifying information. Furthermore, pseudonyms for all

participants and respondents are selected from a random list of plants based on their common names.

College English is a mandatory University EFL course that all students have to take and pass in order to graduate with a bachelor's degree in China (Gao, 2010:35). PCU places all NEM students in three College English levels according to their English proficiency, determined using entrance exams upon their matriculation at PCU. Level 4 also exists, but reflects a natural academic progression from the first-year undergraduates who were placed in Level 3 and have already passed that College English course at the end of the semester.

Table 5: In-class observation profiles.

Instructor	Course Type	English Levels	Students' Majors	Year Level
Ash	Elective	2, 3	Mixed	2
Blackberry	Elective	2, 3	Mixed	2
Clover	Core	4	Computer Science	1
Dogwood	Elective	3	Telecommunications, Electrical Engineering	1
Eucalyptus	Core	3	Materials Science	1
Foxglove	Core	3	Mathematics, Law	1
Goldenrod	Elective	1	Mixed	1
Juniper	Core	3	Mechanical Engineering	1
Hydrangea	Core	2	Materials Science	1
Lavender	Core	1	Computer Science	1
Mango	Elective	3	Engineering	1
Nightshade	Elective	2	Mixed	1
Oak	Elective	2, 3	Marketing, Engineering	2
Pine	Core	4	Electrical Engineering	1
Rhubarb	Elective	1	Mixed	2
Saffron	Core	3	Chemistry, Journalism	1

Class sizes are approximately 20-30 students per instructor, and each individual lesson is composed of two 45-minute periods with a short break in between. Where student majors are mixed, it usually involves a mixture of different STEM majors, but there were also instances where non-STEM majors attended the same course as their STEM peers. Year levels are restricted to first and second year undergraduates because students are not required to attend English

courses past their sophomore year. Students may however attend specialized courses pertaining to their respective majors – ESP courses – or they may attend courses tailored towards passing standardized EFL exams or further study abroad, such as TOEFL or IELTS. Both ‘Core’ and ‘Elective’ courses fall under College English for NEMs, but ‘Core’ courses refer to mandatory first-year modules akin to EGP/EAP, whereas ‘Elective’ modules are substantially more open in terms of the types of EFL courses students can choose to attend.

Table 6: College English instructors’ interview profiles.

Name	Taught Foreign Students	Course Type(s) Taught	Traveled/ Studied Abroad	Language of Interview
Ash	Yes	Core Electives	Yes	English
Blackberry	Yes	Core Electives	Yes	English
Dogwood	Yes	Core Electives	Yes	Chinese
Eucalyptus	No	Core Electives	Yes	Chinese
Foxglove	Yes	Core Electives	Yes	Chinese
Goldenrod	Yes	Core Electives	Yes	English
Hydrangea	Yes	Core Electives	Yes	English
Juniper	Yes	Core Electives	Yes	Chinese
Lavender	No	Core	Yes	English
Mango	No	Core Electives	Yes	Chinese
Nightshade	Yes	Core Electives	Yes	Chinese
Oak	Yes	Core Electives	Yes	English
Pine	Yes	Core Electives	Yes	English
Rhubarb	Yes	Core Electives	Yes	Chinese
Saffron	No	Core Electives	Yes	English
Tulip	No	Core Electives	Yes	English

‘Taught Foreign’ refers to whether instructors have taught foreign students at PCU; ‘Abroad’ refers to whether instructors in question have traveled or studied abroad; ‘Lang’ refers to the language that was used during their respective interviews for this research. Over half of the interviewed instructors have received teacher training for two months in the UK, focusing on project-based learning; a

number of other instructors have been abroad for over a year as visiting scholars to Anglophone universities. Nine instructors have chosen to conduct the interview in English, while seven opted for Mandarin Chinese. A number of interviewed instructors have also received specific intercultural education and competence training from external trainers.

Ten instructors have taught or are teaching courses related to culture and intercultural competence; these courses form part of their ‘Electives’ and include cultural comparisons between Chinese and US/British/Greek cultures; five of the interviewed instructors have taught an ‘Intercultural Communication’ course.

Table 7: NEM students’ interview profiles.

Name	Home	Major	Lvl	Yrs Eng	Another Lang Learned	Interacted with Foreigner	Desire Abroad	Been Abroad
Apricot	North	STEM	1	12	Japanese	FT	Yes	No
Durian	North	STEM	3	12	None	Abroad	Yes	Yes
Grapefruit	North	STEM	2	9	German	FT Abroad	Yes	Yes
Mulberry	Local	STEM	4	10	Spanish Japanese	Abroad	Yes	Yes
Peach	Local	Non-STEM	3	10	Japanese	Tourists	Yes	Yes
Sunflower	North	Non-STEM	3	12	None	FT Tourists	Yes	No
Vanilla	Local	STEM	3	15	German	FT	Yes	No
Walnut	East	STEM	3	10	Japanese	FT	Yes	No

‘Home’ refers to their hometowns and home provinces based on the key regional and geographic distinctions in China; ‘Lvl’ refers to their College English proficiency level; ‘Yrs Eng’ refers to the number of years student respondents have spent formally learning English; ‘Another Lang Learned’ refers to foreign languages other than English that they may have learned – they can range from formal lessons to informal interest or basic knowledge of some words and expressions in said languages; ‘FT’ under ‘Interacted with Foreigner’ refers to foreign teachers and instructors employed by PCU as specific foreign teacher EFL classes, because NEM students at PCU are guaranteed to have had

interactions with foreigners in the form of the aforementioned FTs in their College English courses; 'Desire Abroad' refers to whether respondents wanted to travel or study abroad; 'Been Abroad' refers to whether respondents have actually traveled or studied abroad prior to the interview.

Students were recruited from the observed classes (n=16), with eight participants (n=8) volunteering to participate in the interview. All eight students have opted to answer the interview questions in Chinese; all students spoke both Mandarin Chinese and a dialect from their home province.

For the administration interviews, it was only possible to interview one FLD administrator. The Administrator oversees and is responsible for the FLD faculty, the design of EFL curricula and syllabi at PCU, also including all relevant foreign language courses and programs at PCU.

For the surveys, (n=100) surveys were distributed to College English faculty of FLD, with a 50% response rate (n=50), of which 66% (n=33) provided their consent so that their responses remain valid for the purposes of this research.

Of the valid survey responses, 36% (n=12) are female and 61% (n=20) are male, with a single respondent (n=1) declining to state their gender on the survey. 55% (n=18) have taught non-Chinese international students before, and 45% (n=15) have not. 97% (n=32) have only taught NEMs and 3% (n=1) have taught both NEMs and EMs. Describe statistics for the faculty respondents continue in *Figures 10 through 12*.

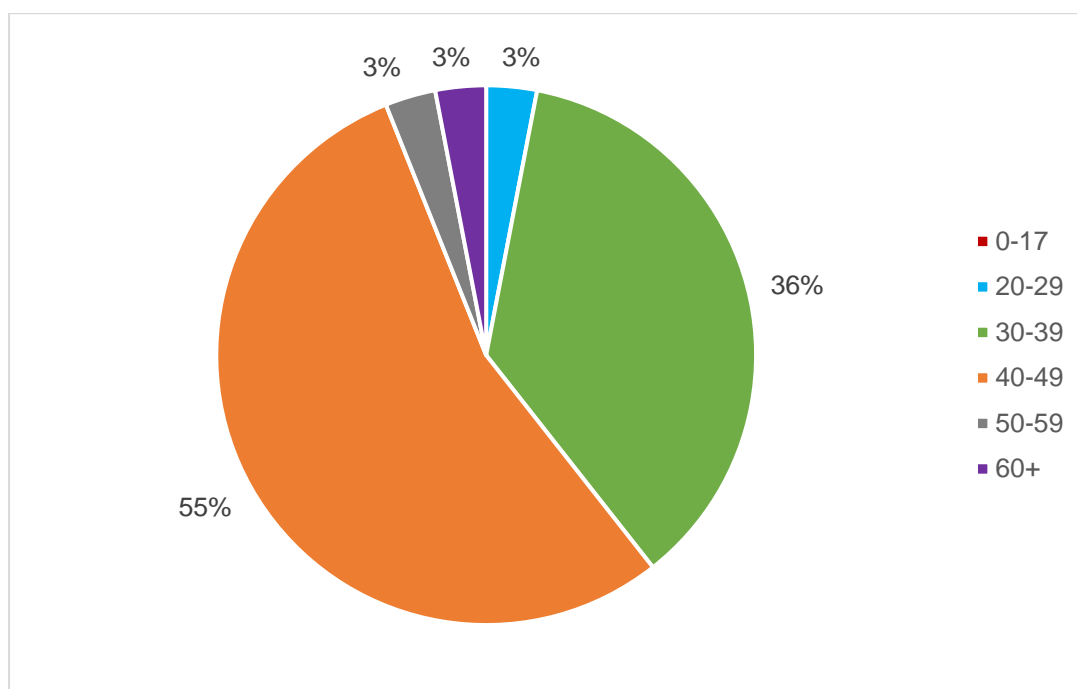


Figure 10: Ages of faculty survey respondents.

3% (n=1) are between ages 20-29; 36% (n=12) are between ages 30-39; 55% (n=18) are between ages 40-49; 3% (n=1) are between ages 50-59; 3% (n=1) are over the age of 60.

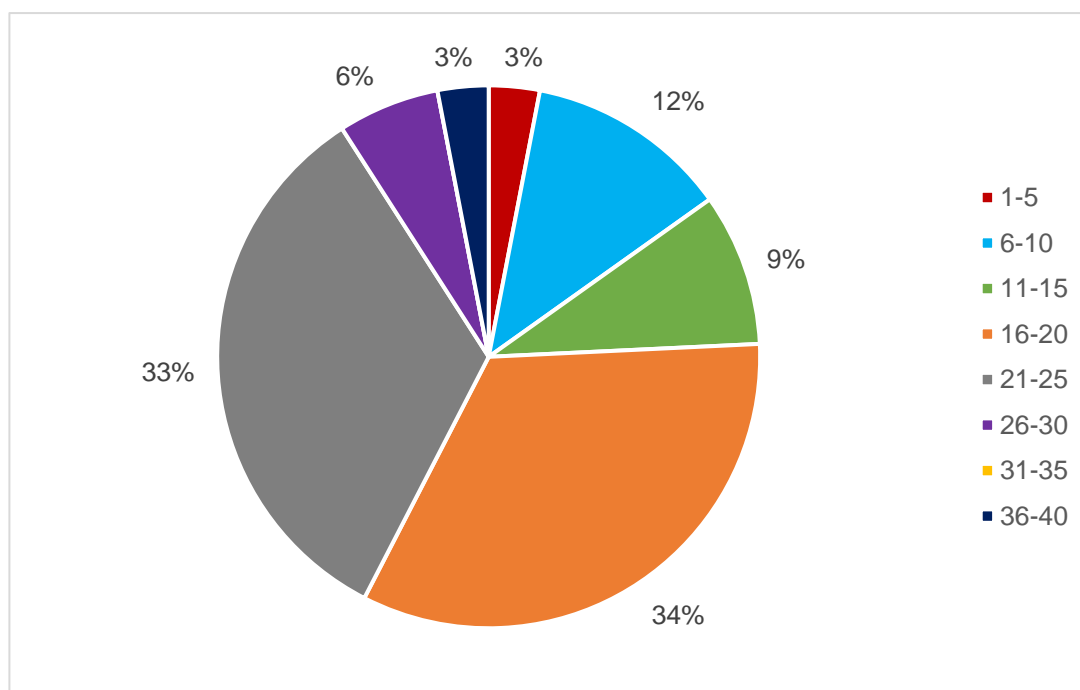


Figure 11: Years taught by faculty survey respondents.

3% (n=1) have taught for between 1-5 years; 12% (n=4) have taught for between 6-10 years; 9% (n=3) have taught for between 11-15 years; 34% (n=11) have

taught for between 16-20 years; 33% (n=11) have taught for between 21-25 years; 6% (n=2) have taught for between 26-30 years; 3% (n=1) have taught for between 36-40 years.

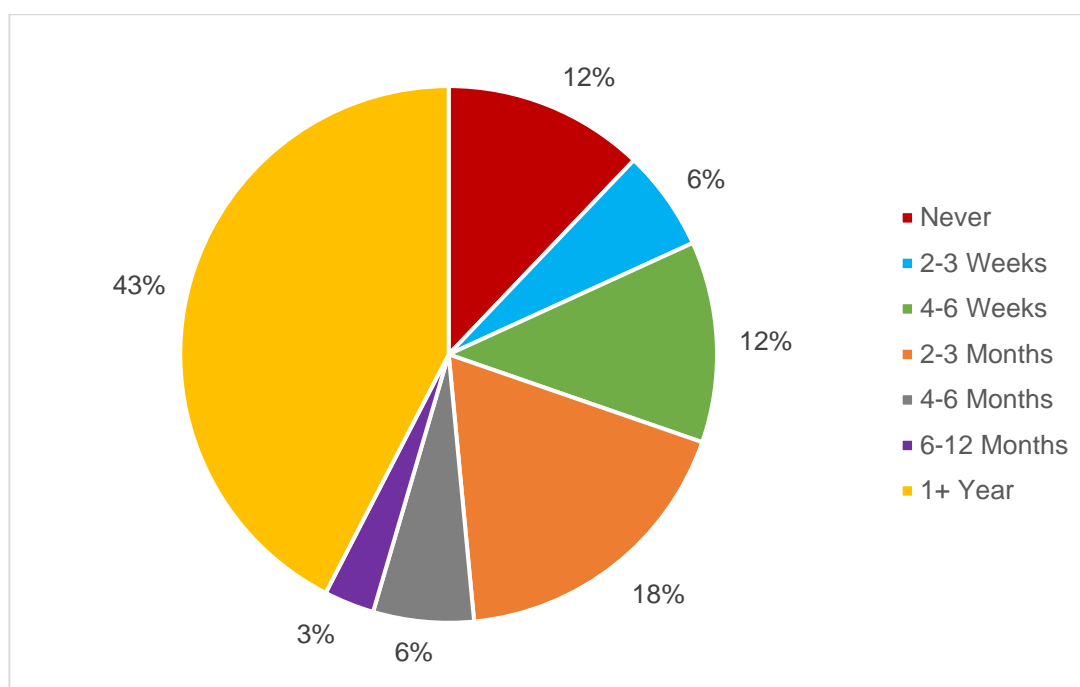


Figure 12: Time spent living or traveling abroad by faculty survey respondents. 12% (n=4) have never spent time abroad; 6% (n=2) have spent 2-3 weeks abroad; 12% (n=4) have spent 4-6 weeks abroad; 18% (n=6) have spent 2-3 months abroad; 6% (n=2) have spent 4-6 months abroad; 3% (n=1) have spent 6-12 months abroad; 43% (n=14) have spent at least a year abroad.

Section 4.3 – Sampling

Over the course of data collection, the following data have been collected:

- Classroom observations of College English classes (n=16)
- Interviews with College English teachers (n=16)
- Interviews with NEM students (n=8)
- Interviews with FLD administration (n=1)
- Faculty surveys with (n=100) distributed to participants, 50% (n=50) responses and of those responses 66% (n=33) provided their consent to participate in the survey

The selection of sixteen College English classes to observe posed an initial sampling challenge: due to the nature of how data collection is undertaken, permission and consent is sought at all levels, from the administration down to

the individual College English teacher. This means that within the research, participants are selected through nonprobability sampling, because 'it is not always possible to use probability sampling in educational research,' and nonprobability sampling allows for the selection of participants who are 'available, convenient ... and who agree to be studied' (Creswell, 2012:145).

As one such aspect of nonprobability sampling, convenience sampling allows me to select participants who are 'willing and available to be studied,' but presents the challenge of whether findings generated from such sampling are representative and indicative of the wider population both at PCU, and within the Chinese higher educational context as a whole (Creswell, 2012:145).

For all qualitative data collection, nonprobability convenience sampling is selected over probability/probabilistic random sampling due to the fact that access is highly conditional at PCU; while seeking permission to observe certain College English classes and to conduct certain individual interviews, some teachers have declined requests to either observe their classes, or to participate in interviews.

Similar to convenience sampling for observations and faculty interviews, student participants selected for the interviews are selected based on convenience; this is because is implicitly required from the class instructor to recruit potential students willing to participate in the interviews. With this implicit consent, students were asked in class if they are willing to participate in this research, and that they could answer the questions in Chinese, with full anonymization and protection and respect for their privacy; after certain hesitation, students would raise their hands and participate in the student interviews.

As the student sample was self-selecting, the typical student participant profiles outlined in Table 7 were not fully representative of the entire NEM student population at PCU; students who have traveled abroad are over-represented in this sample, based on the information that was made personally available to me with respect to faculty members' experiences regarding the percentage of NEM students who have had substantial interactions and experiences with foreigners, or who have traveled abroad.

Quantitative data collection originally envisioned the distribution of surveys to both faculty (n=100) and students from all observed classes (estimated range

n=320 to n=480). However due to certain constraints (time, convenience, logistics) this did not materialize, and quantitative data is limited to the faculty survey with 33% (n=33) valid responses from the 100 distributed surveys to College English teachers. As there are approximately 100 College English teachers in the FLD faculty, this represents an attempt at total population sampling. The margin of error for the faculty survey responses is calculated to be at 14 percent.

Section 4.4 – Design and Rationale

The process and rationale for developing the research design and instruments for this research is based on a prior fact-finding trip¹⁰ to the research site in December 2016, where I had the opportunity to interact with a wide-range of College English faculty at PCU, specifically with instructors who have varying levels of familiarity and recognition for intercultural education and ICC. Furthermore, some instructors teach classes where components of intercultural competence were specifically taught via *Guidelines*-mandated 'Intercultural Communication' courses.

This research utilizes an exploratory-triangulation mixed methods design for instrument design, data collection, and subsequent generation of findings and data analysis. This design is a modification of Creswell's (2009) sequential exploratory and triangulation approaches to mixed methods research, while the term 'exploratory-triangulation' itself is introduced by Kwok (2012:136) within the fields of tourism and hospitality research, with the aim of 'combin[ing] the instrument development model of exploratory design and the convergent model of triangulation design in one investigation.'

Mixed methods 'involves philosophical assumptions' and 'the use of qualitative and quantitative approaches, and the mixing of approaches in a study,' as its purpose is 'so that the overall strength of a study is greater than either qualitative or quantitative research' (Creswell and Plano-Clark, cited in Creswell, 2009:4). Through a pragmatic research design worldview, this enables researchers to 'look to the what and how to research, based on the intended consequences – where they want to go with it' (Creswell, 2009:11). As reflected in the Objectives

¹⁰ No data was collected and nothing from that December 2016 fact-finding trip is used in this current thesis or any components of my research except to inform me regarding the feasibility of my research, and to familiarize myself with the then-potential research site, as well as to inform the design and development of my research instruments.

and Questions of this research, my end goal is the development of understandings that may potentially help establish, or if appropriate, develop a new framework for the higher education within China in terms of intercultural education. The pragmatic worldview in research design is conducive to the undertaking of this research, with pragmatism being the most appropriate because it 'is not committed to any one system of philosophy and reality,' and 'inquirers draw liberally from both quantitative and qualitative assumptions' by undertaking mixed methods research (Creswell, 2009:10).

The sequential exploratory model forms the first component of my mixed methods design in this research; the model allows for effective exploration and understanding of phenomena (Creswell, 2009). The sequence is slightly modified from Creswell's (2009:14) sequential procedure, which serves to 'elaborate on or expand on the findings of one method with another method,' which is done by 'beginning with a qualitative interview for explanatory purposes and following up with a quantitative, survey method with a large sample' (Creswell, 2009:14). Sequential exploratory design usually follows this sequence of procedures: the 'first phase of qualitative data collection and analysis [is] followed by a second phase of quantitative data collection and analysis that builds on the result of the first qualitative phase' (Creswell, 2009:211). The exploratory-triangulation design (Kwok, 2012) is a modification of that model.

Exploratory designs are 'appropriate for the following possible reasons: measures or instruments are not available, the variables are unknown, and/or there is no guiding framework or theory' (Creswell and Clark, cited in Kwok, 2012:127). The advantage of an exploratory design is 'due to its ability to bring in new insights' (Mason et al., cited in Kwok, 2012:128). Triangulation, on the other hand, 'allows researchers to enhance the validity of their findings if they compare the different data sets on the same topic' (Creswell and Clark; Punch, cited in Kwok, 2012:128). My research requires concurrent studies to be conducted that answer different research questions and objectives (Kwok, 2012).

According to Kwok (2012:128), by combining the instrument development component of exploratory design with the convergence of data through triangulation – subsequently becoming an exploratory-triangulation design – it would allow better comparisons and convergence of both qualitative and quantitative data during triangulation. In this process, 'after the qualitative and

quantitative data were analyzed separately, the research findings from the actual qualitative studies were further compared,' yielding results through triangulation (Kwok, 2012:131). My modified mixed methods (exploratory-triangulation) design for this research are outlined in *Table 8*.

Table 8: Modified Mixed Methods (Exploratory-Triangulation) Design for this Research.

Phase	Type	Summary
Phase I	Qualitative	Structured in-class observations (n=16) Identifying and tallying 'intercultural opportunities,' constituted as interactions among either students, or between students and their teachers where, as intercultural models have shown, an opportunity presents itself for development of intercultural awareness of all participants As not all opportunities could be observed or noted down, this serves as a baseline through which the research aims to address opportunities not realized during class by subsequently designing the interview and survey instruments to determine how participants may think or feel regarding certain questions and statements conducive to understanding their perceptions of intercultural phenomena
Phase II	Qualitative	Semi-structured interviews with College English teachers (n=16) from the observed classes, with each interview lasting no longer than 45 minutes and to be conducted immediately following the completion of the observations as a means of qualifying and contextualizing the findings derived from the Phase I observations Semi-structured interviews with NEM students (n=8) that may or may not have been present during the classroom observations; given that PCU and the College English curriculum differentiates students into four varying levels and proficiencies of English, interviews are expected to be conducted with two from each English language level, each interview lasting no longer than 30 minutes Semi-structured interviews with the FLD administration (n=1)
Phase III	Quantitative	Faculty surveys to all English teachers of the FLD faculty (n=100) Through this sample size, it is hoped that meaningful quantitative data in support of the research questions and the qualitative data could be developed in order to further contextualize the qualitative findings Survey questions for faculty should not last more than twenty minutes

Modifying Creswell's (2009) original two-phase sequential qualitative/quantitative model with the inclusion of an additional qualitative phase and executing this design through Kwok's (2012) further development of exploratory-triangulation offers a number of advantages for my research: (1) a more comprehensive understanding of any and all intercultural-centric phenomena at PCU could be identified and examined; (2) an additional qualitative data collection phase offers more opportunities to contextualize, inform, and corroborate with the diversity of

data sets from different participants via triangulation; (3) triangulated findings generated from the qualitative and quantitative data collection phases can be assessed within the wider context of the literature (theoretical models and assumptions), policy (international and national agendas), and underlying factors in current implementations of intercultural education within the Chinese educational context.

Section 4.5 – Description of Instruments

A total of five separate instruments (1 for Phase I, 3 for Phase II, and 1 for Phase III) are designed for this research (see *Table 8*). Each instrument is specifically tailored for each particular participant group (teachers, students, and administrators), with 4 qualitative instruments and 1 quantitative instrument forming the basis of means for data collection within this research. The underlying theoretical models that inform the design of these instruments are Deardorff's (2006) Process and Pyramid Models, in addition to Byram's (1995; 1997) Model for Intercultural Competence through the five *savoirs*. Deardorff's (n.d.; 2009a; 2016; 2020) development of an overarching 'intercultural competence model' through both theory and practice, especially with the recent publication of the UNESCO *Manual* lends credence to the theoretical relevance of Deardorff's respective models and theories in implementing intercultural education through teacher training and development, combined with Byram et al.'s (2002) similar practical guidelines, which represent the basis through which these instruments are developed and utilized within my research.

Phase I (Observations): the observation form (see Appendix 7) is the first qualitative instrument within this research. Observations are conducted unobtrusively rather than through participant observation, as the former forms 'part of unobtrusive research, where the intention is to engage in research unknown to subjects in order to avoid the reactive effect,' as opposed to where 'observers participate in the everyday life they are trying to understand' (Miller and Brewer, 2003:213). Unobtrusive observations are usually undertaken covertly, defined as 'where the subjects do not know they are being observed or are part of a research project' or overtly, 'where people may know they are involved in research' (Miller and Brewer, 2003:213).

Unobtrusive research during the classroom observations can only occur overtly, because while 'the observer intrudes without participating in the activity' within the classroom, my presence at the back of the class despite non-participation is immediately apparent to all students that I am not their peer, and they may have adjusted their behaviors accordingly from their usual selves in those particular instances (Miller and Brewer, 2003:214).

This is further apparent due to the ethics requirements and policies while conducting fieldwork and data collection at PCU, where I must make it known to all participants, including students in the class, the purpose of my presence and visit to their classrooms: 'overt participation observation requires the permission of the gatekeeper but not everyone in the setting may know of the research or be aware that at that time they are being observed,' which is the most realistic scenario while undertaking in-class observations; the gatekeepers in this instance are the College English teachers of their respective classes, and they must grant explicit permission to me through consent forms in order for data collection to occur. These gatekeepers are fully aware of my intentions and purposes for observing their classes, and some students may also be cognizant of my presence and purpose in their classes, which would inevitably elicit some form of reactive effect, especially in instances where I must make an introduction to the class prior to conducting said observations (Miller and Brewer, 2003:214-215).

The observation form (Appendix 7) includes basic details about the observed class while omitting all potentially identifiable information: the form includes the instructor's pseudonym, contains the grade level of the students, their general majors and fields of study, their PCU English proficiency levels, and space is provided for both a brief summary of the instructor's pedagogical style and 'Additional Notes and Observations,' which may include anything not related to the main focus of the in-class observations; 'Identified Intercultural Opportunities' and 'Instructor Response to Intercultural Opportunities' form the mainstay of findings generated from in-class observations. A single lesson at PCU lasts 90 minutes. By designing the observation in such a manner, it would be possible to identify and all intercultural-centric phenomena in terms of opportunities generated through interactions, discussions, and participant behaviors within the classroom and the extent to which they constitute intercultural opportunities, with

realization of those opportunities contingent upon teachers' recognition and intervention during those instances vis-à-vis their students, which may potentially result in realized opportunities in the form of participants becoming more aware of competences associated with intercultural education and ICC.

The in-class observations are meant to be structured, which require tools such as a checklist or rubric (Adams et al., 2005:75). Structured observations usually require the researcher to '[keep] track of where, when, and how often certain types of interactions take place in the classroom' using a checklist or rubric (Adams et al., 2005:75). However, constantly checking or comparing observed interactions against a rubric made me realize that it would be problematic for two reasons: (1) it does not allow flexibility for identification of emergent or spontaneous phenomena; (2) if the observer (me) constantly compared and checked observed interactions against a structured checklist, then I may have missed other interactions that took place during those intervening moments. The observation instrument is therefore a hybrid of structured (and established) checklists based on current theoretical models of intercultural competence, but simultaneously unstructured through the concept of noting interactions under two main columns: 'Identified Intercultural Opportunities' and 'Instructor Response to Intercultural Opportunities.' My observation instrument is thus sufficiently structured in its theoretical foundations of intercultural competence, but sufficiently flexible in allowing for potential emergence of unexpected phenomena and interactions that could also be classified as intercultural opportunities within those observed College English classes.

Phase II (Interviews): the semi-structured interview forms the second qualitative instrument of my research, and three separate instruments are designed for each participant group: College English teachers (see Appendix 8), NEM students (see Appendix 9), and the FLD administration at PCU (see Appendix 10). The semi-structured interview is the instrument of choice to conduct the interviews, as it allows the researcher to 'ask certain major questions the same way each time but [the researcher] may alter their sequence and probe for more information,' and would also enable the researcher to be 'able to adapt the research instrument to the individuality of the research respondent' (Miller and Brewer, 2003:167). Semi-structured interviews also grant the researcher the prerogative to control the agenda and direction of the interview by 'deciding in advance what broad

topics are to be covered and what main questions are to be asked' (Miller and Brewer, 2003:167).

By adopting broad topics and utilizing main questions, the semi-structured interview format provides interviewees with 'sufficient freedom to digress' as they desired, while also yielding insight to the topics that are being discussed, as 'questions are generally open-ended in order to gain richer information about attitudes and behavior' (Miller and Brewer, 2003:167). This enables 'the respondent to develop their answers in their own terms and at their own length and depth,' which would make it possible to gain invaluable insight into the perspectives, attitudes, and rationale for each individual participant with respect to exploring and understanding the phenomena of intercultural education in a Chinese higher educational context (Miller and Brewer, 2003:167).

All three of my interview instruments are designed according to five broad topics related to intercultural competence development, adapted from the five elements of the 'first grounded research-based framework, or model, of intercultural competence' by Deardorff (n.d.). From the five broad themes it is possible to develop more specific guiding questions, which are also adopted from Deardorff's (n.d.; 2006; 2009a) models for intercultural competence; the theoretical underpinnings that guide the development of all interview questions come from Deardorff's conceptualizations for intercultural development in pedagogical contexts.

Table 9: Establishing Five Broad Themes for Semi-Structured Interview Questions (adapted from Deardorff, 2006; 'Guiding Questions' adapted from Deardorff, 2009a).

Specific Theme	Model Conceptualization and Development	Guiding Questions
General	Background Information	<ul style="list-style-type: none"> A. Where have you received your teaching qualifications? B. For how many years have you taught? What levels? C. Have you received specific training with respect to ICC? D. How do you conceptualize and/or define the term, 'intercultural competence,' and do you feel it essential to your pedagogy?
Attitudes	Respect; openness; curiosity; discovery. Openness and curiosity imply a willingness to move beyond one's comfort zone.	<ul style="list-style-type: none"> A. Do you make quick assumptions about a student? B. Do you measure a student's behavior based on your own culturally-conditioned expectations?

	In communicating respect to others, it is important to demonstrate that others are valued. These attitudes are foundational to the further development of knowledge and skills needed for intercultural competence (Deardorff, n.d.).	<p>C. Do you value those from different backgrounds? How do you demonstrate to students that you value others, even if you disagree with their beliefs and opinions?</p> <p>D. Are you eager to learn more about your students' backgrounds and experiences?</p>
Knowledge	Knowledge necessary for intercultural competence; cultural self-awareness (meaning the ways in which one's culture has influenced one's identity and worldview), culture-specific knowledge, deep cultural knowledge including understanding other world views, and sociolinguistic awareness. The one element agreed upon by all the intercultural scholars was the importance of understanding the world from other's perspectives (Deardorff, n.d.).	<p>A. Can you describe your own cultural conditioning? For example, what cultural values impact how you behave and communicate with others? What are some of your core beliefs with respect to teacher-student interaction, and how have they been culturally influenced?</p> <p>B. How would you describe your worldview, or the way you see the world?</p> <p>C. How would you incorporate the worldview of your students into your course materials and pedagogy?</p> <p>D. What kind of worldviews are demonstrated through the course materials you are currently using? How can you enhance your course materials and pedagogy so that other worldviews are represented?</p>
Skills	The skills that emerged ... were ones that addressed the acquisition and processing of knowledge: observation, listening, evaluating, analyzing, interpreting, and relating (Deardorff, n.d.).	<p>A. Do you often listen to the opinions, statements, and questions offered by your students?</p> <p>B. Do you engage in active observation in your classroom, paying attention to subtle nuances and dynamics among your students?</p> <p>C. Do you try to evaluate interactions and situations between you and your students through an intercultural lens, and to seek to understand the underlying cultural explanations for what has occurred within the classroom?</p>
Internal Outcomes	Attitudes, knowledge, and skills ideally lead[ing] to an internal outcome that consists of flexibility, adaptability, an ethnorelative perspective and empathy. These are aspects that occur within the individual as a result of the acquired attitudes, knowledge and skills necessary for intercultural competence. At this point, individuals are able to see from others' perspectives and to respond to them according to the way in which the other person desires to be treated.	<p>A. Do you know how students want to be treated, or do you assume that students wanted to be treated by your cultural standard?</p> <p>B. Are you able to adapt your behavior and communication style to accommodate students from different culturally-conditioned communication styles?</p> <p>C. Are you flexible in responding to students' learning needs, seeking to understand those needs from their cultural perspectives?</p> <p>D. Can you view a situation or issue from multiple perspectives?</p>

	Individuals may reach this outcome in varying degrees of success (Deardorff, n.d.).	
External Outcomes	Summation of the attitudes, knowledge and skills, as well as the internal outcomes ... demonstrated through the behavior and communication of the individual, which become the visible outcomes of intercultural experience experienced by others (Deardorff, n.d.).	<ul style="list-style-type: none"> A. How culturally appropriate do you try to be in your interactions with your students, and in your teachings? Conversely, how would your students answer this question? B. (If the interviewee does have an understanding of ICC): Do you have clear and concrete objectives for implementing ICC within your classroom? If yes, were you able to meet your objectives in an appropriate and effective manner? If no, could you tell me why not? C. What could you see yourself doing differently in the future, to be more appropriate and effective in your communication and behavior, both in interpersonal interactions and within your teaching pedagogy?

Table 9 shows the extent to which Deardorff's (n.d., 2006; 2009a) models inform the design and theoretical basis of the interview instrument. Further adaptations and modifications to those models and the Guiding Questions are necessary to tailor the interview questions to a Chinese research context with respect to the respondents at PCU. In designing the interview questions, there are political, cultural, social, and individual considerations to bear in mind; questions must avoid causing participants any discomfort, inconvenience, and/or awkwardness over the course of the interviews. Chinese translations of the questions are also provided by me to all participants, which also required an evaluation of terms and interpretations most suitable and appropriate within the Chinese translations (see Appendices 8 through 10).

Interview questions for all three participant groups share similarities in their adaptations from Deardorff's theoretical models as well as in the formatting and structure of the questions themselves that are asked during each individual interview; they are, however, dissimilar in that different data and findings are generated from each respective participant group. For College English teachers, questions tend to focus on their pedagogical conceptualizations and understandings surrounding intercultural education; for students, questions tend to focus on how they implicitly understand components of intercultural

competence based on what they have been taught in class, as well as their own personal experiences interacting with whom they perceive to be cultural Others – both Chinese and non-Chinese; questions for the FLD administration tend to focus on their understandings pertaining to intercultural education from a policy and syllabi/curricula design perspective.

Phase III (Questionnaire): the faculty survey of College English teachers (see Appendix 11) is the sole quantitative instrument of this research. Development of the survey instrument is informed by interim findings generated from the qualitative data in this research, as well as prevailing theoretical underpinnings of intercultural competence, intercultural education, and prior studies within the wider intercultural research field.

The survey remains ‘the most common technique for data collection, ‘representing ‘a structured method of data collection’ (Miller and Brewer, 2003:301-302). The survey instrument ‘lends itself to the collection of data on demographic characteristics and routine behavior and to reporting opinions’ (Miller and Brewer, 2003:302). The rationale behind developing the faculty survey instrument is due to ‘academic surveys [being] more likely to be in part driven by theoretical concerns and aspire to an explanatory purpose,’ which although this research is informed by an exploratory-centric design, still serves an important function in triangulating the different sources of findings generated from the collected qualitative data. Findings generated from survey data also serve to quantify the qualitative data through comparison, corroboration, and integration, thereby increasing the potential validity and reliability of the qualitative findings themselves.

Surveys remain an important quantitative instrument in conducting research within the field of intercultural education (Gu, 2016; Sercu, 2005; Wang et al., 2017). A variety of intercultural models and prior research inform the design of the faculty survey instrument; chief among them, Deardorff (n.d.; 2006; 2009a) informs the theoretical basis of this survey design; Gu (2016) informs the tailoring and adaptations of intercultural survey design according to a Chinese higher education context with respect to College English teachers; Sercu (2005) informs the technical components of survey composition and design.

Within the realm of prior intercultural research, Gu (2016:258) conducted a 'nation-wide project' regarding Chinese College English teachers' (n=1170) perceptions of ICC in China with the participation of over 39 Chinese universities. Gu's reasoning for their design and implementation of the survey informs my research's survey design and implementation, specifically as to why I choose to opt for close-ended survey questions rather than open-ended ones: 'Chinese interviewees generally show a preference for closed questions due to their reluctance to voice their opinions. This type of questions may help reduce their fear of saying something 'wrong'' (Gu, 2016:258). While the interviews are semi-structured in order to provide participants with the flexibility and leeway to elaborate and reflect upon their responses if they desire to do so, it would not be feasible for this to occur within a survey, so close-ended questions would allow for respondents to respond in an effective manner without respondents considering whether their responses or 'wrong' or rather, right (Gu, 2016). Close-ended survey questions take the form of a 5-point Likert scale, with choices ranging from *strongly disagree* to *strongly agree* (Chen, 2005:26).

Sercu (2005) offers a wealth of resources and guidance that inform survey design and implementation within the context of education, and especially in intercultural research. In Sercu's (2005:170) prior research, surveys served the purpose of assessing instructors' beliefs and attitudes with respect to culture-specific pedagogy within EFL contexts, and the actual instrument is provided in the Appendix of their publication. By utilizing Deardorff's theoretical models for intercultural competence combined with Gu's prior experience for survey design and implementation in Chinese contexts, to Sercu's established survey template, the resulting modified and adapted survey design becomes grounded in both theoretical foundations and methodological practice. Faculty surveys prior to dissemination to College English teachers were initially piloted with a select focus group, which included members of the FLD administration and were carried out in October-November 2017.

Section 4.6 – Data Collection

Data collection took place during fieldwork at PCU from May 2017 through March 2018. Classroom observation data was collected by hand using in-class observation notes that aim to record both realized and unrealized intercultural

opportunities (see Appendix 12). An informal rapport was established with members of the FLD faculty at PCU, as a majority of College English teachers are aware of my reason for being present at PCU due to the prior fact-finding trip to PCU. College English teachers participating in the classroom observations were asked beforehand for their consent in allowing me to observe their classes, to which there were individual cases of teachers declining such consent. This was not problematic, as there are enough College English teachers that an alternative lesson could be found, with the teacher willing to participate in this research.

Faculty interviews were conducted with teachers from the 16 observed classes, with few exceptions where an interview could not take place. The interviews were conducted either in empty classrooms or in their offices; individual respondents decided on the location where the interview was held. Participants were first provided the consent forms and given time to read through the document; after all ethical-related paperwork was completed and filed away, participants were then given the interview questions that are in both English and Chinese; participants were given time to read through the questions, to ask about those questions if they so desired, and to withdraw if they chose to do so (although that did not occur); participants were informed that the interview could proceed in a language of their choosing: English or Mandarin Chinese. Participants were also informed that the interview is recorded using a recording device, and all ensuing ethical and privacy concerns are listed in the consent forms. Finally, participants were also told that impromptu follow-on questions may occur due to my desire to seek further elaboration or clarification, to which all respondents agreed to and accepted.

Participants were given one last opportunity to ask me any questions related to the research and interview process before I began the interview by starting the recording device; once the interview has completed with acknowledgement by the participant, I would then declare to the participant that I have stopped all audio recording. The same data collection procedures occurred for student and administration participants during their interviews. Data is then transcribed by me using Microsoft Word, with transcriptions occurring in the original language that the interview was conducted in.

Faculty surveys were first piloted with a select focus group that consisted of members of the FLD administration, and their implicit consent was granted before

I could proceed with dissemination of the surveys. I proceeded to then distribute the survey to each course leader (the College English teacher in charge of designing and running a particular course, with approximately 4-6 colleagues working under them for that particular course), to which they subsequently disseminated the surveys during their meetings at a time that is convenient for all. I disseminated 100 surveys; 50 came back and of those 50, 33 were valid due to consent being granted. Survey data was subsequently entered into Microsoft Excel by me and analyzed using that program.

Section 4.7 – Data Analysis

The interpretive paradigm situates data analysis within a specific approach that proves useful for understanding phenomena related to intercultural education in China within the scope of this exploratory-triangulation design (Reeves and Hedberg, 2003:32). The interpretive paradigm focuses on establishing ‘understanding [of] of the world as it is from the subjective experiences of individuals’ (Thomas, 2010:296). Through the interpretive approach, dependent/independent variables are eschewed in favor of focusing on ‘the full complexity of human sense-making as the situation emerges,’ allowing for a holistic and comprehensive analysis of data unrestrained by the constraints of variables (Thomas, 2010:296; Kaplan and Maxwell, 1994).

According to Thomas (2009:75), the key question that guides the interpretive approach to data analysis is:

What understandings do the people we are talking about have about the world, and how can we in turn understand these?

Within the context of my research, the question therefore focuses on the Chinese worldview regarding intercultural education and competence: how Chinese stakeholders – educators, administrators, and their students – conceptualize and understand the phenomena of intercultural education within their classrooms. This research represents ‘an empirical inquiry that investigates a contemporary phenomenon within its real-life context when the boundaries between phenomenon and context are not clearly evident’ (Yin, 1996:13). This serves the role of trying to ‘identify, uncover, and unpick specific contextual factors’ that may potentially shape and influence the extent to which ICC could be implemented within a Chinese pedagogical context (Yin, 1996:13).

Based on the rationale for a modified exploratory-triangulation design in this research, qualitative data helps in exploring phenomena, and quantitative data helps explain the relationships that are derived from the aforementioned phenomena (Creswell, 2012:543). A thematic analytical approach informs my qualitative data analysis of this research; thematic analysis is:

A method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspect of the research topic (Braun and Clarke, 2006:79).

Creswell (2012:249) identifies three types of themes: unexpected themes, or themes that were unexpected during data collection; hard-to-classify themes, or ideas that do not fit in a theme or have some degree of overlap; major and minor themes, or themes that represent major ideas and also minor/secondary ideas within a database. Coding is the means through which themes are identified; coding 'is the process of segmenting and labeling text to form descriptions and broad themes in the data' (Creswell, 2012:243). By coding, it would be possible 'to make sense out of text data, divide it into text or image segments, label the segments with codes, examine codes for overlap and redundancy, and collapse these into broad themes' (Creswell, 2012:243). Creswell (2012:243) recommends identifying five to seven themes, which would yield further qualitative analysis through descriptions that are 'detailed rendering of people, places, or events in a setting of qualitative research.' Effective data analysis means that the description and ensuing narrative would 'transport the reader to a research site or help the reader visualize a person,' which is pertinent to exploring intercultural phenomena within the context of the Chinese university classroom (Creswell, 2012:247).

All qualitative data is analyzed by me initially through line-by-line coding and subsequently pattern coding, and due to logistical and reasons of language and expedience, coded by hand. Initial line-by-line coding is necessary due to the richness of the data by engaging in what Saldana (cited in Elliott, 2018:2856) calls 'splitters,' meaning that the researcher 'splits the data into smaller codable moments' from a large chunk of data, which Saldana recommends using line-by-line analysis. Though coding manually – by hand – brings into question issues of

reliability (Elliott, 2018), and is a seemingly arduous task compared to coding electronically, Saldana (2013:27) recognizes that:

There is something to be said for a large area of desk or table space with each code written on its own index card or 'sticky note,' or multiple pages or strips of paper, spread out and arranged into appropriate clusters to see the smaller pieces of the larger puzzle – a literal perspective not always possible on a computer monitor screen.

On a more pragmatic level, it is easier for me to manually code given the complexity of the transcripts, due to a mixture of English and Chinese; it is far easier to visualize and identify codes on paper with a highlighter than it is electronically for me when it comes to making sense of pages of Chinese characters (see Appendix 13). Charmaz (cited in Saldana, 2013:24) 'advises that detailed line-by-line coding promotes a more trustworthy analysis that 'reduces the likelihood of imputing your motives, fears, or unresolved personal issues to your respondents and to your collected data.'" Given the complexity of the qualitative data that is collected over the course of the research, following successive cycles of coding, these 'codes and subcodes are eventually transformed into categories ... which then progress toward major themes or concepts, and then into assertions or possibly a new theory' (Saldana, 2013:208). This is in line with Creswell's (2012) recommendation for five to seven themes, which is subsequently achieved through a second round of pattern coding.

Though there are two established themes based on the overarching theoretical framework regarding intercultural education and competence, it is possible to identify emergent themes that may fall under those categories; to these ends, grouping those emergent themes as sub-themes under established major themes serves to 'pull together a lot of material into a more meaningful and parsimonious unit of analysis,' 'a sort of meta-code' (Miles and Huberman, cited in Saldana, 2013:210). This type of pattern coding is usually conducted in the 'second cycle of coding,' and aims to develop 'major themes from data' and may result in the 'formation of theoretical constructs and processes' (Miles and Huberman, cited in Saldana, 2013:210). The qualitative findings are grouped into four major themes based on observations, faculty interviews, student interviews, and the administration interview; both established and emergent sub-themes are

categorized under the four major themes following initial line-by-line and subsequent pattern coding. To summarize, I outline the process that led to the development and presentation of the four main themes presented in the next chapter:

- 1) Through two successive cycles of coding, relevant codes and subcodes were identified;
- 2) Identified codes/subcodes were grouped into potential sub-themes, based on the content/substance of the interview responses;
- 3) Sub-themes were subsequently categorized under major themes;
- 4) The first two major themes are established themes that focus on phenomena related to conceptualizations of cultural constructs and intercultural competence; certain interview questions would explicitly ask participants to provide responses that would fall under these two themes; the responses themselves are grouped into distinct sub-themes – these sub-themes represent established sub-themes;
- 5) The last two major themes focus on contexts within Chinese higher education, as well as classroom dynamics; although these are important phenomena that I sought to identify and examine over the course of my research, the identified codes came to form emergent sub-themes (which are codes/sub-codes/sub-themes that was not explicitly sought by me over the course of data collection, but represent significant phenomena that deserve their own discussion and analysis);
- 6) In seeking to balance and identify which of the emergent sub-themes could be categorized under what kind of major themes, or whether they could even fall under the established major themes, I decided to develop the last two major themes, and organize them the way they currently are within my thesis;
- 7) The interviews represent the mainstay of my research, and hence as part of the exploratory-triangulation design, I decided to subordinate my classroom observation and faculty survey data to the four major themes, with my rationale being that the observations and surveys should be contextualizing the substantive and detailed interview responses from all stakeholders at PCU.

The survey remains a critical component of my research's exploratory-triangulation design, as quantitative data legitimizes and contextualizes the aforementioned qualitative data, so that detailed and generalizable results could be generated (Creswell, 2012). Creswell (2012:175) outlines the quantitative data analysis process as: preparing data for analysis; analyzing the data; reporting the data through tables, figures, and discussion of the key results; interpreting the results from the data analysis. Faculty survey data is prepared and organized for analysis using Microsoft Excel. As respondents completed the surveys on paper, they are entered into Excel for subsequent analysis and presentation.

Survey data is analyzed using descriptive statistics, which helps 'describe trends in the data to a single variable or question on [the] instrument' (Creswell, 2012:182). Through descriptive general statistics, it is possible to indicate general tendencies in the data and the spread of the scores themselves (Creswell, 2012). This allows me to 'describe results to a single variable or question,' in order to 'infer results from a sample to a population' (Creswell, 2012:182-183). Using descriptive statistical analysis and presenting faculty survey data in this manner yields insight into the findings from the surveys within the context of the qualitative findings.

Following completion of analysis for both qualitative and quantitative data, triangulation takes place. Triangulation 'is a method that combines different theoretical perspectives within a single study' (Salkind, 2010:816). Specifically, the convergence model of triangulation is following the generation of findings through major themes and constituent sub-themes, where 'the researcher collects and analyzes quantitative and qualitative data separately on the same phenomenon and then the different results are converged (by comparing and contrasting the different results during the interpretation' (Creswell and Plano-Clarke, 2006:64). This is done when researchers 'want to compare results or to validate, confirm, or to corroborate quantitative results with qualitative findings' (Creswell and Plano-Clarke, 2006:64). The primary strength of triangulation is that 'each type of data can be collected and analyzed separately and independently' (Creswell and Plano-Clarke, 2006:66). Additionally, 'triangulation allows for the exploration of both theoretical and empirical observation (inductive and deductive), two distinct types of knowledge' that within this research would allow for an examination of both qualitative and quantitative findings under the

context of prevailing theories of intercultural competence, as well as international and national policy agendas (Salkind, 2010:817).

The complexity of the stakeholders present in the endeavor to develop and implement intercultural education necessitates multiple layers of triangulation in order to unravel the phenomenon that is intercultural education in China.

Section 4.8 – Ethical Considerations

Ethical approval for this research was granted to me on 4 April 2017 by the University of Exeter to conduct this research at the research site in China; the approval ended on 20 September 2018 (see Appendix 14). Actual data collection at PCU began on May 2017 and ended on March 2018 in full compliance with the Certificate of Ethical Approval.

All participants in this research are over the age of 18. In all instances where explicit consent was required, information sheets and consent forms in both English and Chinese were provided (see Appendices 15 through 20); all participants were given sufficient time to read through the information sheets, to ask me any questions and express any concerns that they may have throughout the course of the research, and once consent has been provided, two copies of the information sheets and consent forms were signed and dated (one for the participant, the other for me); explicit consent was required from: the institution (from an administrator); classroom observations (from the instructors); interviews (with all participants); faculty surveys (respondents have a choice between ticking the circles, 'I give my consent to participate: I will take the survey' versus 'I do not consent to participate: I will not take the survey').

All participants were offered the option of participating in the interviews in either English or Mandarin Chinese, depending on which they found the most comfortable. All interview questions and survey questions were provided in both English and Chinese to accommodate participants' individual preferences.

There are no political, legal, and economic harm that have been incurred while undertaking this research. All forms of data collection have been carried out with full respect of the laws and regulations of the United Kingdom and the People's Republic of China. Discussion and interview questions have been phrased with recognition and awareness of the cultural and political sensitivities within China, and respect and consideration has been given to those sensitivities, with care

taken to ensure that participants did not feel uncomfortable at any time over the course of this research. Full anonymity and confidentiality have been consistently maintained and preserved throughout the research, and there were no acts of deliberate deception. All data was collected on-site at PCU solely by me, at a time most convenient for the participants.

Section 4.9 – Limitations and Problems of Research

There are a number of potential and limitations inherent in a research as complex as this one, and they are examined in detail within this section. This research runs the risk of being too ambitious and all-encompassing, trying to cover three fundamentally different stakeholders (political, theoretical, pedagogical) and their separate agendas, rationales, and interpretations of intercultural education and competence. Although attempts are made to present the political and theoretical conceptualizations of intercultural education and competence in the previous two chapters, these differing political and theoretical conceptualizations are sufficiently complex that a thorough and comprehensive analysis of international and national policy agendas would transform this research into a study on education policy; similarly, if all the theoretical frameworks of intercultural competence are to be presented and analyzed, my research may become a study on theoretical models of intercultural competence and ICC. Therefore, as the researcher, I need to strike and maintain a balance between the political and theoretical components of intercultural education that are presented in Chapters 2 and 3.

Furthermore, my interpretations and analysis of prevailing political and theoretical conceptualizations of intercultural competence may be subject to bias; I spent most of my K-12 education within American international schools, which are actively engaged in development and realizing intercultural competences in line with UNESCO's conceptualizations of intercultural education (Fretheim, 2007; Steuernagel, 2014). Though a Chinese national, prior to this research I did not have firsthand experience with the Chinese higher educational system, and was conducting this research as an outsider – a *de facto* English-speaking outsider (though bilingually fluent in both English and Mandarin Chinese) – looking in with respect to phenomena within the Chinese higher education system.

Members of faculty and the administration were fully aware of my own identity, as a Chinese student with a highly international background; over the course of data collection, it would be reasonable for participants to moderate their responses in various ways, including how they would respond during their interviews and the questionnaire; they may also be concerned with how I would interpret or understand their responses within the context of my research.

While students were made fully aware of the intentions and purposes of their interviews with respect to my research, they were not fully aware of my personal background, except for the fact that I am PhD student from a UK institution seeking to collect data for my research. However, my Mandarin Chinese accent would make it immediately apparent to all participants that I did not spend my formative years in China, and my reliance sometimes on English-language terms and concepts would also betray my international background. It is therefore also reasonable to presume that student participants would also moderate their responses over the course of their interviews in various ways.

My research's focus on top-down implementation of intercultural education policy may also be problematic; this may become an inadvertent theoretical tunnel vision as the research is primarily concerned with theoretical frameworks and models outlined within international and national policy agendas, and there may be other models and frameworks that may be potentially better suited towards adaptation and implementation within a Chinese higher educational context.

The exploratory-triangulation design may also be needlessly convoluted, as the data collected from the participants at PCU is sufficiently complex and rich that it may be potentially more efficient to resort to a more straightforward methodological design approach. This also extends to the data that is collected from participants: designing five separate instruments to collect data is not only labor and time intensive, but potentially yields substantially more data than can be analyzed or presented within the confines of a 100,000-word (maximum) doctoral thesis. Bias may also be ingrained within the instruments themselves; the observation, interview, and survey instruments are designed to assess the extent to which there is potential to develop ICC within the College English classroom. As such, confirmation bias may exist in that instruments within this research are trying to identify phenomena related to intercultural competence and ICC.

There may also be problems with sampling for all five instruments, as the small sample size across my entire data collection process may raise issues and doubts regarding the validity and reliability of the data; this includes potential bias as well, since participants who were willing to take part in my research are either interested in intercultural phenomena as much as I am, or may even hold a relatively positive perception of that compared to their colleagues and peers who have declined to participate. As previously discussed in this chapter, the nature of the student interviews and the fact that the sample was self-selecting meant that students who have traveled abroad remain over-represented in my research, as they presumably have their own inclinations and agendas for volunteering to take the time to participate in their interviews.

In terms of data collection, the fact that a substantial number of participants have chosen to participate in the research in Chinese poses potential issues with translation: all Chinese interviews are translated directly by me, and though all efforts are undertaken to ensure the accuracy of the translations, implicit bias exists in that I may have interpreted the original Chinese responses differently from the intention of the interviewees, which affects the validity and reliability of the translations. Furthermore, all participants may conceptualize and understand the terms used in the instruments differently from my understandings – this divergence is reflected in the definitions and translations of terms related to intercultural competence that is discussed in the literature review.

How the data was collected is also a potential problem; members of the FLD faculty were aware of my purpose and research objectives, and the likelihood that they prepared for the interviews by revisiting definitions regarding cultural and intercultural phenomena could not be ruled out; this is because this research has the endorsement of the FLD administration and PCU, and there is also the likelihood that some College English teachers may feel that they are being indirectly assessed by their own bosses at their jobs, as university administrations in China also resort to classroom observations to assess and determine the quality of their teachers in class.

The hybrid nature of the observation forms also raises questions regarding its validity and reliability, and the extent to which the observer's views – my views – are sufficiently impartial and unbiased. As the observer, particular care was taken to ensure that I noted interactions as they occurred, however as the observation

instrument is specifically designed to look for realized and unrealized intercultural opportunities, it is difficult to qualify and quantify the extent and even proportions of authentic opportunities vis-à-vis non-intercultural opportunities.

Both qualitative and quantitative data analyses present their own respective limitations; manual coding is not only labor and time intensive, but also raises questions regarding validity and reliability of the findings generated through line-by-line and pattern coding; the identifying and assessing intercultural opportunities in the observations is also problematic because it is impossible to compare intercultural opportunities with interactions that are not intercultural, unless an in-depth survey or interview is conducted with all participants of the observed classes.

Quantitative data analysis is hampered by the low response rate (33%) of valid survey data, with a 14% margin of error. Indeed, the small sample size ($n=33$) is a key structural limitation of the survey data, and could become a key limitation with respect to the validity and reliability of the survey data. To that end, I made the decision to downplay the data gathered from the faculty surveys, due to the small sample size, the consequent wide margin of error, and the fact that I was not able to carry out student surveys due to time constraints. My primary motivation for faculty and student surveys was the sense that it may contextualize my interview responses, offering perhaps a more reliable reflection independent of how individual participants responded to my interview questions.

However, the low response rate of the survey data (including why so many instructors returned answers to the surveys, but did not provide consent for their data to be used) could be due to the fact that surveys were disseminated in a variety of factors: course leaders disseminated the surveys to the rest of their colleagues, and this may have had an impact in individual respondents' desire to contribute; individual respondents may have been discouraged or even irritated by the nature of the survey itself (paper survey, intercultural competence, detailed questions); some individuals may even reject the whole notion of intercultural competence and are not interested in providing meaningful responses, but given the context for how they must complete the surveys (dissemination by their course leaders), they decided to express any potential frustration or rejection in such a manner. However, there are some survey items where an overwhelming

majority exists in favor of a particular answer, which allows me to still confidently draw findings from and analysis for in support of my research.

Section 4.10 – Conclusion and Strengths of Research

Despite the substantial problems and limitations of this research that are identified in the previous section, there also remains numerous strengths of this research with respect to its contribution to the wider field of intercultural research, in addition to potential implications for the development of intercultural education within Chinese universities; the identified weaknesses of this research also have the potential to serve as its strengths.

This research is ambitious and all-encompassing because current research within the literature of Chinese intercultural education is centered on three distinct camps as discussed in the literature review: (1) an overview and explanation of top-down education policy from the MOE (Zhou and Zhan, 2016; Wang, 2009; 2010; 2013; 2016); (2) attempts to adapt current intercultural models from Anglophone and Western researchers into Chinese contexts (see Wang et al., 2017); (3) and on-the-ground research conducted to assess ICC and intercultural competence within the context of Chinese universities (Gu, 2016). However, current research that aims at an integrated and triangulated discussion of policy, theory, and pedagogy remains wanting, especially within the Chinese educational context where such an examination is necessary for an effective and meaningful implementation of intercultural education. In terms of the intercultural models utilized by me within this research, they are chosen by policymakers and educators because they work, in the sense that pilot studies have already been conducted by UNESCO in numerous educational contexts to pioneer a practical manual for intercultural education (Deardorff, 2020).

I remain cognizant and aware of any potential biases that may have occurred in the course of this research, either in data collection, analysis, generation of findings, or subsequent discussions. However, 'bias is unavoidable' and forms a part of the human condition and experience (Cosgrove, 2012). Recognition of these implicit and potential biases within this research means that all efforts and attempts have been and are made to ensure that they do not affect and influence the outcomes of this research in any matter. Indeed, potential limitations of my interpretations and analyses of phenomena derived from the findings and any

potential biases within my research can be easily negated by the questions asked by faculty members and the administration during their own interviews, in which they wanted to know what I thought of certain pedagogical approaches and implementations of intercultural competence and ICC. These biases also extend to my own personal background, as discussed previously in this chapter.

Bearing the contextual and structural constraints of conducting research within a Chinese university in mind, how the data was collected remains the most efficient and expedient means to sure that participants could be recruited for this research. As an outsider, it was necessary for me to receive the acceptance of gatekeepers of their own respective domains, otherwise this research could not have materialized. Hence, even if some participants may have prepared themselves for the interview, or modified their behavior accordingly while under observation, this was something that cannot be wholly avoided given the circumstances of how the research was undertaken at PCU.

The modified mixed methods design (exploratory-triangulation) corresponds with current intercultural literature on the types of research that need to be conducted; Deardorff (2016:126) advocates for 'a mixed-method approach' in assessments of intercultural competence, though this also applies to intercultural research as their purposes are sometimes coterminous, through 'ways to quantify qualitative information through coding and categorizing verbal responses.' Wang et al. (2017:97) emphasize the need for 'more explorative work and data-driven empirical studies' within the Chinese context. Wang and Kulich (cited in Wang et al., 2017:99) undertook similar studies, which 'were designed around a descriptive and reflective interview process in the domestic higher education context in China, which incorporated mixed-method quantitative and qualitative assessments of students' perspectives.'

Though sample sizes and numbers of participants are limited within this research, as it represents a one-man endeavor on my part, this research embodies the current intercultural field's need for both explorative and empirical studies within the Chinese educational context. The possibly of emergent findings due to 'unanticipated information' not only serves to add 'to the richness of the data,' but plays an important role in developing a better understanding of the Chinese higher educational context with respect to intercultural competence and ICC

development, and the extent to which those agendas could be developed and realized (Pailthorpe, 2017).

Chapter 5: Presentation of Findings

Section 5.1 – Introduction

The findings from data that was collected during fieldwork at this Particular Chinese University (PCU) from May 2017 to March 2018 are presented in this chapter. Data collected encompasses all three phases of the mixed methods exploratory-triangulation design, which include: structured in-class observations of NEM classes (n=16); semi-structured interviews with English teachers (n=16) from those sixteen observed classes; an interview with the FLD administration (n=1); faculty surveys with 33% (n=33) having provided their consent so that their responses remain valid for the purposes of my research.

The findings aim to answer and resolve the research questions and objectives, which are, to reiterate:

What is the potential of a Chinese University to develop ICC in line with international and national policy guidelines, as well as relevant theoretical considerations?

Pursuant to that, the research questions that guide the course of my research are:

- 1) *In what ways do UNESCO and Chinese Government policy guidelines align with the theoretical development in ICC?*
- 2) *What are the conceptualizations of an ICC-competent learner from a policy, theoretical, and practical perspective?*
- 3) *What is the potential of the Chinese pedagogical context to support the development of interculturally-competent individuals?*

The findings generated from the research questions will support the following research objectives:

- 1) *To establish to what extent UNESCO and Chinese Government policy guidelines align with theoretical knowledge and paradigms about ICC.*
- 2) *To establish potentially differing (policy, theory, and practice) conceptualizations of the interculturally-competent learner.*

- 3) *To develop understandings that help establish, or if appropriate, develop a new framework for the higher education sector within China.*

While international and national policy guidelines and theoretical considerations are discussed in previous chapters, practical perspectives of how interculturally-competent learners are conceptualized within real-world Chinese higher education contexts can be gleaned from both qualitative and quantitative findings. Through these findings, it would be possible to establish current and emergent understandings of ICC in China through College English courses, as well as potential mechanisms at their implementation and development.

This chapter presents interim analyses and results of both qualitative and quantitative data collected at PCU as part of a mixed methods exploratory-triangulation design. Findings from the qualitative instruments (observations and interviews) are presented in the first component of this chapter, with both instruments contributing to the development of major themes and their respective sub-themes; findings from the quantitative instrument (faculty survey) are subsequently presented in the second component of this chapter under each of the four major themes introduced in the first component; the third and final component of this chapter focuses on a triangulated discussion of all findings generated by my research.

By categorizing qualitative findings from the two instruments as sub-themes under four major themes, this would allow for the development of a comprehensive understanding of respondents' different perspectives through triangulation, thereby corroborating those different individual responses in the formation of a comprehensive picture surrounding the state of ICC in the College English classroom.

Section 5.2 – (Major Theme 1) Culture and Cultural Phenomena: Constructs, Understandings, and Awareness

The first major theme examines the constructs, understandings, and awareness of cultural phenomena in qualitative data collected from all three participant groups (students, faculty, and administration) through observations and interviews. Successful ICC development and implementation requires 'requisite attitudes' (Deardorff, 2006:13) related to culture, including 'critical cultural awareness' (Byram, 1997:34). Cultural awareness is realized when 'individuals

pay attention, first, to language and culture in the social context, and second, to language and culture in their own lives' (Byram, 2012:6).

As a constitutive component of ICC, it is necessary to first establish how participants at PCU construed and understood culture and cultural phenomena before any meaningful effort could be made to determine the potential for ICC development and implementation within the Chinese context. This theme serves to address, with respect to the research questions and objectives, the following:

Research Question 2: How principal stakeholders (faculty members and administrators) understood and conceptualized theories and phenomena of culture; how secondary stakeholders (students) demonstrated their understandings and awareness of cultural phenomena; these understandings serve to contextualize their practical perspectives of ICC and the interculturally-competent learner.

Research Question 3: How the Chinese context could support the development of ICC and the interculturally-competent individual is contingent upon stakeholders' understandings and conceptualizations of culture, and the extent to which these understandings support efforts to develop and realize ICC.

Research Objective 2: Findings presented within this theme would yield insights on current conceptualizations of culture and cultural phenomena within a Chinese higher education context; through these insights, it would be possible to ascertain the extent to which they converge with or diverge from current assumptions and paradigms of culture in policy and theory, which would influence their understandings and assumptions of ICC and intercultural education.

Research Objective 3: Findings presented within this theme would contribute towards new understandings by outlining current conceptualizations of culture and cultural phenomena; these conceptualizations may offer actionable measures and outcomes for the future development and implementation of ICC and intercultural education in China.

This major theme represents the first step in establishing the potential of a Chinese University – PCU in the context of this research – to potentially develop and implement ICC in line with international and national policy guidelines, as well as all relevant theoretical considerations. Each major theme features an executive of all qualitative findings for that particular theme, which serves as a

point of reference and to summarize all findings from the observations and interviews. For this theme, the executive summary is outlined in *Table 10*.

Table 10: Executive summary of all findings for Major Theme 1 (Culture and Cultural Phenomena: Constructs, Understandings, and Awareness).

Instrument	Summary (Class Topics; Keywords and Key Phrases; Sub-Themes)
In-Class Observations	Topics: globalization; Intercultural communication; Cultural comparisons; Group/individual identities Cultural: identity; invasion; erosion; norms; taboos; confidence; implications; fusion; differences; symbols; misunderstandings; [definitions of] Ethnocentrism; patriotism; stereotyping; individual; judg[ments]
Faculty Interviews	Ubiquitous and important: culture is ‘everything’ Group and individual identities: ‘refinement’ and ‘cultivation’ of the ‘ <i>qún tǐ</i> ’ (group) through a collectivist-individualist distinction Competition and zero-sum game: ‘invasion’ of ‘cultural values from Americans’ Awareness of self, awareness of the Other: teaching ‘cultural differences’
Student Interviews	Cultural and intracultural differences in practice: situating the elusive Other Deep Dive I: Cultural differences between Chinese and non-Chinese Deep Dive II: (Intra)cultural differences among Chinese Sources of popular cultural influences: domestic vs foreign
Administration Interviews	Traditional and cultural understandings of language pedagogy Ongoing debate in China surrounding direction of English language teaching Administrator’s holistic approach

Section 5.2.1 – Findings based on observations

The classroom observations were designed to identify and record potential intercultural opportunities that may have occurred and illustrate how instructors responded to those opportunities through interactions with students. In the context of this major theme, these intercultural opportunities could be examined through a cultural awareness lens. Cultural awareness becomes realized when ‘individuals pay attention, first, to language and culture in the social context, and second, to language and culture in their own lives’ (Byram, 2012:6).

Table 11 showcases significant instances of intercultural opportunities that have manifested themselves in the classroom observations. There was an equal split in the course types observed between College English mandatory core and elective courses. The elective courses varied between specific culture-specific, intercultural communication, and public speaking courses.

Table 11: Instances of manifested intercultural opportunities within observed classes.

Instructor	Activity	Content	Interactions (Quoted verbatim in <i>italics</i>)
Ash	Debate Project	Debate on US gun control, comparisons made with China; debate on same-sex marriage	S (gun control): <i>reason America is a wilderness; our culture is great and profound; cultural invasion; cultural confidence; global village becoming smaller; how can we understand the Western world from this kind of explanation</i> T: <i>cultural implications; cultural understanding; cultural fusion; cultural confidence; Chinese tradition</i> S (same-sex marriage): <i>we Chinese too shy to express our love in public</i>
Blackberry	Class Discussion	Watch an episode of <i>The Apprentice</i> and discuss questions provided by T; Topic: analyzing cultural differences and features of culture; the advantages of stereotypes in intercultural communication	S (<i>The Apprentice</i>): <i>the program makes me uncomfortable, if [they] earn money, can do whatever they can, just think about money, nothing else, life/everything about money</i> T: <i>who will be the Chinese Donald Trump, so successful?</i> S (features of culture): <i>invisible, spiritual, ideological; culture not born, only genes; cultural identity</i> S (on Japan): <i>many old people; more table manners; culture of suicide</i> S (on UK): <i>gentle and accommodating; always ready for helping people; don't wait for the light to turn green; shops always close at 5 PM</i> S: <i>we cannot say which culture is better because each offers something unique</i> T: <i>ethnocentrism vs patriotism; stereotyping vs the individual; we are people, not machines</i> T discussed common cultural norms and 'taboos' in other countries and cultures
Clover	Class Discussion	Topic: globalization	S: <i>globalization causes global self-identification crisis; our culture will be replaced by Western culture; individuals and nations must accept globalization; cultural identity; globalization: war without smoke; how to balance between globalization and our cultural identity; learn something useful for us [Chinese], take out something useful; block cultural invasion, keep our cultural identity</i> T: <i>do you think culture will evolve on its own</i>
Dogwood	Presentation Discussion Debate	Topic: AI, the best or worst for humanity; globalization; Passage: problem of identity in globalization	T asked students if they like to watch Hollywood movies, and why certain festivals are celebrated; introduced 'Western concept' of 'utilitarianism' S (globalization): <i>traditional customs missing; teenagers more interested in Western festivals like Christmas, Valentines, traditional festivals only for vacation</i> S offered coffee drinking as an example of globalization and Western influence

Eucalyptus	Discussion Presentation	Topic: Smoking ban; Sino-US perspectives on climate change; China is a responsible power; US only wants to maintain power	T asked students to consider what a superpower would do; asked S about their opinions on a particular news item; discussed Chinese perspectives and opinions on smoking and smoking ban
Foxglove	Discussion	Topic: globalization and the <i>Belt and Road Initiative</i> ; Passage: UNDP human development report	S engaged in discussion on aspects influenced by globalization; how globalization influenced their social lives; discussion on smileys and Emojis T: <i>enjoy culture but keep tradition in mind; our life has been influenced by globalization; critical for us to know what culture is, especially for people of the younger generation; why do you think of xyz ... response to globalization</i>
Goldenrod	Discussion	Topic: comparison between China and the US	T discussed and asked students to reflect on key cultural differences between China and the US, including values, US political system, and US cultural symbols T: <i>basic values of the American Dream; what does it represent, what values; 1860s – rugged, rough, tough, use violence to solve problems; use guns to solve violence; reflect on plurality of America</i>
Juniper	Discussion	Topic: dependency on technology; privacy versus public interest; Lecture: writing an academic essay and discussion on translations between Chinese and English	T (spontaneous): <i>if you want to know about the world, first you must investigate, and you'll need an open mind; looking at a situation from different angles; Chinese angle; Trump = the American angle; South Korea = the South Korean angle; first, show respect, sit together, find out how to understand each other; don't go to war; communicate with each other; you need to think diversely as different kinds of people</i> S (translations): <i>Chinese poem much better and beautiful compared to Western</i> ; T: <i>in what way</i> ; S: <i>better words</i> ; T: <i>do not make such a judgment</i>
Hydrangea	Roleplaying	Topic: preparing for natural disasters	T: <i>in our mind, girls are weak</i> (discussion on gender roles within context of natural disasters); (to another S): <i>you are a man! Speak louder</i> S: <i>Chinese people often xyz</i> [often do a certain stereotypical behavior] T: <i>you are failing in your conventions; don't be so conventional</i>
Lavender	Discussion Lecture	Topic: Helen Keller and her values	T asking students about their values, and drawing comparisons with Helen Keller's values
Mango	Discussion	Topic: persuading others; a speech by Abraham	T: <i>the spirit of diversity; avoid over generalizations or coming to conclusions; can it represent more people's positions; not only tolerate diversity, but embrace it;</i>

		Lincoln; logical fallacies including a 'red herring'	<p><i>understanding and mutual communication – putting oneself in other's shoes; understanding different perspectives</i></p> <p>T explained context of Lincoln's speech, and asked S to provide comparisons and similarities within Chinese context</p>
Nightshade	Presentati on	Topic: diplomatic relations between China and South Korea in the aftermath of THAAD deployment; Ash Whale suicide group	<p>S presenters (Topic 1): <i>why China is so mad about THAAD; rational to restrict economic and trade exchange with South Korea; as college students, everyone should make contributions for our country; patriotism</i></p> <p>T (to Topic 1 S presenters): <i>will you buy products from South Korea</i></p> <p>S presenters (Topic 2): <i>sense of belonging; sense of identity</i></p>
Oak	Discussion Presentati on	Topic: individualism versus collectivism; cultural symbols of USA versus China; cultural conflict/shock	<p>T: <i>characteristics of individualism and collectivism-oriented societies; [Americans] value confidence, how about us [Chinese]</i></p> <p>T (with emphasis): <i>of course, we are not judging anybody here; it's okay to be right or wrong</i></p> <p>S discussed with T about instances where they argued with their parents over their lifestyle choices</p> <p>S (in context of 'losing face'): <i>Americans don't care about face, but does it mean they are not considerate</i></p> <p>Discussion on Silicon Valley spontaneously turned towards discussion on Israeli tech sector, to which someone said: they are good at making money; when T asked which country was closely behind the US tech sector (T intended for it to be Israel), S responded: <i>Japan, but I don't want it to be [Japan]</i></p> <p>T asked students what they thought of [US] comments on Chinese culture presented in a video; S: <i>comments biased, not all Chinese children are little emperors</i></p> <p>S: <i>China has long history, in our blood</i></p> <p>T provided examples of cultural misunderstandings, as well as 'fence culture' and 'sitting on a fence'</p>
Pine	Discussion Lecture	Topic: globalization; <i>Belt and Road Initiative</i> ; education systems; video games; green energy	<p>T: <i>symbols of Chinese culture; Starbucks in China; localization and glocalization; melting pot; how and in what way globalization has influenced us</i></p> <p>T (emphasis placed to S): <i>why do you think they cannot be different; who are you; where are you from; who can define you; shaping identity: can we define who you are; synthesizing the information; cultural globalization; are you happy Chinese culture is eroded; Chinese culture can melt anything; which part of China can represent China</i></p>

Rhubarb	Discussion	Topic: behaviors and gestures; intercultural communication; understanding and defining culture	<p>T and S engaged in discussion on gestures and specific examples related to misunderstandings arising from the use of gestures in detail; T discussed gestures in different cultures and whether they share the same interpretations of those gestures as they would in China</p> <p>T: <i>cultural differences; intercultural and interpersonal</i></p> <p>S (on friendships between Chinese and Americans): <i>Chinese value hierarchy</i></p> <p>T (diagram): process of communication diagram</p> <p>T (understanding culture): <i>define culture in your own words; many different kinds of cultures, they are somewhat familiar; in your opinion, what kinds of things can be taken as a symbol of Chinese culture; elements of culture</i></p> <p>S: <i>culture should have long history, must be established with a long period of time; culture is something special from ancient countries and nations</i> (different students offered different understandings of the term 'culture')</p>
Saffron	Discussion Presentation	Topic: smoking ban; preparing yourself for a globalized life	<p>S and T discussed the smoking ban through a British perspective, including how the smoking ban works in the UK and their thoughts on that</p> <p>S (globalized life): <i>understand culture and customs to avoid misunderstandings; globalized world, American interference</i></p> <p>T (globalized life): <i>would you like to break off all cultural ties in order to be a world citizen;</i></p> <p>S: <i>break off tie to your own country</i></p> <p>T: <i>cultural identity, identity crisis, what is identity; what defines who you are – identity; have you experienced an identity crisis; how to build a strong sense of identity; foreigner talking about Chinese culture, do we know Chinese culture as well; dominating philosophies that shape Chinese culture</i></p> <p>S (discussion on character of Chinese people and culture): <i>modest, do not wish to show off</i> (face culture); T: <i>avoid conflict, less aggressive; how to understand complicated aspects of the Chinese [cultural] character; shift of culture</i></p> <p>(Discussion on Westernization/Americanization): topic centered on how students dressed, T asked S how they can distinguish themselves from their peers – S:</p> <p><i>dress/voice/education/personality/family name/achievements/background; I can change my English name whenever I want</i></p> <p>T: <i>difficult to define who we are; know thyself; the self is dynamic; our identity is changing with more experience, meeting new people</i></p>

(n=2) also included comparisons between China and Japan, there were also comparisons (n=2) with South Korea.

From the consistency and recurrence in which those topics were discussed throughout the observed classes, it could be assumed that they represented major topics, particularly globalization and intercultural communication. Cultural comparisons were also a major topic, as some observed classes focused on explicit comparisons between Chinese and foreign cultures. Since the major topics were pre-planned and designed to elicit responses from students through the activity types introduced in *Table 11*, the associated interactions within the major topics would yield insight on the cultural awareness of all participants from the observed classrooms. *Table 12* presents those interactions based on keywords and key phrases derived from *Table 11*.

Table 12: Associated interactions within major topics and content.

Major Topic	Classes	Associated Interactions (Keywords and Key Phrases)
Globalization	5	Self-identification crisis [Chinese] culture will be replaced by Western culture Learn something useful for us [Chinese], take out something useful Block cultural invasion, keep our cultural identity War without smoke Cultural identity Cultural invasion Traditional customs Western festivals Localization/globalization Melting pot Cultural globalization [Erosion] of Chinese culture Chinese culture can melt anything <i>Belt and Road Initiative</i>
Intercultural communication	2	Ethnocentrism vs patriotism Stereotyping vs the individual We are people, not machines Cultural norms and taboos Cultural differences via intercultural and interpersonal [Gestures in different cultures and their respective interpretations] Friendships between Chinese and Americans: Chinese value hierarchy Symbols of Chinese culture; elements of culture [including S definitions of culture]
China-US comparisons	10	America is a wilderness vs our [Chinese] culture is great and profound Cultural invasion Cultural confidence Global village becoming smaller Understanding the Western world

		Cultural implications Cultural fusion Cultural confidence Chinese tradition [Comparisons between Chinese entrepreneurs and Donald Trump as a metric for 'success'] [S asked to consider what a superpower would do in context of Sino-US perspectives on climate change] Cultural differences [and values] US political system and cultural symbols Basic values of the American Dream Use violence to solve problems Use guns to solve violence The plurality of America Individualism and collectivism-oriented societies Americans value confidence vs [what Chinese value] Americans don't care about face, but does not mean they are not inconsiderate [S asked to consider US comments on Chinese culture] [When comparisons have been made]: China has long history, in our blood Cultural misunderstanding Fence culture and sitting on a fence
China-UK comparisons	1	[British characterized as] gentle and accommodating, always ready for helping people, don't wait for the light to turn green, shops always close at 5 PM [Comparisons made between smoking ban in China and UK]
China-Japan comparisons	2	[Japanese characterized as] many old people, more table manners, culture of suicide [When T asked if students knew which country was closely behind Silicon Valley in the tech sector]: Japan, but I don't want it to be [Japan]
China-South Korea comparisons	2	Why China is so mad about THAAD Rational to restrict economic and trade exchange with South Korea As college students, everyone should make contributions for our country; patriotism [in the context of 'contributions']

It should be noted that some classes were more conducive towards the explicit focus of specific major topics; a class designed to teach students cultural comparisons between China and the US would naturally lend itself to China-US comparisons; a class designed to teach intercultural communication would likewise feature an abundance of pertinent interactions related to that topic. In other instances, such as cultural comparisons between China and the UK, Japan, and South Korea respectively, they were either introduced spontaneously by participants within the lesson or formed part of student-initiated activities (such as an in-class presentation or response to the instructor in an active class discussion).

First, students directly defined culture as something that ‘should have [a] long history, must be established with a long period of time’; culture was also ‘something special from ancient countries and nations.’ These notions of culture were further supported by how students characterized Chinese culture: ‘our [Chinese] culture is great and profound’; ‘China has [a] long history, [it is] in our blood.’ Students defined Chinese culture and by extension themselves as ‘modest’ and ‘do not wish to show off’ as an example of face culture and its centrality within Chinese cultural norms and practices.

Second, culture was consistently construed in terms of globalization and individual/group identities. From the observed interactions, instructors and students seemed to conceptualize culture, globalization, and identities as being inextricably linked. This linkage was manifested through their interactions and response to major topics: globalization would precipitate a ‘self-identification crisis’ regarding their Chinese identity, with the fear that Chinese culture would be ‘replaced by Western culture’ in a process of cultural ‘erosion’; globalization was seen as a ‘war without smoke’ as a struggle of ‘cultural identity’ and even ‘cultural invasion’ between Chinese and foreign cultures; students stated that ‘individuals and nations must accept globalization,’ and another followed-up with ‘learn something useful for us [Chinese], take out something useful’¹¹ so as to ‘block [the] cultural invasion [and] keep our cultural identity.’

Third, cultural comparisons were primary vectors through which presuppositions were entrenched regarding participants’ own Chinese culture and identity vis-à-vis non-Chinese cultural Others. This was manifested in discussions on Chinese cultural identity, as well as what participants identified as ‘cultural confidence’ within said contexts.

While globalization and cultural interactions were defined as a struggle, or ‘war without smoke’ between cultures, with such sentiments featuring frequently where China-US comparisons were made: the US was seen as a ‘wilderness’¹²

¹¹ The statement, ‘learn something useful for us [Chinese], take out something useful’ from foreign countries and cultures were students’ attempts to convey two well-known Chinese expressions commonly quoted together: the first is 古为今用, 洋为中用 [*gǔ wéi jīn yòng, yáng wéi zhōng yòng* making the past serve the present, making foreign things serve China] and the second is 取其精华, 去其糟粕 [*qǔ qí jīng huá, qù qí zāo pò* keeping the essential while discarding the dross].

¹² The characterization of the US as a ‘wilderness’ also contains connotations in a Chinese cultural context; wilderness/the middle of nowhere is commonly described in Chinese as 蛮荒之

within the context of American gun-control legislation, while Chinese culture was described as being ‘great and profound’; Americans were seen as being inclined to ‘use violence to solve problems’ or ‘use guns to solve violence,’ reiterating the sentiment that the US epitomized the ‘wilderness’ mentioned in a separate observed class; in the context of face culture, the following comparison was made: ‘Americans don’t care about face, but [that] does not mean they are not inconsiderate.’

Unlike China-US comparisons, cultural comparisons with other countries (specifically the UK and Japan) did not explicitly feature sentiments related to ‘cultural confidence’ in terms of ‘cultural invasion’ and ‘erosion,’ they did serve to entrench generalizations and assumptions regarding those countries: the British were characterized as ‘gentle and accommodating, always ready [to help others], don’t wait for the [traffic] light to turn green, [and] shops always close at 5 PM’; the Japanese were characterized as having ‘many old people, more table manners, [and a] culture of suicide.’ However, this did not mean students refrained from expressions of ‘cultural confidence’ altogether in non-US comparative contexts; when asked by the instructor which country had the second-best technology sector and their equivalent of America’s Silicon Valley, a student answered with: ‘Japan, but I don’t want it to be [Japan].’

A student presentation on the topic of then-deteriorating diplomatic relations between China and South Korea offered an explicit opportunity to examine how students demonstrated this ‘cultural confidence.’ In explaining to their instructor and peers ‘why China [was] so mad about THAAD,’¹³ the student presenters explained their position: it was ‘rational to restrict economic and trade exchange[s] with South Korea,’ and ‘as college students, everyone should make contributions for our country’; equating ‘contributions’ in this context as an expression of ‘patriotism.’

地 [*mán huāng zhī dǐ*], but the characters literally mean ‘the savage/untamed land of barbarians.’ Whether the student actually intended to describe the US as a ‘land of barbarians’ remains open to interpretation.

¹³ THAAD stands for Terminal High Altitude Area Defense, an American ground-based missile defense system that was deployed to South Korea as a stated deterrence against North Korea. The deployment of THAAD ‘had angered China’ and ‘has been devastating to South Korean businesses that rely on Chinese consumers’ (Kim and Blanchard, 2017).

These classroom interactions yield invaluable insight on what 'cultural confidence' meant to both instructors and students in comparisons and discussions with non-Chinese cultural Others. In many observed instances, 'cultural confidence' was seen as a response to the perceived 'invasion,' 'erosion,' and displacement of their Chinese cultural identities by Western culture; in more tangible contexts such as diplomatic relations between China and South Korea, 'cultural confidence' could be understood as demonstrating their 'patriotism' through their 'contributions' of support; in the context of Japan, the student response that they '[did not] want it to be [Japan]' also supports this assertion.

Fourth, instructors responded to such perspectives from their students in a number of ways: instructors raised discussion topics such as 'localization' versus 'glocalization' and the 'melting pot' of cultures; students were asked to consider the 'global village,' 'understanding the Western world,' 'cultural implications' and 'fusion'; students were asked by instructors to consider behaviors and actions from the perspectives of other countries and cultures; in the specific context of the China-South Korea presentation, the instructor even asked students if they would continue to purchase products from South Korea in light of their stated positions.

Within these interactions, not all students subscribed to the aforementioned views of 'cultural confidence'; some students pointed out that, 'we cannot say which culture is better because each offers something unique,' that they should 'understand [other countries'] culture and customs to avoid misunderstandings.' Instructors in some of the classes facilitated an active and oftentimes spontaneous discussion on this subject:

If you want to know about the world, first you must investigate [it], and you'll need an open mind; looking at a situation from different angles ... first, show respect, sit [down] together, find out how to understand each other; don't go to war; communicate with each other; you need to think diversely as different kinds of people (Juniper).

In a subsequent discussion on Chinese and English translations of literary texts and poetry, students stated that they found Chinese-language 'poem[s]' much better and beautiful compared to Western [poetry]' due to 'better words,' to which

Juniper finally responded with, 'do not make such a judgment.' These sentiments were echoed by instructors in other observed classes:

Avoid overgeneralizations or coming to conclusions ... not only tolerate diversity, but embrace it; understanding and mutual communication – putting oneself in other's shoes; understanding different perspectives (Mango).

Through these responses, it was evident that instructors sought to encourage a broader discussion regarding students' entrenched assumptions, presuppositions, and generalizations, seemingly situating these discussions under the context of developing students' cultural awareness beyond the Chinese/non-Chinese cultural dichotomy. These interventions may yield mixed results; when an instructor (Saffron) asked their students, 'would you like to break off all cultural ties in order to be a world citizen,' their students responded by stating that it would mean 'break[ing] off tie[s] to your own country.'

Fifth, there was a tendency to generalize and stereotype non-Chinese cultural Others, which necessitated the aforementioned spontaneous discussions elicited by instructors from the respective classes. Indeed, after watching an episode of *The Apprentice* featuring Donald Trump, a student made the following point, 'the program makes me uncomfortable, if [Americans] earn money, [they] can do whatever they can, just think about money, nothing else, life/everything [is] about money.' Similar generalizations and stereotyping have been introduced in this section, especially when cultural comparisons were made. This prompted instructors (Blackberry) to explicitly point out the distinction between 'ethnocentrism' and 'patriotism,' between 'stereotyping' and the 'individual,' and concluding to their students, 'we are people, not machines.' Saffron made the following points to their students throughout the lesson:

What is identity; what defines who you are ... do we know Chinese culture as well; [what are the] dominating philosophies that shape Chinese culture ... [it is] difficult to define who we are; know thyself; the self is dynamic; our identity is changing with more experience[s] [and] meeting new people.

The focus on culture features prominently throughout College English courses at PCU based on the in-class observations, with globalization and individual/group

identities forming what participants perceived to be important components of culture. From the frequency and content of discussions and activities centered on culture, it is apparent that students exhibited worldviews and perspectives inherently entrenched in Chinese cultural contexts; these respective worldviews and perspectives have been presented and discussed at length in this section, and serve to contextualize all current and subsequent themes and sub-themes within this research.

Section 5.2.2 – Findings based on faculty

Ubiquitous and important: culture is ‘everything’

Faculty members identified culture as being ‘very difficult’ (Saffron) and ‘really hard’ (Nightshade) to define; culture was identified as both a ‘really big’ (Pine) and ‘very broad’ (Dogwood) phenomenon by six instructors. Despite nine faculty members stating that they found it problematic or difficult to directly define culture, they were all able to offer their respective interpretations and definitions of that term, which is examined in detail throughout this sub-theme.

A distinction was drawn between cultural ‘meanings’ that go from ‘broad’ to ‘narrow’ (Ash). Broad cultural concepts encompass ‘people’s behavior, people’s language, and everything ... the customs: social customs, political systems, religion, values and beliefs, and popular culture,’ whereas narrow concepts encompass ‘people’s values and beliefs’ which ‘are closely related to a country’s religion [and] political system’ (Ash).

While culture was conceptualized as a broad phenomenon, eight faculty members have explicitly stated that culture covers ‘everything’ (Goldenrod), including two instructors who specified this as including ‘方方面面’ [*fang fang miàn miàn* all aspects] (Rhubarb). One instructor (Goldenrod) made a metaphorical reference to the iceberg model of culture (Hall, 1976). Goldenrod’s characterization of ‘everything’ through the lens of the surface/underwater parts of the cultural iceberg underscored the importance they attached to culture in their teaching. Another instructor talked about ‘umbrella culture’ and ‘subculture,’ including the distinction between ‘Big C’ and ‘little c’ culture (Rhubarb).

All sixteen faculty members considered culture to be ‘important’ (Mango), ‘very important’ (Pine), or ‘equally important’ (Hydrangea) in their teaching. Instructors

attached the importance of culture in their College English classes because ‘culture is a very important part of language’ (Tulip), which would enable their students to develop ‘language awareness’ and ‘language sense’ (Mango) towards English. Goldenrod identified culture as ‘crucial’ for their College English classes. Pine offered the following insight on how important they considered culture in their teaching:

That’s very important. You see, my job as a foreign language teacher is to teach English as a foreign language, so why do our students learn a foreign language? I think the main purpose is to know the foreign culture ... because culture and language are very closely related, so I’d like to say culture is embedded in the language I teach or my students’ studies. So that’s why I say I cannot divide it, [culture] must be inside my course.

Although all interviewed instructors viewed culture as important, one instructor (Lavender) conceded that ‘actually, [I] not pay more attention’ to culture, and that they may ‘have ignored this factor’ in their classes, and culture itself was described as a ‘very abstract’ notion (Eucalyptus).

Group and individual identities: ‘refinement’ and ‘cultivation’ of the ‘*qún tǐ*’ (group) through a collectivist-individualist distinction

Faculty members’ conceptualizations of culture seemed to also reflect an entrenched Chinese worldview and perspective regarding that term; culture in China ‘can mean whether you have received a good education or not ... When some people say you – 你没有文化 [*nǐ méi yǒu wén huà*]¹⁴ – that means you are not educated’ (Ash). This included the association of culture with 知识 [*zhī shì* knowledge], in the context where ‘if someone has knowledge but has no culture, then it would be very odd/strange’ (Rhubarb).

Culture was understood by instructors as ‘refinement of people’ through one’s actions: ‘open[ing] the door for other people’ and ‘let[ting] the ladies go first’ (Ash); ‘respect[ing] our parents and elderly people’ (Tulip). Culture was further understood as the ‘素养’ [*sù yang* cultivation]¹⁵ of an entire population (Dogwood).

¹⁴ Akin to calling someone ‘uncultured’ or ‘uncouth’ and just like in English, depending on the context of usage this phrase could also be used as an insult.

¹⁵ Usually understood in the context of Confucian concepts of self-cultivation.

Culture as the ‘refinement’ or ‘cultivation’ of certain qualities in people reflects ‘a kind of [Chinese] philosophy or culture that is deeply influenced by Confucianism’ (Ash).

Another manifestation of Chinese cultural perspectives was instructors’ characterization of the subjects of culture; such characterizations underscored a distinction between seemingly collectivist and individualist orientations of culture: eight instructors have associated culture with ‘people’ in the plural in both English and Chinese (Tulip). An additional two instructors have associated culture explicitly with a ‘群体’ [*qún tǐ* group] (Nightshade), or even extending said group of people to ‘a society, or a country’ (Oak). Of the collectivist-oriented definitions of culture, the term was also defined as encompassing the ‘民族’ [*mín zú* nation] and ‘种族’ [*zhǒng zú* race/ethnicity] (Dogwood).

Conversely, three instructors asserted that culture is associated with ‘an individual’ (Pine) in the context of ‘every student and a part of their identities’ (Eucalyptus). In this individualist-oriented approach, they focused on identity, such as ‘what shapes the individual’s identity’ (Pine). These three instructors were the only ones to have directly stated that culture ‘shapes’ identity (Saffron), a view that was not mentioned nor expressed by the other instructors.

Competition and zero-sum game: ‘invasion’ of ‘cultural values from Americans’

In framing culture within the context of globalization, instructors have identified the phenomena of ‘pervasive American concepts or cultural values’ in China, leading ‘young people ... to confuse’ (Ash) those influences with inherently Chinese concepts and cultural values. This was demonstrated by the view that students ‘are influenced so much by Hollywood movies’ and ‘cultural values from Americans’ (Blackberry). Conversely, other instructors pointed out that not all students at PCU were interested in Hollywood productions. Students have also voiced their dislike of Hollywood movies during class discussions and their opposition to ‘超级英雄主义’ [*chāo jí yīng xióng zhǔ yì* superheroism/superhero worship] (Dogwood) as a key feature of American films and cultural icons.

The impact of foreign cultural media in China seemed to represent a key concern for College English teachers, to the extent that this phenomenon was described

as ‘the invasion of [sic] American culture,’ and while instructors were aware they could not call this ‘imperialism,’ the sentiment was clearly implied (Oak). Indeed, the proliferation of movies and music as a result of globalization has resulted in students ‘knowing more about other cultures, with a comparatively shallow understanding about our own [Chinese culture]’ (Juniper). This was especially apparent in US Culture classes where active comparisons between Chinese and American cultures were made; students ‘have been influenced by American culture’ so much that ‘they begin to be more and more Westernized,’ which means that ‘they begin to pick up some of the Western values’ (Oak). In addition to US cultural influences, the export of Korean and Japanese popular media was also identified as an influence, though students may not be as familiar with them as they would with Anglophone media (Rhubarb).

A zero-sum game represents a scenario ‘in which a gain for one side entails a corresponding loss for the other side’ (Merriam-Webster, n.d.). The way instructors conceptualized culture with respect to globalization implicitly conveys a sense of cultural competition, especially in the previous examples that are akin to a zero-sum game: if the US succeeds in proliferating its culture among Chinese university students to the extent that faculty members have described, then it comes at the cost of Chinese culture’s influence among those same individuals.

Awareness of self, awareness of the Other: teaching ‘cultural differences’

Language awareness refers to ‘explicit knowledge about language and conscious perception and sensitivity in language learning, language teaching and language use’ (Association of Language Awareness, cited in Garrett and James, 2000:330). Cultural awareness comes into play when ‘individuals pay attention, first, to language and culture in the social context, and second, to language and culture in their own lives’ (Byram, 2012:6). Mango explicitly explored the necessity of ‘language awareness’ and ‘language sense’ in relation to the importance of culture in teaching EFL.

In a class discussion on differences between the Chinese and English languages, students stated and reached a consensus on this opinion to their instructor: that compared to English, Chinese has ‘辞藻很华丽’ [*cí zǎo hěn huá lì* flowery and gorgeous words/characters] which are also very ‘花哨’ [*huā shào* fancy/full of flourish] as a language (Rhubarb). Although this incident was not so much a

faculty conceptualization of culture as it reflected student consensus within Rhubarb's classroom, it further entrenches the phenomenon that perhaps culture has become a zero-sum game vis-à-vis other countries, nationalities, and cultures in some PCU's College English classes. Such outcomes from in-class discussions offer insight in how the 'foreign language identit[ies]' (Byram, 2012:8) of some students at PCU may have been formed, as well as how they see and judge languages relative to each other.

Whereas instructors such as Rhubarb took note of the discussion outcome in their class, instructors themselves were aware that 'culture is embedded in language teaching' and 'language is the carrier of culture' (Tulip), and 'they cannot be separated' (Blackberry). Instructors also stated that EFL pedagogy in Chinese higher education should not be limited to 'language, grammar, rules, [and] vocabulary,' and should also include 'culture, literature, [and] philosophy.'

Dogwood further explained that 'as a foreign language teacher, it is very important to consider how students' cultural awareness can be expanded ... one part is [awareness of] foreign cultures, and the second part is how to spread [awareness of] Chinese culture.' Recalling the importance instructors attached to culture within the context of EFL pedagogy in their classrooms, they were also asked how they would teach culture in the course of their interviews; instructors generally recognized that culture is not taught, but experienced, especially when 'there are maybe cultural differences worthy of notice for students' (Goldenrod). Tulip echoed Goldenrod's sentiments, explaining that 'I'm not teaching culture specifically, but culture is everywhere in my teaching.'

Instructors in US Culture courses were more explicit in their pedagogy on this subject, which manifested itself as a form of culture-specific pedagogy given the objectives of their courses: culture would be talked about 'every day, every course,' since 'culture is the central point' (Ash). Culture-specific pedagogy in Ash's context would be 'comparisons between Chinese and American cultures,' with 'culture topics from history ... and then we move to religion, and values and beliefs, and political systems ... education ... popular culture,' which Ash explained as 'divid[ing] culture into several theme-based topics,' with the explicit objective of 'want[ing] [students] to develop a kind of cultural awareness' (Ash). As Oak also covered a course on US culture, where they would divide the course into topics similar to Ash's, and their students would be 'learning by doing.'

Conversely, Saffron taught a course on Greek culture, but sees it as ‘teaching English,’ so they felt that culture is taught ‘indirectly, by being aware of the differences in our lifestyles, and our worldviews, and life outlooks.’ In their intercultural communication and other taught courses, Rhubarb offered the example of ‘how to enjoy English-language poetry’ and poetry analysis as a viable and actionable approach towards teaching their students culture. Rhubarb further reflected that in their projects and presentations, their students are actually interested in elements and components of culture, especially in relation to the liberal arts and humanities.

Section 5.2.3 – Findings based on students

Cultural and intracultural differences in practice: situating the elusive Other

Though only half (Durian; Grapefruit; Mulberry; Peach) of the interviewed students have traveled outside of China, they have all had prior interactions with foreigners, especially given that they are required to attend College English classes taught by foreign (non-Chinese) English teachers at PCU. All students in the interview have expressed their desire to continue their studies or to travel abroad. Six (Apricot; Grapefruit; Mulberry; Peach; Vanilla; Walnut) students have tried to learn a foreign language besides English of their own volition, as English is a mandatory course in the Chinese primary and secondary education system. Four students (Apricot; Durian; Grapefruit; Sunflower) hail from provinces in North China; three (Mulberry; Peach; Vanilla) are local to the province; one (Walnut) is from East China.

Bearing students’ backgrounds in mind, understanding their conceptualizations of culture and cultural phenomena required a discussion with participants on how they expected to interact with foreigners in their countries, whether they felt that people in other countries were similar/different to them, and whether they felt comfortable interacting with people from countries/regions they considered to be different than their own. The responses from the participants were both expected and unexpected; for foreigners, their responses were expected and in line with how they saw themselves relative to foreigners as non-Chinese cultural Others; for their peers from out-of-town/province, whether northerners or southerners, the responses were unexpected in that they construed those individuals from

provinces/regions other than their own as different enough to also qualify as an Other, albeit an intracultural Other.

Before delving into this phenomenon further, it is necessary to contextualize and establish the Chinese terms and concepts discussed by the students in the interviews:

- 外国人 [*wài guó rén* foreigner]: exclusively used to refer to non-Chinese
- 华人血统 [*huá rén xuè tǒng* overseas ethnic Chinese]: literally means ‘with Chinese blood,’ includes the entire Chinese diaspora, regardless of Chinese citizenship
- 外地 [*wài dì* out-of-town/province]: exclusively used to refer to individuals from a city/town/province different to one’s own
- 北方人 [*běi fāng rén* northerners]: usually used to refer to those from provinces north of the Yellow River
- 南方人 [*nán fāng rén* southerners]: usually used to refer to those from provinces south of the Yellow River
- 东部 [*dōng bù* the East]: usually used to refer to East China, including Shanghai and the extremely prosperous Yangtze River Delta region and other provinces on the East China Sea coast

Students considered foreigners to be completely different from themselves: ‘just a glance and you know we are different ... also our personalities are different’ (Apricot). In spite of the language barrier between the interviewed students and the foreigners they have come across, ‘deeper/more meaningful interactions’ did not occur, and was attributed to ‘different habits and customs’ (Apricot). Students also felt that foreigners were more ‘open’ (Durian; Grapefruit) and ‘open mind[ed]’ (Mulberry) than Chinese, which they greatly appreciated, although ‘China is also very open, but differences exist at a deeper level’ (Grapefruit) with foreign countries. Foreigners were also seen as ‘very polite’ due to their tendency to say ‘sorry’ (Grapefruit).

Grapefruit also approached the differences from an educational perspective, stating that ‘US/European universities seemed stricter/more demanding than Chinese ones,’ and they have also heard that ‘British university lecturers seemed more casual and kinder,’ such as bringing a cup of coffee with them to the lecture.

Grapefruit also felt that American and British education systems were more 'mature/developed' than China's, and when given a choice of which system they would prefer to be in, Grapefruit chose the latter, because 'I am Chinese, I grew up in China, and I am more accustomed to the educational system here.'

The perceived differences between Chinese and foreigners as attributed to 'different contexts, different cultures, and different ways of thinking' associated with having 'different mother tongues,' resulting in what Peach called a 'big difference.' All interviewed students were aware that to successfully interact with foreigners in their countries, it is necessary to 'understand/learn their culture' and 'avoid misunderstandings' due to their 'differences' and 'apologize' if necessary.

The subject of overseas ethnic Chinese was only brought up by two students (Durian; Mulberry), and both talked about overseas Chinese in the context of their experiences traveling abroad, including encountering 'many overseas ethnic Chinese who are unable to speak Chinese' (Durian).

What has emerged from the student interviews is a phenomenon where students seemed to Otherize their classmates and peers from elsewhere in China; all but one (Apricot; Durian; Grapefruit; Peach; Sunflower; Vanilla; Walnut) explicitly discussed and shared their experiences with peers from towns and provinces other than their own, especially in the context of perceived cultural differences between northerners and southerners in China (Apricot; Durian; Grapefruit; Peach). In many instances during the interviews, these experiences potentially constituted examples of significant intracultural differences, to the extent that students viewed those interactions and individuals they encountered in said interactions as manifested cultural Others – the emergence of an overwhelming majority of interviewed students discussing the same subject matter in response to whether they felt comfortable interacting with individuals from countries and regions they considered to be different to their own supports this assertion and the inadvertent otherization of their Chinese peers and classmates based on their hometowns and home provinces.

Deep Dive I: Cultural differences between Chinese and non-Chinese

The first deep dive of this section examines what students identified to be significant instances of cultural differences between them and non-Chinese individuals, focusing on the four participants who have traveled abroad. Students

described their experiences abroad as a 'cultural shock,' given what they understood as significant differences in the 'environment' between China and, in this case, the United States (Mulberry). By focusing solely on the four students who have visited other countries, their experiences and responses could be contextualized in terms of what they perceived to be cultural differences between Chinese and non-Chinese in those foreign countries. *Table 13* presents those significant instances from the interviewed students who have traveled abroad.

Table 13: Significant instances of identified cultural differences between Chinese and non-Chinese cultural Others.

Student	Cultural Differences
Durian	When you travel abroad you will definitely encounter countries that are completely different from China; when you travel to Singapore you have to be very careful of your actions and behaviors because they strictly enforce the law there; Foreigners are more open
Grapefruit	Foreigners in other countries are more open; British people seem to behave like gentlemen and say 'sorry' a lot; China is also very open, but differences exist at a deeper level compared to those countries
Mulberry	Cultural shock and very shocked: they do not ban high schoolers from engaging in romantic relationships; host family siblings were actually jealous of the number of rules in a Chinese high school; Shock at bystanders not doing anything when a classmate was robbed in New York City; Cabin staff on US domestic airlines seemed a lot older and rude; Was yelled at by customs officers while at an airport in New York; was asked a question and turned around to seek clarification from my teacher, but the customs officer immediately yelled at me and told me 'it's rude'; America feels very wasteful; all the lights are on even at 11 PM or 12 AM at night; Americans drink a lot of soft drinks; Although I'm shy, my host family in the US were very open and outgoing
Peach	Japan is a very sensitive country, but also a country worth admiring; there's a lot of things we can learn from Japan; there's a lot of cultural aspects and values we that we can learn from; Japan is very clean, the people are very courteous, and they have a high quality of living

The four students combined have been to the United States, United Kingdom, Japan, and Singapore. The longest duration was for a month, and the shortest was for a week. They went abroad for many reasons, from vacations to summer camp and study trips. It is significant to note that Durian, Grapefruit, and Peach were more forthcoming in elaborating upon the differences among Chinese, rather than discussing what they considered to be cultural differences between themselves and foreigners while traveling abroad. Mulberry was the sole

exception; they talked about ‘cultural shock’ in detail based on their experiences in the US for a month, and what led them to feel ‘very shocked.’

All four students found foreigners to be more open than Chinese; perhaps the reason why these students were not as elaborative when it came to cultural differences with non-Chinese versus Chinese could be found in Grapefruit’s description of their interactions with foreigners:

Foreigners in other countries are a lot more open, when interacting with them I also have to be open. Even though I am an introverted individual, I will try my best to engage with them. Also, I feel a lot of times that my own English language skills aren’t that great, there are some difficulties and problems in communication, but generally speaking we all understand each other’s meaning.

The language barrier – difficulties with expressing themselves and using English – seemed to be a common sentiment among the students interviewed: ‘I can only do simple greetings, very simple communication, there are serious limitations to my English language skills’ (Apricot); ‘even if I have an English language foundation, communicating using English is still very tiring’ (Durian). This is further explored in the fourth and last major theme of this chapter.

Deep Dive II: (Intra)cultural differences among Chinese

The second deep dive of this section examines what students perceived to be intracultural differences between them and their peers, especially at PCU. Students expressed the view during their interviews that ‘in China there is still 地域歧视 [*dì yù qí shì* regional discrimination/regionalism], although it’s not that serious and students are still quite friendly to one another’ (Grapefruit). Despite these perceived intracultural differences based on their responses, it is necessary to point out that these differences only manifested themselves in specific and particular intracultural contexts; with 普通话 [*pǔ tōng huà* Mandarin Chinese] as the official language in China, communication takes place relatively easy (Peach) and the differences seemed rooted in the cultural, linguistic, and culinary distinctions among the different regions and provinces of China. *Table 14* outlines significant instances of intracultural differences among Chinese students based on the student responses.

Table 14: Significant instances of identified intracultural differences among Chinese students.

Student	Intracultural Differences
Apricot	<p>I lived in the dorms with someone from [a province in southwest China], and they would shower every day. Coming from the north, we won't do that because it's very cold and water is precious; even if the faucet is leaking, we'd call maintenance to get it fixed; but their [dormmate's] attitude towards water seemed insincere/careless to me;</p> <p>In this city I feel that when it comes to girls, their makeup styles and physical appearances are quite different from the girls in my hometown</p>
Durian	<p>When it comes to table manners, every region [in China] has different customs; for example, in my home province we have particular customs when it comes to table manners that you wouldn't find anywhere else, so when others don't pay attention to these, it would result in some awkwardness;</p> <p>I have three dormmates who are all from this city and province, I'm the only one from the north; so when I first came here, they only communicated using the local dialect, and it was very difficult for me to enter the conversation and interact with them</p>
Grapefruit	<p>The size of China is so large that going to another province feels like going to another country; take this city for example, I've been here for two years, there's actually some things I still do not understand [about the people in this city]; when it comes to lifestyle, including table manners and culinary preferences, there's a lot of differences between the north and south;</p> <p>The attitude of the people here [in this city] feel a lot different from the people in my hometown; and especially my classmates from this city and province are more straightforward;</p> <p>As a northerner there are some things I can't get used to here, like the climate and some of the customs</p>
Peach	<p>Usually, my interactions with people from other regions is restricted to within China; our lifestyles and ways of living are different; but sometimes, that requires more personal interactions/contact and harmonization/assimilation, and afterwards [interactions] would be a lot easier/better;</p> <p>For example when it comes to culinary preferences, when it comes to people from the east, especially near the coasts, they do not eat food that is spicy; and people from the north like to eat food that is sour; so you have these kinds of conflicts due to different regions, when everyone does not take the time to recognize the large disparity in everyone else's tastes; through more interactions/contact it would be possible to develop better understandings;</p> <p>The most obvious instance [where I did not understand the behaviors/actions of individuals] is the differences between north and south; for northerners, regardless of their gender when they talk they tend to be quite straightforward, extremely direct; usually they would say what they are thinking and wear their hearts on their sleeves; but for us southerners, we tend to be more restrained and reserved; so a lot of times I would wonder why they would say the things they said, which may sometimes be taken as hurtful or offensive; however, after interacting with them for a while they would tone that directness down as a form of compromise; when they come [here] to the south, they would definitely make some adaptations and changes, such as if they were previously too direct, now they would know that in different contexts and situations, there are some things they shouldn't say</p>
Sunflower	<p>When I first came to this city, I didn't understand the local dialect; and sometimes I even think the local dialect sounds very aggressive, but actually they only sounded very aggressive</p>

Vanilla	When I first came to University, I shared my dorms with students from across China, and they have different customs and lifestyles, or spoke completely different dialects; we would have different expressions/words for the exact same thing, and oftentimes I would use the local dialect to describe something, and when we communicate we might be expressing the complete opposite meaning to each other, which might cause some misunderstanding and conflict
Walnut	I don't quite understand the local dialect, and sometimes when my dormmates are talking [in the local dialect] it feels like they're very angry or aggressive, but after I've had more interactions/contact with them I realized they weren't like that

It is apparent that the intracultural difference is regional; whether these differences constituted what Grapefruit described as 'regional discrimination' is a question that falls outside the purview of this research, but from the student responses, the distinction between northerners and southerners in China served as the immediate source of distinction. Interactions between Chinese students of different regional backgrounds seemed inevitable due to the sharing of public and private spaces in University.

For many individuals who have grown up in one province or town for their entire lives, this would represent the first opportunity in which they interacted with individuals and people they considered different to themselves. In that specific and particular context, intracultural differences between individuals from different provinces and regions in China are magnified, and compared to the cultural differences between Chinese and non-Chinese presented in the previous subsection, it is both unexpected and telling that students have chosen to focus on intracultural differences among Chinese as the primary response to the question of whether they felt comfortable interacting with individuals from countries/regions they considered to be different to their own.

Sources of popular cultural influences: domestic vs foreign

Students were asked whether they watched or listened to Chinese and/or foreign media, including movies, music, TV shows, and cartoons. From their responses, it would be possible to gauge the extent of their exposure to Chinese and non-Chinese cultural influences in popular media. These responses are presented in *Table 15*.

Table 15: Popular media consumption of Chinese University students.

Student	Countries of Origin	Types of Media	Reasons for Consumption
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Apricot	UK; US; Japan	Radio; news reports; music; TV shows; manga; anime	Assigned by teacher; enjoys reading/watching Japanese manga and anime; Likes to draw; admires artistic techniques in manga and anime
Durian	US; Russia; Japan; South Korea; China	Movies; anime; music	Likes watching Hollywood and Russian films, as well as anime; enjoys US/Western, South Korean, and Japanese music; also enjoys traditional Chinese music; Anime very popular among young people in China; from Hollywood movies it is possible to understand the mindset of Americans; likes traditional Chinese music because enjoys learning about Chinese history and enables them to appreciate their own culture
Grapefruit	China; US	Music; movies	Likes watching both Chinese and US (especially Hollywood) films; enjoys both Chinese and English songs; Watches movies because they are classics for a reason and worth enjoying; enjoys classical British rock music – even though it's foreign and not theirs (not Chinese), but they feel that art has no boundaries
Mulberry	China; US; UK; Japan; Thailand; Malaysia; South Korea	TV shows; news; radio; movies; anime	Learning English by listening to BBC and NPR; enjoys watching anime; grew up watching Thai and South Korean dramas, also enjoys anime and Chinese TV shows; mostly watches US and UK films and shows; Media from different countries offer different perspectives; wishes to understand different points of view and cultures
Peach	China; US; UK; South Korea; Japan	TV shows; movies; anime	Watches US/UK shows, US and South Korean movies, anime; does not watch as much Chinese shows and movies; US production is very high quality, recognized all over the world; enjoys anime due to its quality, which transcends borders and boundaries
Sunflower	China; US; UK; Japan; South Korea; Germany; Finland	TV shows; movies	Watches South Korean and Japanese films due to their popularity among their peers
Vanilla	UK; US; Germany	TV shows; radio	Huge differences between Chinese and US shows; from production to topics; by observing, watching, and listening to those shows, it would be possible to develop a better understanding of US culture, as well as raising their own English language levels

Walnut	China; UK; US; India; Japan	All media	Usually watches/listens to movies/music/shows that seem interesting, or have been marketed/advertised heavily; also watches/listens to things assigned by their English teacher
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All interviewed students expressed an active interest in British and American media, including TV shows, films, and music; six (Apricot; Durian; Mulberry; Peach; Sunflower; Walnut) enjoyed Japanese anime productions; four (Durian; Mulberry; Peach; Sunflower) also consumed South Korean popular media, which may include music and TV shows due to the ubiquity of K-pop (Korean pop music) and K-drama (Korean television dramas).

Two students (Mulberry; Peach) stated directly that they watched more British and American broadcast media compared to Chinese ones; this sentiment was also implied by Durian and Grapefruit. Students have attributed a number of different reasons to their consumption and the popularity of foreign popular media: they remain very popular among their peers, or are classics in their genres; compared to Chinese productions, foreign films and shows are of much higher quality; foreign media (especially US films) can convey American cultural values, and they can learn from different perspectives and cultures through exposure to the aforementioned media; they can improve their English language skills by watching and listening to British and American broadcast media. Grapefruit and Peach have also pointed out that the quality of US and UK films and music have been recognized all over the world, transcending borders and boundaries. In terms of Chinese popular media, students do watch and listen to domestic films and music, but consumption of Chinese media was substantially less than foreign ones, especially from Anglophone countries.

From their responses, students seemed open to the consumption of foreign popular media. Students also seemed aware of cultural phenomena, including cultural differences; this was evident in students' responses that they wished to learn about other perspectives, points of view, and especially in the context of Hollywood movies, the mindset of Americans (Mulberry; Vanilla; Durian); students have stated that art transcends borders and boundaries, and good music and films should have no boundaries, even if foreign music such as classical British rock were seen as 'not theirs' – which could be understood as

not Chinese (Peach; Grapefruit); this notion was further reinforced by some students' assertions that the enjoyment of popular media from certain countries; this notion was further reinforced by the distinction drawn by students in their consumption of popular media from certain countries, in that personal enjoyment of certain countries' media remains separate from the diplomatic positions China may have towards those countries, and vice versa. Where students did consume Chinese popular media, it seemed to be because they wished to 'appreciate their own culture,' or because it was something they grew up with (Durian).

Section 5.2.4 – Findings based on administration

From the administration interviews it was revealed that PCU fully recognizes and supports courses developed by the EFL faculty, in addition to granting them significant leeway in what courses their teachers wished to design and teach. According to the Administrator, this meant that the faculty could proceed with development and implementation of culture-specific courses, which represented 'a very good opportunity' for both teachers and students.

However, a challenge that has arisen from this relates to 'traditional understandings' of language and how language should be taught, versus 'cultural understandings.' According to the Administrator, for 'traditional understandings,' they would 'treat language pedagogy as language, as knowledge, and as competences that need to be taught to students.' However, 'cultural understandings' are related to what lies 'behind language, knowledge, and competences.' Unfortunately, the Administrator lamented that 'a lot of times it is being ignored' by their faculty. According to the Administrator, there are two factors related to the pervasiveness of such 'ignorance' among faculty members:

The extent of ignorance, or ignoring cultural understandings depends on whether instructors considered that as being relevant to their teaching responsibilities.

Whether current instructors have skills and abilities related to cultural understanding, because there are not many teachers who have studied abroad or understand foreign cultures – since there are very few teachers with backgrounds of having studied abroad, their own ability to understand foreign cultures is very limited, which is the biggest challenge.

The Administrator also elaborated upon an ongoing debate within higher education circles in China related to the direction of EFL pedagogy; this was their conceptualization of what English language teaching should look like, as well as the state of the current debate on language:

We have to establish a clear definition of English language learning. One, we have to combine both aspects of language as a tool for communication, and as a representative of the arts and humanities. As a communicative tool, we hope that students in the future can utilize English in their daily lives through learning and communication, where they can apply the language to gain new knowledge, and to express their views. As part of the arts and humanities, language is clearly intertwined with culture, and we hope that students can use language, or at least during the process of language learning, develop a clearer view of the cultures of the world, and through language learning develop their communicative competences, in addition to understanding people from other cultures.

Our objective therefore is: based on conceptualizations of language as a tool for communication and a representative of the arts and humanities, we hope we can achieve integration and realization of both perspectives on language learning.

But we are facing a lot of problems now: in China most people would take two sides. One is an extremist view that English should only be used as a tool for communication. I invited a professor specializing in ESP, and they strongly feel that language is just a tool, and that students should just use English to learn new knowledge and gain new information related to their respective majors. For me, I'm more inclined towards integrating and combining both viewpoints. Our University is a STEM-focused institution, so there isn't a lot of arts and humanities courses. I hope that our courses can demonstrate and show the arts and humanities side of language in order to help students with their academic and professional development.

Through this highly detailed and substantive response, the Administrator has offered insight on potential ramifications for conceptualizations of culture and cultural phenomena within a Chinese higher education context; constructs, understandings, and awareness regarding culture seem to be influenced by the ongoing debate between how EFL should be taught to students – either as a tool for communication, or something more integrated with the arts and humanities. As the Administrator stated that they would prefer a more holistic approach by combining both aspects of EFL pedagogy, this was seemingly reflected in both the responses of faculty members, and the nature of the observed classes themselves.

Section 5.3 – (Major Theme 2) Intercultural Development: Realized, Unrealized, and Potential Indicators

The second major theme examines realized, unrealized, and potential indicators for intercultural development within the context of the three participant groups at PCU. This theme presents all findings relevant to current theories, assumptions, and paradigms in ICC and intercultural education. Building upon the previous theme of culture and cultural phenomena, this theme serves to address, with respect to the questions and objectives, the following:

Research Question 2: How principal stakeholders (faculty members and administrators) understood, conceptualized, and implemented (if efforts have been undertaken) ICC in their classrooms; how secondary stakeholders (students) demonstrated requisite skills, knowledge, and attitudes conducive to their development as interculturally-competent individuals.

Research Question 3: How interculturally-competent individuals (and to that effect, the implementation and realization of ICC) could be developed within the Chinese context, based on prior conceptualizations and understandings of ICC and the extent to which students possess the aforementioned skills, knowledge, and attitudes.

Research Objective 2: Findings presented within this theme would enable the establishment of practical conceptualizations of ICC and the interculturally-competent learner within a Chinese higher education context; these conceptualizations may converge with or diverge from current assumptions and paradigms of ICC in policy and theory.

Research Objective 3: Findings presented within this theme would contribute towards new understandings by outlining how stakeholders understood and embodied the principles, notions, and indicators of ICC in practice; representing the current state of intercultural education within a Chinese higher education context, these understandings may produce actionable measures and outcomes for future development and implementation of ICC and intercultural education in China.

To determine a Chinese University's potential for developing ICC in line with national and international guidelines and considerations, it is necessary to examine how different stakeholders conceptualized ICC and intercultural education in practice at PCU. The executive summary for this theme is outlined in *Table 16*.

Table 16: Executive summary of all findings for Major Theme 2 (Realized, Unrealized, and Potential Indicators).

Instrument	Summary (Class Topics; Keywords and Key Phrases; Sub-Themes)
In-Class Observations	Observed interactions and Byram's (1997) five <i>savoirs</i> Proactive vs reactive intercultural opportunities Realized vs unrealized intercultural opportunities
Faculty Interviews	Limited formal knowledge: 'this is not my field' Substantial non-formal understandings: 'comparisons between different cultures' Determinants in classroom implementation: emphasis on 'differences' and 'global views' Self-doubt: 'no confidence' and 'I don't think I am really qualified'
Student Interviews	Establishing intercultural baselines: worldviews and perspectives Contextualizing meaningful interactions: confrontation and negotiation
Administration Interviews	Biggest challenge currently in intercultural and ICC development Problems with instructor attitudes toward ICC and potentially actionable measures

Section 5.3.1 – Findings based on observations

Findings based on classroom observations for Theme 1 contextualize observations related to intercultural development within this sub-theme; to reiterate, classroom observations were designed to identify potential intercultural opportunities through interactions among all stakeholders within the observed classes. These interactions were examined through a cultural lens in Theme 1, focusing on cultural phenomena. The findings based on classroom observations

for this theme reflect a natural progression from cultural to the intercultural: situating instances of manifested intercultural opportunities; associated interactions within major topics and content; the assertion that participants within the observed classes regard cultural phenomena through an inherently Chinese cultural context and worldview would inevitably color and influence the prism through which intercultural interactions take place, and in how such competences could be developed.

Cultural awareness in terms of Byram's (1997:34) *savoir s'engager* formed the crux of Theme 1 – education in terms of political education and critical cultural awareness. For Theme 2, findings from observations focus on the other *savoirs*: skills, knowledge, and attitudes (Byram 1997:49). *Table 17* offers a summary of whether student interactions constituted realized, unrealized, or potential indicators based on Byram's (1997) five factors of intercultural communication.

Table 17: Summary of classroom interactions and intercultural indicators based on Byram's (1997) five savoirs.

Savoir	Observed Interactions (from students unless noted otherwise)
Attitudes (savoir être)	<p>Sweeping generalizations/stereotypes: China; US; Japan; UK; South Korea; Israel</p> <p>Chinese culture: 'great and profound'; 'cultural invasion' by the US; Chinese culture 'will be replaced by Western culture'; 'block cultural invasion' to 'keep our cultural identity'; 'has long history, in our blood'; 'value hierarchy'</p> <p>Defining culture: 'should have long history, must be established with a long period of time'; 'culture is something special from ancient countries and nations'</p> <p>Globalization: 'global self-identification crisis'; 'American interference'; a 'war without smoke'; understanding others' cultures and customs 'to avoid misunderstandings'</p>
Knowledge (savoirs)	<p>China-US comparisons: America a 'wilderness' vs Chinese culture being 'great and profound'; 'American interference' in globalization</p> <p>China-UK comparisons: attitudes towards smoking</p> <p>China-Japan comparisons: Japanese tech sector and America's Silicon Valley</p> <p>China-South Korea comparisons: THAAD; 'rational to restrict economic and trade exchange with South Korea'; 'as college students, everyone should make contributions for our country'</p> <p>Israel: 'they are good at making money'</p>
Skills (savoir comprendre)	<p>Considerable ethnocentric perspectives (see above), substantial instructor engagement: teachers explicitly discussed ethnocentrism vs patriotism; stereotyping vs individual; people vs machines; basic American values and the plurality of the US (including the American Dream); 'the spirit of diversity'; 'avoid over generalizations or coming to conclusions'; 'not only tolerate diversity, but embrace it'; 'don't go to war'; 'communicate with each other'; 'you need to think diversely as different kinds of people'</p> <p>Continued instructor engagement: comparisons were made between Chinese and other cultures; between China and other countries; students</p>

	were asked to think about the ramifications and significance of those cultural differences
Skills (<i>savoir apprendre/faire</i>)	Not Present (see subsequent discussion)
Education (<i>savoir s'engager</i>)	Worldview remains deeply entrenched via a Chinese cultural lens (see above): students regarded Chinese poetry as 'much better and [more] beautiful compared to Western' poetry due to 'better words,' eliciting their teacher's intervention, 'do not make such a judgment'

Table 17 only represents a brief summary of the full spectrum of the classroom interactions observed at PCU, as noted in the previous major theme. In discussions with instructors from many of the observed courses, they were initially skeptical of the relevance and contributions their classes had toward this research; they felt that a disconnect exists between the nature of their classes and the objectives of ICC; that their classes were not relevant to the development of intercultural competence. However, the application of Byram's (1997) theoretical framework of the five *savoirs* to the in-class observations has shown that intercultural opportunities were present in all observed classes, with exception to *savoir apprendre/faire*.

With *savoir apprendre/faire* being the 'ability to acquire new knowledge of a culture and cultural practices' (Byram, 1997:52), such a *savoir* could not be realized in the College English classroom due to the inherent nature of this pedagogical context; there are no foreign students, the instructor is also Chinese, and a majority of students have minimal or no interactions with non-Chinese in any real-world contexts, and so it would be difficult for them to build or acquire new knowledge of a particular culture, and their ensuing cultural practices given those constraints.

Regardless of the extent to which students' individual worldviews remained deeply entrenched within a Chinese cultural lens, they still represented potential intercultural opportunities that could be leveraged by instructors to develop students' intercultural competences. Such potential opportunities were observed to manifest themselves in two ways – proactively and reactively: proactive opportunities occurred where the instructor aimed to elicit a student response through discussion questions, topics, or readings; reactive opportunities occurred where the instructor spontaneously responded, engaged with, or intervened in discussions and interactions with their students. Referring to

instances of manifested intercultural opportunities, a proactive opportunity would be Blackberry's class discussion on cultural differences, the features of culture, and the advantages of stereotypes in intercultural communication: in their class discussion, Blackberry brought up the topics of ethnocentrism, patriotism, stereotyping, the individual, cultural norms and taboos in other countries and cultures; in Juniper's class, however, a reactive opportunity occurred when they spontaneously responded to a student's assertion that Chinese poetry is 'much better and beautiful' compared to their Western equivalents, by telling the student to 'not make such a judgment.' The distinction between a proactive and reactive opportunity therefore lies in its spontaneity, and whether the instructor chose to elicit a response that could be manifested as an intercultural opportunity.

Table 18: Examples of instructors' realized and unrealized intercultural opportunities.

Instructor	Opportunity	Example(s)
Ash	Realized	Prepared project (student debates) on American gun control and same-sex marriage: asked student debaters to consider cultural implications, cultural understanding, cultural fusion, and cultural confidence with respect to Chinese views (Chinese tradition)
Blackberry	Realized	Students' sweeping generalizations and stereotypes; another student stated 'we cannot say which culture is better because each [culture] offers something unique' Prompted instructor response on topics of ethnocentrism vs patriotism, stereotyping vs the individual, people vs machines, and cultural norms and taboos in other countries and cultures
Clover	Unrealized	Students stated in class discussion on globalization that Chinese culture 'will be replaced by Western culture,' that globalization is a 'war without smoke,' and that 'us [Chinese]' should 'take out something useful' and 'block cultural invasion' Instructor responded by asking students, 'Do you think our [Chinese] culture will evolve on its own?' Student responded to instructor that '[Chinese] must block cultural invasion, keep our cultural identity' Instructor encouraged further discussion among students, but did not address the points made by students
Dogwood	Realized	In a discussion on globalization, asked students to consider whether they enjoyed watching Hollywood movies, and why certain Western festivals are celebrated in China Introduced 'Western concept' of 'utilitarianism' to students, and asked them to compare and contrast that concept with traditional Chinese concepts
Eucalyptus	Realized	Prepared project (student presentations) on Sino-US perspectives on climate change: students stated that 'China is a responsible power' and the 'US only wants to maintain power' Instructor asked student presenters to consider the 'main idea and agenda of the government versus what you think of it'; asked presenters if 'China is exactly exhibiting what a superpower should do,' and what their opinions were

		Prepared project (student presentations) on smoking ban: instructor asked presenters to reconsider their views, 'suppose you were a smoker, what is your attitude?'; asked students to consider other perspectives regarding this topic
Foxglove	Realized	Discussion on globalization: asked students to consider the question of 'can we maintain our core culture in the face of globalization' and the 'problem of identity'; told students, 'college students of the 21 st century need to watch the news'; 'not just enough to know knowledge in the book' as it would be 'terrible for all who love peace'; 'critical for us to know what our culture is, especially for people of the younger generation'
Goldenrod	Realized	Discussion on comparisons between Chinese and American cultures: basic values of the American Dream – equal chance; Distance between reality and idealism of the American Dream – values not realized Discussion on animal symbols in the US (donkey for Democrats, elephant for Republicans) prompted student laughter; prompted instructor to say, 'Don't laugh, why do they use animals to represent them. There must be a reason.' Emphasis to students on 'different understandings'
Juniper	Realized	Spontaneous discussion by instructor: 'If you want to know about the world, first you must investigate [it], and you'll need an open mind; looking at a situation from different angles ... first, show respect, sit [down] together, find out how to understand each other; don't go to war; communicate with each other; you need to think diversely as different kinds of people' Student stated that Chinese poetry is 'much better and beautiful compared to Western [poetry]' prompting instructor to ask, 'in what way?' When student said, 'better words,' instructor responded with, 'do not make such a judgment.'
Hydrangea	Unrealized	In a discussion on gender roles within the context of natural disasters, responding to a student: 'In our mind, girls are weak' and immediately turning to another student, 'You are a man! Speak louder!'
Lavender	Realized	In a discussion on Helen Keller and her values, asked students about their own values, and to draw comparisons between those and that of Helen Keller's
Mango	Realized	Spontaneous discussion by instructor: 'Avoid overgeneralizations or coming to conclusions ... not only tolerate diversity, but embrace it; understanding and mutual communication – putting oneself in other's shoes; understanding different perspectives'
Nightshade	Realized	Prepared project (student presentations) on China-South Korea relations: student presenters explained why China is so mad with South Korea regarding THAAD, that it is 'rational to restrict economic and trade exchange with South Korea,' and 'as college students, everyone should make contributions for our country' framing it as 'patriotism' Prompted instructor to ask, 'Will you buy products from South Korea?'; offers personal anecdote of shopping in South Korea
Oak	Realized*	Discussion on comparisons between Chinese and American cultures: characteristics of individualistic and collectivist societies; Americans 'value confidence, how about us

		<p>[Chinese]?'; emphasized to students 'we are not judging anybody here, it's okay to be right or wrong' during the discussion; subsequent discussion on examples of cultural misunderstandings, including 'fence culture' and 'sitting on a fence'</p> <p>*Spontaneous discussion on Israeli tech sector; student stated that Israelis 'are good at making money' which did not elicit instructor response</p>
Pine	Realized	<p>Discussion on globalization and symbols of Chinese culture: asked students the following</p> <p>Why do you think they cannot be different? Who are you? Where are you from? Who can define you? Shaping identity: can we define who you are? Cultural globalization; are you happy Chinese culture is eroded? Chinese culture can melt anything; which part of China can represent China?</p>
Rhubarb	Realized*	<p>Intercultural communication class: engaged in discussion with students on gestures, and specific examples of misunderstandings arising from the use of gestures across different cultures; discussed whether gestures across different cultures share the same interpretations as they would in a Chinese cultural context; discussion on cultural differences (intercultural and interpersonal)</p> <p>Introduced process of communication diagram; asked students to define the term 'culture' in their own words; explained to students that there are 'many different kinds of cultures'; 'they are somewhat familiar'; 'in your opinion, what kinds of things can be taken as a symbol of Chinese culture?' including the 'elements of culture'; Students responded that culture 'should have [a] long history'; 'must be established with a long period of time'; 'culture is something special from ancient countries and nations'</p> <p>*Different students offered different understandings of the term 'culture' but subsequent student definitions did not elicit an instructor response</p>
Saffron	Realized	<p>Discussion on smoking ban: asked students to consider smoking ban through a British perspective, including how the smoking ban works in the UK and students' thoughts on that;</p> <p>Discussion on globalization:</p> <p>Asked students if they would 'like to break of all cultural ties in order to be a world citizen,' to which students responded that it would mean having to 'break off tie[s] to your own country'</p> <p>Asked students to consider the following: 'cultural identity, identity crisis, what is identity; what defines who you are – identity; have you experienced an identity crisis; how to build a strong sense of identity; foreigner talking about Chinese culture, do we know Chinese culture as well; dominating philosophies that shape Chinese culture'</p> <p>In response to student discussions on the character of Chinese people and culture: 'avoid conflict, less aggressive; how to understand complicated aspects of the Chinese [cultural] character; shift of culture'</p> <p>In a discussion on Westernization and Americanization, asked students how they could distinguish themselves from their [non-Chinese] peers; students responded with 'dress/voice/education/personality/family name/achievements/background; I can change my English name whenever I want'; instructor responded with, 'difficult to define who we are; know thyself; the self is dynamic; our identity is changing with more experience, meeting new people'</p>

Fourteen instructors were observed to have made active efforts to address potential intercultural opportunities that have arisen in discussions with their students; of those fourteen, two (Oak; Rhubarb) did not respond to all observed opportunities, such as when students made stereotypical assumptions regarding people from other countries; the remaining two instructors (Clover; Hydrangea) made no visible efforts to engage with their students in terms of the views expressed in class discussions; Hydrangea was observed to even directly address an individual male student, and behooving the student to 'speak louder!' because student in question is 'a man.' This seeming reinforcement of gendered assumptions would not contribute to the realization of any intercultural education outcomes, regardless of the existence of intercultural opportunities within their class.

As stated in the previous major theme, students exhibited a recurring trend of conceptualizing culture – their own cultural identities and those of non-Chinese cultural Others – in terms that are highly ethnocentric and monocultural (Hammer, 2012). The frequency with which students expressed those views in class discussions across classroom observations signifies not only the presence of potential intercultural opportunities, but further implies the pervasiveness of these worldviews across university students of all majors and disciplines at PCU, and perhaps beyond. Given the recurrence of students' entrenched ethnocentric and monocultural worldviews, it would be possible to proactively design curricula and implement pedagogy aimed at leveraging students' existing knowledge and conceptualizations of culture and cultural phenomena, in order to climb Deardorff's (2006) pyramid towards the aspiration of higher levels of intercultural competence. This has already been demonstrated in the classroom observations: classes geared toward cultural comparisons, intercultural communication, and subject matter pertaining to globalization have already shown that instructors have actively intervened and engaged with their students to realize such opportunities.

Section 5.3.2 – Findings based on faculty

Limited formal knowledge: 'this is not my field'

Formal concepts of intercultural knowledge relate to established and prevailing theoretical assumptions and frameworks of intercultural competence as outlined in the literature review; non-formal intercultural knowledge that has emerged over the course of the faculty interviews under this sub-theme relates to understandings and assumptions regarding intercultural competence without taking into account the aforementioned established theories and models.

Almost all instructors responded in the affirmative when asked about their familiarity with the terms 'intercultural competence' and 'ICC,' with not a single negative response. However, their responses diverged in how much was revealed concerning the extent of that familiarity. Four instructors responded only with a 'yes' or simple acknowledgement without elaboration; eleven instructors offered responses that reflected varying degrees of self-identified familiarity with formal concepts of intercultural knowledge, from 'not very much' (Saffron), 'little knowledge ... just a little' (Lavender) to non-formal understandings outlined below. One instructor did not directly respond to the question, instead choosing to define the former as 'a kind of cultural communicative competence, and easier to grasp,' and the latter as 'really a matter of lifelong learning' (Hydrangea).

From the responses, it was apparent that instructors' self-described formal intercultural knowledge seemed limited and constrained, despite some instructors having attended formal teacher training and workshops on this subject matter (Eucalyptus). Other instructors have echoed similar sentiments, that they 'didn't study it' (Pine), that 'they really have not investigated what the terms mean' (Rhubarb), that they 'do not specialize in this particular area' (Eucalyptus), that they did not conduct a 'thorough study' (Mango), that they cannot say that they are an 'expert' (Oak) on this topic. Non-formal knowledge characterized as 'individual understanding' was attributed to not having taught an intercultural-centric course, resulting in an instructor not having to 'read something about these systematically,' because 'this is not my field' (Ash).

For instructors who have taught courses on intercultural communication, their self-identified formal knowledge was also found to be lacking. Despite their awareness of the terms themselves, they 'cannot [be] define[d]' (Tulip), and although relevant journals and publications have been examined, a 'thorough study' (Mango) was not conducted. For instructors of intercultural-centric courses,

they responded that they 'did not specifically research the terms' related to ICC (Rhubarb).

Substantial non-formal knowledge: 'comparisons between different cultures'

Although instructors of 'Intercultural Communication' courses at PCU have not specifically researched and examined the terms that constitute formal intercultural knowledge, they were able to offer their own understandings and conceptualizations of those terms. One such understanding of intercultural competence and ICC encompassed 'cultural concepts' for the former, while the latter included 'aspects of skills' (Rhubarb). The two terms were also understood as having a 'main focus ... on comparisons between different cultures,' which meant 'giv[ing] [students] opportunities to see why people have such kinds of things' (Tulip) relating to differences among cultures and people within those cultures.

ICC was conceptualized as asking students to 'analyze differences between different cultural phenomena,' and for instructors 'to fully understand the cultural differences,' which represented challenge faculty members '[were] facing in teaching intercultural competence' (Tulip). This was supported by intercultural communication courses that focused on 'questions of culture' that included 'differences' (Rhubarb). Students should 'communicate with the person from foreign cultures, or to communicate in a foreign culture' as 'the best way' to develop their ICC, but they could still 'be trained' in class (Blackberry). Within the context of interacting with foreigners and living abroad, ICC was associated with the ability to deal with 'culture shock' (Tulip; Rhubarb).

Instructors of culture-specific courses offered a similar take on their conceptualizations of intercultural competence and ICC. The terms are associated with 'global competence ... including intercultural competence, because they have to communicate with people globally' within a 'global village' (Saffron). Like instructors of intercultural communication courses, development of ICC in the classroom constituted students' 'understanding about American culture, American religion, and values and beliefs' (Ash).

An ideal scenario for developing ICC in the classroom included potentially 'invit[ing] different students, overseas students, or maybe even foreign

teachers/international teachers to share' their views on certain topics (Oak). This view was entrenched by the instructor's experiences of having attended an intercultural course while studying in the US, in which 'the teacher would invite students, or maybe even scholars and professors from different countries ... they would just come to interact with us, so we learned more from our own experiences' (Oak).

In the realm of non-formal intercultural knowledge of PCU faculty members, intercultural competence and ICC were conceptualized as comparing, analyzing, and recognizing differences among cultures, mainly between Chinese and European/Western cultures. In addition to making cultural comparisons, successful ICC development was construed as involving 'hands-on tasks ... real tasks' (Goldenrod), 'real situations' being understood as communicating with foreigners in foreign lands (Blackberry), with an emphasis on going abroad (Mango), which would pose questions and challenges regarding culture shock (Rhubarb) including cultural 'clash[es]' (Mango), an awareness of 'proverbs' and 'idioms' of the target culture (Eucalyptus), and finally, changing students' 'Chinese-style thinking' (Foxglove).

Determinants in classroom implementation: emphasis on 'differences' and 'global views'

ICC focuses on interactions between people of different cultures, or cultures that one would consider foreign or different. As prior findings have shown, College English instructors have predominantly conceptualized ICC as cultural comparisons involving China and other (usually Western) cultures. To delve into how instructors understood and internalized components of ICC, they were asked 'what is needed to teach students to successfully interact with individuals from other cultures and nationalities.' Answers to this question reflected the extent of their formal and non-formal intercultural knowledge, and what they identified as important in developing ICC in their classrooms with their students. Indeed, while some instructors may admit that they were unaware of the specific academic conceptualizations of ICC and intercultural competence, their understanding of how to interact with foreigners yielded results that would align closely with established theories and paradigms of ICC.

'Global views on different things' (Tulip) and 'global vision' (Eucalyptus) were identified as key factors in determining how interactions with foreigners should take place, because 'people are going to have different ideas, different perspectives on social issues' (Tulip). Tulip offered their perspectives on the most important criteria:

How do you perceive this social issue? How do you analyze the basic cause, the reason behind those views? And at the same time, how [do] you understand and perceive other people's perspectives: Should we respect them? Should we criticize [them]?

To put those perspectives and questions to action in their classroom, Tulip would do the following:

I'm a little tolerant, so I will always ask my students to be tolerant, because this is not science, there is no right or wrong. This is about social issues, this is about perspectives. You have your perspective, and he has his perspective, so we should respect [them], and the most important thing in this is to understand why he has a certain perspective, why I have a certain perspective, why we are different. That's something more important than criticizing a certain person's perspective.

Besides tolerance, 'awareness of differences,' 'respect for the differences,' being 'open-minded,' and avoiding 'overgeneralization[s]' were all identified as important factors in interacting with other peoples and cultures (Saffron). Saffron declared that 'it is very difficult to successfully interact with individuals from other cultures and nationalities,' and that 'people change all the time.' Other criteria for successful interactions included 'cultural awareness,' 'to learn things from different perspectives,' and the question of 'how can we know and perceive one thing from different perspectives' (Ash). While the above responses aligned closely with established theoretical frameworks of intercultural competence, other responses reflected non-formal intercultural perspectives that continued to characterize interactions as a consequence of comparisons between Chinese and foreign cultures.

Imagining their students as future employees of an international company, Ash identified the areas their students must learn: 'what are the customs or habits ...

other cultural things about the foreigners,' in addition to learning to interact with those foreigners. Like Ash, Goldenrod identified topics of their lesson as: 'religious background, ethnic background political background ... they are actually crucial, like how to behave properly on holidays, like while talking about their politics, you have to be sensitive to people coming from different [political] parties.' These criteria represented 'explicit cultural lessons' (Lavender) in which students should develop an active awareness of the cultural practices and norms of the target foreign cultures.

An important distinction was drawn between an individual and their constituent culture, and the importance of avoiding judgments and drawing conclusions regarding a group of people as a whole (Mango). Like Tulip, importance was attached to being 'tolerant [of] different cultures,' and that 'you don't understand' that culture, but 'you can also accept it' (Mango). Conversely, in teaching a course 'on American and Chinese cultural differences ... we have to remember one important thing' between 'individualism' and 'collectivism' of the two respective cultures (Oak). Indeed, the instructor pointed out that 'when we interact with people from individualistic countries ... we better put the individuality first,' because 'we have to know what questions can be asked, and what to avoid' (Oak).

Another instructor offered a personal anecdote of where this distinction has not been made, but rather conflated: when another EFL instructor (not part of the observations or interviews) was experiencing friction and difficulties while working with their American counterpart, they stated that they 'have a bad impression' of the American instructor as an individual, and declared that 'the US will collapse one day' as a follow-up to their personal opinions of the American. While this represented an extremely personal and extreme example that was offered by one of the faculty respondents, with the quote having been possibly taken out of context and most likely reflecting their frustrations, this example is important for two reasons. One, that the participant in the interview was actively aware of the distinction between the individual and their constituent culture; two, that the participant felt their colleague's declaration that 'the US will collapse one day' to be sufficiently significant that it should be included in their response about what constitutes successful interactions with foreigners, and what would not be successful.

Other instructors approached this question from a pedagogical perspective. The importance of 'up-to-date materials' was emphasized, including materials from online courses, TED talks, and news from sources such as the BBC (Juniper). Public speaking was also deemed important, and students needed to learn how to 'communicate with strangers,' including 'oral' and 'written' communication, which were categorized as 'intercultural communication skills' when it involved interactions with foreigners (Nightshade).

Self-doubt: 'no confidence' and 'I don't think I am really qualified'

Instructors throughout the faculty interviews have expressed sentiments corresponding to self-doubt; that as instructors, they had 'no confidence' (Eucalyptus) or considered themselves '[not] really qualified' (Pine) in terms of their ICC and formal intercultural knowledge. Such responses embodied instructors' seeming apprehension towards understanding and even implementing ICC within the classroom. While not all instructors expressed those sentiments, the pervasiveness of instructors' self-doubts regarding their knowledge and conceptualizations of ICC and intercultural competence is significant in understanding the potential and underlying factors in shaping the development and implementation of ICC in this context.

For instructors who have conceptualized ICC as 'analyz[ing] differences between different cultural phenomena,' instructors explained that difficulties arising from the development of their understanding of ICC stem from difficulties in 'fully understand[ing] the cultural differences' of other countries, especially since they '[have] only been to the UK for two months' (Tulip). Lavender expressed this sentiment even more directly:

This intercultural competence, it really does focus on people of different cultures, and communication between them. This requires practical experience ... as for teachers, I hope the teachers have more chances to go abroad, to have more chances to go to English-speaking countries to experience the differences, and to know how to overcome the differences, and how to deal with the conflicts between cultures, maybe that needs more time for practice and experience.

Faculty members expressed a complete lack of confidence (Eucalyptus) on subject matter related to culture, intercultural competence, and ICC; they did not consider themselves 'qualified' and their 'experiences in different culture[s]' remained 'limited' (Pine). This phenomenon extended to instructors of intercultural communication courses, where instructors 'have not investigated what the terms mean' (Rhubarb), 'cannot define the two terms' (Tulip) and have not conducted a 'thorough study' (Mango). Instructors asserted that their lack of 'systematic and specific knowledge' was a significant constraint and 'major challenge' for them in understanding and developing ICC (Eucalyptus). This lack of confidence was manifested in the following response:

As far as ICC is concerned, I personally have absolutely no confidence ... Even if you sometimes go read the books, and then you take what you've read and give them to the students, I actually feel very insecure. This cannot be compared at all with sending teachers abroad with full immersion. If you go abroad for summer vacation, which lasts for around eight weeks, that will provide you with meaningful experiences. Maybe if you then teach your students ICC after that, the result will be much better ... many students' ICC far surpass the imagination of their teachers, which might be even higher than teachers, so that's why teachers would be very insecure ... I think this University is doing a good job, sending students every year on foreign exchanges ... it's just that teachers aren't this lucky (Eucalyptus).

This lack of confidence and even feelings of perceived insecurity were further entrenched by instructors directly asking me how I understood ICC during their interviews, and how students' ICC could be developed (Blackberry); some instructors posed the 'dilemma' of how they could 'represent wholly my [Chinese] mother culture' in their classrooms; other instructors also wanted to know how culture could be integrated within their pedagogy, 'even if we are studying their subject in English' (Oak). Similar questions and doubts have been expressed by other instructors regarding cultural-centric pedagogy, and how ICC could be taught and developed among their students.

Although faculty members have attended workshops and received training that specifically focused on concepts and theories of culture, intercultural competence,

and ICC, they have expressed their reservations and inability to adequately define those terms, citing difficulties and unfamiliarity with present literature, and even the extent to which they may see them as being irrelevant – ‘this is not my field’ (Ash). Despite these views offered by the instructors, some have also pointed out that intercultural competence and ICC represent concepts that have ‘been put into the education syllabus for [College] English’ at the university level in China (Goldenrod). Another perceived limitation was the length of time spent abroad by the instructors, with the view that time spent abroad directly correlates with an improvement in understanding and teaching ICC, a sentiment that was also stated by several instructors.

Students at PCU are mostly ‘local, and they have never been abroad,’ which represented a key factor in limiting ICC development within the classroom according to instructors (Tulip). Instructors emphasized the importance of having students undergo authentic communication with foreigners, whether in China or abroad (Blackberry; Eucalyptus). In addition to having students widen their exposure to foreigners and foreign countries, the ‘Chinese context’ was identified as another key limitation, with Foxglove having made the following assessment:

Actually, our students are still finding themselves in a Chinese context-type of situation. Sometimes their critical thinking is a Chinese-style thinking, therefore they still require further ICC development. Another thing is students sometimes need to change their views, because they still use a very traditional, Chinese way of expressing their viewpoints, which probably requires more training and development.

Perhaps echoing a similar sentiment to the ‘Chinese-style thinking’ of their students, students ‘do not know what to say, because they do not think’ (Saffron). This was due to students not ‘know[ing] how to question,’ because Chinese students seemed to lack fundamental critical thinking skills, which was also attributed to ‘cultural difference[s]’ (Saffron). Saffron further expanded on this view:

When we talk about cultures, what cultures are we referring to?
There are so many different cultures. Which cultures? What do you mean? Or, I’m teaching English, so we are probably talking about

American culture? British culture? ... I think it's a little bit oversimplified to use 'culture' to cover all these topics. I think there are a lot of challenges, and also a lot of opportunities ... I heard a lot about: we need to develop student's intercultural competence, we need to build their capabilities, or capacities, but even the teachers, for example: I am not aware of the difference between different cultures, how about our teachers? Are the teachers qualified to teach this kind of ICC? Are we aware of the cultural differences? How much do they know about American culture and British culture and, for example, the Greek culture? So, the first is, the teachers' qualification – do they know much? ... I mean the first thing is, the teachers must be qualified to be AWARE of cultural differences, and it's very challenging.

Instructors of culture-specific courses have offered a diverse range of individual interpretations of terms related to both culture and the intercultural. Combined with the apparent difficulties they expressed in defining those terms, and stating that those terms were unrelated to their pedagogical and academic fields, this seemed to show that among some of the interviewed faculty members, they viewed elements of ICC as separate and distinct from cultural concepts and pedagogy.

Faculty members over the course of the interviews have identified themselves, their students, and the broader Chinese educational context as sources of both challenges and limitations to the development and implementation of ICC. Particular emphasis on specific examples can be drawn from the consistency in which instructors discussed them: instructors stressed the lack of systematic and specific training in hindering the development of their formal knowledge in ICC; that they have not spent enough time abroad; that their students have not had the opportunity to travel abroad; that students lacked opportunities for authentic interactions with foreigners; that students were highly constrained by their 'Chinese context,' including 'Chinese-style thinking' manifested through a lack of critical thinking. Some overlap exists between these identified issues and the Chinese educational context, which is the next and third theme in this chapter. While the next theme focuses exclusively on how different stakeholders construed and understood the educational context in China with respect to

intercultural education and ICC, this theme remains distinct in that it situates the context as potential factors (which can be seen from instructors' responses) in hindering the development of ICC within said context.

Section 5.3.3 – Findings based on students

Establishing intercultural baselines: worldviews and perspectives

To determine the potential for developing and realizing intercultural competence among Chinese university students in the College English classroom, intercultural baselines must be first established. These baselines are based on students' worldviews and perspectives as presented in their interview responses. There is a degree of overlap between this sub-theme and the findings based on students from the previous theme, such as cultural/intracultural differences and sources of popular cultural influences. However, it is these worldviews and perspectives that influence students' knowledge and attitudes, especially toward whom they conceive of as the Other.

Though half the interviewed students have traveled abroad, all participants were very forthcoming when it came to discussing instances of intracultural differences between them and individuals or groups from other Chinese provinces and cities. Conversely, the ones that did travel abroad shared their perspectives on what they considered to be significant instances of cultural differences between Chinese and non-Chinese. By comparing students' identified cultural differences between Chinese and non-Chinese and among Chinese, it would be possible to establish an intercultural baseline based on those worldviews and perspectives.

All four students stated that they were fully aware of cultural differences that existed between them and the people of the countries they visited; these range from countries that 'strictly enforce the law there' (Durian), to countries where people tend to apologize a lot (Grapefruit), to countries that are 'very sensitive,' 'very clean,' 'very courteous,' and 'worth admiring' (Peach). Mulberry elaborated the most upon their experiences in the United States, experiencing 'cultural shock' and being 'very shocked.'

Despite specific examples of cultural differences, shock, misunderstandings, and even conflict, it seems that students were positive or even tolerant of the behaviors and actions exhibited by non-Chinese. They regarded foreigners in other countries as being 'a lot more open,' and though a self-identified introvert,

they stated that they would 'try my best to engage with them' (Grapefruit). Even when Mulberry recounted the story of being yelled at by a customs officer in a New York airport and the negative impression it left them, they offered their reasoning as to why the officer did that, because '[the officer] was asking me a question when I turned to my teacher to ask them what [the officer] was saying.'

Comparing students' experiences with foreigners, their experiences with other Chinese reflected significant and substantive differences in how they saw those two groups; the former remained generally positive and tolerant, the latter in some specific instances bordered on outright intolerance. Apricot deemed their dormmate's attitude towards water as 'insincere' and 'careless,' and when commenting on the makeup styles and physical appearances of the girls in this city compared to their hometown, the comments carried a tone of condescension, expressing a certain curiosity that girls in this city would dress the way they did; Durian is not from this city, so Durian was the only outsider when they first moved into their dorm, and expressed their frustration at trying to communicate with three other dormmates who were all from this city; Grapefruit has been in this city for two years, and stated that 'there's actually some things I still do not understand' about this city and its inhabitants; when Peach made comparisons regarding the different attitudes and demeanors of northern and southern Chinese, it also carried a tone of condescension towards northerners, with the implication that when they 'say what they are thinking and wear their hearts on their sleeves,' they would seem brash and indelicate – this was further reinforced by Peach's statement that 'after interacting with them for a while they would tone that directness down as a form of compromise ... there are some things they shouldn't say'; Sunflower and Walnut thought the local dialect sounded 'aggressive' or 'angry'; Vanilla recalled similar communication problems when it came to speaking in different dialects with their dormmates.

From these interactions and perceived intracultural differences, a general trend has emerged in how students' experiences shaped their worldviews and perspectives. Provincial and regional differences were the most immediate source of conflict between students and their peers from other provinces. These would range from language and communication to physical appearances and even their values and attitudes. For these students, their current worldviews seemed to remain constrained to an intracultural – Chinese – perspective. As

introduced in the previous theme, students were just as likely to see a foreigner as an Other as they would with another Chinese from a different province or city. In the words of Grapefruit, there is still 'regional discrimination' in China, and this was demonstrated in the student interviews by the substantial and detailed issues they had with their peers at PCU and in this city, compared to the four students who traveled abroad and the generally positive comments they had for foreigners.

Supporting the assertion of students having a constrained worldview through an intracultural and Chinese perspective is the reality that only half the interviewed students have traveled abroad, and the longest was Mulberry for a summer camp in the US; the other students have only been abroad for a few weeks at a time. Students had limited opportunities for authentic interactions with foreigners – this includes the interactions they may have had with their foreign teachers in English classes at PCU, and exchange/foreign students that they may have met on campus. This may have influenced their positive and tolerant attitudes toward foreigners, as evidenced by their responses.

The intercultural baseline of Chinese university students at PCU remains at an intracultural level – due to intracultural and Chinese worldviews and perspectives. This Chinese worldview means that students continue to conceptualize the Other based on the actions, behaviors, and physical appearances of individuals from other Chinese cities, provinces, and regions. Based on their constrained perspectives due to limited opportunities to interact with non-Chinese, that remains the full extent of their worldview. However, instances of intolerance for other Chinese does not mean individual students are not aware of the need for tolerance and understanding, as demonstrated by their responses and perspectives regarding foreigners in foreign lands.

Contextualizing meaningful interactions: confrontation and negotiation

Despite an intracultural worldview rooted in Chinese perspectives with particular respect to individuals from other cities and provinces, how students chose to approach meaningful interactions with cultural and intracultural Others offers insight into realized, unrealized, and potential indicators for intercultural development. These could be assessed based on how students engaged in those interactions, whether through confrontation or negotiation in order to reach a resolution.

Students were asked to share their thoughts if and when disagreements or differing opinions occurred in their English classes, both among students and between the students and their teachers. Potential disagreements in the classroom, and how students conceptualized and addressed those disagreements would offer insight into the extent to which students would confront and/or negotiate with members of the class. Their responses have been outlined in *Table 19*.

Table 19: Student responses to instances of disagreements or differing opinions in their English classes.

Student	Among Students	Between Students and Teacher
Apricot	Very normal; I would consider whose arguments were more valid regardless of majority/minority positions	Temporarily set aside the dispute and continue discussions after class; teacher would clarify their position to persuade the student; teacher might agree with the student's views; teacher may recognize that it is normal for the student to have those views
Durian	Very good; very brave and courageous to raise different opinions; sometimes being contrarian will benefit you [in the context of class discussions and debates]	Teacher would try to understand student's position and then engage in discussion; Teacher would try to persuade the student; Sometimes teachers would agree with student's arguments and change their position; We would usually engage in discussions due to differing views with our teachers in office hours after class
Grapefruit	Very normal; discussions must have opposing sides; only through sharing of different views and arguments can we develop our knowledge and understanding; I feel this is a very normal and good thing	Teacher would introduce and clarify their views to the student; Teacher would usually respect student's opinions and arguments
Mulberry	Very interesting; I would try to understand their arguments; if you only hear one side's arguments that would be very boring	Teacher would ask student why they held those views; Teacher would not spend too much time engaged in discussion with student
Peach	Very rare to see such disagreements occur; I would be very impressed by a university student being able to stick to their positions, especially when they are in the minority; I would listen to their views and consider why they disagree with the class's majority opinion; if their arguments are logically flawed, then I would think they are not conforming to common sense; there is nothing wrong with holding an opinion that everyone else might disagree	Teacher would not usually engage with a student's argument; student would explain their position in class discussions; Teacher would connect student's arguments to the subject matter at hand; Seems like a good way to resolve any differences in opinion

	with; Very happy to accept different views	
Sunflower	Depends on whether I support their position; as an observer, I would choose to maintain neutrality; if we have the same views, I would take their side; if we have different views, I would not support them, and I might debate with them; I remember an instance from high school English class: the teacher asked a question; the whole class said 'yes,' I was the only one to say 'no'; the teacher made me stand up and asked me again why I said 'no'; this left a deep impression on me; I felt afterwards that this [disagreeing behavior] is meaningless, so I gave up; sometimes I feel that I would act like I agreed with them and supported their arguments, but deep down inside I still held onto my own views and opinions	Teacher would respect student's opinions, and ask them to explain their views; [Referring to specific experience from high school again] It felt a little embarrassing, because I remembered clearly having to stand up and explain why I was the only one who disagreed, and it was kind of funny, and it also felt a little awkward for me
Vanilla	Everybody can express their own views in class	Teacher would ask student to explain their views; Teacher would tell the student what their views are and continue the discussion; Teacher would not force their views upon other students
Walnut	Depends on the situation; I would support a well-argued position, because when it comes to matters of culture, there is no singular answer; if the position was unreasonable, I would engage in a discussion and try to persuade them; even if they are not convinced, I would still respect their views	I feel that teachers are very tolerant, and our teacher would tell us: 'It doesn't matter what you say, it's okay'; the teacher would not judge us on the basis of right or wrong, they would let us express our opinions

From these responses to specific interview questions, it seems that students held a very positive view of instances where disagreements occurred in their classes. Disagreements were characterized as 'very normal' (Apricot; Grapefruit), 'very good' and 'brave' (Durian), 'very interesting' (Mulberry), but might also be 'very rare to see' in the classroom (Peach). Teachers were also described as 'very tolerant' (Walnut), and would respect students' opinions to the point that if a student made a convincing argument, they might even persuade the teacher to agree with them. Where disagreements occurred in class, students and teachers seemed to resort to negotiation rather than confrontation via discussion, debate, and recognition of the other side's arguments and viewpoints.

Sunflower, however, offered a personal experience from high school, in which they were the only one to disagree with their teacher in class. The teacher asked Sunflower to stand up, and asked Sunflower again why they disagreed. Sunflower said that it left a 'deep impression' on them, that they found it 'a little embarrassing,' 'funny' albeit in a manner that could be construed as negative, and 'awkward,' and that they felt disagreeing is 'meaningless' – instead, Sunflower would agree with them at face value, but would still hold onto their views and opinions 'deep down inside.' Based on Sunflower's recollection of this anecdote, the response by their high school teacher and Sunflower's subsequent impressions of that incident could be characterized as confrontational. Sunflower's subsequent resolution of acting like they agreed with the dominant opinion regardless of what they personally thought supports the notion that in order to avoid confrontation, students would resort to negotiation and compromise – including compromising their own views and opinions.

A distinction must be made in meaningful interactions that occurred in class vis-à-vis spontaneous or authentic interactions that may have occurred in the world around them. In the former, these were disagreements and potential sources of conflict that have arisen from in-class activities, such as discussions, debates, and were designed to elicit a response on part of the students by their teachers. In the latter, especially when students come into contact with individuals and groups they perceived to be the Other, sources of conflict – and subsequent potential for confrontation – become more readily available. Outside the classroom, how students interacted with their peers and with foreigners in their travels would yield further insight into how they approached meaningful interactions.

Section 5.3.4 – Findings based on administration

The Administrator's responses in the previous theme has shed light on the 'biggest challenge' faced by PCU in developing and implementing intercultural-centric courses, due to differing viewpoints on how language itself should be taught to students within Chinese EFL contexts. However, the Administrator also responded that at the University level, they do not have specific handbooks or guidelines with respect to the necessary competences, skills, or attributes expected out of their instructors. PCU however, does have a center for teacher

training and development. The Administrator made a following elaboration regarding their view on ICC development:

Maybe there are some problems with our curriculum and course design. Your follow-up question about factors that have influenced both instructors' positive and negative attitudes towards ICC] has made me realize that perhaps we need to assess our teachers' knowledge and understanding of ICC. If they feel that ICC has nothing to do with what they're teaching, they obviously would not design their courses with that in mind. Of course, there are other teachers who are actually responsible, and they would feel that even if ICC is unrelated to the objectives of their course, but since a need for that exists, they should also teach this to their students. This problem exists.

In a further follow-up to the Administrator's response, it was pointed out during the interview that the *Guidelines* (GCET, 2019) explicitly reference ICC, to which the Administrator offered the following response:

I think you have raised a very good point. I need to review all our syllabi and course curricula, and whether they [the instructors] actually understand cultural concepts, and how they conceptualize and understand them. When a national policy document contains something, and whether our teachers have actually implemented them or not is another question and problem to consider. If it isn't mentioned in the policy document, the teachers would say that this [ICC] is irrelevant to my course and curriculum requirements and design.

Based on the Administrator's responses throughout the interview, it seems that the development of an intercultural and ICC development within Chinese higher education contexts remains predicated on the extent to which instructors feel the need and relevance to teach and integrate ICC in their pedagogy, and the extent to which national policies such as documents issued by the MOE have made it an explicit objective that needs to be implemented and realized.

Section 5.4 – (Major Theme 3) Contextual Determinants within Chinese Higher Education

Conceptualizations of cultural and intercultural phenomena presented in the previous two major themes must be situated within the overarching context of Chinese higher education; this broader context could be established through identification of emerging contextual determinants that were presented from the specific lens of all PCU stakeholders. The sub-themes in this chapter are distinct from the Chapter 3 discussion on wider political and theoretical factors that shape the Chinese context, as those relate to prevailing objectives and conceptualizations of intercultural education and competence within China, while this theme focuses on findings that have emerged over the course of this research. From these qualitative findings it would be possible to establish current understandings of contextual determinants within Chinese higher education, and the extent to which these determinants shape and influence current and potentially future efforts at developing ICC within the Chinese university English classroom. With respect to the research questions and objectives, this third major theme addresses the following:

Research Question 2: How practical conceptualizations offered by principal and secondary stakeholders lead to the emergence of contextual determinants, and the extent to which these determinants play a role in influencing and shaping current and potentially future efforts to develop the ICC-competent learner.

Research Question 3: How identification of these pedagogical and contextual determinants is conducive to determining the extent of the Chinese educational context's potential to support the development of interculturally-competent individuals.

Research Objective 2: Findings within this theme would situate all potentially differing conceptualizations of the interculturally-competent learner through the lens of contextual determinants within Chinese higher education; ICC development remains contingent upon consideration and cognizance of such contextual factors that shape and influence the learning process within the Chinese university classroom, including notions of cultural, intra/inter-cultural phenomena as discussed in the first two major themes.

Research Question 3: Findings within this theme would by their very nature lend to potentially new understandings conducive to the establishment and potential development of new framework for the higher education sector within China.

Contextual determinants have broad implications in determining a Chinese university's potential to develop and implement ICC. Within this research, contextual determinants embody interactions, behaviors, and perspectives from all participants that play a role in shaping new and current understandings of the Chinese higher education context. Emergent understandings related to cultural and intercultural phenomena presented in the previous two themes also operate within the confines of these contextual determinants. The executive summary for this theme is outlined in *Table 20*.

Table 20: Executive summary of all findings for Major Theme 3 (Contextual Determinants within Chinese Higher Education).

Instrument	Summary (Class Topics; Keywords and Key Phrases; Sub-Themes)
In-Class Observations	First major source of contextual determinants (culture and cultural phenomena) Second major source of contextual determinants (intercultural development)
Faculty Interviews	Domestic (China) and foreign (abroad): 'Global village' vs 'Invasion of [<i>sic</i>] American culture' Cultural constructs and conditioning: 'Chinese-style thinking' and a 'sense of belonging' Conflicting influences: Westernized 'individualist' vs Confucian ' <i>zhōng yōng</i> ' Inequity: 'Education inequality' and the 'urban-rural divide' Post 90s vs post-00s: 'Generation gap' Personalities: 'Children' being 'extroverted' or 'introverted'
Student Interviews	Desire to study/travel abroad Sentimentalism vs regionalism
Administration Interviews	Top-down national education policy formulation Factors influencing College English syllabi and curricula design Process for implementation and development of education policy at the local (university) level Importance and primacy of national policies Factors influencing extent of attainable objectives at the local level Perceived difficulties and complexities in policy implementation

Section 5.4.1 – Findings based on observations

Although classroom observations were specifically designed to focus on identification of potential intercultural opportunities through interactions among all

stakeholders within the observed classes, it is possible to identify contextual determinants that have emerged over the course of these observations, particularly among the very same interactions discussed in the previous two themes.

Through the lens of identifying contextual determinants within Chinese higher education, it is necessary to reexamine all instances of manifested intercultural opportunities as well as associated interactions from observation findings presented in the first two themes. This reexamination would allow for the development of understandings regarding the state of Chinese higher education as seen in the College English classroom, which would yield invaluable insight towards the identification of the aforementioned contextual determinants.

To reiterate, the observed classes were College English classes for all first- and second-year undergraduate students who are studying a major at PCU other than English; students are, with singular exceptions, from cities and provinces across China; students were assigned four different levels of English proficiency based on their entrance examinations upon matriculating at PCU; students also have College English modules with foreign (non-Chinese) teachers, though those classes were not observed as part of this research; outside of classes with foreign instructors, students do not have any other interactions with non-Chinese in their classrooms at PCU; depending on students' English proficiency levels, they may communicate among each other and with their teachers in English, a mixture of English and Mandarin Chinese, solely in Mandarin Chinese – some students may even communicate with their instructors in the local provincial dialect – which would also be incomprehensible to students not from this city, province, and region.

Bearing those general student backgrounds in mind, major lesson topics identified from the sixteen observed classes were:

- Globalization (n=5)
- Intercultural communication (n=2)
- Cultural (among other) comparisons between China and other countries (n=15)

Recalling the observation findings from Major Theme 1, these general trends regarding culture and cultural phenomena constitute the first major source of emerging contextual determinants from the classroom observations:

- 1) Students generally defined culture through an inherently Chinese worldview, based on their understandings and familiarity with Chinese conceptions of culture and civilization;
- 2) Students consistently framed culture in terms of globalization and individual/group identities. Culture, globalization, and identity was seen as being inextricably linked, and this linkage was further conceptualized in terms of cultural invasion, cultural identity, and whether such a cultural invasion was inevitable, or whether reconciliation was possible;
- 3) Students seemed to entrench their views on their own respective identities vis-à-vis non-Chinese cultural Others, specifically in class discussions on Chinese cultural identity, as well as discussions where cultural comparisons occurred, which occurred in all but one of the observed classes;
- 4) Instructors made an active effort to intervene and challenge students on their views and assertions, even going so far as to directly tell their students to refrain from overgeneralizations, and to embrace diversity, indicating that this may represent a consistent issue for instructors to be equally consistent in their interventions during class discussions;
- 5) In addition to entrenching views on their own Chinese identities, students were also generally inclined to generalize and stereotype non-Chinese cultural Others, hence prompting the aforementioned instructor interventions.

Further recalling the observation findings from Major Theme 2, these general trends regarding efforts at intercultural development constitute the second major source of emerging contextual determinants from the classroom observations:

- 1) Students engaged in sweeping generalizations and stereotypes;
- 2) Students demonstrated considerable ethnocentric and monocultural perspectives, which also prompted substantial engagement and intervention;
- 3) Students' worldviews remain deeply entrenched via a Chinese cultural lens;

- 4) Instructors were observed to have made active efforts to address potential intercultural opportunities that have arisen in the course of their classes;
- 5) Despite instructors' interventions, students have consistently demonstrated entrenchment in ethnocentric and monocultural worldviews;
- 6) A distinction exists between efforts to address and the attainment of specific intercultural outcomes and competences – though intercultural opportunities may have been generally realized by instructors in the classroom observations, that does not mean they were necessarily attained.

These classroom interactions between and among students and their instructors yielded substantial insight in the nature of the 'typical' Chinese university classroom – typical in this instance characterized by the exclusive presence of domestic Chinese students, all studying a NEMs at PCU, and having passed the *Gaokao*¹⁶ examinations in order to gain admission. Although these consistent interactions, behaviors, and perspectives could be representative of the broader educational context as a whole, they also represent outcomes, rather than causes that have led to the emergence of those trends.

Section 5.4.2 – Findings based on faculty

Domestic (China) and foreign (abroad): 'Global village' vs 'Invasion of [sic] American culture'

Instructors have understood and conceptualized cultural and intercultural phenomena as 'global views' (Tulip), 'global understanding[s]' (Ash), 'global competence[s]' (Oak; Saffron), which may also be situated within a 'global village' (Saffron). These conceptualizations, however, were in stark contrast to the zero-sum portrayals of what some instructors considered to be the pervasiveness of US cultural influence among their students in China.

Oak made comparisons between Chinese and American cultures during their interview: the subject of culture was discussed, and Oak talked about 'globalization,' 'imperialism,' and 'the invasion of [sic] American culture' and the

¹⁶ The *Gaokao*, or National College Entrance Examination, is an annual examination for Chinese final year high school students, and results decide what universities (Chinese and foreign) they are eligible for admission. 9.75 million students sat for the 2018 *Gaokao* examinations. *Gaokao* scores are frequently regarded as a metric for judging individual qualities of a student as well as the prestige of Chinese universities.

impact on their students, while traditional elements of Chinese culture such as Confucian and Taoist classics may 'have gotten lost' in terms of their students' knowledge of those works; for Oak, their students 'don't know as much as we expect' about Chinese classics. In addition to their students' lack of knowledge regarding Chinese cultural and literary works, Oak further made the following point about the influence of US culture on their students:

We have been influenced by American culture, so students, sometimes, they begin to be more and more Westernized. If they become more and more Westernized, they begin to pick up some of the Western values. I don't know whether I should say they cannot distinguish their own culture with the foreign culture anymore, or they begin to be Westernized.

Oak conceptualized culture in terms of 'globalization' and 'global competence,' with the recognition that ICC development would require the participation of 'overseas students, or maybe even foreign teachers/international teachers to share with us something on certain topics.' Though Oak was just one example of the contrast between a 'global village' and zero-sum portrayal of an American cultural 'invasion,' Ash expressed sentiments similar to Oak's:

Because of globalization Some of the very pervasive concepts or cultural values in China, young people begin to confuse this ... they have a concept of privacy that is deeply influenced by the foreign culture ... Another example are festivals, like Mother's Day, it's becoming very popular these days. Actually, Mother's Day is from another culture ... They take it as their own, subconsciously. Maybe in this way ... they cannot distinguish ... that's the degree of the problem.

Ash seemed to feel that a lot of their students were 'confuse[d]' and 'influenced by the foreign [American] culture,' yet they also discussed the necessity of having those students develop 'global understanding' of other cultures. When asked to elaborate what they meant by 'global understanding,' Ash offered religions within the US as an example of how they sought to develop this 'global understanding' in their class:

I will have a very general introduction about American religion ... because America is a country of immigrants, which makes American religions very diversified ... I will share some of the very obvious features of American religions ... then I will focus on the most important religions ... and I will move on to have discussions about the cultural implications of religion, like the influence of religion on every aspect of [American] culture, like architecture, literature, music, and everything.

The view that their students have a comparatively shallow understanding of their own Chinese culture was shared by other instructors (Juniper) as well; other instructors (Rhubarb) also described their students as being influenced not just by American popular culture, but South Korean and Japanese cultural exports.

Cultural constructs and conditioning: 'Chinese-style thinking' and a 'sense of belonging'

Foxglove characterized their students as 'still finding themselves in a Chinese context-type of situation,' their thinking represented 'a Chinese-style thinking,' meaning that they 'still use a very traditional, Chinese way of expressing their viewpoints.' In practical terms, that means that students would reach consensus on subject matter such as: making comparisons between the Chinese and English languages, and declaring the former to have 'flowery and gorgeous words/character,' and that Chinese was regarded as 'fancy/full of flourish' (Rhubarb).

Based on instructors' responses, it seems that their students' identities embodied Foxglove's notion of 'Chinese-style thinking' manifested through Chinese cultural constructs and conditioning: that 'there is always some inconsistency between what [students] know, and what the [culture] actually is' (Tulip); that students were lacking in 'culture consciousness' (Eucalyptus); that 'they really lack some proper information' about their own culture (Goldenrod); that 'they don't really understand what culture really means' (Hydrangea); that sometimes they remained wholly unaware (Juniper), and they 'don't understand Chinese culture at all' with 'a very superficial understanding of Chinese culture, maybe shallow' (Lavender); that students 'have never thought about their own culture, because [they] take it for granted' (Pine).

Despite what instructors perceived to be their students' fundamental lack of cultural knowledge and awareness, particularly regarding their own Chinese culture, students were able to express seemingly Chinese culturally conditioned worldviews in class discussions; in a discussion on 'hosting an academic award,' comparisons were made between the 'hosting style[s]' of the Chinese Spring Festival Gala and the Oscars – including an examination of an unfortunate case of wardrobe malfunction for the latter, with Mango offering the following account:

I personally felt there was a conflict of values. If you dig deeper ... students' doubts will begin to appear: 'Why do they have those values?' 'What do those American cultural values look like?' ... They will raise questions ... for example if I stated that this hosting style reflected a kind of Western values ... kind of open to everything, under every kind of different circumstances, some students might ask: 'But isn't that woman's [wardrobe malfunction] very offensive?' ... Students will ask these kinds of questions.

In class discussions on privacy, an instructor recounted an instance in which they discussed a news story about a mass shooting in the United States, with American police demanding Apple unlock his iPhone, but the company refused (Oak). According to Oak, this was what happened next in their class:

So, I asked my students: 'If that happened in China, do you think this iPhone should be unlocked?' I have four classes, only one boy, as I told you just now, only one boy thought the policeman shouldn't [unlock the phone] ... All four classes, almost 120 students, just one student said, 'It's illegal to use that cell phone as evidence.' ... Other students said: 'Oh they should,' so other students didn't agree with him ... but after class, he came to talk to me, and he showed me the evidence, like the newly-revised laws in China – it's illegal to use that kind of evidence [in China].

Based on instructors' perspectives, these examples would qualify as students' demonstrating a predominantly 'traditional, Chinese way of expressing their viewpoints' (Foxglove). Though instructors saw their students as generally lacking in cultural self-awareness and actively projecting Chinese culturally conditioned worldviews and perspectives in the classroom, individual students –

as was the case in Oak's account – have demonstrated the capacity to transcend beyond the aforementioned majority views of their peers.

Perhaps the notion of 'students seeking/demanding a 归属感 [*guī shǔ gǎn* sense of belonging] ... a feeling of having participated [in the class]' could contextualize the aforementioned cultural phenomena within the classrooms and among the students (Dogwood). Dogwood further explained this 'sense of belonging' as something that prevents students from '孤立' [*gū lì* isolating] themselves from their peers. When asked to further elaborate upon this 'sense of belonging,' Dogwood offered the following response:

Regarding this sense of belonging, there are both advantages and disadvantages. The advantages are that once you have this sense of belonging, you will feel at peace and without pressure. On the other hand, this might restrict you from expressing yourself through new/innovative ideas as well as your own uniqueness as an individual.

This 'sense of belonging' potentially manifested in the behaviors and attitudes of the students derives from the possible fear of social isolation and exclusion, and that students would not want to feel pressured or stressed by being seen as a contrarian by both their peers and instructors. In the cultural constructs and conditioning of students, it remains apparent that 'Chinese-style thinking' and students' 'sense of belonging' are interlinked, and influence students' worldviews and perspectives in addition to how they are expressed within classroom interactions.

Conflicting influences: Westernized 'individualist' vs Confucian '*zhōng yōng*'

Instructors identified conflicting influences that have emerged among students of 'this' current generation centered on their characterization of students as 'individualist[s], to show some personality about themselves' (Blackberry) and 'Confucian' (Dogwood), encapsulated by the notion that they 'think the teacher is always right, so they have no courage and no ability to challenge the teachers' (Ash). Rhubarb also echoed the view that their students embodied what they perceived to be a Confucian learner archetype:

I feel that Chinese students are different from many other students, because they are usually very 中庸 [*zhōng yōng Doctrine of the Mean*]¹⁷, so they won't really get into heated or overt arguments with one another. However, they definitely have different opinions.

The importance some instructors attached to Confucianism could not be understated; Confucian values were considered to be 'mainstream thinking' in China, including principles such as 'helping and serving others,' and '有利于天下' [*yǒu lì yú tiān xià helping the world*]¹⁸ (Dogwood).

Students 'tend to accept what is told,' and were described as 'more obedient than disobedient,' which was attributed to 'the cultural differences here [in China]' (Saffron); students 'were taught to follow the teacher's orders' since 'when they were children' (Blackberry); Students 'don't want to argue with the teacher in public' (Hydrangea). These notions were contrasted with other instructors' views that 'nowadays, students have the courage to challenge, the courage to make their different voices heard' (Tulip); that 'especially students between the post-90s and post-95s generation, they will often challenge the teacher in class' (Eucalyptus); that students 'nowadays can be very straightforward' (Juniper) and even ask what instructors considered to be intimately personal questions (Rhubarb).

Individual instructors understood the behaviors of their students differently, and therein lies the contradiction; docility and inactivity were directly attributed to students' Chinese cultural conditioning within their classes, whereas

¹⁷ *The Doctrine of the Mean* is the title of a Confucian classic, and 'among the most influential texts in the intellectual history of China,' and 'portions of the texts spread through popular culture on a broader scope' (Eno, 2016:1). *Zhōng yōng* is the title of the text, but translating the characters and indeed the concept into English 'is not without its problems,' as it literally means 'the central-ordinary practice' (Eno, 2016:22). To oversimplify this Confucian tenet for the purposes of contextualizing Rhubarb's response, *zhōng yōng* 'express[es] a Confucian ideal that is so broad and so all-embracing as to encompass virtually every relationship and every activity of human life ... a friend should be neither too close nor too remote ... one must adhere unswervingly to the mean' (Encyclopedia Britannica, n.d.). In modern Chinese cultural discourse, *zhōng yōng* was identified by Lu Xun (considered one of China's greatest modern writers) to be 'today's fence-sitting,' where people 'appear to fight, appear to make peace, appear to protect, appear to die, appear to surrender, and appear to flee' (Columbia University, 2009; Foster, 2006:131).

¹⁸ *Tiān xià* literally means 'all under heaven,' and represents a Chinese worldview developed during the Zhou Dynasty (1046 – 256 BC), which 'defines an all-inclusive world with harmony for all' (Zhao, 2018). From these responses, the question of the extent to which students embodied Confucian archetypes is an interesting one, albeit falling outside the purview of my research.

argumentative and challenging actions were attributed to students being individualistic or Westernized. Instructors' delineation of Western/Confucian boundaries according to student behaviors essentially forced the categorization of students within those two groups: to be recalcitrant is to be an individual and even Westernized, to be docile is to be Confucian, or a reflection of Chinese cultural conditioning. Blackberry recounted an interaction with their students in class that highlighted this contradiction:

In my point of view, the mainstream culture of China is more collectivist, but a lot of students do not agree. They thought their culture belongs to an individualist culture. They have to follow the rules, but they prefer to be more individualist, so they just disagree with me.

In the eyes of their instructors, students seemed to be simultaneously (and paradoxically) Westernized and Confucian, and simultaneously neither; such was the extent of the conflicting viewpoints in this sub-theme that underscored its significance through its recurrence in the faculty interviews.

Inequity: 'Education inequality' and the 'urban-rural divide'

Within the broader Chinese educational and cultural context, faculty members consistently identified student backgrounds as being significant in influencing students' perspectives and worldviews, especially in class discussions and activities. Students in both mandatory College English and elective classes are all Chinese and came from 'different places or provinces in China' (Hydrangea). However, instructors still identified differences among their students due to the aforementioned contexts.

The '城乡的差异' [*chéng xiāng de chā yì* urban-rural divide] was identified as an important differentiator among students, as 'this divide between urban/cities and rural/villages is manifested in the obvious differences in their English proficiency levels' (Eucalyptus). Students from rural areas were characterized as having relatively weak English compared to their urban counterparts, requiring more 'attention' and 'support' from their instructors (Eucalyptus). Nightshade talked about the current state of '贫富差距增大' [*pín fù chā jù zēng dà* increasing wealth inequality/disparity] in China, which would 'cause 教育的不平等性 [*jiào yù de bù píng děng xìng* education inequality] at all levels,' including the 'unequal

distribution of educational resources' among students from different areas of China (Nightshade).

While Eucalyptus and Nightshade were the only instructors to have explicitly pointed out the urban-rural and educational divide among their students, other instructors seemed to have alluded to this phenomenon; Tulip characterized their students as 'local, and they have never been abroad,' which could be presumably understood as a feature of predominantly rural students.

Post 90s vs post-00s: 'Generation gap'¹⁹

Some instructors demonstrated a tendency of arbitrarily grouping their students by generations; students of 'this generation,' for example, 'like to be more individualist, to show some personality about themselves ... and why they like to argue' (Blackberry). The differences between their former and current students was called a 'generation gap,' in that current-generation students would be more inclined to 'challenge teachers' and their peers' viewpoints' (Hydrangea).

In recounting an encounter with a student in their class, Juniper called the interaction '尴尬' [*gān gà* awkward/embarrassing], given the 'attitude' and 'tone' of the student in question. Despite the 'awkward' interaction, Juniper said, 'it was nothing,' and explained that 'because children nowadays can be very straightforward, so they might have not considered their teacher's feelings.' Other instructors expressed similar sentiments regarding 'children nowadays' (Eucalyptus), that current-generation students were more '活跃' [*huó yuè* active] (Rhubarb). Rhubarb elaborated further on this perceived generation gap between their current and former students:

I've been teaching for almost ten years, take for example my former students, such as the early post-90s generation: if we were discussing a topic in class, they will of course discuss it normally.

¹⁹ Generation groups in China are classified by the decade in which they were born; the post-90s generation refers to those born after 1990, and post-00s refers to those born after 2000 (Jing Daily, 2018). At the time the faculty interviews were conducted, instructors have been teaching 'exclusively post-90s generation students,' and were preparing to welcome 'post-00s generation students' in the following academic year. Instructors were extremely cognizant of the perceived generational differences between their former and current students (Blackberry; Hydrangea; Juniper; Rhubarb; Eucalyptus).

For later generations, such as my students from the last academic year, they will ask me [a personal question] with great interest ... so they will very directly and boldly come ask/interview me. But you will discover that when it came to the previous generations, it would be impossible for them to ask such questions, that is why the students have also changed.

Instructors' perceptions of a generational gap were not only due to how instructors interacted with their students, but shifts in instructors' pedagogical practices. This 'kind of change' was apparent to Pine when they compared to their pedagogy between the present and fifteen years ago; back then, the students and the EFL 'situation in China would be language focused,' centered on vocabulary and grammar. In the present, their 'teaching principles changed, and also the social tendency changed,' with the inclusion of technology and the Internet, so Pine would 'seldom deal with language in [the] classroom,' because they believed their students 'could find it through their own ways ... they can solve the problems by themselves.'

Personalities: 'Children' being 'extroverted' or 'introverted'

Instructors have demonstrated a tendency of identifying and analyzing differences in the 'personalities' of their students (Nightshade; Foxglove, Rhubarb). Hydrangea made the following observation in illustrating his perception of the differences in his students:

Don't worry, don't care. After all, it's in China: students are quite brilliant. Most of the students are good students ... they are very cooperative, even though they don't want to speak in class, or act anything out, because they are introverted, sometimes ... Some students want to share their ideas with others, especially extroverted students, they are outgoing ... when boys and girls are discussing together ... just because of their own gender, so I'd like to encourage boys and girls to work together in the groups.

Hydrangea seemed to divide their students into 'introverted' and 'extroverted' personalities based on their interactions with them in class in a series of responses and elaborations during the interview; students seemed to be 'introverted' based on their lack of motivation/participation during class activities,

while others seemed ‘extroverted’ because of their willingness to ‘share their ideas.’ Other instructors have also characterized some of their students as ‘having an extroverted personality’ as a key reason for their engaging behavior in class (Rhubarb). Furthermore, students who were unwilling to participate or express their views in class were also perceived and labeled as ‘shy’ by their instructors (Foxglove; Hydrangea).

Students who were ‘very silent, very conservative’ were perceived to ‘have mental problems,’ because ‘they also keep quiet in some other classes, or miss the class’ (Ash). In offering a more specific example regarding these ‘mental problems,’ the instructor talked about some of their students, who have ‘[begun] to be more active in my English class, but in some other classes, they always miss the class: maybe this is some of the mental problems’ (Ash). The assumption of ‘mental problems’ being the causes of some of their students’ behaviors was corroborated by another instructor stating ‘psychological problems’ to be a potential cause of why students ‘are not interested in the class’ (Blackberry).

These perceptions may influence how instructors interact with their students, especially when an instructor considers, among other things, ‘gender, personality, and English proficiency levels’ (Nightshade) and questions of ‘mental problems’ (Ash) when organizing their students into groups. Hydrangea also referred to their students as ‘boys and girls’ (see last emphasis). Although university students in China are adults over the age of 18, this might reflect the teacher-student dynamic in that students are considered children regardless of their age. Indeed, other instructors have also referred to their students as ‘小孩/孩子’ [*xiǎo hái/háizi* child]²⁰ (Mango; Juniper; Eucalyptus). In the context of how this term was used, Eucalyptus’s response serves as an example:

Compared to when I first started teaching, children today are a lot better. When children back then stood on the podium, they gave very unsuccessful presentations; when you let children today give any kind of presentation, it’s second nature for them.

Within this context, Eucalyptus was obviously referring to their former and current university students. Labeling personalities and referring to their students as

²⁰ Informally a form of address akin to ‘youngsters’ or ‘kids.’

children or ‘boys and girls’ just might be the ‘cultural difference’ that instructors themselves discussed when conceptualizing culture – whether these represent accepted practices within the wider Chinese context is a question beyond the scope of this research, but these instructor perceptions of students are worth noting due to their prevalence, significance, and recurrence from the faculty interviews.

Section 5.4.3 – Findings based on students

Desire to study/travel abroad

All interviewed students expressed a desire to either travel or study outside of China; only half have been abroad; all have had prior interactions with foreigners, whether while traveling, interacting with foreign tourists in China, or in their College English classes with foreign teachers. *Table 21* presents information pertaining to the countries visited, countries intending to visit, and students’ expectations and experiences of any interactions they may have with people in those countries.

Table 21: Information pertaining to students’ desire to study/travel abroad.

Student	Countries Visited	Countries Intending to Visit	Expectations/Experiences for Interactions
Apricot	None	Countries related to major; Japan Europe US	Authentic cultural norms Understand their values Basic communication skills for asking directions and dining
Durian	Singapore	US UK	Desire to understand American cultural values, and why the US has so many renowned universities If studying abroad, effective communications with classmates and instructors a must Must follow a tour group while traveling, due to the language barriers Organizing and planning trips on your own is very difficult Some countries may be very different from China; Singapore is a very strict country and you must follow all the laws

Grapefruit	Singapore UK	Europe US	You must be more proactive with interpersonal communication The more proactive you are, the more willing foreigners are to interact with you Understand their education systems Understand people from different cultures, their attitudes and viewpoints English lecturers feel more relaxed
Mulberry	US Indonesia	UK US Europe	Cultural shock Be more open minded Behavior of some individuals (flight attendants, customs officials) seemed rude
Peach	Japan	Southeast Asia (including Thailand) Russia Western Europe US Canada Australia	Language proficiency and effective communication in Anglophone countries Use translation software for basic communication in non-Anglophone countries Lots of things we can learn from other countries; very clean, very courteous
Sunflower	None	Japan Europe	If traveling to Japan, would have to learn Japanese English should be sufficient for traveling through Europe
Vanilla	None	Germany Europe US	Understand their culture Understand topics considered by them to be taboo Avoid potential misunderstandings
Walnut	None	US UK	Respect is very important We should understand and respect differences between countries Understand their culture to avoid misunderstandings and conflict If someone takes offense, offer an apology first

All students except one expressed their desire to visit the US; three to the UK; six to Europe; two to Japan; one (Peach) also expressed a desire to visit countries other than the aforementioned Group of Seven (G7)²¹ countries, such as Thailand, Russia, and Australia. Outlining their reasons for traveling abroad, Apricot wanted to visit countries relevant to their academic field; Durian only wanted to travel for leisure and did not wish to pursue any further studies outside of China; Grapefruit, Mulberry, and Peach wanted to both travel and study abroad.

²¹ G7 countries are: Canada; France; Germany; Italy; Japan; United Kingdom; United States.

When asked how they would expect to interact with foreigners in those countries, six students talked about the importance of respecting and understanding other cultures; five talked about issues related to language proficiency and communication, in both Anglophone and non-Anglophone contexts – this also included interpersonal communication with non-Chinese, such as Grapefruit's view that one must be more 'proactive.'

Within the context of respecting and understanding others, some students elaborated and reflected upon their interactions with foreigners: Durian discussed their experiences in Singapore, and emphasized the need to stringently follow Singapore's laws; Mulberry expanded into great detail their experiences traveling across the US – described as a 'cultural shock' – including what they considered to be 'rude' behavior from individuals they have encountered, from flight attendants, customs officials, and even the perceived apathy of bystanders when one of their friends was robbed in broad daylight in the center of New York City; Peach discussed in detail their experiences traveling in Japan, including their observations related to what they understood to be the Japanese work ethic, with an emphasis on what can be learned from Japan – specifically how clean they found Japan, and how courteous the people were; Grapefruit discussed their experiences in the UK, including comparisons between a Chinese and British classroom – they found British lecturers and the classes to be a lot more relaxed and easygoing compared to their experiences in Chinese classrooms.

While students who have traveled abroad were able to provide highly specific and detailed experiences due to having had those opportunities, their perspectives, expectations, and viewpoints did not substantively differ from their peers who have not; they emphasized the importance of effective communication in a foreign language, of the need to respect and understand those of other cultural backgrounds and nationalities, and being aware that actions may unintentionally cause offense to others; for different reasons and motivations, all students expressed a desire to travel and study abroad. This desire to do so serves as a compelling contextual determinant within Chinese higher education: because students wish to travel or study abroad, then it must influence and affect how they perceive the necessity of EFL education through their College English classes, as well as what they may hope to take away from electives focusing on the

cultures of other countries, in addition to intercultural communication courses themselves.

Identity: Sentimentalism vs regionalism

Student interviews yielded emergent findings relating to intracultural differences among Chinese students (see Theme 1), and how they seemingly Otherized their classmates and dormmates from cities and provinces other than their own. This sub-theme explores the relationship and distinction made by students between sentimentalism for their hometowns, and how their responses embodied an inherent manifestation of regionalism that was presented in detail in Theme 1. This relationship and distinction is important to establish how students perceived their own identities, and those of whom they considered to be the Other. While students' perspectives towards non-Chinese was extremely straightforward – 'just a glance and you know we are different ... also our personalities are different' (Apricot) – students' perspectives towards their fellow Chinese peers and classmates was more nuanced, and at times contradictory. This contradiction may be reconciled by the findings presented within this sub-theme.

As previously discussed, three of the interviewed students are from the same city and province where PCU is located; four come from North China, and one is from East China. Students were asked a series of questions relating to their hometowns and this city. Their responses are presented in *Table 22*.

Table 22: Student responses to questions relating to their hometowns and this city.

Name	Describe where most of your friends are from in China?	Consider this University or city your second home?	Anything from hometown or home province that you miss?	Feel anything different or out of the ordinary about this city in comparison to hometown or home province?
Mulberry (Local)	This city	First home: this city Second home: this university	N/A	N/A
Peach (Local)	Some from North and East China; but most friends are from this city	First home: this city	N/A	N/A
Vanilla (Local)	Mostly this city	First home: this city	N/A	N/A

		Second home: this university		
Apricot (N. China)	Before university: from home province In university: more diverse, a lot from South and North China	Second home: this university	Family Hometown food Friends from home, because they all decided to study at their hometown university	Weather and humidity The girls from this city have different makeup styles and physical appearances from the girls in my hometown
Durian (N. China)	Everywhere	First home: place of birth Traveled and lived in many provinces in China; very hard to consider this university a second home at the moment, perhaps in the future	Family Childhood friends Sentimentality towards childhood friends and hometown: when arrived in the South, would miss the winters of the North (including snow)	Weather First time living in a city as large as this one Cannot understand the local dialect, when they speak to you in public
Grapefruit (N. China)	Mostly from the north Met some friends from this city in university Some from the West	First home: place of birth Second home: this university	Family	Weather (despite adaptability, the weather and climate is extremely different from hometown) Classmates from this province/city tend to be very blunt/direct
Sunflower (N. China)	Before university: from hometown In university: from this city and the South	Does not currently consider this university to be second home	Not a lot of things to miss, except hometown delicacies	Differences not so significant Same feeling when walking on the streets or living on campus Terrain and food makes me feel like this is a different city from home
Walnut (E. China)	Two main groups: one from hometown, another from this city	Second home: this city and university	Family High school teachers Hometown landscape	Weather Food: extremely spicy here, but does not eat spicy foods

Students from this city seemed to have friends exclusively from this city; students from elsewhere seemed to have two major groups – one from their hometowns

before entering university, and another from across China. Local students would consider this city to be their first home without hesitation; students from elsewhere were more elaborative in their responses and reasoning, and seemed divided between those who would consider this university their second home, and those who thought it too early to tell. Students from elsewhere emphasized how they missed their family from home, as well as hometown foods and delicacies; in differences between their hometowns and this city, four out of five non-local students took issue with the weather; two talked about difficulties communicating with locals due to the dialect, and one even took issue with the physical appearance and makeup styles of girls from this city.

Compare the sentimentalist attitudes expressed by students with their responses and elaborations upon issues they had with their peers from cities and provinces other than their own, and it seems that intracultural difference among Chinese remains highly entrenched and manifests itself in different ways through different circumstances and interactions, as summarized by a student's response: 'in China there is still regional discrimination, although it's not that serious and students are still quite friendly to one another' (Grapefruit).

Section 5.4.4 – Findings based on administration

The Administrator elaborated upon a number of significant contextual determinants that shape and influence Chinese higher education, with particular respect to the realm of EFL pedagogy within Chinese universities, from top-down policy implementation to course and syllabus design. The Administrator was directly asked during the interview to discuss and identify what they perceived to be factors in the development and implementation of PCU's English teaching syllabus and curriculum. To that end the Administrator offered the following response:

Within the Chinese context, to a large degree it depends on the national policy, the national focus and objectives. For example, College English courses across China have a few specific areas of focus. From the *National Plan* to the *Requirements*, and then the *Guidelines*, they all embody the guidance at the national level towards College English education. Over the course of those guidance, I feel that the direction of those guidance has had a very

large impact on us. At the same time, those policy guidance have also affected the relative position and role of each university differently: we are a Double-First Class and Project 985/211 university with a STEM focus, so we have a leading role to play for society. Our University is always a major contributor to every new revision of the *National Plan*.

That is because one, we have the experts, and two, a lot of the implementation of new education reforms was first developed and realized here in our University, usually after 1-2 years or an even longer period of implementation. The experts from our University would then take this data, and combined with the data from universities across China, they would then determine what the next revision of the *National Plan* should look like.

At some level, our University's syllabus was developed at the same time as the *National Plan* ... First of all, what is the vision of PCU? We must also support and comply with the objectives of our University. If I wish to develop a course, what skills of students do I aim to develop?

From a more professional perspective, we must talk about student needs. But we've also conducted surveys of student needs. Right before we implemented the current education reforms, we collected data from every other faculty and department in this University, and their expectations for the EFL faculty, interviewed our students, and also collected data from employers of our recent graduates. We developed our own FLD report. Therefore, the national needs, the University's future development, the needs of students, and needs of professional career employment, combined with the focus and objectives of our own particular subject courses, these all represent factors that have influenced the development of our current syllabus.

The Administrator has effectively described the entire top-down education policy and implementation process within the Chinese higher education context; they have offered insight on how policy formulation occurs at the highest levels: though official guidance at the national was stated to have a very significant

impact on each respective university's College English syllabi and curricula design, universities also shaped the development of policy through their contributions of expertise and experiences in prototyping the development of education reforms before they are implemented at the nationwide level.

This instrumental role could be seen in the Administrator's description of the prototyping process: with their experts at PCU, they would take the initiative and develop their own reforms and experimental courses at the College English level; through 1-2 years or longer durations of implementation, their experts would take this data and compare it with other Chinese universities and subsequently determine what the next nationwide education reforms should be. Through this process, the development of new higher education policy seems to be a two-way channel, meaning that communication and feedback goes both ways – the MOE would issue new policy guidance that would shape and affect how universities designed and implemented said guidance, while universities would contribute to the development of new guidance based on their prior experiences in prototyping and developing reform-minded agendas.

At the College English level, the development and implementation of EFL syllabi and curricula is also contingent on the requirements and demands of the whole institution, including other departments and faculties, especially in this context where the institution is a heavily STEM-focused university. This is where needs analysis comes in, including the needs of the University, the needs of other departments and faculties, and the needs of the students themselves. Despite the two-way channel of policy formulation and development, the Administrator reiterated the importance and primacy of top-down national policy:

[MOE policy guidelines are] very important; they're like guiding principles and a flagpole/banner for us. As a banner, they are there to tell you where to go. Maybe you would have to make some modifications based on the local context of your university, but it wouldn't stray far from the main objectives of the policy. As a form of guidance, it's definitely very important. Since it's guidance coming directly from the State, it's very easy to get the attention and focus of our teachers.

Once top-down guidance has been issued, it is up to each individual university to develop and implement those national policies. To those ends, the Administrator has further elaborated upon the factors that influence the extent and attainability of those objectives:

What are the factors influencing all of this? We often mention that we are located inland [in the Chinese interior]. How have realities on the ground influenced and shaped this context? Those realities influence both our teachers and students, even the entire University. We always joke that we are living in a village, meaning that it really depends on how far one can see with their eyes. From the standpoint of students' competences, let me tell you a story: there's a grant application for exchanges to a university elsewhere. I asked the person in charge of processing those applications how many students are preparing for it, because that university requires IELTS/TOEFL and GRE; I asked them how's the preparation – you will find out that here at PCU, we are doing a very poor job of that. The University is feeling very pressured, but the students aren't feeling any pressure. Students don't see the challenge, they live very comfortably here, which leads to a lot of problem. When opportunity comes and you don't have the necessary preparation – which leads me to feel very pressured right now, because even our own English major students haven't prepared sufficiently for that. Of course, we are a big university and you would definitely find some highly motivated and capable students, but an overwhelmingly majority of them aren't like that. That is why when we invite some renowned international expert or academic to come give talks and seminars, student participation hasn't been very good.

So I feel that this regional culture and even university culture plays a role: how people and individuals look at life in general, and their comfort levels would hinder them from trying new things ... This is the same for our teachers. You know, we call teaching jobs 'iron rice bowls.' That means it doesn't matter how badly you teach your course, even if you are failing your performance reviews year after

year, you can't get fired from your job ... this kind of iron rice bowl also hinders some teachers from developing themselves, so the system itself, as well as the big environment might also be issues to consider.

The Administrator offered a detailed review of what they perceived to be significant contextual determinants within Chinese higher education, as far as the implementation of top-down education policy is concerned. This includes the realities on the ground at PCU, the local regional and even university cultures that influence and shape how individuals act with regards to those policies. The entrenched nature of the 'iron rice bowls' further compounds the perceived difficulties and complexities of the Chinese context that the Administrator has to contend with. In the next major theme, Administrator findings related to more specific pedagogical and classroom concerns are examined in greater detail.

Section 5.5 – (Major Theme 4) Pedagogical and Interactional Dynamics within the Classroom

Ultimately, any implementation of ICC and development of students' intercultural competences remains contingent upon the effectiveness to which those ends could be realized within the Chinese university classroom; this last major theme focuses specifically on classroom dynamics – the interactions between instructors and students. This theme is fundamentally distinct from the third theme of contextual determinants within Chinese higher education, because it is not so much an examination of determinants that shape that context as it is an examination of the Chinese University EFL classroom – the pedagogical and interactional dynamics at play in College English and elective classes – and whether these could be leveraged towards the stated aims of ICC development. While all findings from all instruments are presented in this theme, particular emphasis is placed on stakeholders within the classroom: instructors and students. With respect to the research questions and objectives, this fourth and last major theme addresses the following:

Research Question 2: How pedagogical and interactional dynamics within the classroom support policy, theoretical, and practical conceptualizations of the ICC-competent learner, respectively.

Research Question 3: Understanding and examining the Chinese pedagogical context through classroom dynamics to determine the potential to which such contexts could support the development of interculturally-competent individuals.

Research Objective 2: Findings related to pedagogical and interactional dynamics within the Chinese College English classroom would yield insight related to all three (policy, theory, and practice) conceptualizations of the interculturally-competent learner.

Research Objective 3: Findings within this theme would serve as the basis for the establishment or development of any new framework for the higher education sector within China, as all endeavors related to those ends must begin in the classroom.

The executive summary for this theme is outlined in *Table 23*:

Table 23: Executive summary of all findings for Major Theme 4 (Pedagogical and Interactional Dynamics within the Classroom).

Instrument	Summary (Class Topics; Keywords and Key Phrases; Sub-Themes)
In-Class Observations	First dynamic: instructors' teaching methods Second dynamic: student interactions
Faculty Interviews	Pedagogical authenticity: 'Real experiences, not artificial discussions' within 'project-based learning' Arbiters vs negotiators: dealing with 'resentment' Facilitators vs intervenors: 'standing at the intersection between two cultures' Ownership vs powerlessness: 'it's hard for me to influence them' Student hierarchies and passiveness as subversion: 'they have their strategies'
Student Interviews	Openness of teachers and classes Frustrations and coping mechanisms for certain teachers and classes Doubts regarding efficacy of English language learning
Administration Interviews	Expectations and aspirations for the ideal teacher and student Administration perception for their faculty teaching staff Roles and responsibilities of the instructor Addressing student complaints regarding 'bad' teachers Rationale for PBL implementation and continued development

Section 5.5.1 – Findings based on observations

Classroom findings within this theme focus on the nature of the College English classroom as observed through the interactions and dynamics of all participants in class; findings related to the substance and content of class discussions, topics, and subjects have been presented in substantive detail in the previous three

themes. However, those findings were presented through the prism of the respective focus of those particular themes (cultural; intercultural; contextual), while this theme focuses specifically on pedagogical and interactional dynamics with those interactions becoming subordinate to a pedagogical lens. Through this pedagogical lens, the focus becomes one that is centered on instructors, their students, and how those lessons were undertaken. Both College English core and elective courses were observed, and both course types included students from all College English proficiency levels (Levels 1-4) from a diverse swath of NEMs, with a vast majority of students coming from STEM majors.

The first significant pedagogical dynamic lies in the teaching methods of instructors across the observed classes. While some instructors were observed to have covered similar content as they taught the same courses, how they approached the subject matter and how they interacted with their students seemed to vary significantly. Instructors were observed to have significant leeway and discretion in how they conducted and taught their lessons; though almost all observed classes featured in-class discussions, presentations, and formal debates on prepared topics, instructors' approaches demonstrated both individual variance and diversity: some were more student-driven (Blackberry; Clover; Juniper) than others, where in one observed instance the instructor was singlehandedly driving the discussion, even going so far as to call upon individual students to respond and engage with them (Dogwood).

The variance in instructors' approaches toward their lessons and teaching methods could also be attributed to their students' English proficiency levels: where students struggled with English, instructors (Goldenrod; Lavender) would use scaffolding or resort to Mandarin Chinese to explain directions and tasks; students' English proficiency in Levels 2-3 varied significantly depending on the individual, necessitating flexibility on part of their instructors in terms of switching between English and Chinese, although classes were predominantly in English; Level 4 classes (Clover; Pine) were conducted wholly in English, although students continued to use Chinese when conversing with their peers during group discussions, despite the insistence of their instructors that they should be discussing in English. This observed phenomenon represents a second significant dynamic, which is discussed further on in this section.

Instructors placed particular pedagogical emphasis on activities, projects, and interactions among students: only three observed classes did not feature an assigned in-class discussion component (two of which were taken up by prepared debate and group presentation projects, and one featured roleplaying activities with Level 2 students). Of the thirteen classes where in-class discussions did take place, five also included prepared presentation projects on a diverse range of topics; student-centered interactions and learning seemed to be the primary teaching method utilized by instructors across all observed classes: rather than a traditional teacher-centered approach where the instructor simply lectures and the students remain passive, the prevalence of activities and group projects meant that students must become active learners, engaging with their instructors, with each other, and with the teaching materials. Though two classes (Lavender; Pine) had instructors lecture to their students, they were more akin to spontaneous monologues and interventions, themselves a response to something that may have emerged over the course of in-class discussions and other such interactions.

Student interactions and how they engaged with one another forms the second observed dynamic. As previously discussed, students were observed to make meaningful attempts to communicate with their instructors in English; when group discussions took place, however, they would resort to either Mandarin Chinese or the local dialect in those interactions – instructors would sometimes intervene and ask students to use English when engaging in group discussions, but such interventions would remain inconsistent, as this depended on the initiative of the individual instructor in question. In all observed instances where students had to publicly present either for class discussions or a group project, it was always conducted in English regardless of individual English proficiency levels. The only exception to this trend would be Level 1 students, as limitations in English meant that instructors would frequently have to resort to Mandarin Chinese in undertaking their lessons.

Within the context of in-class activities and projects, including group and individual presentations and debates, students were observed to have significant leeway in how they chose to approach the subject matter: from debates on US gun control, cultural comparisons between other countries and China, identity and globalization, public perceptions toward smoking and smoking bans –

students expressed a wide and diverse range of viewpoints and arguments, although general trends have emerged in the content of students' worldviews and perspectives related to those topics. In these interactions, students were also encouraged, often times at the behest and insistence of their instructors, to offer dissenting views that may diverge from or disagree with positions adopted by the majority of their peers in the class. Instructors would also challenge students' arguments and positions, sometimes producing spontaneous and protracted debates and discussions within the classroom. In terms of group dynamics, students also had significant leeway in how they organized themselves during group discussions and presentations: students seemed to group themselves based on gender and majors; female students remain a minority in STEM-centric fields, and when students arranged themselves into groups, there would be at least one group comprised exclusively of female students, although mixed-gender groups were also observed in instances where female-only groups were already full.

Section 5.5.2 – Findings based on faculty

Pedagogical authenticity: 'Real experiences, not artificial discussions' within 'project-based learning'

Instructors have consistently emphasized the importance of pedagogical authenticity throughout the faculty interviews:

Why most students are bored with English, and criticizing English teaching? It's probably because it's not very authentic. Teachers do not introduce a lot of cultural issues, cultural things behind this language phenomenon. This is a challenge for teachers. If teachers could develop themselves, this would make our teaching more culture-specific ... That's more authentic, and students will be more interested in learning that language (Tulip).

Faculty members were cognizant of this perceived shortcoming of theirs and their classrooms, and have actively sought means to create 'life-like types of situations' (Juniper) as ideal pedagogical scenarios. These concerns were framed in the context of culture and intercultural courses at PCU:

When it comes to real communication experience, I don't think this kind of thing can be taught in class, we need to learn to gain our

experiences through the real context with foreigners, or people from different cultures. We have this kind of course I mentioned earlier – cross-cultural communication or intercultural communication – is it effective? I don't know, so how can we guide students to know these things without going abroad ... So that's why I think real experiences, not artificial discussions in the classrooms (Saffron).

According to instructors, students tended to participate and engage in discussions with their peers if topics were seen as 'tangible,' allowing them to draw from 'real life experiences' (Eucalyptus). Other instructors also felt that for students to 'improve' their ICC, 'the best way is to do that in real life,' in 'real situations' where students could engage with individuals of other cultures and nationalities (Blackberry).

Aside from culture-specific and intercultural considerations within their pedagogy, instructors also raised questions regarding the efficacy of project-based learning (PBL), an approach that has received much emphasis at PCU, with faculty members actively encouraged by their administration to utilize and integrate PBL within their classes. The importance of PBL to faculty members could not be understated; a number of instructors (Tulip; Dogwood; Mango; Pine; Rhubarb; Saffron) have received teacher training in the UK, which 'mainly focus[ed] on project-based language learning and teaching' (Pine). In their interviews, instructors have actively expressed their thoughts and reflections on project/mini-project development within their classes, in addition to how such projects would be implemented (Mango; Juniper; Eucalyptus; Tulip). Certain instructors have even taken the opportunity to directly ask me during their interviews whether I considered PBL and emphasis on mini-projects to have 'real-life applications' or 'meaningfulness' (Mango). A class discussion on genetically modified foods embodied the juxtaposition between authenticity, PBL, and instructors' attempts to reconcile the two:

Because students just searched some news reports, and some people are doing experiments on genetically modified food to some students in certain areas in China ... So, students have disagreements, and I ask students, 'Can you make an investigation in supermarkets, and when you purchase something in the supermarket, for example, oil, will you take a very close look at

whether the soya bean is genetically modified or not?’ So I asked the students to do some interviews with customers, and also if you are really interested, you could design a questionnaire to investigate students’ opinions – this is project-based learning (Tulip).

Based on Tulip’s aforementioned account of how an ideal project was initialized, implemented, and completed, it was apparent that an emphasis exists on not just eliciting disagreements among students within class discussions, but to also compel them to conduct research and interact with the world among them – ‘investigation in supermarkets,’ and ‘interviews with customers’ – while instructors themselves would follow-up with ‘questionnaire[s] to investigate students’ opinions’ of such projects, as well as the topics themselves (Tulip). This corresponds with Juniper’s pedagogical beliefs of ‘life-like types of situations,’ with the purpose of ‘turning English into a part of your life’ for their students.

Faculty members aspired to develop and implement projects that were authentic, emphasizing ‘real experiences, not artificial discussions’ (Saffron). However, the extent to which such aspirations could be translated into reality through successful project completion and student internalization of instructors’ stated objectives remains to be seen, as evidenced by instructors’ own doubts expressed through their questions to me during their interviews.

Some instructors have taken the opportunity to ask me during their interviews what was required to develop students’ ICC (Dogwood); how I personally viewed the effectiveness of faculty members’ pedagogical approaches, including project-based learning, and whether they were meaningful (Mango); whether I had any suggestions for effective cultural-centric pedagogy that STEM students could find relevant (Oak); whether intercultural competence could be taught to students, and whether culture could also be taught (Pine). Through these discussions, it was apparent that faculty members have considered these questions at length, and really wanted to know what constituted effective cultural- and intercultural-centric pedagogy.

Ultimately, instructors have also expressed reservations about how to best prepare their students for traveling and studying abroad, and for dealing with the inevitable culture shock (Mango; Rhubarb). It has fallen upon the EFL instructors

of PCU to find ways to prepare their students for these challenges, and with their respective understandings of culture and the intercultural, those ways manifested themselves in many forms. For instructors, this remained a significant challenge as discussed in the previous themes.

Arbiters vs negotiators: dealing with 'resentment'

Instructors pointed out a recurring reluctance by their students to challenge, oppose, or disagree with them in class. Students would not 'raise the question, or put their hands up and challenge' instructors, and the few cases in which students did disagree with instructors they were regarded as 'a rare situation' (Ash). Students may have disagreed with each other, and 'they sometimes disagree with [instructors] but they seldom show that in public' (Blackberry). In cases where students did voice their disagreements with their instructors, they would 'ask [instructors] after class, or sometimes they will not say no' (Hydrangea). These were considered to fall under what instructors regarded as 'positive' (Blackberry) or 'cooperative' (Hydrangea) behaviors.

Students 'think it's normal for them to disagree with each other ... but the problem is, they can argue with each other, they don't want to argue with the teacher' (Oak). Students would be 'very polite' to instructors, because 'they consider the teacher as an arbiter, or the teacher as more authoritative' (Hydrangea). On the other hand, Chinese teachers 'are not used to challenges from students ... because of Confucianism and teacher's authority' (Tulip). Students' perceived 'passive[ness]' (Ash) seemed to entrench the authoritative role of their instructors, in addition to instructors themselves being unaccustomed to being challenged by their students. Indeed, the fact that some instructors associated those seemingly passive behaviors with students being 'positive' or 'cooperative' in class lends credence to how instructors in China were seen as arbiters or authoritative figures by students, as well as how instructors saw themselves.

The extent to which instructors considered it rare for students to challenge them could be seen in their responses when describing such interactions; instructors would vividly recall those instances in which they have encountered students who challenged them directly: 'I often tell my students there's one student I would never forget ... the only student who challenges me, who challenged me' (Pine); 'I do have a student who challenges me in my class' (Tulip); as well as an

instructor recounting an interaction as ‘awkward’ given the ‘attitude’ and ‘tone’ of their student (Juniper; see sub-theme ‘Post-90s vs post-00s’), in which Juniper considered this interaction a ‘very special example,’ because their student’s actions elicited a ‘比较震惊’ [*bǐ jiào zhèn jīng* relatively shocked] emotional response.

Although a majority of instructors asserted their students were disinclined to challenge them in classes, that did not mean students refrained from expressing dissatisfaction or opposition to their teachers in specific instances and scenarios. While the perceived passivity and docility of their students entrenched instructors’ roles as ‘arbiters’ within their classrooms, they become negotiators when faced with instances of student actions considered challenging or uncooperative.

Through a minority opinion, some instructors did view students challenging teachers as a ‘very normal’ and ‘frequent’ phenomenon in their classes (Eucalyptus). These challenges seemed to undermine the instructor’s role as a ‘figure of authority, because nowadays, students have the courage to challenge, the courage to make their different voices heard’ (Tulip). Instructors offered a number of reasons to account for these challenging behaviors. Relating to different perspectives and opinions expressed in the classroom, the ‘very subjective’ nature of ‘personal opinion[s]’ was a key factor in motivating students to challenge their teachers, and for teachers to negotiate with their students, to tell their students that they ‘respect different voices and opinions’ (Tulip).

Other compelling reasons for what instructors identified as challenging or uncooperative behaviors stemmed from: student motivation, procrastination, and the ability to follow directions (Ash; Foxglove; Juniper; Rhubarb); homework and general course workload (Blackberry; Eucalyptus; Juniper; Rhubarb; Saffron); English proficiency levels and the difficulty of the lesson/topic (Ash; Dogwood; Goldenrod); the authenticity and relevance of the lesson and teaching materials to students’ lives (Tulip; Eucalyptus; Goldenrod; Lavender; Mango); the design of the course itself (Nightshade; Saffron); student backgrounds, their personalities, and generational gaps were also a factor.

Ultimately, despite the reasons and factors identified by faculty members, there were only a few specific and highly limited scenarios that prompted students to overtly challenge their instructors in the classroom: when students disagreed with

the instructor's assumptions 'about their generation' – topics 'close to their daily lives' (Blackberry); like Blackberry, Mango identified 'stereotypes' and generalizations that 'reflect kind of the Western values' as vectors for student expressions; students' intense workload from their respective NEM/STEM majors, when combined with the assigned homework and additional workload from their English classes, would prompt them to express their '抵触情绪' [*dǐ chù qíng xù* feelings of resentment] (Eucalyptus) to the instructor; similar sentiments to the 'resentment' expressed by Eucalyptus's students were also identified by Juniper, describing an interaction with a student as 'awkward' given the 'attitude' and 'tone' of the student in response to homework assigned in class; students who studied a particular major, but hated that major (Pine).

It became apparent that from these interactions with their instructors, students had cause for their recalcitrance in the classroom; a recurring flashpoint has been the question of English coursework and workload requirements: students overtly expressed feelings of 'resentment' (Eucalyptus); 'dissatisfaction' and '埋怨' [*mányuàn* complaints], in addition to '起哄' [*qǐhòng* creating a disturbance] within the classroom (Juniper).

Instructors were fully cognizant of students' feelings towards homework and workload within and beyond their English classes, and addressed this by 'show[ing] understanding and giv[ing] them encouragement and emotional support' (Saffron), and perhaps even address their needs of 'maybe less homework' (Blackberry). In more direct terms, when faced with overt challenges and opposition from students, instructors would de-escalate by '安抚' [*ān fǔ* appeasing/placating] or '指导' [*zhǐ dǎo* guiding] their students; instructors would seek clarification and input from their students regarding workload and submission deadlines, because they would '尽量体谅' [*jǐn liàng tǐ liàng* try their best to empathize] with students' concerns and objections; in instances of direct confrontation, instructors would further de-escalate despite a particular student's 'attitude' and 'tone,' which made the interaction 'awkward/embarrassing' by brushing it off as 'nothing,' and accounting for that behavior as students 'not consider[ing] their teacher's feelings' (Juniper). In cases of 'resentment' which also stemmed from workload and deadlines, instructors would 'clearly explain to students the purpose' of the lesson or projects in question, and by explaining to

the students clearly, it would ‘significantly reduce the 负面的因素 [fù miàn de yīn sù negative factors] on part of the students,’ and reiterating students’ need to have a ‘leap of faith’ for their teachers (Eucalyptus). In cases where there were no overt challenges or confrontation, but students did make their needs and demands known, instructors such as Rhubarb would take the following approach:

First, I would collect all the students’ feedback and suggestions, and then I would tell them what kind of feedback and suggestions were submitted. And then I will begin by asking them this question: ‘Which of them would you consider to be reasonable? Which ones are unreasonable?’

Through these interactions, confrontations, de-escalations, and negotiations with their students, faculty members were no longer authoritative figures, but have become negotiators and de-escalators in the classroom, seeking acceptable solutions to problems and issues that compelled students to challenge or question their instructors, the most significant factor of which was the question of homework and workload in their respective English lessons. Instructors would resort to appeasing, placating, guiding, empathizing, and explaining to students their considerations and views. In more direct ‘awkward’ and ‘embarrassing’ confrontations, instructors would also resort to de-escalating the situation immediately.

Faculty members were figures of authority in the classroom so long as that authority remained unchallenged; despite how instructors perceived and understood the behaviors and actions of their students – and of Chinese university students in general – when directly challenged, instructors sought to de-escalate by becoming negotiators, rather than resorting to their position of authority to compel students to yield. Thus, the distinction between the lawgiver and negotiator was predicated on the extent to which students engaged their instructors in the classroom, defying the established roles instructors may have had in mind for both themselves and their students.

Facilitators vs intervenors: ‘standing at the intersection between two cultures’

Faculty members seemed to fully recognize the importance and centrality of culture within EFL pedagogy. This recognition was discussed at length in the first

two themes of this chapter, in addition to instructors' substantive elaborations on their non-formal understandings of both cultural and intercultural concepts. In the context of teaching culture, instructors offered their perspectives on what they construe as constraints when it comes to teaching concepts of notions related to culture to their students; with these constraints in mind, instructors have compared themselves to bridges – facilitators – that link both foreign and Chinese cultures and worldviews through their English courses. This is because instructors characterized their students at PCU as being generally 'local, and they have never been abroad' (Tulip). For those students, their only interactions up until this point may have been with the university's limited number of foreign teachers (Juniper), something that instructors also identified as being a major constraint. Juniper offered an in-depth elaboration on this perspective:

As an English teacher, it's like standing at the intersection between two cultures. Living within Chinese culture, but perhaps maintaining an unbroken link/connection to foreign cultures. So that's why I feel our perspectives/views might be more open, or that our attitudes might be more open.

In the case of US culture classes, the subject matter was 'really difficult' given how 'foreign' it was, and in addition to interacting with 'several foreigners living here,' the lesson was 'the only way for them to get to know this culture' (Goldenrod). To that end, the challenge was how to package and present information about US culture in a manner that such students could understand, and remain interested in during class. Indeed, students inhabited 'a culturally-speaking vacuum environment' in relation to foreign (American) cultures, so instructors could only present information relevant to what they could understand, such as 'movies' and 'music' (Goldenrod).

Besides the 'culturally-speaking vacuum' that PCU students found themselves in, instructors have also pointed out their students' 'traditional, Chinese way of expressing their viewpoints' as another limitation towards understanding other cultures and perspectives; such 'Chinese-style thinking' may even entrench the phenomenon of the cultural vacuum (Foxglove). In their role as facilitators, instructors have to not only introduce students to phenomena, norms, and customs of the target culture(s), but to achieve that within the confines of their classrooms.

Instructors have actively sought to improve their teaching methods through 'up-to-date materials' and creating 'lifelike situations' (Juniper) for their students, including utilizing authentic materials from online courses, TED talks, and current news from sources such as the BBC. An even more ambitious aspiration was to create video links with partnered classes from universities abroad – including the United States – although currently deemed unfeasible, instructors felt that having their students interact with American students via a videoconferencing technology would expose them to authentic interactions with cultural Others (Juniper). The notion of the cultural vacuum was also corroborated by Oak, as there were no 'overseas students' in their class, so 'most of the time we just talk ... about something they just learned from the book or searched on the Internet.' To create authentic situations and interactions for their students, Oak also expressed their desire to 'invite different students, overseas students, or maybe even foreign teachers/international teachers to share with us something on certain topics.'

A recurring trend of instructor intervention in the form of student empowerment has emerged from the faculty interviews; these interactions with their students where instructors recognized, intervened, and addressed students' needs and concerns represent a form of empowerment, which as defined by UN Women (2011:11), 'means that people ... can take control over their lives: set their own agendas, gain skills (or have their own skills and knowledge recognized), increase self-confidence, solve problems, and develop self-reliance.' To those ends, both students seemed cognizant of those agendas, and instructors also expressed their desire and responsibility to develop skills, knowledge, behaviors, and attributes in their students. This was evident in Saffron's response:

In class, in this context, how students value their place or find their place in classroom: that means they feel safe in the classroom; they are not humiliated by their classmates or the teacher, so [I] try to make an engaging and inclusive atmosphere, maybe this is my job as a teacher ... Sometimes, I give them encouragement, especially when students make some good points, you can learn from each other – the atmosphere, the encouragement, and also the support – they are necessary.

Through their interventions, instructors inadvertently become drivers in empowering their students. Some students displayed a 'lack of confidence,' and

‘they don’t have this kind of confidence or this kind of interest in communicating with others’ (Tulip); this perceived lack of confidence could be attributed to what instructors previously identified as differences between extroverted/introverted and post-90s/post-00s students. Instructors perceived their students as not only lacking in confidence and the means to express themselves in class, but were also ‘passive’ (Ash) because they ‘really do not know what they need’ (Tulip).

From student levels of engagement, to English language proficiency, to what instructors assumed were issues with students’ personalities, generational gaps, the urban-rural gap, and even Chinese culturally conditioned views and perspectives, it was apparent from faculty interviews that instructors continued to remain positive and proactive in addressing those perceived challenges; instructors often outlined actions and offered their own perspectives on what could be possible solutions to address the impasse, which represent a means of empowering their students based on the aforementioned definition offered by UN Women.

Student group dynamics were a key vector for instructors to intervene, interact, and empower certain individuals within said groups. When discussing possible considerations in how they organized groups among their students, instructors have identified the emergence of dominant and passive students in group discussions/activities (Tulip; Foxglove; Goldenrod; Nightshade; Lavender; Mango; Saffron), with the appearance of a ‘leader’ (Ash; Eucalyptus; Juniper; Mango) seemingly taking the reins of the group discussion/activity, especially this leader ‘will represent all of them to give me the answer’ (Goldenrod). Indeed, this phenomenon was identified by another instructor as almost inevitable in group activities: ‘every group will always have a student 带头 [dài tóu take the lead]’ (Mango); groups that ‘work very well ... must [have] a very good group leader,’ with a tendency for ‘natural leaders’ to emerge among those groups (Pine); that ‘some students always take the leading roles, and others follow’ (Saffron). In such circumstances, instructors recognized that ‘if this student has been very dominant, then the teacher’s 干预 [gān yù intervention] is very important’ (Nightshade).

Most, if not all interviewed instructors were aware of this phenomenon taking place during group discussions and activities in their classes, and they displayed varying degrees of tolerance and willingness to intervene in order to disrupt such

group dynamics and the emergence of group leaders. Instructors more inclined to intervene would do so in the following manner:

I always encourage the passive students to have their voice in the discussion. I hope they may take turns to have their voice, and then ask each other questions ... So then, the most important is the students' identity ... some students, their English is not very good, so they have a lower self-image, that would affect their engagement, their motivation, so what we try to do to encourage them to involve in group activities, to make the contributions whether in Chinese or English, so they feel a little bit fulfilled in the activities, rather than feeling marginalized in those activities (Saffron).

Marginalization and the feeling of being marginalized is a significant distinction that has emerged over the course of the faculty interviews; instructors' awareness and sensitivity of the importance in preventing students from feeling or becoming marginalized indicated that this was an important pedagogical consideration. This was further reinforced by instructors' view that managing dominant and passive students has 'always [been] difficult,' and that 'lots of teachers have headaches about' this (Tulip). For Tulip a key reason was also students not 'want[ing] to lose face in front of their peers ... [which] is traditional Chinese culture.' In Tulip's interventions, they would 'give dominant students a role,' by which they would 'help other students to better contribute their ideas to group discussions ... so they will give different opportunities to passive students.' Instructors have discussed at length regarding 'education inequality' and the 'urban-rural divide' (see previous theme). This was something some instructors have alluded to in terms of determinants that not only influenced students' English language proficiency levels, but the extent they were willing to engage with their teachers, and the extent to which an intervention was required in order to avoid students feeling marginalized. As in Tulip's case, instructors also intervened because they did not wish to lose face – their authority – a significant revelation regarding the rationale for instructors' interventions in their classes.

Ownership vs powerlessness: 'it's hard for me to influence them'

In their interactions and dynamics with their students, a phenomenon of instructors feeling a sense of ownership versus powerlessness vis-à-vis their

students has emerged; these two conflicting feelings underscored instructors' perceptions as 'owners' of their classrooms, as well as their efforts in getting their students to become active learners. Pine and Tulip offered their takes on this phenomenon:

You see, my job as a foreign language teacher is to teach English as a foreign language ... the main purpose is to know the foreign culture ... so I'd like to say culture is embedded in the language I teach ... This is one of our jobs, to make our students aware of the [cultural] differences (Pine).

So that whenever ... you can observe that there are some opportunities that culture plays a very important role, then it's the teacher's role to intervene, to make learning happen ... As a language teacher, it's your responsibility to solve it (Tulip).

Instructors would also 'consider students' requirements very seriously' through student feedback and reflections, and when it came to course design and implementation, they said, 'This is my problem ... we didn't actually ask the students what they need, students just follow us' (Ash). This was corroborated by how other instructors responded to students' needs and feedback. In defining their interactions and roles as EFL instructors vis-à-vis their students as their 'job' (Pine; Saffron) and 'responsibility' (Tulip), it seems that faculty members were fully cognizant of their roles relative to their students. Not all instructors shared the views made by Pine and Tulip, and this was how they saw their responsibilities differently:

When I'm giving the lesson, I will not stop at the moment, or if I watch anything, I will try to remember it ... and then after that I should try and communicate with him or her ... it might be something I took wrong, possibly, so it's a kind of communication – everything can be settled ... it's really hard for us to build a bridge between the researchers, academically, and teaching students to do all kinds of practices, just in English learning, for future life and work (Hydrangea).

The extent of Hydrangea's ownership was evident throughout the interview in how they construed their roles as an EFL instructor, one that could perhaps be

identified as diametrically opposed to the conceptualizations previously offered by Tulip: when asked about what is required to teach students to interact with people from other cultures and nationalities, the response was, 'Because of the large population, we have such kind of hope and wish, but hardly possible for them to make exchange with all kinds of people.' When placed under the context of this sub-theme as well as the other responses provided throughout the faculty interviews, Hydrangea seems to have understood their responsibilities and roles as highly limited and constrained, even in their classroom; while Tulip saw cultural opportunities and other teachable moments within their class as opportunities to address and intervene, Hydrangea not only characterized them as difficult and 'really hard,' but that also, 'it's hard for me to influence them in this way.' The reason was attributed to the fact that students 'have other teachers for different courses, and other teachers will influence them' (Hydrangea), which was a seemingly delegation of any potential responsibility and outcomes to others, from students to instructors of other fields and disciplines at PCU.

Student hierarchies and passiveness as subversion: 'they have their strategies'

Instructors have offered their own opinions and understandings on classroom dynamics between dominant and passive students, and the establishment of *de facto* hierarchies during groupwork. While this phenomenon has been introduced in prior sub-themes, this sub-theme offers an in-depth focus on instructors' perceptions of those dynamics, including those hierarchies, as well as students' passiveness being seen almost as a form of subversion of authority within the classroom.

It was inevitable and 'natural' (Pine) for a 'leader' (Ash; Eucalyptus; Juniper; Mango) to emerge within group discussions and activities. This group leader was described as a *dài tóu* (Mango), an individual who 'will represent all of them' (Goldenrod) in all communications with their teachers, to the extent that groups that 'work very well ... must [have] a very good group leader' (Mango). For a leader within this dynamic to project such leadership, a retinue must play along, enough for their instructors to notice: 'some students always take the leading roles, and others follow' (Saffron).

According to instructors, students' English proficiency levels were a key determinant in whether they possessed the capacity to lead. Leaders would emerge from those with high language proficiency test scores (Pine); students with relatively better English proficiency became more dominant, whereas students with relatively poorer English proficiency became passive (Foxglove; Nightshade).

Beyond the measurable and quantifiable impact of English proficiency levels, faculty members have offered a host of reasons and assumptions for why some students were dominant, while the others remained passive. Dominant and active students would assert themselves vis-à-vis their more passive peers in such a manner:

They are required to have discussions in groups, so you can see if there are dominant students among them, so it's easy for them to reach agreement. Basically, that person will represent all of them, to give me the answer. If they are in a group with a balanced power among all the others, then there will be disputable moments usually happening.

I can notice that some students are eager to teach others, because they know better, they think that they know more ... most of [those students] would like to be more authoritative, giving other [students] messages (Goldenrod).

From Goldenrod's response, it remains clear that they associated the ease through which groups reached agreement due to the presence of dominant students, students who would represent all the other students in communications and interactions with the teacher; in instances of 'balanced power,' where perhaps the role of a group leader was not clearly established, students would be less inclined to agree, and more inclined to engage in arguments and debate. Other instructors have offered similar observations of their students' behavior: 'Passive students may keep silent, and active students always say what they want to say' (Saffron). Dominant students exhibited a tendency to render their group's position and agenda coterminous with their own (Nightshade).

Delving deeper into instructors' perceptions and understandings of their students and subsequently corroborated by student interviews, another possible

explanation for this phenomenon could be found: students' passiveness, disengagement, and disinterest in their instructors' classes was a form of subversion, where students, intentionally or otherwise, sought to undermine and challenge their instructors through indirect means; indirect challenges to the teacher were transformed into direct and overt challenges when students felt that they could no longer remain passive. Hydrangea's account of how their students would disagree with them clearly demonstrated how they perceived their students' passiveness was a means of subversion:

But if they don't agree with the teacher, they can ask me after class, or sometimes, they will not say no. They will be very polite, and perhaps, they consider the teacher as an arbiter, or the teacher as more authoritative, so they don't want to argue with the teacher in public, but from their facial expressions, they will repeat the word, or frown at the statement. They have their strategies.

As previously discussed, instructors mentioned the issue of homework and assignments as a recurring flashpoint: students expressed 'resentment' (Eucalyptus); 'dissatisfaction' and 'complaints,' and 'creating a disturbance' in classrooms (Juniper) as responses to what they perceived to be unfair or overwhelming assignment of coursework by their instructors. These behaviors and attitudes have been characterized by instructors as an expression of student 'resentment' (Eucalyptus) directed at their English teachers.

Such actions and behaviors represented what could be students' limits to their passiveness; the limits were seemingly centered on how much homework was assigned. When students were assigned what they saw as an overwhelming or unreasonable amount of work by their instructors, they would make their dissatisfaction known, and even negotiate a compromise through their complaints and challenges with those instructors. Instructors' accounts of interactions with their students showed that students were ultimately compelled by pragmatic considerations to challenge and question their teachers: concerns about grades, homework, and coursework. Ultimately, students were concerned about perceptions of fairness on part of their instructors:

When you assign students to produce a group report/presentation, that's where they'll get into 争吵 [*zhēng chǎo* quarrels/arguments],

they'll sometimes say for example, 'Why should I do this [part] again? This time you do it.' Or they'll say, 'I don't want to do this [part],' kind of like a 互相推拖 [*hù xiāng tuī tuō* mutually pushing each other/evading] their responsibilities (Rhubarb).

According to instructors, it seems that students were fully capable of asserting themselves, challenging their instructors and each other in class. Students' passiveness could be understood as subverting and undermining their instructors: when students perceived the assigning of homework and coursework to be unfair or overburdening, they would make this dissatisfaction and 'resentment' known to their instructors. This passiveness, therefore, represents 'their strategies' (Hydrangea) of coping with their instructors and a significant determinant in shaping dynamics within the classroom.

Section 5.5.3 – Findings based on students

Openness of the teachers and classes

Throughout both faculty and student interviews, respondents have expressed their thoughts and views on the subject of openness, which have been presented and discussed in detail from the first theme onwards throughout this chapter. Within the context of this specific theme, openness relates to students' perspectives regarding the extent to which they considered their English classes to be open, especially relative to their other courses, in addition to their prior experiences in high school English classes. Apricot offered an in-depth response outlining their conceptualization of the open classroom:

I actually feel that the university [English] classroom is a lot more open compared to the high school classroom. First of all, I'm very invested in this class, unlike the other classes, where I will check the time and wonder when class will be over. I just feel naturally attracted to this class ... Possibly because when I was in high school, teachers were only concerned with us graduating and getting a spot in university ... which made it very annoying.

As a follow-up, Apricot was asked to further elaborate upon why they preferred a 'more open' classroom, and what such a classroom would entail:

First, with fewer students in a class the teacher would be able to attend to every student's needs. The teacher would also be able to monitor each student's progress. This becomes very apparent during group discussions and activities. Teachers [in university] are also very different from high school teachers, we're not completing tasks and activities for the sake of completion, even if it gets postponed until the next lesson ... After coming to university ... I feel a lot more relaxed and at ease.

Whereas Apricot considered their experiences in the university English classroom to be substantially more open than that of a Chinese high school – especially due to comparative differences in class sizes and how their teachers interacted with individual students, as well as expectations and requirements when it came to completing assignments and class activities – other students considered their English classes to be open for more pragmatic reasons; Mulberry repeatedly emphasized that foreigners are a lot more open, and they found it necessary to maintain an open mind and to consider the opinions and views of others:

You must have an open mind, although first your [English] language proficiency must be good, but you must also be open-minded in your thinking. You have to listen to others [the foreigners], and you have to understand what they really mean but at the same time, you must have your own values and viewpoints.

While the phenomenon of openness in terms of interacting with foreigners has been explored in prior themes, the relationship between the necessity of being open-minded in interactions with foreigners and the need to develop said open-mindedness in class offers a linkage between prior cultural- and intercultural-centric themes and pedagogical dynamics outlined within this theme. Such linkages were apparent in the responses of certain students, such as Durian:

When it comes to free expression and saying what we want, it's natural for our class discussions to have a very open atmosphere in our English courses, and we need to have more clashes of different and multiple perspectives. It is only through these discussions and clashes that you can be inspired to consider new

perspectives and viewpoints. Anyway, I really like this style of discussion [in class].

During Durian's interview, they also offered their perspectives on comparative openness between Chinese and foreigners, something that has been touched upon in prior themes, with Grapefruit and Sunflower also sharing these sentiments in their interview responses:

It's true that foreigners are more open than Chinese. When it comes to foreigners, their culture and things such as how people communicate, their forms of entertainment, and even their foods are more open compared to China. I really enjoy this kind of openness.

Although this was not explicitly stated, the linkage between students' perceptions of foreigners being more open in addition to the stated openness of their university English classes represents an acknowledgement that what students considered to be successful interactions and communication with foreigners is predicated on developing skills and competences pertaining to open-mindedness; Mulberry's response and emphasis on the need to be more open-minded in thinking remains an example of such an acknowledgement.

Students' perceived openness of their university English classes is contrasted with their interactions and behavior within the context of said openness, yielding further insight into the nature and extent to which their classes are open. When disagreements or differing and dissenting opinions and viewpoints are brought forward during class discussions, an opportunity for meaningful interaction occurs. Contextualizing such interactions has been discussed at length in the second major theme, but to summarize students' attitudes: students generally held a favorable view of instances where disagreements occurred in class, which was seen as being 'very normal' (Apricot; Grapefruit), 'very good' and even 'brave' (Durian). That being said, other students described disagreements and debate as being 'very rare to see' (Peach), but teachers were seen as 'very tolerant' (Walnut) of such behavior.

These responses support the assertion that students generally viewed their university English classes as being open, with their perceptions of the extent to which their classes are open being predicated on different individual rationales

and experiences. One key reason that has emerged over the course of the student interviews has been an emphasis and repeated recognition that they considered foreigners to be relatively more open than Chinese, which reinforces the need for their classes to be equally open so that they can develop the appropriate skills and knowledge to engage in effective communication in such contexts.

This linkage may also have potential implications for why they held generally favorable views in the context of their peers' behavior during class discussions when disagreements occurred. Apricot offered a number of examples pertaining to how their instructors would react to classmates that either disagreed with them or engaged with them on a particular point or issue in class:

The teacher would put the disagreement temporarily on hold, and for example, tell the student that they would continue the discussion after class. In other words, some teachers would express their views and positions clearly and attempt to persuade and convince [the student]. I have also seen a teacher actually agree with the student's viewpoint in the end, or at least recognize the student's views and say, 'It is normal for you to have such a point of view.'

Such examples reflect the dynamics that shaped students' perceptions of what they considered as open classrooms, with those perceptions reaffirmed through the aforementioned interactions and behaviors among students, and between students and their teachers; such interactions underscored the inherently open nature of the College English classroom, with this openness enabling students to engage with their instructors through behaviors that could be construed as subverting and undermining within the context of the classroom. This is introduced in the next sub-theme.

Frustrations and coping mechanisms for certain teachers and classes

The perceived openness of the College English classroom discussed in the previous sub-theme serves to further contextualize students' responses throughout their interviews; this was made further apparent when students were asked to elaborate upon both positive and/or negative opinions regarding certain discussions, presentations, and/or topics, as well as their thoughts on potential disagreements in class – both among students and between students and their

instructors. What has emerged from the student responses is a recurring behavior among students where they would either subvert or undermine the perceived authority of their instructors within the classroom.

Apricot used the term ‘敷衍’ [*fū yǎn* to go through the motions]²² to describe students’ interactions when their instructors covered topics students considered boring:

If the topic is something that is unrelated to the course, for example in some of my classes, there are some teachers that are really boring, and once the teacher is done talking we would all say, ‘oh, yes’ or just, ‘yes’ and it’s very obvious that we were just going through the motions.

When asked to further elaborate upon their response regarding how they would go through the motions with their instructors, Apricot confirmed that students would all say ‘yes’ in agreement to an instructor’s question as a means of *fū yǎn*; in instances where students found the instructor to be really boring or uninspiring, with students resisting the urge to fall asleep, they would resort to measures of *fū yǎn*. In a spontaneous response at the very end of the interview, where students were asked if they had any additional comments to add Sunflower hesitated for a moment before offering the following:

I think we [Level 3] are very lucky. Just now my friend in Level 1 just sent me an instant message, and said: ‘Ah, this English class is making me drowsy.’ It feels like all they do in Level 1 is just listening/memorizing vocabulary, and it feels like the teachers aren’t explaining the words seriously, 就很水 [*jiù hěn shuǐ*]²³ ... These basic things [in Level 1], the teacher just talks about them, but the teacher also told them that they could self-study those topics, and you don’t really need a teacher to teach you these things, and I agree with that ... oftentimes, students in Level 1 would behave like

²² It is a colloquial term that not only means when someone ‘goes through the motions,’ but going through the motions due potentially to contempt, or not taking something/someone seriously. In this instance, the student used that term to convey a sense of not just boredom, but feeling like the class was a waste of their time.

²³ This is a colloquial expression, literally meaning ‘just water’ but is usually used by Chinese students to refer to classes as being rubbish/worthless/a waste of time, and something that students would not be caught saying in front of their teachers.

wooden statues ... their foreign teachers would talk to [the students] extremely slowly, my classmates told me it feels like the teachers are insulting their intelligence ... the teachers would use extremely simple English words and continue to say them slowly.

Sunflower's spontaneous elaboration at the end of their interview may have seemed like an airing of grievances and expression of their Level 1 classmates' frustrations with their English instructors, but within the context of this sub-theme it corroborates with and reinforces Apricot's definition of *fū yǎn* in terms of instructors they considered boring or unhelpful to the learning of English; while *fū yǎn* could be conceptualized in terms of student actions to subvert or undermine the instructor, describing a class or instructor as being 'just water' represents the most scathing indictment yet by a student – to the extent that students would almost exclusively use that term among themselves and their peers, and rarely among those they consider to be outside of those social circle – combined with the fact that Sunflower would use such an expression to describe their classmate's instructor and lesson despite the fact that I am situated outside of that social circle could potentially be attributed to the extent to which students sought to subvert and undermine their instructors.

Unlike Apricot or Sunflower, other students did not directly express such sentiments in their interviews. However, that does not mean that those students were passive, or eschewed engaging in subversive or undermining behaviors with respect to their instructors and the English classes. This could be seen in Grapefruit's response regarding group projects and activities: Grapefruit stated that while they found groupwork to be engaging, their classmates were disagreed and were 'against' them, as those classmates saw groupwork as a 'burden' that required the devotion of substantial amounts of time in order to successfully complete, thus taking time away from their other classes and activities. The varied responses by students underscores a sentiment where if students found the classes to be boring, useless, or a waste of time, then they would choose to engage in behavior that could be subversive or undermining. These behaviors and sentiments would transform themselves into different forms of doubt, which is introduced in the next sub-theme.

Doubts regarding efficacy of English language learning

The openness of the university English classroom enabled students to express themselves in however ways they saw fit; this openness also enabled them to assess their instructors, and to express dissatisfaction or frustration with their respective English classes and instructors. The final sub-theme from the student interviews focuses on a multitude of students' doubts regarding their experiences learning English within the context of said university classrooms. These doubts could be understood as how students attempted to reconcile between what they perceived as an irreconcilable reality: the gap between where they are now, and where they aspire to be with regards to their individual English language skills and proficiency levels.

Each individual student has a different gap to reconcile. As such, their individual rationale for doubting the efficacy of their experiences of undergoing EFL pedagogy remains fundamentally distinct. However, trends have emerged in the responses of the students with respect to the content and substance of their doubts. Though these doubts have manifested themselves in different ways, a commonality exists. Beginning with Peach, their in-depth elaboration at the end of their interview represents a mainstay of the causes and concerns that lead them to doubt the efficacy of EFL pedagogy:

I feel that there is a gap that we cannot measure when it comes to what we've been taught in our university English classes and what we need to do with respect to the TOEFL and IELTS when we want to go abroad. That means even if we have reached a certain level in our English classes right now, we find that we have not reached such a high level based on higher-level international language tests. I find that measuring these differences for each individual is really difficult, and just as hard to find our actual positions.

Apricot described learning English and command of the language as their '硬伤' [*yìng shāng* Achilles heel], a sentiment shared by many of the interviewed students when it came to their attitudes toward language learning. Apricot further elaborated upon why English remains their Achilles heel:

My teachers ask me the same ... and my teachers also feel very awkward: why can't I improve my English? Maybe a reason is because I'm just strange, another might be because of my limited

[English] vocabulary. Another possibility might have to do with myself – I'm not very studious – even though I know that it's very important to expand my vocabulary ... but the time investment in this task is basically impossible for me, so I take these classes just to pass, and to get an okay grade.

In the very same interview, where respondents were asked if they had any additional comments to add, Apricot continued to contribute the following response:

Yes. I really wish I could communicate fluently in English, because I think it is necessary for me if I wish to develop my personal skills. But I really don't know why I feel so ... because my opportunities to use English outside of class are so limited, and I'm not good at communicating, and other people would say to me, 'Oh, when you go abroad you'll naturally improve your English fluency and communication.' But I really don't know if it's actually like how they say. I also don't understand, we spend all the time and energy memorizing vocabulary for exams, but we still cannot remember the words – we'd often find ourselves in such an awkward situation.

Apricot then segued into a discussion on Chinese translations of foreign literary works, especially philosophy; they stated that they believe the Chinese translations aim to remain faithful to the original, but expressed their doubts regarding whether their interpretations and understandings of the translated texts correspond with understandings if the works were read in their original language, and whether those two understandings are different or the same due to the fundamentally different contexts in which they have been read. Apricot concluded by saying:

I don't know if [what they have read from the Chinese translations] are correct or not. That's probably all. If I really go abroad in the future, I will definitely be concerned with these questions.

Most students expressed the same sentiments as Apricot's when it came to problems and issues of English fluency and learning. However, where Apricot focused on their concerns regarding the authenticity of Chinese translations of foreign literary works, and the accuracy of their understandings of said works,

other students had different concerns; Durian shared his experiences of visiting the corporate headquarters of a renowned Chinese tech company, and reflected upon the importance of intercultural communication, effective communication in multicultural contexts, and the importance of mastering English to succeed individually in those contexts. Other students were also as career-focused as Durian when it came to their concerns and doubts in learning English (see Peach's and Apricot's responses above),

For us, the cost of studying/visiting abroad is relatively high. If your family has the financial means, then you can travel outside and experience other countries and cultures. But for most of the students here, their eyes are still restricted to the university campus, meaning that they haven't been outside, because they probably do not have many good opportunities to travel abroad. This might be a major limitation, in which not everyone has the same opportunity when it comes to exchanges and visits to countries abroad. It doesn't mean they're good enough to go abroad, because a lot of it depends on one's family and their financial means to support that (Grapefruit).

Grapefruit's response ties in with similar sentiments expressed by Peach and Apricot when it comes to the limitation of learning and using English in an environment where they are unable to make meaningful attempts to communicate with non-Chinese in English outside their university English classrooms; Apricot even touched upon the notion of English language immersion and questioned the effectiveness of that – Grapefruit on the other hand focused on the inherent limitations and problems for traveling and studying abroad – the monetary expenditures involved, and how not all families can support such an ambition. While it is not a doubt targeted at the efficacy of how they would learn and use English, it does reflect a consequence of Grapefruit's thinking surrounding an effective way out of their predicament of ineffective English language pedagogy.

Section 5.5.4 – Findings based on administration

Administrator responses within this theme focus on pedagogical concerns and what they perceive to be issues within their classrooms. This includes their

conceptualizations of the ideal teacher and student, to which the Administrator offered the following thoughts:

For teaching and pedagogical skills, just because you know something doesn't mean you can teach it – this is a very important concern. Teachers' development is very important and related to the integration of teaching methods with pedagogical theories. Regardless of your professional and language skills or your teaching methods, even though overall, we are doing better than most higher education institutions in China, but that's not enough.

That's why we have training workshops almost every week for our teaching staff, and special workshops for focused teacher training. We hope we can do better because the sky's the limit and there is no end; there is only nonstop development and learning because this is a process. Overall, I can say that I am not very satisfied. I can only say that our own teachers have a lot of problems with their own awareness: has every individual teacher realized that they need further development along those lines? That is also a problem. Awareness or the willingness to develop themselves is important. We have approximately 100 English teachers in our faculty here; half of them would devote all their efforts to teacher development, and yet another significant portion of my teachers feel that what little they have is sufficient – I don't feel very satisfied and am not happy with that.

My conceptualization of the ideal teacher is ...a teacher that can engage students in learning. That is the first condition. If a student is not engaged, it doesn't matter how well you teach, it's pointless. Second, a teacher must be willing to engage in their own learning, what we call the lifelong learner. The teacher must also become a lifelong learner. Three, in Chinese tradition, a teacher is not just there to teach students new knowledge, but must also teach students morality and justice, they must guide students, and teachers have a responsibility to do so. The ideal teacher must be able to guide students along the right way.

An ideal student must first be willing to learn, highly motivated, and willing to catch opportunities as they arise; second, they must not only be willing to learn, but naturally inclined to do so and know all the learning strategies to learn efficiently; third, all kinds of people exist, but I'd like to see students with positive and optimistic attitudes toward their learning. Students would often complain to me, 'this teacher is so bad at teaching!' I would usually tell them this, 'Regardless of how bad the teacher is at teaching, there's a lot you can learn from them. That is a matter of attitude, and how would you look at this problem [of the bad teacher]?'

Though the Administrator has reiterated their dissatisfaction numerous times throughout the interview with their teaching staff, as well as problems associated with the phenomenon of 'iron rice bowls' that was introduced in the previous theme, their response in this theme underscores their expectations for what kind of instructors and learners their staff and students should aspire to become.

The Administrator has also revealed their perceptions of their 100 teaching staff in the EFL faculty, as well as their roles and responsibilities with respect to teaching and teacher development, including the traditionally Confucian notion of teaching students the 'right way,' manifested through their usage of the term 'morality and justice.' In discussions on how their staff should become lifelong learners, just like their students, it seems that the Administrator was also sharing what may be construed as teaching competences, even if they did not explicitly state it as such.

The Administrator also shared their experiences when they interacted with students who complained to them about other teachings being 'bad at teaching,' and asking them to treat the 'bad' teacher as another learning opportunity. This interaction not only reinforces the assertion that classrooms are open at PCU, to the extent that students are even willing to complain about teachers they perceived to be 'bad' to a member of the administration, the Administrator did not rebuke the students, instead offering positive encouragement to redress students' dissatisfaction with their 'bad' teachers.

Transitioning to more pedagogical concerns, the Administrator was asked to explain how they understood and conceptualized project-based learning (PBL),

and what it meant for their students to experience PBL-specific pedagogy. They offered the following response:

PBL was a process of development that began from 2011, before PBL we focused on experiential learning, also a form of learning by doing. We changed it to PBL because we would like to support the University's objective of developing and improving students' independent research skills. Our implementation of PBL is very comprehensive: we have classroom projects for each individual unit, also in the form of mini-projects. This is because when language learning has been fully applied, it's no longer just knowledge that needs to be taught, it's knowledge that becomes internalized and manifested through usage [in projects]. I feel that this form of learning is authentic. But there are also many problems: students' workload, teachers' workload, and how teachers can manage this successfully in their classes.

The Administrator not only described the process through which their faculty implemented a reform in teaching pedagogy through a transition to PBL from experiential learning, but also the rationale for such a transition. The emphasis has consistently been on 'authentic' forms of learning, as also stated by the instructors numerous times throughout the faculty interviews within this theme. To that authentic end, PCU has also spent considerable resources and time on teacher training, and developing their instructors with the skills and abilities to successfully carry out PBL-centric pedagogy within their English classes. This was also repeatedly emphasized during the interview. This also potentially represented an attempt by the administrator to realize their stated goals for the ideal instructor of being able to 'engage students in learning,' with that engagement being predicated on authentic uses and meaning applications of the English language. Conversely, the Administrator's identification of 'many problems' with their faculty's PBL implementation is also echoed by teachers' sentiments regarding workload, and inherent problems associated with development and implementation of ICC-centric pedagogy as discussed in previous major themes.

Section 5.6 – Quantitative Findings Based on Faculty Surveys

With presentation of all qualitative data and findings from PCU participants completed in the previous sections, and through four major themes and their respective sub-themes, this section introduces the quantitative findings through the faculty surveys. The 30 survey questions are categorized under the same four major themes, and findings from faculty responses are presented in the following sections. This is the second major component of this chapter. Triangulation of both qualitative and quantitative findings takes place after the presentation of quantitative findings in this section. The raw faculty survey results are presented in Appendix 21 for reference.

Major Theme 1: Culture and Cultural Phenomena

For Major Theme 1, *Figure 14* presents faculty members' responses pertaining to 8 survey questions related to their understandings and conceptualizations of culture and cultural phenomena.

58% of faculty (n=19) strongly agreed that *teaching culture is as important as teaching English as a foreign language*; 36% agreed (n=12), with 3% (n=1) remaining undecided; there were no respondents disagreeing or strongly disagreeing with that statement. An overwhelming majority of 94% (n=31) respondents either agreed or strongly agreed with that statement.

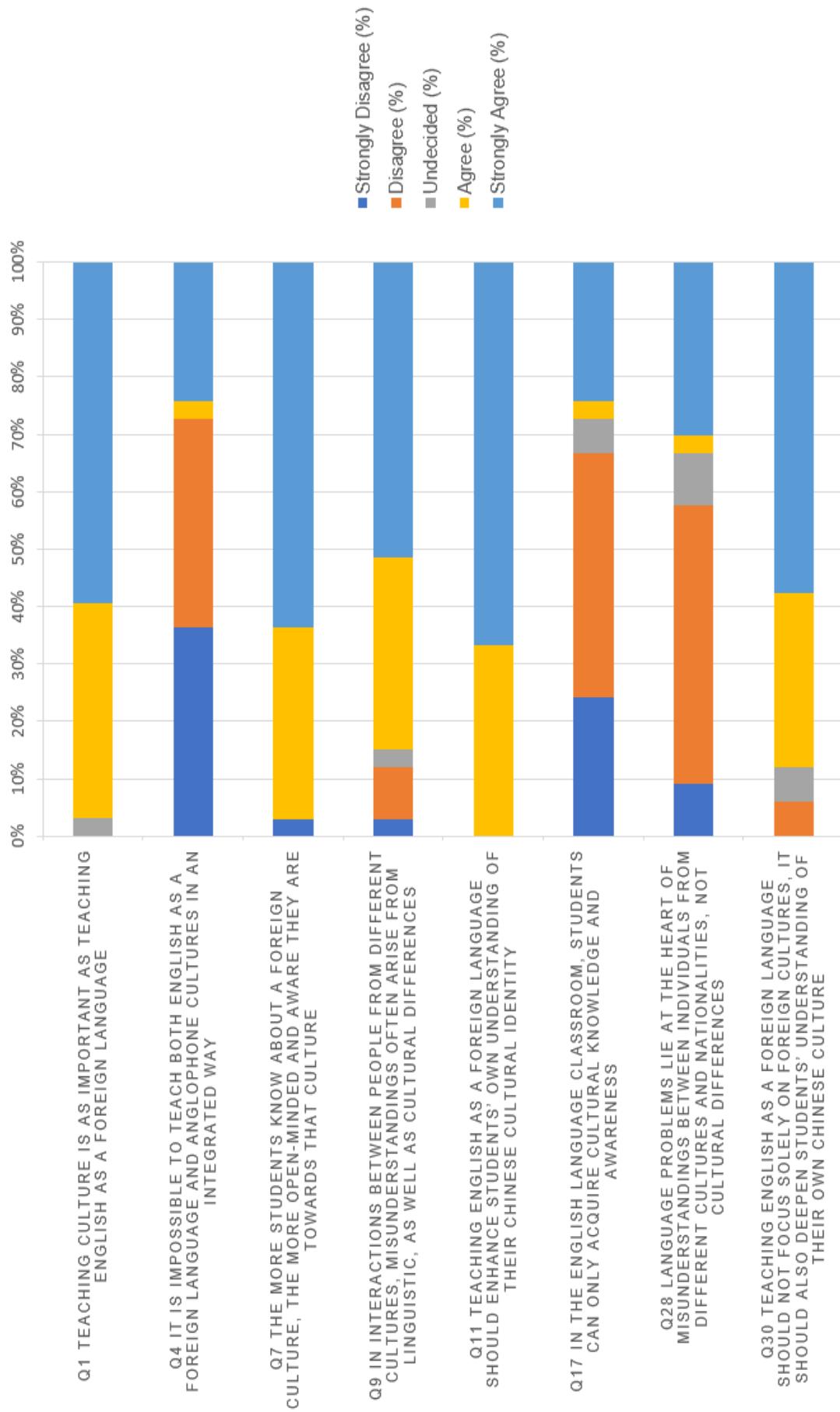


Figure 14: Major Theme 1 survey results.

24% of faculty (n=8) strongly agreed that *it is impossible to teach both English as a foreign language and Anglophone cultures in an integrated way*; 3% agreed (n=1); there were no undecided respondents; 36% of respondents (n=12) disagreed and strongly disagreed with that statement. A 72% majority of respondents (n=24) either disagreed or strongly disagreed with that statement.

64% of faculty (n=21) strongly agreed that *the more students know about a foreign culture, the more open-minded and aware they are towards that culture*; 33% (11) agreed; there were no respondents who were undecided or disagreed; 3% (n=1) strongly disagreed. An overwhelming majority of 97% of faculty (n=32) supported that statement.

52% of faculty (n=17) strongly agreed that *in interactions with people from different cultures, misunderstandings often arise from linguistic, as well as cultural differences*; 33% (n=11) agreed; 3% (n=1) were undecided; 9% (n=3) disagreed; 3% (n=1) strongly disagreed. An overwhelming majority of 85% (n=28) supported that statement.

67% of faculty (n=2) strongly agreed that *teaching English as a foreign language should enhance students' own understanding of their Chinese cultural identity*; 33% (n=11) agreed, meaning that 100% (n=33) of respondents agreed with that statement.

24% of faculty (n=8) strongly agreed that *in the English language classroom, students can only acquire cultural knowledge and awareness*; 3% (n=1) agreed; 6% (n=2) were undecided; 42% (n=14) disagreed; 24% (n=8) strongly disagreed. A 64% majority of respondents (n=22) disagreed with that statement.

30% of faculty (n=10) strongly agreed that *language problems lie at the heart of misunderstandings between individuals from different cultures and nationalities, not cultural differences*; 3% (n=1) agreed; 9% (n=3) were undecided; 48% (n=16) disagreed; 9% (n=3) strongly disagreed. With 54% (n=19) disagreeing and 9% undecided, a marginal majority of respondents disagreed with that statement, compared to only 33% (n=11) agreeing.

58% of faculty (n=19) strongly agreed that *teaching English as a foreign language should not focus solely on foreign cultures, it should also deepen students' understandings of their own Chinese culture*; 30% (n=10) agreed; 6% (n=2) were

undecided and in disagreement, with no respondents strongly disagreeing. An overwhelming majority of 88% (n=29) agreed with that statement.

A number of conclusions and assumptions could be drawn from these faculty survey results for Major Theme 1. An overwhelming majority of respondents agreed with the statements that: *teaching culture is as important as teaching a foreign language; the more students know about a foreign culture, the more open-minded and aware they are towards that culture; in interactions with people from different cultures, misunderstandings often arise from linguistic, as well as cultural differences; teaching English as a foreign language should enhance students' own understanding of their Chinese cultural identity; teaching English as a foreign language should not focus solely on foreign cultures, it should also deepen students' understandings of their own Chinese culture.*

A majority of respondents disagreed with the statements that: *it is impossible to teach both English as a foreign language and Anglophone cultures in an integrated way; in the English language classroom, students can only acquire cultural knowledge and awareness.*

With only a marginal majority for the statement that *language problems lie at the heart of misunderstandings between individuals from different cultures and nationalities, not cultural differences*, it seems that respondents were divided in their opinions regarding that statement.

From these survey responses, it becomes clear that faculty members have very clear conceptualizations and understandings of the role culture plays in EFL pedagogy, the importance of cultural awareness, and how such awareness is conducive to the development of ones' own identity. Respondents also decisively rejected the statement that foreign language and Anglophone cultures could not be taught in an integrated way, meaning that they maintained their recognition of the centrality of culture-specific approaches towards their teaching. However, respondents also expressed through these results that students can not only acquire cultural knowledge and awareness in the classroom, while they seemed to be divided in their perceptions regarding the causes of misunderstandings between different peoples, and whether they are caused by language problems or cultural differences.

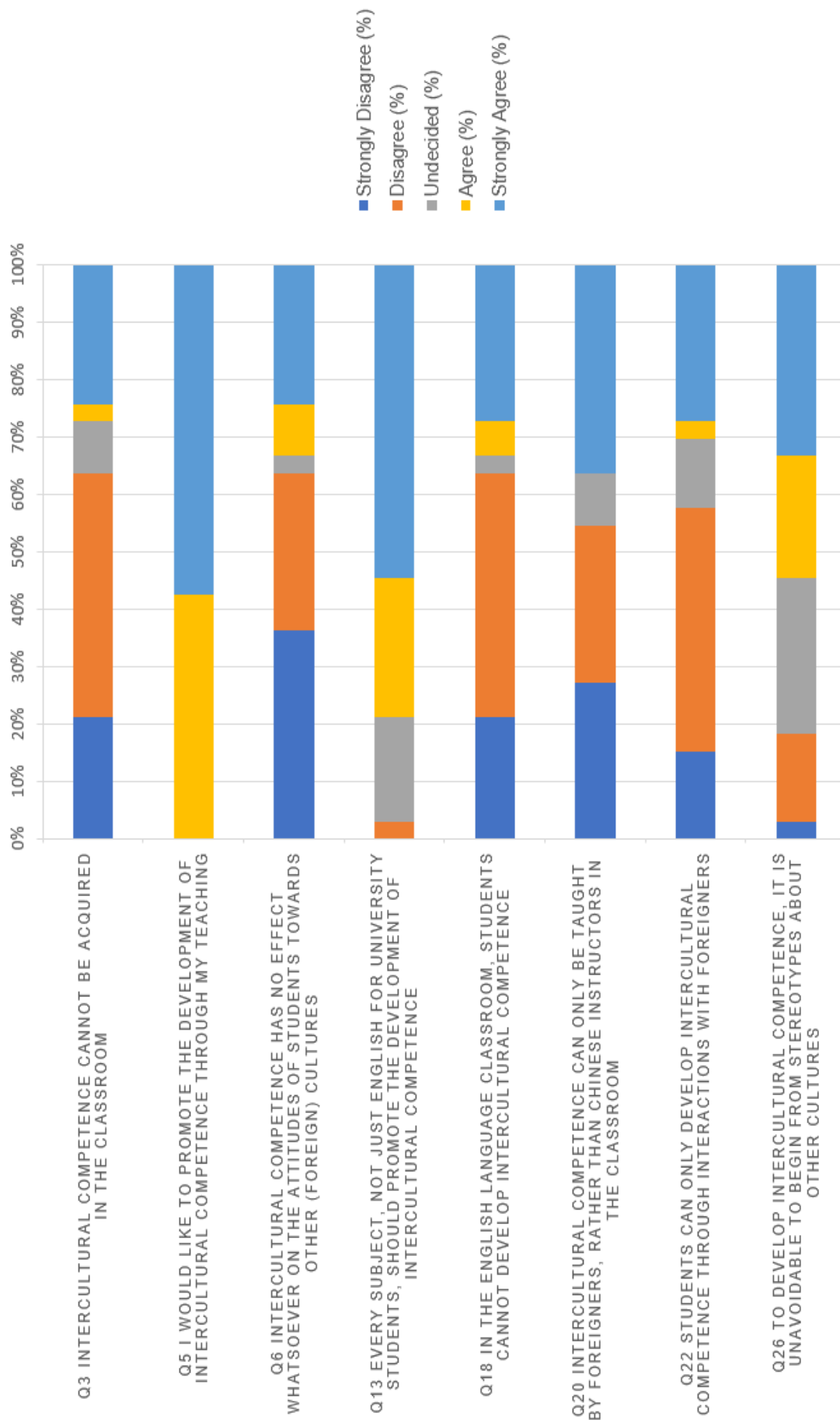


Figure 15: Major Theme 2 survey results.

Major Theme 2: Intercultural Development

For Major Theme 2, *Figure 15* presents faculty members' responses pertaining to 8 survey questions related to their understandings and conceptualizations of intercultural-centric concepts and ICC that is instrumental in intercultural development.

24% of faculty (n=8) strongly agreed that *intercultural competence cannot be acquired in the classroom*; 3% (n=1) agreed; 9% (n=3) were undecided; 42% (n=14) disagreed; 21% (n=7) strongly disagreed. A significant 63% majority of respondents (n=21) disagreed with that statement.

58% of faculty (n=19) strongly agreed that *I would like to promote the development of intercultural competence through my teaching*; 42% (n=14) agreed, meaning that 100% (n=33) of respondents agreed with that statement.

24% of faculty (n=8) strongly agreed that *intercultural competence has no effect whatsoever on the attitudes of students towards other (foreign) cultures*; 9% (n=3) agreed; 3% (n=1) were undecided; 27% (n=9) disagreed; 36% (n=12) strongly disagreed. A majority of 63% (n=21) disagreed with that statement.

55% of faculty (n=18) strongly agreed that *every subject, not just English for university students, should promote the development of intercultural competence*; 24% (n=8) agreed; 18% (n=6) were undecided; 3% (n=1) disagreed. With 79% (n=26) agreeing, 18% undecided and only 3% disagreeing, an overwhelming majority agreed with that statement.

27% of faculty (n=9) strongly agreed that *in the English language classroom, students cannot develop intercultural competence*; 6% (n=2) agreed; 3% (n=1) were undecided; 42% (n=14) disagreed; 21% (n=7) strongly disagreed. A significant majority of 63% (21) disagreed with that statement.

36% of faculty (n=12) strongly agreed that *intercultural competence can only be taught by foreigners, rather than Chinese instructors in the classroom*; 9% (n=3) were undecided; 27% (n=9) agreed and strongly disagreed. With 54% disagreeing and 36% strongly agreeing, those opposing that statement have a marginal majority.

27% of faculty (n=9) strongly agreed that *students can only develop intercultural competence through interactions with foreigners*; 3% (n=1) agreed; 12% (n=4)

were undecided; 42% (n=14) disagreed; 15% (n=5) strongly disagreed. With 67% (n=19) disagreeing, they have a clear majority against that statement.

33% of faculty (n=11) strongly agreed that *to develop intercultural competence, it is unavoidable to begin from stereotypes about other cultures*; 21% (n=7) agreed; 27% (n=9) were undecided; 15% (n=5) disagreed; 3% (n=1) strongly disagreed. With 54% (n=18) in agreement, but 27% undecided, and only 18% (n=6) disagreeing, it seems that a marginal majority of respondents agreed with that statement, but there remained a sizable minority of respondents who chose to remain undecided on that statement.

A number of conclusions and assumptions could be drawn from these faculty survey results for Major Theme 2. An overwhelming majority of respondents agreed with the statements that: *I would like to promote the development of intercultural competence through my teaching; every subject, not just English for university students, should promote the development of intercultural competence.*

A clear majority of respondents disagreed with the following: *intercultural competence cannot be acquired in the classroom; intercultural competence has no effect whatsoever on the attitudes of students towards other (foreign) cultures; in the English language classroom, students cannot develop intercultural competence; students can only develop intercultural competence through interactions with foreigners.*

There was a marginal majority for the statement *intercultural competence can only be taught by foreigners, rather than Chinese instructors in the classroom*, with opinions divided between the marginal majority that disagreed, and a sizable minority that strongly agreed with that statement. This underscores the sharp divisions faculty members seemed to have regarding the dynamic between Chinese and foreign College English instructors and how intercultural competence should/could be taught in the classroom.

Finally, while a marginal majority of respondents agreed that *to develop intercultural competence, it is unavoidable to begin from stereotypes about other cultures*, there was also a significant minority of respondents who were undecided, with few disagreeing with that statement.

From these results, it is apparent that while instructors recognized the importance of intercultural competence development in their classrooms and that it can be

acquired by students in the classroom, their opinions on how that could be achieved differed sharply. This was reflected in the sharp divisions regarding who can teach intercultural competence – Chinese or foreign instructors – and the questions of stereotyping, and whether it can be avoided while developing intercultural competence. Ultimately, faculty members agreed that intercultural competence can be developed, and that it should be developed, but the question remains how that could be achieved.

Major Theme 3: Contextual Determinants

For Major Theme 3, *Figure 16* presents faculty members' responses pertaining to 4 survey questions related to their understandings concerning contextual determinants within Chinese higher education.

24% of faculty (n=8) strongly agreed that *English teachers should present an objective image of English-speaking countries*; 30% (n=10) agreed; 15% (n=5) were undecided; 21% (n=7) disagreed; 9% (n=3) strongly disagreed; with 54% (n=18) in agreement and 30% (10) against, respondents supporting that statement maintained a marginal majority.

48% of faculty (n=16) strongly agreed that *students can be equally open-minded and aware towards foreign cultures, even if they have never traveled outside of China*; 42% (n=14) agreed; 9% (n=3) were undecided. With 90% (n=30) agreeing and no respondents disagreeing, faculty overwhelmingly agreed with that statement.

33% of faculty (n=11) strongly agreed that *an English teacher should present a realistic image of Anglophone cultures, and should therefore touch upon both positive and negative aspects of those cultures and societies*; 6% (n=2) agreed; 18% (n=6) were undecided; 27% (n=9) disagreed; 3% (n=1) strongly disagreed. With 39% (n=13) agreeing, 18% undecided, and 30% (n=10) disagreeing, it seemed that respondents remained almost equally divided regarding that statement.

33% of faculty (n=11) strongly agreed that *language and culture cannot be taught in an integrated way; you have to separate the two*; 3% (n=1) agreed; 6% (n=2) were undecided; 42% (n=14) disagreed; 15% (n=5) strongly disagreed. A majority of 67% (n=19) disagreed with that statement.

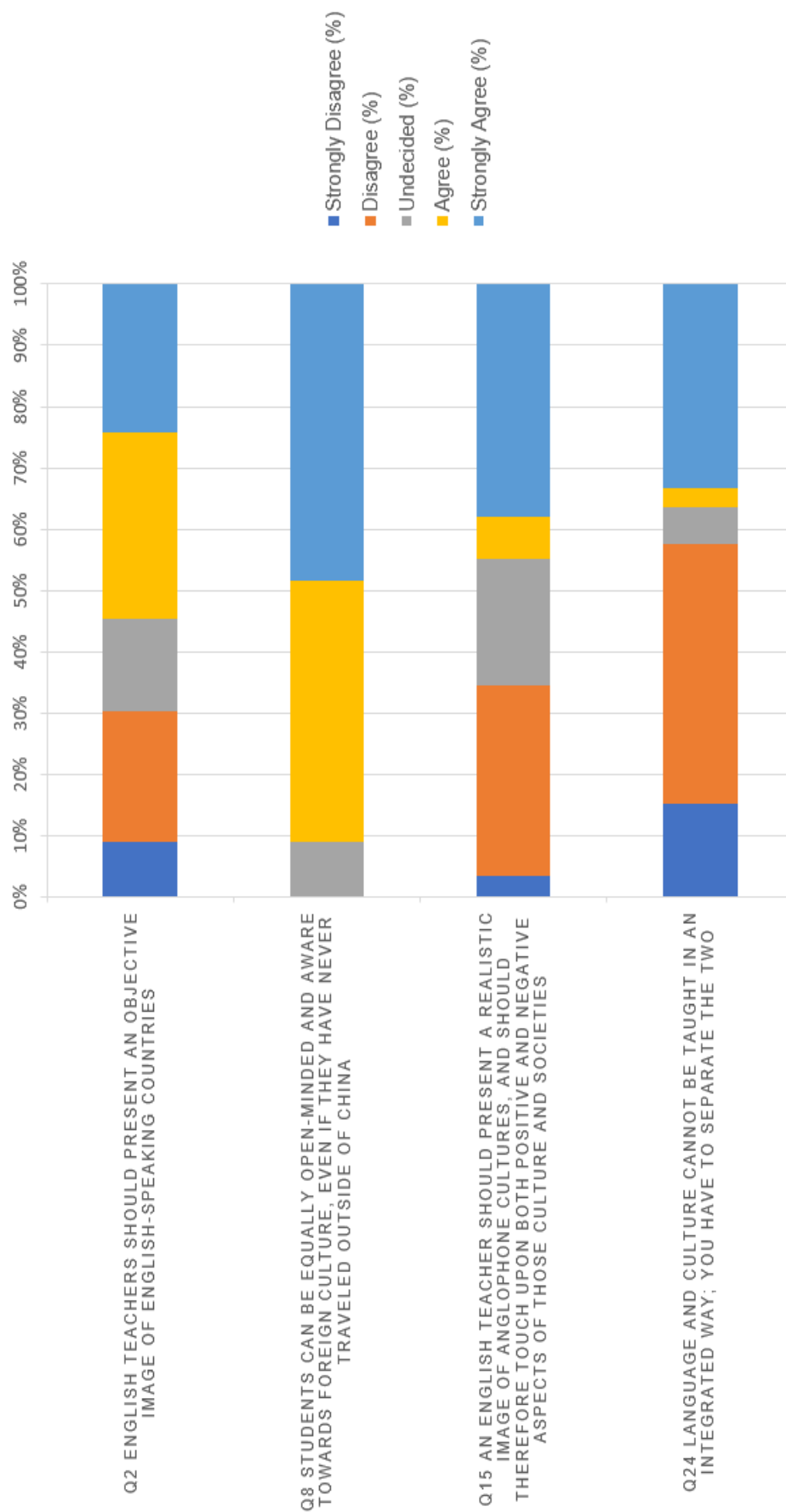


Figure 16: Major Theme 3 survey results.

A number of conclusions and assumptions could be drawn from these faculty survey results for Major Theme 3. An overwhelming majority of respondents agreed with the statement that *students can be equally open-minded and aware towards foreign cultures, even if they have never traveled outside of China*. A majority of respondents disagreed with the statement that *language and culture cannot be taught in an integrated way; you have to separate the two*.

Respondents only marginally agreed that *English teachers should present an objective image of English-speaking countries*, and were equally divided on the statement that *an English teacher should present a realistic image of Anglophone cultures, and should therefore touch upon both positive and negative aspects of those cultures and societies*.

Bearing in mind that these responses represented faculty members' own views, it is interesting to see that they could generally agree on their students being capable of open-mindedness towards others, and that it is possible to teach language and culture in an integrated way. Although only a marginal majority supported the view that they should present an objective view of Anglophone countries, they were then divided regarding whether both positive and negative aspects of those cultures and societies should be taught to their students. As a contextual determinant within Chinese higher education, this raises the question of to what extent these responses by instructors either hinder or enable their students to become open-minded, and thereby conducive towards the development of ICC.

Major Theme 4: Pedagogical and Interactional Dynamics

For Major Theme 4, *Figure 17* presents faculty members' responses pertaining to 10 survey questions related to their understandings concerning pedagogical and interactional dynamics within their classrooms.

82% of faculty (n=27) strongly agreed that *it is necessary to understand students' viewpoints during class*; 18% (n=6) agreed, meaning that a 100% majority (n=30) agreed with that statement.

67% of faculty (n=22) strongly agreed that *it is necessary for students to understand different viewpoints during class discussions*; 30% (n=10) agreed; 3% (n=1) were undecided, meaning that an overwhelming 97% (n=32) majority agreed with that statement, with not a single respondent disagreeing.

52% of faculty (n=17) strongly agreed that *students are very aware of their own needs, both academic and personal*; 36% (n=12) agreed; 9% (n=3) were undecided; 3% (n=1) disagreed; with 88% in agreement, an overwhelming majority supported that statement.

36% of faculty (n=12) strongly agreed that *it is necessary for the English teacher to be aware of student needs, both academic and personal*; 42% (n=14) agreed; 12% (n=4) were undecided; 6% (n=2) disagreed; 3% (n=1) strongly disagreed. An overwhelming 78% (n=26) majority agreed with that statement.

36% of faculty (n=12) strongly agreed that *it takes much encouragement for me to get my students to engage in discussions*; 34% (n=11) agreed; 13% (n=4) were undecided and disagreed; 3% (n=1) strongly disagreed. A 70% (n=23) majority agreed with that statement.

33% of faculty (n=11) strongly agreed that *students tend to agree with each other*; 21% (n=7) agreed; 30% (n=10) were undecided; 15% (n=5) disagreed. Only a marginal 54% majority of participants (n=18) agreed, while there were 30% (n=10) undecided regarding that statement.

55% of faculty (n=18) strongly agreed that *some students may voice dissenting opinions during class discussions*; 30% (n=10) agreed; 9% (n=3) were undecided; 6% (n=2) disagreed. A significant 85% (n=28) majority agreed with that statement.

31% of faculty (n=10) strongly agreed that *students can easily separate factual statements from non-factual ones*; 28% (n=9) were undecided; 34% (n=11) disagreed; 6% (n=2) strongly disagreed; with 31% strongly agreeing but 40% (n=13) disagreeing, it seems that respondents were divided regarding that statement.

61% of faculty (n=20) strongly agreed that *effective critical thinking requires the ability to consider an issue from different perspectives*; 27% (n=9) agreed; 6% (n=2) were both undecided and disagreed. A clear majority of 88% (n=29) agreed with that statement.

42% of faculty (n=14) strongly agreed that *effective critical thinking is not just an issue of language proficiency*; 15% (n=5) agreed; 18% (n=6) were both undecided and disagreed; 6% (n=2) strongly disagreed. With 57% (n=19) in agreement, respondents marginally supported that statement.

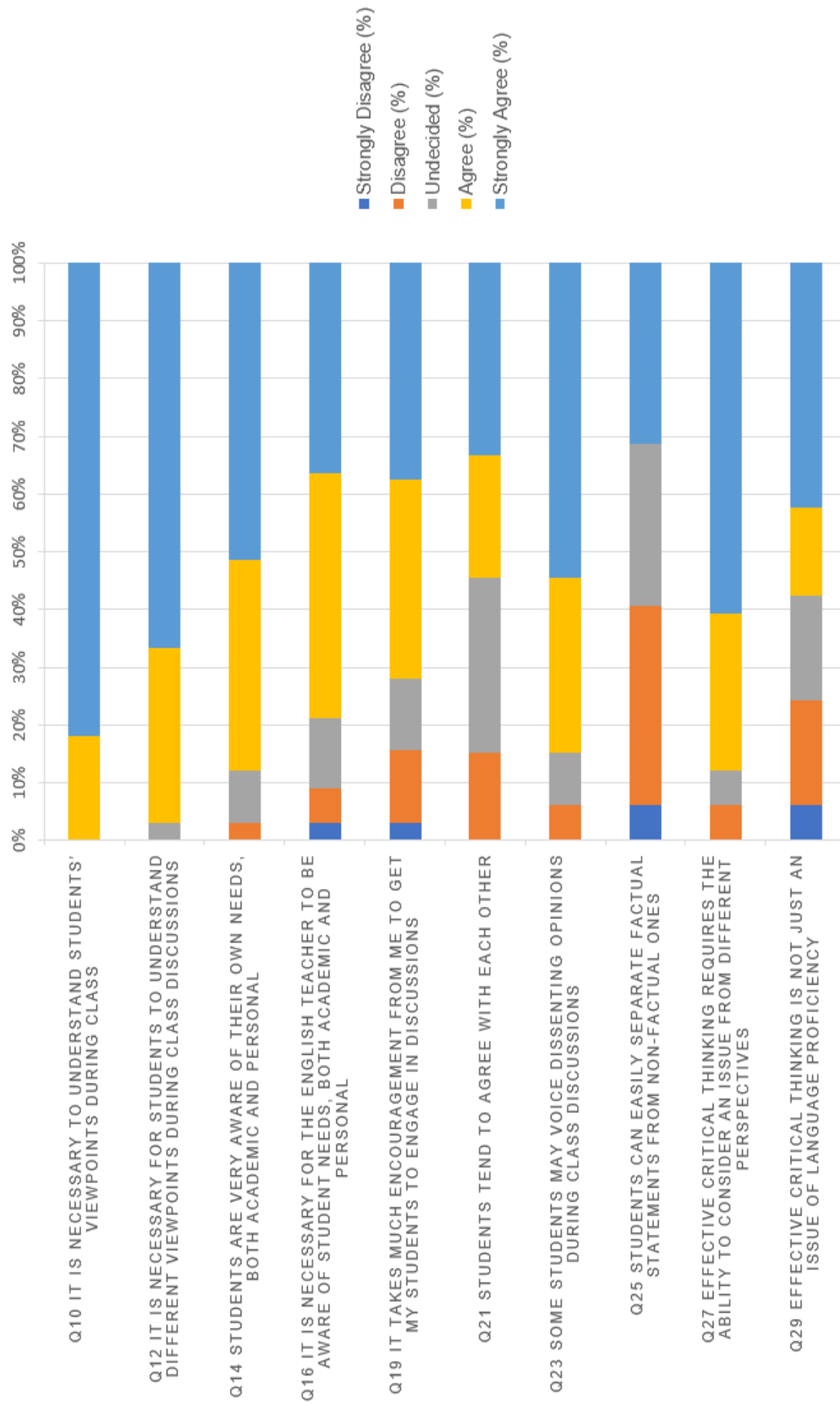


Figure 17: Major Theme 4 survey results.

A number of conclusions and assumptions could be drawn from these faculty survey results for Major Theme 4. A significant majority of respondents agreed with the statements that: *it is necessary to understand students' viewpoints during class; it is necessary for students to understand different viewpoints during class discussions; students are very aware of their needs, both academic and personal; it is necessary for the English teacher to be aware of student needs, both academic and personal; it takes much encouragement for me to get my students to engage in discussions; some students may voice dissenting opinions during class discussions; effective critical thinking requires the ability to consider an issue from different perspectives.*

Respondents were only marginally in favor of the following statements: *students tend to agree with each other; effective critical thinking is not just an issue of language proficiency.* Finally, respondents were equally divided regarding the statement that *students can separate factual statements from non-factual ones.*

Faculty members seemed to agree on all the statements that would support the view of an open classroom, as well as the training they have received to utilize PBL within their classrooms as previously discussed. However, responses where they only marginally agreed with, as well as the one where they were equally divided yields significant insight on the challenges instructors potentially faced in their classrooms vis-à-vis their students. Through these responses, respondents seemed divided not just in whether their students could separate facts from opinions and non-facts, but whether critical thinking is related to language proficiency, as well as whether their students agreed with each other. Bearing the previous qualitative findings in mind, a potentially causal relationship could be inferred from these three survey questions, as well as faculty members' divergent responses to them.

Section 5.7 – Discussion of Findings

This final component of the chapter presents a triangulated discussion of all qualitative and quantitative findings under their respective major themes, which serves a number of fundamental purposes: (1) this lays the groundwork for further discussion and summary in the next chapter under the context of my research questions and objectives; (2) triangulation is required not just due to the exploratory-triangulation research design, but the substantial, complex, and

multidimensional data and findings necessitates an approach that incorporates all disparate elements that comprise my research; (3) triangulating my findings would enable for consolidation, corroboration, and integration of meaningful narratives that would allow for subsequent discussions and summaries of both emergent and established phenomena surrounding ICC in the next chapter.

Section 5.7.1 – Culture and Cultural Phenomena: Constructs, Understandings, and Awareness

Major Theme 1 focuses on constructs, understandings, and awareness of culture and cultural phenomena. It is concerned with how PCU stakeholders conceptualized and understood culture as the basis for any intercultural or ICC-centric development in the College English classroom. The in-class observations have shown the emergence of three significant trends in how College English and electives courses were taught at PCU: topics: globalization; intercultural communication; cultural comparisons between Chinese and non-Chinese polities; group vs individual identities; cultural: identity; invasion; erosion; norms; taboos; confidence; implications; fusion; differences; symbols; misunderstandings; definitions of culture; ethnocentrism; patriotism; stereotyping; individual judgments.

There were observed classes covering the topic of globalization (n=5); intercultural communication (n=2); China-US comparisons (n=10); China-UK comparisons (n=1); China-Japan comparisons (n=1); China-South Korea comparisons (n=2). Culture has been a prominent, recurring, and significant subject area throughout all the class observations, with students demonstrating a tendency throughout the observations of expressing viewpoints and perspectives inherently entrenched in Chinese cultural contexts. These monocultural worldviews remained the norm rather than the exception among opinions and viewpoints expressed by students during classroom observations. Instructors' responses were varied and diverse: some intervened and asked students to refrain from espousing certain viewpoints; other instructors seemed to acknowledge or recognize their students' viewpoints; many more instructors did not acknowledge or respond to students' statements in class.

During the faculty interviews, instructors have recognized and reiterated the importance of culture, especially within the context of their EFL pedagogy, which may account for its ubiquity as a topic covered in almost all the observed classes.

Instructors conceptualized culture in terms of group and individual identities, in addition to a collectivist-individualist distinction, meaning that they tended to conceptualize culture through an inherently Chinese worldview, with few exceptions. Bearing that in mind, instructors yielded insight on awareness relating to self, as well as the Other, and how they would teach cultural differences in their classes.

From the student interviews, students began with predictable and expected responses pertaining to cultural differences and how they perceived foreigners. What was unexpected and a key emergent phenomena, however, was students' conceptualizations of the Other as Chinese from cities and provinces other than their own; in their elaborations and responses, students seemed more inclined to forgive and tolerate foreigners for behaviors that they would have considered offensive, rude, or insensitive. However, towards their peers and classmates from other cities and provinces, students were more than willing to talk at length about the problems they have had with them in their interviews. A key distinction exists between cultural differences between Chinese and non-Chinese, but a more significant distinction, as previously emphasized, has been the emergence of (intra)cultural differences among Chinese. This was something that was not observed in any of the classes, and while instructors only touched upon the urban-rural divide, it was also not really talked about in any other sources of data other than from the students that were interviewed.

Students also elaborated upon the types of popular media they consumed, whether they were domestic or foreign. All students had an active interest in Anglophone media, and students were seen to be open to the consumption of foreign popular media. They attributed this to a willingness to learn about other perspectives and points of view, especially within the context of Hollywood films. Where students consumed domestic media, it was because they wanted to appreciate their own Chinese culture, or it was simply something they grew up with and were accustomed to.

From the administration interview, the Administrator has revealed that it was not an accident that all the observed classes featured topics related to culture, as it was something specifically and explicitly designed by the EFL faculty at PCU. The Administrator talked about the challenges between traditional and cultural understandings of language pedagogy, and an ongoing debate in Chinese

academic and higher education circles between those who construe EFL pedagogy as a tool for communication via ESP, and those who argue that English embodies culture, history, and components of the arts and humanities, and they are also something that should be taught to students. The Administrator chose to maintain a holistic approach regarding this debate, instead opting to encompass elements of both schools of thought. The Administrator further elaborated upon the issues they have with their faculty staff, including the pervasiveness of 'ignorance' among faculty members and the extent to which instructors considered culture to be something relevant to their teaching responsibilities.

Whether instructors were ignorant or cognizant of the relevance of culture with respect to their teaching responsibilities was not something that was made apparent during the in-class observations and the faculty interviews. Instructors demonstrated continued recognition and cognizance of basic constructs and understandings of culture. Therefore, it was not so much a question of whether instructors considered culture to be relevant, but how instructors understood culture and culture phenomena, and how they would transform that understanding into actionable pedagogy and approaches in the context of their classes.

This has significant implications particularly in interactions with their students, especially with the recurrence and normalization of monocultural, highly entrenched Chinese cultural perspectives expressed by their students in class. While some instructors did intervene and tried to persuade their students to refrain from expressing such views in the future, most instructors either did not respond, or seemingly agreed with their students. Through these interactions, it is apparent that culture has been manifestly integrated within the College English and electives courses at PCU, but the continuous question is a matter of how culture can be taught – as expressed by the Administrator to me during their own interview.

The emergence of intracultural differences among the interviewed Chinese university students and the issues they have had interacting with Chinese from other cities and provinces in their time at PCU is a highly significant emergent finding. A key refrain heard throughout the interviews from faculty members has been the challenges of developing students' cultural and intercultural awareness and competences. Instructors emphasized that classes are composed almost

exclusively of local Chinese students, and for most students who have never traveled abroad, this might be the first time they have interacted with foreigners through foreign teachers in College English classes. It is important to note that the emergence of this phenomenon has serious ramifications for how ICC could potentially be developed and implemented within this specific context; the perceived limitations of a lack in foreigners for students to engage with might actually represent opportunities for alternative approaches to the development of students' cultural and intercultural awareness and competences.

To emphasize, this is an extremely important finding within the context of this research, and this phenomenon was not made apparent in all other sources of data and findings; it was only through the recurrence and repeated references to Otherizing other Chinese students from almost all the interviewed students that this emerged into a critical phenomenon from Theme 1.

It remains another curious phenomenon that students during the interviews were nowhere near as monocultural in their worldviews as their peers were during the in-class observations. One important thing to note is that: as the researcher, I am a Chinese national, I am fully fluent in both English and Mandarin Chinese, and for the in-class observations, they were conveniently selected with permission from the instructors, but students did not take any notice of me, and probably assumed I was just another student; the student interview participants were also sampled via convenience; instructors with whom I have built a rapport with would ask their students in class for volunteers to participate in a short interview with me, and many of the interview responses from the students made it clear that they were relaxed and/or at ease when responding to my interview questions.

These interactions with research participants have been mentioned here because it remains difficult to reconcile between public monocultural expressions and seemingly the beginnings of intercultural competence and awareness expressed by many of the students during their interviews. In private interviews, students expressed none of the sentiments and views that were noted down during the entirety of the classroom observations; students demonstrated immense tolerance, empathy, and understanding of other nationalities and cultures.

Faculty surveys have shown that respondents fully agree and endorse statements related to the importance of culture, culture differences, and the role

culture awareness plays in not only developing new understandings of others, but new understandings of students' own Chinese identities. Instructors also believed that EFL and culture could be integrated within pedagogy in the classroom, while they were divided when it came to identifying the causes of cultural misunderstandings, and whether that was due to language problems or cultural differences. These findings support the assumptions made throughout this section, including the assertion that instructors have fully recognized and accepted the role and relevance of culture in their EFL pedagogy, but the question remains as to how they construed and internalized the phenomenon that is culture. This was made evident in their non-majority responses when it came to determining what caused cultural misunderstandings.

Culture, culture awareness, and unawareness has manifested itself in many different forms throughout the qualitative findings. Culture is present, but the types of culture that have presented themselves over the course of this theme means that many lingering questions and uncertainties remain regarding the assumptions that have been made in this sub-section.

Section 5.7.2 – Intercultural Development: Realized, Unrealized, and Potential Indicators

Major Theme 2 focuses on the mainstay and crux of this research – the development of intercultural competence and ICC through assessment and identification of realized, unrealized, and potential indicators. Classroom observations were undertaken under the theoretical framework of observed interactions with respect to Byram's (1997) five *savoirs*, as well as proactive versus realized intercultural opportunities, and realized versus unrealized intercultural opportunities within the observed classrooms.

By identifying and assessing whether observed student interactions constituted realized, unrealized, or potential indicators based on Byram's (1997) five factors of intercultural communication, it would be possible to establish baselines for the realization of intercultural opportunities by their instructors. Numerous instructors from the observed classes have privately stated to me that they were initially skeptical of the relevance their classes had toward this research, as they felt that their class had nothing to do with intercultural competence and ICC. Their classes were not only relevant to intercultural development, but had ample intercultural

opportunities that could be leveraged and utilized to tremendous effect vis-à-vis their students and the development of their competences.

Instructors were also identified and assessed as to whether they realized or allowed intercultural opportunities to pass them unrealized during the observations. This relates to the monocultural viewpoints expressed by students that was discussed in Major Theme 1 – in the context of this theme, they represent intercultural opportunities and when an instructor intervenes to address those viewpoints, it becomes a realized opportunity. The noted recurrence of those viewpoints and the frequency with which instructors intervened to address them in class supports the assertion that it would be possible to proactively design curricula and implement pedagogy aimed at leveraging these students' current knowledge and conceptualizations of the world in order to begin developing students' ICC and intercultural awareness.

The faculty interviews have shown instructors to feel that their formal knowledge of ICC and intercultural concepts are limited, stating that 'this is not my field.' Another instructor also expressed their self-doubt, that they had 'no confidence' and 'don't think [they are] really qualified' when it comes to anything and everything intercultural. This has been a recurring trend throughout the faculty interviews for Major Theme 2, where instructors recognized that ICC and intercultural competence matter within the context of their classes, with some interviewed instructors even teaching courses named, 'Intercultural Communication,' but they found it difficult to offer insight on formally established theoretical constructs in this particular field. Instructors instead resorted to offering non-formal understandings of ICC and intercultural competence, imagining it as 'comparisons between different cultures,' and something that required an emphasis on differences – akin to cultural differences – and having global viewpoints as the basis of intercultural development in the context of their classrooms.

The survey results seemed to confirm the faculty interviews findings in that both participant groups recognized and reaffirmed the importance of intercultural competence and ICC, as well as the need to develop such competences within their classrooms. However, survey responses underscored the differing conceptualizations faculty members had insofar as the means to that end was concerned; survey respondents seemed to sharply disagree regarding the

question of who can teach intercultural competence in the classroom – Chinese or foreign College English instructors; respondents also could not agree on whether stereotyping is inevitable in the process of developing intercultural competence. These divisions echoed the sentiments from the faculty interviews, in which instructors voiced their own concerns, doubts, and challenges regarding their how ICC and intercultural competence should be developed within the classroom.

As introduced in the previous theme regarding students' intracultural perspectives, provincial and regional differences among their Chinese peers became the most immediate source of conflict for the participants. They ranged from language and communication in different Chinese dialects to physical appearances, and even perceived differences in values and attitudes according to the students that were interviewed. Conversely, participants had limited interactions with foreigners with the exception of their College English classes with PCU's foreign teachers; only half have ever traveled abroad outside of China.

Compared to their responses describing their interactions with their peers, students were substantially more positive in their descriptions of interactions with foreigners, despite behaviors from foreigners that they would have otherwise construed as rude or insensitive. In terms of meaningful interactions where disagreements occurred, whether within the classroom or without, student respondents held an overwhelmingly positive view of instances where disagreements did occur in their classes, and students stated that their teachers were very tolerant and encouraging of such disagreements that manifested themselves in class discussions.

For the Administrator, the development and implementation of intercultural-centric courses remains one of the 'biggest challenge' faced by their faculty. They also do not have handbooks or clear guidelines on what necessary competences, skills, or attitudes are required for intercultural development. PCU does have, however, a teacher training and development center, as well as the organization of workshops aimed at teacher development for all members of the College English faculty, including even workshops aimed at development of faculty members' intercultural and cultural awareness and understandings.

The Administrator has also reflected upon a subsequent realization during the interview that there needs to be an assessment of teachers' knowledge and assessment of ICC, because some teachers feel that ICC is completely irrelevant to their teachers, while others are 'actually responsible' and would feel obligated to make meaningful attempts at intercultural development even if it seemed unrelated to the objectives of their course, something described by the Administrator as a 'problem' that 'exists.' The Administrator has reiterated their concern with whether their instructors actually understand the concepts related to cultural- and intercultural-centric pedagogy.

Intercultural opportunities are abundant within the College English classrooms at PCU, even when such opportunities were not being specifically utilized for the development of intercultural ends, and not just within the Intercultural Communication electives. This follows the identification of realized, unrealized, and potential intercultural indicators throughout the findings related to this particular theme. This means that despite the protestations and opposition of certain instructors, that their courses had nothing to do with intercultural competence and ICC development, ample opportunities already exist throughout College English and electives courses for instructors to leverage and develop students' intercultural understandings and awareness.

Instructors' misgivings and doubts surrounding the feasibility and attainability of intercultural-centric goals within their classrooms is due to limitations in their understandings of formal intercultural knowledge, both within the realm of pedagogy and policy. This has been demonstrated many times over throughout the faculty interviews, where instructors – even those teaching courses called Intercultural Communication – encountered difficulties in formally defining those concepts but were extremely forthcoming when it came to non-formal understandings of those concepts. These included an emphasis on cultural differences, culture shock, and subordinating intercultural concepts to other seemingly ethereal concepts, such as 'global views' or a 'global vision.'

Clear linkage exists between instructors' lack of formal intercultural knowledge and the stated and perceived limitations of intercultural development within the classroom; they attribute problems to its development with structural and pedagogical limitations within the Chinese educational, which remain valid concerns and issues, but those issues do not preclude meaningful efforts to

develop students' intercultural competences. Though these non-formal understandings seemed to diverge significantly from established theories and frameworks of ICC and intercultural education, that does not mean instructors were wrong to hold such views; the limitations they previously discussed becomes instrumental in developing a clear image of the Chinese higher education context, and the extent to which intercultural education could be developed by adapting established theories and frameworks to that concept. However, that requires instructors to recognize and internalize established theories first, before they can be modified and adapted to their localized contexts.

Students' entrenched Chinese monocultural worldview and the Otherizing of their peers from other provinces and regions could be leveraged for intercultural development. In effect, their intracultural experiences and conflicts in the context of interactions with their peers from other provinces and regions in China could be utilized to develop their understandings and awareness of competences related to ICC. As students seem to actively Otherize their Chinese peers as cultural Others, the same skills, knowledges, and attitudes that embody intercultural competence and ICC could be used in their intracultural interactions. From the student interviews, a phenomenon has emerged where students tolerate foreigners because they naturally assumed that foreigners should be different, whereas they exhibited little tolerance for Chinese from other provinces and regions because they seemed initially unable or unwilling to reconcile the perceived sameness with manifested differences in their interactions.

Finally, policy at the national level in China has repeatedly stressed the need to develop intercultural competence within College English classrooms. Faculty and administration have both reiterated the difficulty and challenges of implementing such policies. This relates to the lack of formal intercultural knowledge as previously discussed, but the Administrator has also made it clear in their interview that this is something the instructors must own – they have a responsibility to teach and implement intercultural competence and ICC development in their classrooms. The means to attain those intercultural ends is predicated upon the extent to which faculty members can internalize and integrate formal intercultural knowledge and concepts within their pedagogy and lesson/curriculum design.

Section 5.7.3 – Contextual Determinants within Chinese Higher Education

Major Theme 3 focuses on contextual determinants present within Chinese higher education, and by identifying those determinants it would be possible to establish new and current understandings of the factors that shape the Chinese context, as well as the extent to which intercultural education and ICC development could be implemented within that context. From the classroom observations, the two major sources of contextual determinants have been derived from the first two major themes; culture and cultural phenomena and intercultural development were the primary sources that made it possible to identify determinants that influence and shape the Chinese education context.

Faculty members discussed at length regarding the perceived Westernization of their students, that their students are becoming more American due to the pervasiveness of US cultural influences among their students. These descriptions seemingly leaned towards zero-sum portrayals almost akin to a cultural struggle, something that was also expressed by students during class discussions throughout the observations. This was best encapsulated by instructors' responses describing US cultural influence as an 'invasion,' leading to traditional elements of Chinese culture becoming 'lost' among their students, which might confuse students to the extent that 'they cannot distinguish their own [Chinese] culture with the foreign culture anymore.' Instructors seemed to echo these sentiments throughout the interviews, that their students have a comparatively shallow understanding of their own culture and might be susceptible to the 'invasion' of Western culture.

This view was contrasted with other instructors' descriptions of their students being conditioned by 'Chinese-style thinking' and an inherent 'sense of belonging' rooted in their Chinese identities, which was seen in specific examples – not just one observed example – where students compared the Chinese and English languages, and stated to their teachers that the Chinese language is more 'gorgeous,' 'fancy,' or 'beautiful.' Instructors explained that students lacked 'culture consciousness,' that 'they don't really understand what culture really means,' and 'they don't understand Chinese culture at all.' These assumptions by instructors could possibly account for the inherent contradictions regarding faculty members' conceptualizations of their students: students seemed to be paradoxically Westernized, and increasingly so, while they also embodied

traditional Chinese-style thinking and strong sense of belonging with their own cultural group. This also implies the diversity of views that may exist within a classroom.

Another determinant identified from the faculty interviews is the educational inequality manifested through an urban-rural divide in the classroom. Student backgrounds were seen as instrumental in influencing their perspectives and worldviews. Students with rural backgrounds were regarded as having weaker English compared to their more urban peers, and education inequality manifested through the 'unequal distribution of educational resources' was also a factor, necessitating further attention from their teachers in the classroom. As students were generally seen to be 'local,' and 'most 'have never been abroad,' this would also be a determinant in shaping the Chinese educational context, and something that has been corroborated by the student interviews.

Instructors also discussed the generational divide between their former and current students, as well as extroverted and introverted personalities. Students from prior generations would discuss a topic 'normally' in class but in comparison, current generation students would be direct and bold. This generational change was also described as being related to changes in the wider conceptualization of EFL pedagogy in China, where it was more 'language focused' and centered on vocabulary and grammar, the change in teaching principles led to a change in the social tendency, with instructors believing that students could self-study grammar and vocabulary, rather than relying on the instructor in the classroom to teach it to students.

Instructors not only characterized their students in terms of extroverted and introverted personalities during the faculty interviews, but also grouped them based on gender, personality, English proficiency levels, and even 'mental problems' in the case of one particular instructor. Instructors also demonstrated a tendency of describing their students as 'boys and girls' or 'children,' even if they are all university students over the age of 18. The significance and recurrence of these conceptualizations by instructors in the faculty interviews yields insight on how the Chinese education context is shaped by the inadvertent identities and labels placed by instructors upon their students, which raises questions regarding the extent to which that shapes and impacts pedagogical dynamics within their classrooms.

Faculty survey results seemed to contribute to this inherent paradox in how instructors view their students: an overwhelming majority of respondents agreed that students can be open-minded regarding foreigners, even if they have never traveled outside of China, and that language and culture can be taught in an integrated manner. There was, however, only a marginal majority when it came to the question of whether both positive and negative aspects of Anglophone cultures and societies should be introduced to students in class.

Students expressed an overwhelming desire to study abroad, for a variety of individual reasons. Students who have already traveled abroad were able to provide specific examples and experiences related to their interactions and perspectives while in those foreign countries; students have also emphasized the importance of effective communication in a foreign language, and the need to respect and understand people of different backgrounds and nationalities, and even with that consideration, there is a possibility that they would unintentionally cause offense to others. These sentiments were corroborated by the faculty survey results with respect to students' openness towards foreigners even if they have not traveled abroad. As a majority of students wished to study abroad, this represents a compelling determinant shaping the Chinese educational context in that students demonstrated clear agency and motivation with respect to that objective, and they may act upon that objective in different ways.

Expanding on the prior emergent finding of intracultural differences among Chinese students in previous theme, student identities seemed anchored on notions of sentimentalism as well as regionalism. Students from the city where PCU is located stated that their friends came exclusively from this city, while students from elsewhere had two major groups: the first group of friends came from their hometowns before they moved out for university, and the second group that they have met at PCU come from across China. This supports the assumption that intracultural differences among Chinese students have been further entrenched through such manifestations of sentimentalism and regionalism, as best summarized by a student, 'in China there is still regional discrimination, although it's not that serious and students are still quite friendly to one another.' It might not be that 'serious,' but it's present and evident throughout the student interviews, and something that may play a significant role in shaping

the Chinese higher education context, and even the development of competences related to intercultural education and ICC.

The Administrator described the implementation of top-down education policy and how PCU also played a role in shaping such policies, and how PCU is seemingly a leader within the Chinese higher education context in terms of pioneering and developing forward-leading syllabi, curricula, and courses in line with the educational reform goals of the MOE. However, such development is also contingent on the University's own requirements, objectives, and expectations for their students. As far as the implementation of education policy is concerned, the realities on the ground could not be ignored, and actually pose challenges and difficulties for the administration; this includes the phenomenon of teachers who cannot be fired, as their job amounts to an iron rice bowl. As PCU is located deep in the Chinese interior, the Administrator also described the role regional culture and university culture plays in shaping the behavior and attitudes of all stakeholders, including their unwillingness to devote or apply themselves to new challenges as they have comfortable lives at present.

As the name directly suggests, contextual determinants represent important elements within the Chinese higher education context that must be directly addressed in any and all attempts to develop and implementation intercultural competence and ICC development within the university classrooms. Just as a competence-based approach is predicated upon the development of skills, knowledge, and attitudes, the determinants represent established contextual factors that influence the skills, knowledge, and attitudes already possessed by stakeholders, and they may serve positive, neutral, or negative roles in affecting how intercultural development could be undertaken within such a context. These determinants also have implications for present conceptualizations of both theory, policy, and finally, implementation at the local level.

Section 5.7.4 – Pedagogical and Interactional Dynamics within the Classroom

Major Theme 4 focuses on the dynamics within the PCU classroom, characterized in terms of interactions between instructors and students. Classroom observations were therefore focused on instructors' teaching methods, as well as student interactions among each other, and with their instructors. These two dynamics would shed insight on the pedagogical nature of the Chinese

College English classroom, and through those findings it would allow for an assessment of the full extent to which intercultural competence and ICC development could occur within those classrooms.

Instructors in all the observed classes utilized in-class discussions, and had their students work on projects in the form of presentations and debates. Some classes were more student-driven than others, but that seemed dependent on students' English proficiency levels; as instructors were driving class discussions forward in instances where a majority of their students had difficulties fully expressing their opinions in English. In all other instances, students engaged with their instructors in English, but exhibited a tendency of conversing among themselves in either Mandarin Chinese or local provincial dialects. There was particular emphasis on activities, projects, and student interactions among a significant majority of the observed classes; students were granted significant leeway and control over how they chose to approach their projects and in-class activities within the context of the assignments and stipulated directions. This leeway also extended to group dynamics among students as that they also formed their own groups. During discussions and presentations, instructors would also actively challenge the arguments and positions made by students, sometimes producing spontaneous and protracted debates and discussions within the classroom, which might even draw in students who otherwise would have remained silent. This was a frequent occurrence and also occurred despite what English proficiency levels their students had; some students were observed to even ask their instructors if they could respond in Mandarin Chinese as that was how strongly they felt regarding a particular topic or discussion.

Faculty members emphasized the importance of pedagogical authenticity in their teaching, through the utilization of 'real experiences,' avoiding 'artificial discussions,' and always through PBL; authenticity was defined by instructors as being 'culture-specific,' which is something of 'a challenge' for instructors to successfully and consistently implement within the classroom. However, this was explained as a response to students being 'bored' with their English classes, and even 'criticizing English teaching.' Instructors also reiterated the importance of creating 'life-like types of situations' within their classes, because the more 'tangible' the subject matter, the more likely they were able to get their students to engage in discussions, as they could draw from their 'real life experiences.' In

terms of ICC development, one instructor further asserted that for students to 'improve' their ICC, 'the best way is to do that in real life' within 'real situations,' reflecting their pedagogical considerations when it came to what they saw as the most effective means to develop students' intercultural competences.

Instructors shared their reflections and thoughts on PBL, as it has received significant emphasis from the administration for faculty to integrate PBL within their classes. A large number of instructors have even received teacher training in the UK with the explicit objective of developing their understanding and ability to utilize PBL language learning and teaching within their classrooms; instructors also took the opportunity to ask me during their interviews what my thoughts were regarding the effectiveness of PBL in the context of their classrooms. Instructors also asked me for suggestions regarding effective cultural centric pedagogy that their STEM-focused students could find relevant, whether intercultural competence could be taught to students, and whether culture could also be taught. Through these discussions with faculty members, it is apparent that they remained key areas of concern and challenges for them in their endeavors to not only successfully implement PBL, but develop teaching authentic teaching materials that students could find relatable and realistic, as well as attempt to integrate cultural and intercultural concepts and understandings within their teaching.

In interactions with their students, instructors seemed to shift between the roles of arbiters and negotiators, as well as facilitators vs intervenors. The former refers to the phenomenon where instructors viewed themselves as figures of undisputed authority in the classroom, versus instances where students expressed their dissatisfaction or frustrations, requiring instructors to negotiate and compromise with them; the latter refers to instructors' conceptualizations of themselves as bridges that link both foreign and Chinese cultures and worldviews through their English courses.

Instructors associated students' reluctance to challenge them in class as the result of them being conditioned due to 'Confucianism' and 'teachers' authority,' and this was evident to the extent that some instructors found themselves 'shocked' or found the situation 'awkward' when students took the initiative to challenge them. These challenges usually occurred where students objected to the workload placed upon them by their instructors, which was also described as

students having 'the courage to challenge, the courage to make their different voices heard.' Indeed, instructors' opinions on students' challenging behaviors seemed divided: while some were shocked, found it awkward, or assuredly described their students as inherently Confucian and very polite, to the extent that 'they can argue with each other' but 'they don't want to argue with the teacher,' other instructors found instances of students challenging them to be 'frequent' and 'very normal.'

In instances where challenges did occur, with these challenges being sparked either by what students viewed as unfair amounts of homework, or subject matter that they could deeply relate to which prompted them to express their opinions, instructors would almost always resort to negotiation, compromise, and even de-escalation. They would try their best to empathize with their students' concerns and objections, and would even 'clearly explain to students the purpose' of their actions. In the context of these classroom dynamics, faculty members seemed to be figures of authority so long as that authority remain unchallenged. When challenged, instructors sought to de-escalate, rather than falling back to that position of authority. For the students themselves, what spurred them to overtly challenge their instructors primarily depended on assigned workload, and secondly on subject matter they could relate to, much like instructors' prior emphasis on the need for realistic and authentic materials with which students could relate to in the classroom.

The distinction between instructors' roles as facilitators vs intervenors is predicated on instructors 'standing at the intersection between two cultures' vis-à-vis becoming drivers of student empowerment, where students would 'feel safe' in the classroom, and 'are not humiliated by their classmates or the teacher' as key criteria for instructors to establish an 'engaging and inclusive atmosphere' in order to encourage their students to participate in classroom activities. Instructors have noted that during group activities, there would always emerge a group leader who seemed to dominate the discussion or task, and instructors felt that their intervention is 'very important' to redress that imbalance among their students. Though not all instructors were aware or recognized such dynamics occurring within their classes, the ones that did emphasized the need to ensure their students felt 'fulfilled' rather than 'marginalized' within those activities. However, such class management was seen as 'difficult,' and something 'lots of

teachers have headaches about,' as instructors explained that students did not wish to lose face in front of their peers – another manifestation of the assumption that students embodied traditional Confucian learner archetypes.

Instructors felt two conflicting feelings in their attempts to influence their students, between a sense of ownership and responsibility to their students, as 'owners' of their classrooms, and a feeling of powerlessness as they find it 'hard ... to influence them.' In terms of ownership, it is an indication of the extent to which instructors reflected upon their own responsibilities, including their successes and failures, especially if instructors did not conduct a needs-analysis of their students. Not all instructors shared these sentiments, however, as some chose to simply delegate any and all potential responsibility to others within the university, from other instructors to the students themselves for not being effective learners.'

In the eyes of faculty members, students seemed to easily reach agreement due to the inevitable presence and emergence of dominant students during group activities – something that has already been discussed – but within classroom dynamics, instructors explained that where power among students was 'balanced,' it would be difficult for them to reach agreement so quickly and easily, and that students would be more inclined to engage in an argument or debate; where a dominant student – dominant through their English language proficiency – emerges, then they would simply accede to that student: 'passive students may keep silent, and active students always say what they want to say,' with the rest of the group seemingly playing along. That said, students' passiveness was regarded as a strategy, or even a form of subversion where they sought to undermine and challenge their instructors through indirect means. Some of these strategies have also been previously introduced in this section, but this behavior seemed distinct from students who chose to confront their instructors directly; these indirect challenges were explained as students wishing to avoid arguing or challenging the teacher in public, so they would seek recourse through other, more face-saving channels. Indeed, students were fully capable of asserting themselves and challenging their instructors when it seemed like their instructors were assigning unfair amounts of homework; where students' interests were not threatened in such a manner, they would resort to passiveness; this passiveness has also emerged in the student interviews as a coping mechanism for instructors that students either considered boring, bad, or both; where instructors were

teaching something that students considered to be 'just water,' they would also resort to such acts of subversion within class, underscoring the sentiment that if students found a class useless, then they would simply disengage and shun participation, making it 'very obvious' that they were 'just going through the motions.' From the faculty and student interviews, this phenomenon seemingly embodies how students expressed their dissatisfaction or frustrations with their instructors in the Chinese university classroom.

Despite everything that has been discussed, students considered their College English and electives classes to be open and tolerant, with their instructors encouraging students to engage in debate and arguments with each other, and with their instructors. Though not all students found their classes to feature such behaviors, this does correspond with instructors' prior insistence on the development of authentic materials and a classroom where students would feel safe and empowered to express their opinions and positions. Indeed, students have stated that their instructors would tolerate, recognize and debate with, or even agree with their classmates' viewpoints in class, something that seemed to generate much positivity among the student participants. Perhaps another reason for that positivity could be students' explicit recognition that foreigners are considerably more open than Chinese, and effective communication with foreigners means that not only do they need to improve their English proficiency levels, but they must be equally as open. Such pragmatic reasons were heard throughout the student interviews. The openness of the classroom was also agreed upon by faculty respondents in the surveys, and faculty respondents all agreed on how students' different viewpoints should be respected, although they also found it took substantial encouragement for them to get students to engage in discussions.

Despite such openness in the classroom, students also expressed their doubts regarding their current ways of learning the language; students talked a lot about the perceived gap between their present English levels, and the English language expectations from standardized exams such as TOEFL/IELTS, as well as the challenges they may face when engaging in communication with foreigners in real-world contexts. Though each individual student expressed different misgivings and doubts, a common thread between all the participants has been the question of how such 'differences' in their language proficiency could be

consistently measured, because they saw it as being different for each individual. Other students also talked about their doubts regarding the veracity of Chinese translations of foreign literary works, the inherent financial costs of studying and traveling abroad, the lack of meaningful opportunities to use English outside the classroom with the exception of foreign instructors, and even doubts surrounding the effectiveness of language immersion education. These wide-ranging doubts reflected students' concerns relating to what they see as a predicament of ineffective English language pedagogy. These doubts were corroborated by the faculty surveys, in which respondents were equally divided on whether their students could distinguish facts from non-facts, and they were only marginally agreeing that students displayed a tendency to agree with each other.

Administrator dissatisfaction with their faculty staff seemed to echo some of the sentiments offered by the students; the Administrator even talked about their conversations with students who complained about teachers who are 'bad at teaching,' and during the administration interview they would explain the phenomenon of the 'iron rice bowl' that are teaching jobs in Chinese universities, and how even the worst-performing teachers could not be fired from their posts. The Administrator also offered their conceptualizations of the ideal learner and instructor, with teachings responsible for teaching students not only knowledge, but concepts of morality and justice – an inherently traditional Chinese and Confucian view of teachers – including how an ideal teacher should guide students along the right way.

The Administrator also offered insight on how top-down education policy was developed, and how PCU played a role in shaping such policies; they have also directly stated that the university spent considerable amounts of time and resources on teacher training, and ensuring their EFL instructors were fully aware of how to use PBL within their classrooms. However, the Administrator's identification of 'many problems' related to their faculty's implementation of PBL also echoed the sentiments and concerns of instructors regarding workload and feasibility of such approaches in the faculty interviews. The faculty surveys also showed a marginal majority agreeing that critical thinking is not just an issue of language proficiency, which is perhaps part of the problem discussed by the Administrator.

Chapter 6: Conclusion

The UN was not created to take mankind to heaven, but to save humanity from hell.

– Dag Hammarskjöld, 2nd Secretary-General of the United Nations

Section 6.1 – Executive Summary

2020 marks 75 years since the end of World War II, the last great conflagration unleashed upon man by fellow man with a list of horrors which would exceed the length of this thesis and that of many others; 2020 also marks the 75th anniversary of the UN's (1945) founding, an Organization that is 'determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind,' and as living memories of those wars become more and more distant, the ultimate objectives and aims of these multilateral organizations have not changed; amid an ever globalizing world and under the specter of emerging and current international threats, these organizations aim to preserve and protect world peace through diplomacy and dialogue; As Benjamin Franklin (1783) wrote, 'there never was a good War, or a bad Peace.'

Realizing intercultural education through the development of ICC in real-world pedagogical contexts remains key to the multilateral endeavor in recognizing the need to preserve this peace among nations, and between individuals and peoples who consider those different to themselves as Others. This remains the agenda of the UN, UNESCO, and the Chinese Government; through continuing dialogues among and between civilizations, the implementation of international and national agendas via the SDGs, *Education 2030*, and the *Belt and Road*, political stakeholders have converged together in recognizing this 'community of shared future for mankind' (Xinhua, 2017a) and a vision for what a globalizing world should look like from 2030 and beyond. Intercultural competence becomes a means to those political and multilateral ends, and intercultural education is the *de facto* international norm that national governments and their constituent education systems seek to implement within their classrooms.

This chapter presents a conclusion to my research by addressing the research questions and objectives, as well as the implications and ramifications for both research and practice. Finally, this thesis ends with an outline of my

recommendations for potential future research based on findings and conclusions within this research.

Overall Research Question: *What is the potential of a Chinese University to develop ICC in line with international and national policy guidelines, as well as relevant theoretical considerations?*

The Chinese University that is examined within my research (PCU) demonstrates both attainable and implementable potential for the development of intercultural competences via ICC, with this development being in line with both international and national policy guidelines, as well as relevant theoretical considerations.

International policy guidelines regarding intercultural education are coterminous with relevant theoretical considerations with respect to conceptualizations of intercultural assumptions and models; this is discussed in tremendous depth in both Chapters 2 and 3 of this research, respectively. International policy guidelines on intercultural education are developed and supported through the efforts of UNESCO, and remain informed by theoretical contributions of Deardorff (n.d., 2006; 2009a; 2009b; 2009c; 2016; 2020) and Byram (1995; 1997; 2009; 2012; et al., 2002).

Theory is rendered coterminous with policy to the extent that UNESCO formally classifies and recognizes intercultural competence as comprised of components of Byram's (1997) five *savoirs*, and effective implementation of intercultural competence remains conditional upon developing intercultural education according to Deardorff's theoretical models and framework; this is further demonstrated in Deardorff's (2020) latest efforts [at the time of writing] in spearheading UNESCO's development of a practical manual for implementing and developing intercultural education in a broad range of pedagogical contexts.

Chinese national policy guidelines via the MOE (GCET, 2019) *Guidelines* explicitly focus on intercultural education and ICC development, with the focus centered on cultural knowledge, differences, and awareness; at higher levels of presumed intercultural competence for College English students, they are then expected to focus on basic assumptions and concepts related to ICC, as well as intercultural knowledge and awareness.

Given the nature of policy formation in Chinese contexts, including its implementation and subsequent feedback from institutions and experts to the

MOE, which effects further revisions to policy, there is substantial leeway and flexibility in terms of how pedagogy is implemented at the local level, within the College English classroom – so long as those policy guidelines are realized and attained, or at least attempts to those ends have been made.

Given these dynamics between international and national policy agendas, between policy and theoretical assumptions within prevailing intercultural research, and the flexibility in policy formation and implementation within China, the potential becomes attainable and implementable at the College English level within individual higher educational institutions. This is because College English classes already focus substantively on culture, cultural differences, and comparisons between students' own Chinese cultural identities and those of foreigners.

The PBL approach enables students to engage in both experiential learning, as well as grasping new concepts through projects, including prepared debates, presentations, in-class discussions, and continuous engage with their College English teachers – usually conducted in English. Sufficient intercultural opportunities in the classroom exist and occur spontaneously for instructors to leverage in order to develop students' ICC levels, as well as intercultural knowledge and awareness. Leveraging such opportunities would allow for the development of students' skills, attitudes, and knowledge that is in line with intercultural education and ICC. Developing intercultural competence is not restricted to explicitly designed 'Intercultural Communication' classes; intercultural opportunities are present in all College English classes, both core and electives, and this integration is important towards realizing the attainable and implementable potential of the Chinese higher educational context.

The onus, therefore, remains on College English teachers and their faculty departments to develop their abilities to identify and leverage intercultural opportunities within the classroom, to integrate intercultural competence within their present course syllabi and curricula design, and in spontaneous, daily interactions with College English students; College English teachers need to be provided sufficient support, training, and assistance to undertake these ambitious and varied objectives within their classrooms; further substantive and structured teacher training is required to develop their own intercultural competences within this endeavor.

From both qualitative and quantitative data that was collected, it is apparent that while faculty members recognized the importance and necessity of developing intercultural competence in their classrooms and among their students, they continue to face substantial challenges in this endeavor: faculty members' conceptualizations of intercultural competence and prevailing theoretical models and assumptions remain unclear and ambiguous, and instead they have substantial non-formal understandings of the theoretical underpinnings of intercultural education; however, faculty members also focus on the centrality of cultural differences and cultural awareness as a key component of ICC based on their non-formal understandings which diverge substantially from established theoretical models and assumptions. Indeed, the findings have shown that emphasis is placed on basic knowledge and awareness surrounding foreigners and foreign countries, and efforts at developing competences in terms of skills, knowledge, and attitudes are found wanting.

Students themselves possess tremendous potential to develop their own levels of ICC, based on their current intercultural baselines with respect to their current skills, knowledge, and attitudes – both towards their fellow Chinese and non-Chinese cultural Others in terms of Otherization – intracultural and intercultural differences arguably necessitate the same competences as outlined in the literature review, and students' visible manifestations of intracultural differences can be leveraged to develop an awareness and recognition of the skills, knowledge, and attitudes that they need which are in line with both the *savoirs* (Byram, 1997) and the process and pyramid models for intercultural competence (Deardorff, 2006). Indeed, intracultural intolerance and emphasis on those differences is further contrasted with students' seeming reservoir of tolerance in their experiences with foreigners, based on students' views that as foreigners, they, by default, must be different than them.

Between the entrenched Chinese worldviews demonstrated through observations and interviews on part of both College English teachers and students with respect to foreign individuals and foreign countries, a seeming contradiction exists between public positions and private responses; students expressed views that otherwise were not observed in any of the classroom observations. Likewise, prevailing views observed during classes were not expressed during their individual student interviews. This seeming difference

between public and private discussions warrants further research, but within the scope of this research offers an opportunity for College English teachers to encourage students to develop competences in line with their private views, while recognizing that they are entitled to their public views, but those public views may become potential barriers to effective and appropriate communication with foreigners. By becoming aware of these different views which may include stereotypes and prejudices, it would be possible to develop and raise students' ICC levels.

Given the contextual constraints of the broader Chinese educational context, especially a recurring issue expressed by College English instructors is the lack of foreigners: (1) instructors need to recognize that competences and the development of ICC is not conditional on the presence or lack of foreigners; (2) effective pedagogy such as PBL and elements of experiential learning offer innumerable opportunities for the implementation of intercultural education within their present syllabi and curricula design; (3) the prerequisite *savoirs* and components of intercultural competence remain the same in both intercultural and intracultural contexts, and therefore can be developed even in contexts where no foreigners are present.

To these ends, the development of ICC within a Chinese University hinges upon faculty members raising their levels of intercultural competence first, including cognizance of formal knowledge of intercultural competence, which would allow for development and integration of pedagogical practices and designs conducive to their students' raising their ICC levels. This is a continuous and difficult process, with progress being difficult to fully assess, as compared to the CET/TOEFL/IELTS exams, and requires continued support at the administrative levels of both faculty departments and the wider University.

Section 6.1.1 – Research Question 1: *In what ways do UNESCO and Chinese Government policy guidelines align with the theoretical development in ICC?*

This research question is answered in two parts due to fundamentally divergent conceptualizations of ICC within Anglophone (Western) and Chinese research paradigms; answers to this question also draw from discussions already presented in Chapters 2 and 3 (literature review and context of research), respectively.

UNESCO policy guidelines toward intercultural education remain deeply integrated and are rendered coterminous with current Anglophone conceptualizations of intercultural of competence; Byram's (1997) five *savoirs* are recognized by UNESCO (2013a) as a means to compartmentalize intercultural competences; Deardorff (2020; UNESCO, 2013a) continues to spearhead efforts too at the international policy level to develop actionable and implementable guidelines for intercultural competence, as demonstrated in the latest publication with UNESCO, *Manual for Developing Intercultural Competencies*.

Despite the diversity and variations of intercultural theoretical models within the current Anglophone research field, Byram (1997) and Deardorff (2006) and their respective models and assumptions for developing intercultural competence comprise the theoretical mainstays that remain instrumental to influencing international education policy, as well as serving as key drivers for shaping key objectives and conceptualizations of intercultural education and competence at that level; UNESCO policy guidelines are fully aligned with theoretical developments of ICC to the extent that they are one and the same.

At the national level, the most important Chinese Government policy guideline for effecting development and implementation of intercultural education in China is still the 2017 *Guidelines for College English Teaching* (GCET, 2019), with its emphasis on intercultural education and ICC examined in Chapter 3; this policy document mentions 'ICC' 6 times and 'intercultural' 23 times, and is authoritative within the Chinese educational context to the extent that its policy stipulations must be implemented at the pedagogical level within College English classrooms. Though other policy guidelines and documents concerning the implementation of intercultural education in China have also been discussed in previous chapters within this research, the *Guidelines* remain the most detailed policy guidelines yet [at the time of writing] within the Chinese educational context.

Although the *Guidelines* (GCET, 2019) do not explicitly outline a definition or theoretical framework for intercultural competence and ICC, they outline the purpose of College English 'Intercultural Communication' courses as necessary for developing 'intercultural education,' which is understood as: 'to help students understand the differences between Chinese and foreign worldviews, values, and ways of thinking.' Basic-level College English 'Intercultural Communication' courses have the aim of 'developing students' knowledge of Chinese and foreign

cultures, and cultivating students' awareness of such differences' (GCET, 2019). Higher-level courses are built upon students' 'prerequisite cultural and linguistic knowledge,' and 'mainly include cultural and intercultural awareness,' with the goal of 'expand[ing] students' international perspectives' (GCET, 2019).

The emphasis on knowledge of cultural differences and awareness between Chinese and foreign cultures, including worldviews, values, and ways of thinking within the *Guidelines* (GCET, 2019) correspond to the knowledge *savoirs* developed by Byram (1997:35) which are classified into two distinct categories:

Knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand.

The *Guidelines* repeatedly focus on Byram's (1997:35-36) conceptualization of the first category for knowledge *savoirs*, which is acquired through the following ways:

The knowledge acquired is often dominated by the notion of a 'national' culture and identity, and individuals acquire in varying degrees a national identity through socialization in formal education ... Knowledge about other countries and the identities brought to an interaction by an interlocutor from another country, is usually 'relational' ... and often presented in contrast to the significant characteristics of one's national group and identity ... Often the stories told are prejudiced and stereotyped.

This remains the most significant distinction between international policy guidelines for intercultural education developed by UNESCO and national guidelines outlined by the Chinese Government via the MOE: UNESCO publications and documents outline the means to intercultural ends, with the caveat that such an end could never be attained as it remains a continuous, lifelong process, and that the ideal interculturally-competent speaker does not exist and never will; the MOE's view based on the *Guidelines* reflects national policy guidance as ends that require intercultural means – those ends are repeatedly emphasized within the *Guidelines* as College English students'

knowledge of Chinese and foreign cultures, and awareness of differences that are in line with the knowledge *savoirs*.

To reiterate, the *Guidelines* do not reference any singular theoretical assumption or model of intercultural competence and ICC. However, the stated objectives and aims of College English 'Intercultural Communication' courses outlined within the document (GCET, 2019) correspond with Byram's (1997) *savoirs* and the factors of intercultural competence, although the document only focuses on a single factor – the knowledge *savoirs*. Although the ends are clearly stated, the present discussion becomes one regarding the means of achieving those ends; the seeming theoretical vagueness in the *Guidelines* leaves substantial room for interpretation, as well as debate surrounding the most effective intercultural pedagogical models to achieve those stated objectives.

To add to the theoretical vagueness, the document makes numerous statements regarding the development of intercultural education and implementation of ICC within College English (GCET, 2019). While seemingly recognizing Byram's (1997) knowledge *savoirs* as a pedagogical objective for College English courses, as well as aspects of competences such as skills and attitudes, the document does not explicitly outline what components of competence (in terms of intercultural competence and ICC) need to be developed with the exception of the knowledge *savoirs*. To the extent that current Anglophone ICC and intercultural models are concerned, the *Guidelines* do not directly reference them, nor do the *Guidelines* elaborate upon the types of competences that need to be developed in order to implement intercultural education within the Chinese College English classroom.

The implicit recognition of Byram's (1997) knowledge *savoirs* as the end goal of 'Intercultural Communication' courses within College English is the full extent of alignment between MOE policy guidelines and established Anglophone intercultural models; beyond the knowledge *savoirs* in the form of cultural differences between Chinese and non-Chinese, policy and theory begins to diverge, with this divergence rooted in the vagueness and ambiguity of the *Guidelines* due to the lack of any clear theoretical models or conceptualizations of intercultural competence, which would have clarified the pedagogical and theoretical means for implementing ICC within College English classrooms.

These established constructs of intercultural competence and ICC, as Deardorff (2016:121) admits, 'are from Western perspectives,' which begs the question, 'Intercultural competence according to whom and to what degree?' with particular respect to 'perspectives from Asian viewpoints' that could 'focus more on a relational definition of intercultural competence.' As far as Chinese-language and China-based researchers' conceptualizations of intercultural competence are concerned, they remain problematic due to the 'unsatisfactory state' of ICC pedagogical development (Gu, 2016), and such conceptualizations are even criticized for 'not aligning with globalization needs,' and 'not yet providing substantial foundations for the nation's needs' in developing interculturally-competent learners (Kong and Luan, cited in Wang et al., 2017:97).

Chinese conceptualizations of intercultural competence and ICC, in their formation, are adapted from established Anglophone models (Wang et al., 2017; Gao, 2006; 2014; 2016; see KADM in *Figure 2*). There is a preponderance of Chinese intercultural researchers and scholars seemingly fixated with integrating or subordinating these Western-imports of intercultural models with or under esoteric and highly abstract Chinese philosophical worldviews, many of them developed in Early Imperial China over a millennium ago and predating the emergence of most modern nation-states in the Western Hemisphere (Wang et al., 2017; Ran, 2017).

The assumption within Chinese intercultural research contexts seems to be this: combining imported intercultural models with Chinese philosophical underpinnings makes these 'new' models a manifestation of Chinese perspectives on intercultural competence (Wang et al., 2017); while this is debatable, and this research is not aiming to extend this debate beyond what is discussed in Chapters 2 and 3, it is necessary to recognize that while such conceptualizations remain theoretically valid and merit further discussion and analysis, within the context of international and national policy guidelines, they completely diverge from the intentions and objectives of a competence-based approach to intercultural education; whether it is UNESCO or the MOE, prevailing Chinese intercultural research paradigms do not specifically delve into the means to achieve and realize either of those political ends. Furthermore, the *Guidelines* do not explicitly or directly reference any requirement for a Chinese perspective

on ICC or intercultural competence. This remains the distinction between Anglophone and Chinese theoretical assumptions surrounding ICC.

In answering this research question, a new research question has emerged:

To what extent are current ‘Chinese’ perspectives on ICC conducive to the implementation and development of any (UNESCO, MOE) intercultural education objectives and agendas within the Chinese College English classroom?

As is shown in both the findings from PCU and current literature, numerous issues persist in effective implementation of ICC within the College English classroom. However, the present literature – both English- and Chinese-language – have not examined the extent to which such Chinese perspectives are actually effective within pedagogical development and implementation.

While meaningful pedagogical reforms have been made in Chinese College English, such as the *Shanghai Framework* (Yu and Liu, 2018; Cai, 2013), they are focused on pedagogical practices and approaches, instead of developing and implementing intercultural education. However, the *Shanghai Framework* reflects again the issue of whether such approaches are any less representative of a ‘Chinese’ perspective for both theoretical development and pedagogical implementation vis-à-vis the tendency to integrate imported Anglophone models with Chinese philosophical underpinnings.

Ultimately, the new research question introduced in this sub-section is a question of whether those aforementioned Chinese theoretical assumptions actually work, whether within the College English classroom or without. In answering this research question with findings and analyses presented throughout this research, **Research Objective 1** (*To establish to what extent UNESCO and Chinese Government policy guidelines align with theoretical knowledge and paradigms about ICC*) has been achieved.

Section 6.1.2 – Research Question 2: *What are the conceptualizations of an ICC-competent learner from a policy, theoretical, and practical perspective?*

There are degrees of overlap in the responses to all research questions, and answering this research question necessitates a recognition of the political, theoretical, and practical objectives and assumptions surrounding an ICC-

competent learner. Discussions concerning these objectives and assumptions are discussed in the previous section, as well as in Chapters 2 and 3.

Recalling UNESCO's most current definition that 'summarizes many existing definitions' of intercultural competence in the *Manual*:

Intercultural competencies in essence are about improving human interactions across difference, whether within a society (differences due to age, gender, religion, socio-economic status, political affiliation, ethnicity, and so on) or across borders (Deardorff, 2020:5).

This is fully coterminous with established Anglophone intercultural models as discussed previously in this research. UNESCO (2013a) recognizes development and attainment of intercultural competence as a lifelong process, further reiterated in the latest *Manual* by DG Azoulay:

Education is one of our major means to convey these values and to achieve the goals of the 2030 Agenda for Sustainable Development, adopted by the United Nations, to provide individuals with key competencies to act as engaged and responsible citizens in today's world. However, these skills also have to be part of a lifelong process based on experience and reflection, gathering cognitive, affective, and motivational elements (Deardorff, 2020:x).

Within the literature on intercultural research, and teaching and assessing intercultural competence, Deardorff (2016:130) reiterates that 'intercultural competence is a lifelong process,' and the issue with a lot of assessments is that they 'focus on *results* rather than *process* ... which provides an incomplete picture of an individual's intercultural competence development.'

The outcome of this integration between multilateral education agendas (UNESCO) and established Anglophone models of intercultural competence yields the following supporting material from the *Manual* – under the 'Guidelines for Facilitators' heading, listing 'Strategies for Becoming More Interculturally Competent,' which are:

- 1) Seek first to understand – listen for understanding!
- 2) Value others as fellow humans;

- 3) Recognize that the way you see the world is one way – there are many other ways;
- 4) Resist making assumptions about others;
- 5) Assume positive intent (don't take it personally);
- 6) See culture's role in your own behavior, communication, and identity;
- 7) Seek to understand culture's role in others' behavior, communication and identity;
- 8) Learn more about how others communicate in face-to-face interactions (beyond words);
- 9) Adapt your communication to the expectations within the particular situation;
- 10) Be intentional about engaging in positive intercultural interactions (Deardorff, 2020:78).

From a UNESCO political and Anglophone theoretical perspective, these ten points outline the primary indicators and expectations for an intercultural-competent individual/learner/speaker, despite the theoretical assumption that an idea intercultural speaker does not exist; this distinction lies in the emphasis on developing intercultural competence as a process (Deardorff, 2006) – ICC development remains a means to an end, rather than an end through means. These ten points correspond to prevailing Anglophone theoretical models of ICC, with particular emphasis on skills, knowledge, and attitudes that form the basis of the five *savoirs* (Byram, 1997) and a competence-based paradigm for intercultural education.

Within prevailing Chinese theoretical perspectives – despite the issues and problems with those assumptions identified in previous sections and chapters – intercultural researchers seem to conceptualize the ICC-competent learner and its development within the Chinese context as a process rooted in Chinese philosophical worldviews:

The Yin Yang theory is employed to stipulate intercultural competence in a multi-cultural classroom ... The theory of Yin Yang is used to explain the constant changes shown in a class. Changes occur when students decide to embrace intercultural contacts with classmates ... In order to establish inner harmony, it is necessary to keep a balance in both mind and action between the two options.

Reaching this state of balance or harmony is a gradual cyclic transformation process for all involved (Ran, 2017:245-246).

Chen and An (cited in Wang et al., 2017:100) also subordinate the competence component of ICC within what seems to be a Confucian framework of 'being appropriate,' through 'movement (*ji*),' 'right time (*shi*),' 'environments (*wei*),' through a 'non-linear cyclic process favoring an intuitive, sensitive and indirect way of communicating' through even more Confucian-based terms and concepts.

While KADM (Gao, 2014; see *Figure 2*) seems to offer a comprehensive outline for ICC development through dimensions of knowledge and dimensions of behavior – or what Gao (2014) calls 'Knowing-and-Doing,' the theory itself is inspired by Yangming Wang, who is either from the Song or Ming Dynasties (see Footnote 5) and an important Neo-Confucian scholar. Both KADM and its derivative ICCICCS are, as Shen and Gao (2015b) state, adapted from Byram's (1997) and Deardorff's (2006; 2009c) models of intercultural competence.

Ultimately, Chinese theoretical conceptualizations of the ICC-competent learner are varied as they may seem confusing; in addition to the models and frameworks previously introduced throughout this research, the Chinese ICC-competent learner is conceptualized also in terms of '*xintai* (heart attitude),' in terms of a 'collective (we/our) approach' (Wang et al., 2017), and in terms of 'own-culture story' (Wang and Kulich, cited in Wang et al., 2017) as well as another reference to using Yin and Yang:

Like the symbol of Yin Yang there seems to be a complex relationship between self and other, somehow detached, but also formulating the frame for our development and understanding (Killick, 2015, cited in Wang et al., 2017:105).

As discussed previously, this seeming fixation of 'linking intercultural competence development to traditional Chinese tenets' is seen as something that 'may serve useful,' with Chinese intercultural scholars continuing 'the line of a series of attempts to link Chinese philosophy to intercultural competence studies' (Wang et al., 2017:102). Although Wang et al., (2017:102) see this as 'yielding some different perspectives beyond those from Euro-American traditions,' arguing that such perspectives 'are culturally rich, [and] relational,' problems indeed arise –

as seen in trying to answer this research question – when it comes to actually identifying and situating concepts pertaining to the ICC-competent learner.

To reiterate, if Chinese intercultural research and prevailing literature are taken into consideration, the interculturally-competent learner seems to embody a blend of traditional Chinese tenets thousands of years old, demonstrating perfect harmony and Yin and Yang, while at the same time possessing basic notions of competence in line with Anglophone theoretical models of ICC. Furthermore, Chinese Government guidelines through the MOE do not specifically demand nor require Sinicized adaptations of intercultural models for implementation within Chinese pedagogical contexts; conversely, besides meaningful attempts at assessing students' ICC levels (Gao, 2006; Shen and Gao, 2015b), it remains to be seen whether these theoretical assumptions amalgamating Chinese traditional philosophy with imported Anglophone models can be effectively implemented in the College English classroom *en masse*.

Chinese political (MOE) perspectives of the ICC-competent learner are introduced in Chapter 3 and also discussed at length in answering the first research question. These national policy conceptualizations of the interculturally-competent learner are rooted in the national agendas and pedagogical objectives that necessitate the development of intercultural education within the College English level. In addition to the demands and requirements of Chinese national policy agendas, including the *Belt and Road*, the 2010 *National Plan* lays the groundwork for intercultural education in China:

To meet the requirement of opening up the Chinese economy and society to the world, large numbers of talents shall be cultivated that are imbued with global vision, well-versed in international rules, and capable of participating in international affairs and competition (NPC, 2010:34)

Cooperation with UNESCO and other international organizations shall be intensified. This nation will take a more active part in bilateral, multilateral, regional and global collaboration in education (NPC, 2010:35).

To implement policy into practical pedagogy, the 2017 revision of the MOE *Guidelines* explicitly state that the following:

The teaching objectives of College English are: to cultivate students' abilities to apply their English language skills, strengthen intercultural awareness/knowledge and intercultural communicative competence ... in order to meet the developmental requirements of the nation (GCET, 2019).

In terms of implementing policy at the practical level, the *Guidelines* allude to the interculturally-competent learner as possessing 'understanding and awareness of similarities and differences between Chinese and foreign cultures,' and 'to help students understand the differences between Chinese and foreign worldviews, values, and ways of thinking' (GCET, 2019). Therefore, the development of College English students with knowledge and awareness of cultural differences between Chinese and non-Chinese in line with Byram's (1997) knowledge *savoirs* is representative of the Chinese political (MOE) conceptualization of ICC-competent individual/learner; it is not so much a competence-based approach for developing intercultural education in China as it is a focus on a single factor – *savoir* – within established Anglophone models of intercultural competence.

Within practical pedagogical perspectives – perspectives from College English stakeholders and participants at PCU – conceptualizations of the ICC-competent learner remain rooted in knowledge of cultural differences, of students' own Chinese cultures and the cultures of foreign countries and societies; particular emphasis has been given to cultural differences between Chinese and non-Chinese, as well as usage and discussions of what could be ostensibly seen as stereotypes and prejudices surrounding cultural Others. Both faculty and students seem to construe intercultural competence in terms of being able to successfully interact with foreigners, although they attribute limitations due to their English language proficiency, as well as limited opportunities for authentic interactions with foreigners.

These faculty perspectives, however, are problematic because College English teachers expressed substantial non-formal understandings of intercultural concepts, continuing to see intercultural competence and ICC as being realized and developed through students' cognizance of cultural differences; faculty members also expressed a lack of confidence, and do not consider themselves qualified to teach or develop ICC within their College English classrooms – an instructor's response that ICC 'is not my field' encapsulates many of the

interviewed instructors' sentiments and feelings toward intercultural competence as a theory, and ICC development and implementation in the classroom. In answering this research question with findings and analyses presented throughout this research, **Research Objective 2** (*To establish potentially differing (policy, theory, and practice) conceptualizations of the interculturally-competent learner*) has been achieved.

Section 6.1.3 – Research Question 3: *What is the potential of the Chinese pedagogical context to support the development of interculturally-competent individuals?*

Based on the findings generated from this research, and bearing in mind the particularities of the Chinese pedagogical context, developing interculturally-competent individuals within such a context remains feasible and attainable. This is in line with the attainable and implementable potential for a Chinese University to develop ICC in line with international and national guidelines, as discussed in the response to the overall research question.

There are two dimensions to situating the individual learner vis-à-vis the aspiration of that learner becoming an interculturally-competent individual within the context of this research, as well as the wider Chinese context: (1) political (international and national) conceptualizations outlined within policy agendas, and (2) theoretical (prevailing Anglophone models and assumptions) concerning the acquisition of ICC as means rather than ends. While political, theoretical, and practical perspectives of the ICC-competent learner have been examined in the previous response to the second research question, meaningful efforts to develop interculturally-competent individuals within this pedagogical context requires recognition of political and theoretical drivers for intercultural education and recognition of the realities (including the challenges and opportunities) present within such a pedagogical context, which in this research refers specifically to College English classrooms and their Chinese NEM undergraduate students.

UNESCO (2013a:16) conceptualizes intercultural competence in the form of ICC, which is fully in line with Byram's (1997) model and assumptions of intercultural competence including the five *savoirs*. The purpose is for individuals to have 'the ability to discuss such difficult and critical topics as values, beliefs and attitudes among members of multiple cultural groups in a way that does not lead to conflict'

(UNESCO, 2013a:16). For international policy agendas on intercultural education, the end goal is conflict avoidance and de-escalation through effective and meaningful communication, realized through competences embodied in the *savoirs*.

The MOE *Guidelines* (GCET, 2019) do not specifically outline the expectations and characteristics of the interculturally-competent individual, but allude in College English pedagogical objectives to the interculturally-competent individual as having ‘understanding and awareness of similarities between Chinese and foreign cultures’ and being capable of ‘understand[ing] the differences between Chinese and foreign worldviews, values, and ways of thinking.’ International and national policy agendas can be reconciled due to the *Guidelines*’ conceptualization of an interculturally-competent individual being in line with Byram’s (1997) knowledge *savoirs*, although it is limited in scope due to focusing only on a single *savoir*, and even more limited in scope through a focus solely on cultural differences between Chinese and non-Chinese cultural Others.

Within prevailing Anglophone intercultural paradigms, the ideal interculturally-competent individual is one who ‘needs an awareness that there is more to be known and understood from the other person’s perspective, that there are skills, attitudes, and values involved’ (Byram et al., 2002:9). Intercultural competence acquisition ‘is never complete and perfect but to be a successful intercultural speaker and mediator does not require complete and perfect competence’ (Byram et al., 2002:11). At the same time, the development and acquisition of intercultural competence – thereby granting an individual the means to become interculturally-competent – ‘is a lifelong process,’ and present paradigms and assumptions assert that a truly interculturally-competent individual does not exist, with current assessments having a tendency to ‘focus on *results* rather than *process*’ (Deardorff, 2016:130).

The key challenge for any efforts at developing ICC to the extent that it would be possible to produce interculturally-competent individuals is the difficulties of ‘trying to quantify tolerance’ (Byram et al., 2002:29) demonstrated by numerous (both English- and Chinese-language) quantitative-centric models, because as Byram argues, ‘we should not be trying to quantify tolerance.’

Developing an interculturally-competent individual within the Chinese pedagogical context is therefore contingent upon three conditions: (1) implementing political agendas and guidelines on intercultural education through actionable models of ICC, actionable in this context relating to the capability to transform theoretical assumptions into practical pedagogy; (2) in transforming theory into practice, it is necessary to preserve key tenets and principles of ICC, which are tried-and-tested in real-world contexts with the continuing support and endorsement of UNESCO (Deardorff, 2020); (3) local stakeholders' (at the institution-level and within the classroom, which includes educators and students alike) concerns need to be addressed and resolved, otherwise persistent issues and problems identified over the course of this issue may hinder any and all meaningful efforts at meaningful efforts at ICC development within the Chinese pedagogical context.

To put stakeholders' concerns in full relief, in addition to the structural and environmental determinants that shape this pedagogical context, the COBIT 5 (Tessin, 2016) project implementation life cycle is adapted into the following *Table 24*; although this is a 'framework for the governance and management of enterprise IT,' it remains 'highly valued by commercial, not-for-profit and public-sector organizations,' and it aims at delineating clear phases that outline the stages of project development and implementation, which may be equally effective in the realm of an implementation life cycle pertaining to intercultural education policy and the development of interculturally-competent individuals.

Table 24: The ICC Implementation Life Cycle for the Chinese Pedagogical Context (model adapted from Tessin, 2016).

Implementation Phase	Implementation Process
1 – What are the drivers?	<p>The primary drivers here represent overarching political agendas that compel the development of theoretical models and research that may potentially yield actionable models and frameworks for real-world implementation within pedagogical (educational) contexts, including my own. Political drivers include <i>Rabat</i> and more recently the UN SDGs, UNESCO's <i>Education 2030 Agenda</i> in support of the SDGs, and on the Chinese Government side, national policy objectives including BRI, foreign policy requirements in terms of increased cooperation with multilateral organizations, and demands for national and economic development.</p> <p>In terms of facilitating the realization of those political agendas, guidelines issued by both UNESCO and the Chinese Government through the MOE</p>

represent policy guidelines that are of immediate concern to institutions, administrators, and educators; within the Chinese context this would be the MOE *Guidelines* (GCET, 2019).

2 – Where are we now?

Present literature on Chinese efforts at implementing ICC remain highly critical: ‘China’s intercultural communication is not aligning with globalization trends and is not yet providing substantial foundations for the nation’s need of intercultural teaching and learning’ (Kong and Luan, cited in Wang et al., 2017:97); intercultural development in China is at an ‘unsatisfactory state,’ and prior research establishes that College English teachers find attitude-related assessment objectives to be ‘unpopular’ (Gu, 2016:262-266); this is despite other Chinese intercultural models such as ICCICCS which claim ‘good reliability and validity’ in assessing students’ ICC, but these cannot be substantiated (Shen and Gao, 2015b:21).

Based on these findings from prior intercultural research within the prevailing literature in the Chinese context, we (the wider field of intercultural research, as well as policymakers and pedagogical stakeholders) find ourselves at an impasse – current efforts and implementations of ICC in Chinese contexts are insufficient at the realization of the interculturally-competent learner per both international and national guidelines, and diverge substantially from established Anglophone intercultural models. Within real-world pedagogical contexts, based on my findings at PCU, this is where we currently are:

Institutions: College English classes are mandatory, which ensure that NEM students attend classes where opportunities for ICC development exist and can be leveraged. This is currently feasible because College English classes already integrate culture-specific topics and subject areas within their curricula and syllabi, including the integration of topics related to cultural differences between Chinese and non-Chinese, discussions regarding globalization, identities, and phenomena surrounding cultural interactions and shock, and even ‘Intercultural Communication’ ‘courses. Through continued usage of the PBL approach, as well as experiential learning – which are in line with established Anglophone pedagogical assumptions towards ICC development in the classroom – intercultural opportunities are ever present (as I have observed in the classrooms), and the only condition is the extent to which educators can leverage them to good effect in terms of ICC development.

Administrators: There is recognition of key drivers for implementing intercultural education within their institutions, particularly the College English classroom – a direct and explicit stipulation within the *Guidelines* (GCET, 2019) that still remains a primary policy document for College English educational reform and implementation, with immediate concern to administrators and their respective FLD faculties within Chinese universities. Administrators face numerous challenges in undertaking meaningful efforts to develop ICC within their faculties and classrooms, including: theoretical concerns (theoretical ambiguity and uncertainty regarding the *what* and *how* of ICC); practical concerns (pushback from their teachers, including the capacity, willingness, and ability of individual instructors to develop their own competences to be able to successfully integrate ICC within their current course curricula and syllabi); sustainability concerns to the extent that once the project to integrate ICC within current curricula and syllabi begins, to what extent could this be maintained, and to what extent are such efforts in line with both policy and theory? These

remain the key challenges that situate where we currently are with respect to administrators.

Educators (College English teachers): Educators are currently focused on culture-specific pedagogy: cultural differences, shock, and comparisons between Chinese and non-Chinese (foreign) countries, as well as subject areas related to globalization and current topics of discussion related to those phenomena; despite this culture-specific pedagogy, instructors remain divided in their personal views and understandings of culture – most faculty members expressed perspectives in line with Chinese culturally-entrenched worldviews, including a zero-sum view of relative cultural influence (with particular respect to what they perceive as US cultural invasion), although other instructors have demonstrated the capacity and awareness to transcend beyond such views, to the extent that they are aware that such views are representative of their own cultural conditioning (ergo, an awareness of the self and the Other);

Educators demonstrated substantial non-formal knowledge and understandings of intercultural models and theories vis-à-vis a lack of formal knowledge and understandings to the extent that they expressed no confidence and even doubts in their capacities to teach and develop ICC (non-formal knowledge in the sense that they conceptualized ICC as something to do with cultural differences and comparisons, and even though they recognized the importance of ICC within policy guidelines, numerous instructors have also expressed that as they do not teach ‘Intercultural Communication’ courses, this is not within their purview or jurisdiction); these doubts and understandings are further entrenched by educators’ belief and assumption that ICC development and implementation is conditional upon traveling abroad, and/or through sustained and authentic interactions with foreigners.

Students (NEM undergraduates): NEM (predominantly STEM majors) demonstrated exceeding tolerance of non-Chinese cultural Others (foreigners), and were persistently intolerant of Chinese cultural Others (peers and classmates from provinces, cities, and regions other than their own); there is a major divide between those who have traveled abroad with substantial sustained and authentic interactions with foreigners, versus those who have never been abroad, and whose interactions with foreigners are solely restricted to foreign teachers in College English classes; despite these differences in interactions with foreigners, students who have had such sustained and authentic interactions continue to express tolerance and empathy in their interactions, even if such interactions caused them to feel slighted, offended, or distraught – in comparison with their interactions with Chinese cultural Others (intracultural interactions), students demonstrated a comparative tendency to pass judgment and express varying degrees of rejection regarding the action of their peers and classmates, particularly regarding behavior (verbal and non-verbal), attitudes, and even the dialects spoken by those Chinese cultural Others.

Students in class almost always expressed views consistent with Chinese culturally-entrenched worldviews, particularly during cultural comparisons and discussions on differences between Chinese and foreign cultures and societies; although privately students demonstrated exceeding tolerance of foreigners, this was not evident in their public discussions; students associated the need for intercultural competence and interactions with their requirements and desire to successfully and meaningfully interact with foreigners, which influences their own expectations for EFL learning through College English, which was further made evident by their means of subverting and undermining instructors they considered boring (versus their appreciation of teachers they perceived as

conducive to the realization of those goals, which were almost always what students construed of as open classrooms that encouraged discussion and debate).

Classrooms (College English): College English classrooms are composed solely of Chinese NEM undergraduate students; classrooms are predominantly open at the encouragement of their teachers, with varying levels of being student-driven (conditional on students' EFL proficiency levels); persistent emphasis on PBL and experiential learning through prepared projects such as group debates, presentations, and discussions (to the extent that students have complained to their teachers regarding course load of their English classes); content, topics, and subject matter remain focused on real-world topics including culture, globalization, and intercultural communication; students are consistently encouraged by most of their teachers to express their opinions and viewpoints in class discussions, even if it means potentially disagreeing with their peers or with their teachers; instructors sought to empower and encourage passive students vis-à-vis dominant students; a tendency to stereotype and generalize cultural Others (given the limitations of students' interactions with foreigners) exists, although some instructors may intervene and point out such instances of stereotyping and generalizations, while other instructors did not intervene at all or entrenched such perceptions of cultural Others in class.

Course Materials: There is a seeming disjunction between what College English teachers expect from their course materials versus the course materials currently in use within College English classes (see *Table 4; Figures 6 through 9; Appendices 3 through 6*); some choice excerpts from these 'Intercultural Communication' course materials include:

'Changing cultural identities is not an act of 'surrendering' one's personal and cultural integrity, but an act of cultural respect for differences' (Fan et al., 2009). 'Students should read widely about religion, political systems, and history. Christianity has a long history in the West, and its influence on Western culture can never be overestimated ... We should support our own national arts industry, but that does not mean we should shut our door to foreign products' (Fan et al., 2009).

Intercultural Business Communication coursebook (Zhuang et al., 2011) that construes culture differences in terms of: 'Understanding Japanese Culture,' 'How American and German [*sic*] See Each Other,' and '*Guanxi* and Its Chinese Culture,' while the 'Intercultural Competence' unit mentions 'competence' but such competence does not seem to be aligned with established Anglophone notions of competence.

'As has been stated, culture is a product of history passed down from generation to generation. To study its core part, we have to go into the past ... Most English speaking countries tend to view the world from a relatively individualist perspective, while China tends to be more collectivist' (Zhang et al., 2006).

'Without some generalizations, it is hard to form a picture of a particular culture. The paradox is that any generalization is theoretically stereotyping to some extent. So here the dilemma we have to face is that on the one hand we have to make generalizations so as to get some knowledge about another culture, and this knowledge is essential in communicating with its people ... We carefully make generalizations, but we constantly remind ourselves that people

are different even within one culture in spite of the many things they share ... We know that ethnocentric attitudes should be avoided. In many things between cultures there is no right or wrong, better or worse' (Zhang et al., 2006).

Educators have repeatedly and consistently reiterated the need for authentic materials, corroborated by students' own awareness and recognition that authentic materials would help them in both EFL learning and in navigating intercultural interactions. This is contrasted with course materials (see above) that are divided between those that explicitly address intercultural-centric concepts and phenomena, and content that entrenches and perpetuates the same types of stereotypes and generalizations expressed by some participants in the observed classes. This is compounded by the inherently abstract and esoteric nature of the passages (bearing in mind students' own EFL proficiency levels, and the difficulties they may have in reading said passages), and the seeming lack of relatability and applicability of concepts enumerated within their current 'Intercultural Communication' course materials.

3 – Where do we want to be? Politically: development of the interculturally-competent individual based on guidelines and frameworks outlined at the international (UNESCO) and national (Chinese Government MOE) levels;

Theoretically: development of students' ICC in line with established frameworks (*five savoirs*, process and pyramid models) by Byram (1997, et al., 2002) and Deardorff (2006, 2009a; 2009b; 2009c; 2020).

4 – What needs to be done? **Institutions:** Recognition that ICC is not limited solely to the purview of College English 'Intercultural Communication' courses, that ICC development is contingent on implementation and integration with currently-in-use syllabi and curricula within and beyond College English (even extending to courses related to NEM's own majors).

Administrators: Increased teacher training and professional development to align with models of ICC; although ICC cannot be quantified – tolerance cannot and should not be quantified (Byram et al., 2002), teachers should be made aware of formal knowledge and concepts of ICC to effect implementation within their course syllabi, curricula, and pedagogy.

Educators: Awareness of formal knowledge and concepts of ICC; recognition that the onus is indeed on instructors to develop and implement ICC among their students – students' intercultural development is an outcome that is realized through the integration of ICC within their course syllabi, curricula, and pedagogy; instructors need to make proactive efforts to develop and implement ICC, but this requires instructors to develop their own knowledge and understandings of intercultural models.

Students (Bearing in mind that the development of students' intercultural competence is contingent on instructors and their capacity to do so): leveraging students' intracultural experiences to develop components and factors (*savoirs*) of ICC; intracultural issues are therefore utilized to develop the same competences associated with ICC – in effect, this means that the same types of competences (skills, attitude, and knowledge) that is required in successful interactions with foreigners should be leveraged in their interactions with Chinese cultural Others – students need to recognize that not only should they tolerate and respect foreigners, but also Chinese whom they perceive to be

Others; students should be made aware of their own Chinese culturally-entrenched worldviews during class discussions and projects, especially when such views are expressed and manifested (thus necessitating the intervention of their instructors).

Classrooms: Recognition that ICC is not limited to the purview of College English ‘Intercultural Communication’ courses, meaning that ICC and intercultural education can be limited in *all* courses, from College English courses to students’ own majors and disciplines; further reiterating the need for educators to realize that students’ intercultural development is conditional upon their own intercultural development.

Course Materials: A need for authentic, relatable, applicable, and relevant course materials that assist educators in their integration of ICC with course syllabi and curricula.

5 – How do we get there? A paradigm shift at this practical level needs to occur: there needs to be a recognition that the current practice of culture-specific pedagogy is insufficient, shallow, and in many instances seems to entrench students’ preexisting Chinese culturally entrenched worldviews; there needs to be renewed emphasis on the ‘competence’ component of intercultural component, which requires a change in educators’ own views and understandings of theory and pedagogy surrounding intercultural competence and ICC.

This is no easy task, and requires determined, consistent, and repeated efforts on part of all stakeholders involved (institutions, administrators, educators) to realize; this could be achieved through development and piloting of actionable intercultural models (frameworks, indicators, rubrics, guidance on mechanisms for integration of ICC with current course syllabi and curricula) adapted for the particularities of the Chinese College English classroom and wider context – this requires further and continuous review, evaluation, and assessment with input from all stakeholders – in line with established theoretical models and assumptions of ICC.

6 – Did we get there? *This can only be determined after Phase 5 is implemented, and assessed through further research.*

7 – How do we keep the momentum going? *Further research is required, which would result in the emergence of a framework for ICC development in Chinese higher education.*

This ICC Implementation Life Cycle outlines how the development of the interculturally-competent individual within the Chinese pedagogical context could be feasibly and attainably realized, although at this initial exploratory stage, Phases 6 and 7 could not be elaborated upon as they are conditional on the implementation of the prior phases. In answering this research question with findings and analyses presented throughout this research, **Research Objective**

3 (*To develop understandings that help establish, or if appropriate, develop a new framework for the higher education sector within China*) has been achieved.

Section 6.2 – Implications for Research and Practice

This research is as complex as it is multidimensional, reflecting the inherent complexities of intercultural education itself as well as continuing attempts to develop and implement intercultural competence within real-world pedagogical contexts. There are multiple drivers and stakeholders in this endeavor: political drivers (UNESCO and MOE); theoretical models (established Anglophone models and Chinese adaptations of those models); the Chinese pedagogical context (from findings as well as the context of research); practical considerations (with stakeholders in Chinese higher education including: administrators, educators, and students). My research has implications for all drivers, stakeholders, and participants – at all levels and dimensions.

Implications for international and national policy guidelines: Although substantial linkage exists at the policy level between multilateral institutions and national governments (UN, UNESCO, and the Chinese Government) both within and beyond the context of intercultural education, policy guidelines differ sharply between international and national agendas. UNESCO (2006; 2013a) policy towards the development and implementation of intercultural education is influenced and shaped by the direct contributions and participation of Anglophone and Western intercultural researchers (Byram, 1997; Deardorff, 2020).

At this level, the perspectives and models of Chinese intercultural researchers remain absent, to the extent that I have to personally translate and adapt many of the prevailing Chinese models of ICC for the purposes of this research in Chapters 2 and 3; while Asian universities including SISU and BFSU are mentioned and acknowledged for their contributions to the UNESCO *Manual* (Deardorff, 2020), those Chinese models and assumptions remain conspicuously absent. To truly adapt and transform theoretical assumptions and models into actionable frameworks within this Chinese pedagogical context, there needs to be increased interaction between Anglophone and Chinese researchers to the extent that while Chinese intercultural researchers import and adapt Anglophone intercultural models, Anglophone researchers at the international level should

equally examine and assess the efficacy of Chinese intercultural models and assumptions.

Conversely, Chinese Government development of education guidelines through the MOE need to be specific, explicit, and direct; although the current *Guidelines* (GCET, 2019) explicitly references both 'ICC' and 'intercultural' and the need for Chinese College English students to possess such competences, it falls short of outlining specific theoretical models and frameworks, instead leaving it to the interpretation of both educators and researchers to debate over the best approaches and ways forward.

Although the seeming ambiguity of MOE guidance is not necessarily something that would hinder the development of intercultural education in the Chinese College English classroom, the reasons why I have made such an assertion throughout my thesis lies with current phenomena and understandings of intercultural competence as seen in both the current literature, and prevailing understandings by Chinese university stakeholders through my research: there is continued reliance and insistence that developing intercultural competence in the College English classroom is conditional upon the presence of foreigners and/or traveling to foreign lands; as outlined by both current intercultural paradigms (especially in the realm of UNESCO) and through my own assertions and analysis (and further reinforced through my findings), that simply does not remain the case; having specific models/frameworks for pedagogical implementation by the MOE would help focus efforts at developing ICC within the College English classroom, instead of simply leaving the floor open for continued debates between all stakeholders in Chinese higher education regarding the very nature of intercultural education.

Given the current state of ICC development and implementation in China, this is insufficient and detrimental to future efforts and research aiming at developing ICC in Chinese educational contexts. There needs to be increased and direct collaboration at the policymaking and academic research levels whether within the scope of Chinese intercultural researchers or with the input of foreign, Anglophone and Western scholars on intercultural education and competence, with the objective of producing an actionable framework for College English teachers to be able to actually use in their classrooms.

Another implication is the *Dialogue Among Civilizations* – this is not a ‘dialogue among Western civilizations’ or a ‘dialogue among Western and Chinese civilizations’ – but a dialogue among all civilizational and cultural entities of all humanity. Bearing in mind that the original agenda for the *Dialogue Among Civilizations* was initially sponsored by Iran at the UN General Assembly and the *Rabat Conference* was hosted in Morocco, the intercultural perspectives of non-Anglophone and non-Chinese researchers remains equally absent at the international level.

Finally, by potentially turning PCU into an SEZ where intercultural-centric pedagogy could be piloted, just like the *Shanghai Framework* and how Shanghai universities piloted innovative new pedagogical approaches, it may be possible to lay the foundations for an actionable and implementable model of ICC within the Chinese higher educational context, perhaps even beyond the confines of College English and EFL pedagogy. This precedence exists in Chinese economic policy, where Special Economic Zones are granted ‘special (more free market-oriented) economic policies and flexible governmental measures,’ similar policy guidelines could be undertaken by designating certain universities and higher education institutions in China as SEZs, which would allow for prototyping and piloting of experimental courses, curricula, and syllabi.

Implications for intercultural research: Prevailing intercultural models and theories remain within the purview of Anglophone and Western academic spheres; as Deardorff (2016:121) rhetorically asks, ‘Intercultural competence according to whom and to what degree?’ To that extent, ‘perspectives from Asian viewpoints, for example, may focus more on a relational definition of intercultural competence’ (Deardorff, 2016:121).

Although meaningful efforts have been made at the research level in examining case studies related to the application of intercultural competence within real-world contexts in numerous countries such as: South Africa; Germany; Mexico; Russia; New Zealand; Qatar; Hungary; Japan; Serbia; Vietnam (Arasaratnam, 2017), they embody *applications* of existing theories of intercultural competence based on theoretical models developed by Anglophone and Western researchers rather than collaborative efforts to effect development of new holistic and multi-national models of intercultural competence [emphasis added]. While the development of the UNESCO *Manual* emerged from pilot studies in the following

locales: Thailand; Zimbabwe; Costa Rica; Austria; Tunisia; Turkey; Vanuatu; with further contributions from Singapore, China, Japan, Colombia, the publication still overwhelmingly refers to established Anglophone intercultural researchers, many of which have been referenced by me in my own literature review (see list of references and publications in Deardorff, 2020:60-67).

At both international and prevailing theoretical levels, conceptualizations of intercultural competence are entrenched in Anglophone- and Western-based models and assumptions; although non-Anglophone and non-Western researchers and institutions have participated in this research, their participation is limited to the extent that they apply, adapt, or interpret these theories; the absence in their contributions to new understandings of intercultural competence at both international and theoretical levels remains problematic.

Given my own background as a Chinese national conducting this research within a Chinese higher educational institution, despite being fully American- and British-educated (and completing this research at a UK higher education institution), it remains to be seen whether this research would qualify as an Asian or Chinese perspective on ICC development. Granted, one strength of this research is that due to my own educational and intercultural background, a potential contribution of my research to the body of intercultural knowledge may be the bridging of these two (English- and Chinese-language) worlds. What can also be qualified from findings generated from this research is the reality that these findings are representative of a Chinese perspective of intercultural competence due to the nature of the participants at PCU, and how ICC is conceptualized and understood at the Chinese practical pedagogical level.

Overlapping with the implications for international policy, there needs to be more research-based interactions between Anglophone intercultural researchers and their Chinese counterparts; Chinese researchers adapt, translate, and seek to localize Anglophone theories for Chinese contexts – Anglophone researchers should equally examine and review the efficacy of Chinese intercultural models and assumptions, through both theoretical and empirical research in China if necessary. This lack of input is apparent to the extent that I had to translate and annotate Chinese models of intercultural competence, and even published English-language chapters (Wang et al., 2017) where such models are discussed did not offer comprehensive translations of those diagrams and figures, with only

brief explanations that prompted me to seek out the original Chinese-language publications and research.

Implications for pedagogical practice: Despite what may occur at policymaking and theoretical levels, Chinese university administrators and educators are sufficiently empowered to prototype their own courses, curricula, and syllabi – what Yu and Liu (2018) argue are representative of Special Education Zones (SEZs) – with significant potential to influence the development of future MOE policy guidelines. A number of implications are already introduced in the ICC Implementation Life Cycle (*Table 24*), but it is necessary to reemphasize that ICC is not just cultural-specific pedagogy; ICC is not the sole responsibility of College English ‘Intercultural Communication’ courses and their instructors; ICC is not only attained through sustained and authentic interactions with foreigners or by living abroad; the ‘competence’ component of ICC cannot be sidelined in the current emphasis in College English of teaching students how they should interact with foreigners – students’ unlimited tolerance for foreigners vis-à-vis their own limited tolerance and patience for Chinese from other provinces and regions than their own underscores this intracultural phenomenon as an analog for intercultural interactions, something discussed by Byram (1997) and also identified in other studies in China by Wang and Kulich (cited in Wang et al., 2017:99-100):

The studies intentionally allowed students to identify ‘cultural Others’ not only from different races and countries but also from varied domestic cultural backgrounds (ethnicities, regional, religious, age, gender, etc.) in China, which is important given the increased focus globally on the ‘multicultural’ classroom.

These intracultural analogs for intercultural interactions can be leveraged in the College English classroom; perceived intracultural differences among Chinese university students is the closest approximation to a ‘multicultural’ classroom, to the extent that the same types of competences can be developed and potentially realized given the structural constraints and realities of the Chinese pedagogical context.

Administrators and educators alike need to realize that the onus is on instructors – teachers must take ownership of their roles and responsibilities as facilitators

and drivers in their classrooms for efforts to develop their students into interculturally-competent individuals. As Deardorff (2016:121) points out, language fluency 'in itself [is] insufficient to achieving intercultural competence,' and it 'should be intentionally addressed throughout the curriculum and through experiential learning.' Deardorff (2016:121) even more directly emphasizes that 'faculty need a clearer understanding of intercultural competence in order to more adequately address this in their courses ... and to guide students in developing intercultural competence.'

This point is echoed by Byram et al. (2002:34) in that it is 'teachers [who] should deal with learners' attitudes, emotions, beliefs, and values in order to teach for intercultural competence.' Indeed, intercultural-centric pedagogy is not restricted to College English 'Intercultural Communication' courses and nor is it restricted to College English; based on the aforementioned theoretical models, ICC has the potential for integration and implementation across *all* syllabi and curricula throughout university courses at PCU [emphasis added]. Though that may be an ambitious undertaking given the current limitations and issues with its implementation within College English, that is the aspiration and end goal of intercultural education, one that is in line with both international and national policy agendas.

The ultimate implication for pedagogical practice is that Chinese university faculty – specifically College English teachers within the context of my research – require more in-depth, structured, and recurring training and professional development to develop their own intercultural competencies. I am not asking for them to fully subscribe or accept the principles of ICC here; I am asking for College English teachers to develop formal understandings and knowledge of all intercultural phenomena, and to have the capacity and capability to implement components of ICC within their course syllabi and curricula.

This remains a challenge, as Gu (2016:260-261). found out in their research that some College English teachers 'who acknowledged the importance of ICC assessment had failed to carry it out, while some who held the opposite view had done so,' which 'reveals the respondents' confusion and hesitation' regarding ICC, also highlighting 'the deficiency of knowledge of ICC by a great man university teachers.' My own findings are in line with Gu's (2016) research, which to

summarize means that College English teachers are aware that they need to develop ICC, but they don't seem to know why and how.

Section 6.3 – Recommendations for Future Research

The broad swath of intercultural literature, phenomena, assumptions, models, and their subsequent implementations within the Chinese pedagogical context means that not everything can be given an in-depth examination in my research. There are numerous potential areas and vectors for future research, which are:

Research on international and national policy agendas with respect to intercultural education, including their formation, development, and implementation within pedagogical contexts. This includes specific research at the international level, as well as the Chinese level.

Research on prevailing and established models of intercultural competence, both English- and Chinese-speaking, and the extent to which such models are actionable and implementable within a diverse range of pedagogical contexts, within and beyond the Chinese context. This includes more specific examinations of Chinese models and assumptions of intercultural competence.

Research on potentially new models and understandings between Anglophone/Western researchers and their counterparts in East Asia (not just China), Africa, the Middle East, Central Asia, South Asia, Southeast Asia, South America, Central America, among others. Higher education institutions are located across the world, and researchers from all corners of the world should gather to develop a new, multilateral conceptualization of ICC at the theoretical level.

Research on the potential new roles foreign teachers can play within intercultural-centric pedagogy that extends beyond just novel opportunities for Chinese students to be able to interact with a foreigner, and for some that may potentially be the first time in their lives.

Research on the effectiveness of intercultural-centric MOOCs developed by Chinese higher education institutions, as well as analysis of their syllabi and curricula, and the extent to which they are aligned with established Anglophone models of intercultural competence.

Research on course materials within the context of College English 'Intercultural Communication' courses, as well as research on 'Intercultural Communication' courses and the effectiveness of such courses themselves.

Research on Double-First Class universities in China and their College English pedagogical approaches, including course, curricula, and syllabi design and implementation.

Research through a comparative analysis of Chinese higher education intercultural-centric programs with those of other countries, either in the region or across continents. As many Chinese universities are actively engaged in student and teacher exchange programs, such exchanges may offer new opportunities and vectors for intercultural development and training.

Deeper examination of the participant groups identified and discussed in this research at PCU, and comparisons between findings in this research and findings from other Double-First Class universities across China.

And finally, should the administrators at PCU take up my research and make meaningful efforts at implementing some, if not all of the points and arguments made here, then further research at PCU should be undertaken to develop actionable models of ICC within Chinese educational contexts, as well as continuous assessment and evaluation of the extent to which those efforts are aligned with international and national guidelines, as well as theoretical considerations.

Section 6.4 – Concluding Remarks

Intercultural competence is a means to an end, not an end to its means. Developing and implementing ICC within a Chinese pedagogical context, as shown by my research, remains fraught with challenges and issues that may constrain its effective development. That does not negate the potential of a Chinese University to develop and implement ICC that is in line with both international guidelines, as well as developing some semblance of an interculturally-competent individual in their College English classes. Indeed, it is through addressing and overcoming these challenges and issues that a new actional model of ICC emerges, one that is not only tailored to the Chinese higher educational context, but one that may influence and effect a new perspective on

intercultural models and assumptions beyond the Anglophone theoretical orthodoxy, and even at the international level.

There are many degrees of divergence that need to be addressed: the degrees of divergence between international and national policy guidelines on intercultural education; the degrees of divergence between Anglophone and Western models and assumptions of intercultural competence vis-à-vis their Chinese counterparts; the degrees of divergence between practical implementations and understandings of ICC in a Chinese University classroom (especially College English 'Intercultural Education' courses) and established theoretical models (both Anglophone and Chinese); the degrees of divergence between faculty members and their administrators, and even the degrees of divergence among individual instructors themselves. A final divergence is the phenomena of 'cultures' (in the plural) that have influenced and continue to influence our understandings and assumptions of ICC; it is questionable whether all individuals going through education will become fully interculturally-competent, or whether this is something that can be realistically expected by administrators and educators. That question, however, is for a future actionable model of intercultural development and assessment to determine within my present research context.

The results of my research shed light on the phenomena of intercultural education in China with respect to how it is currently understood and implemented in a Double-First Class institution, including how Chinese administrators' and educators' understandings and assumptions of ICC. It is my hope that through this research, it would be possible to effect potentially near-future development of a coherent and actionable framework for integrating ICC with courses, syllabi, and curricula at the Chinese higher education level – perhaps going beyond College English, which would serve as a starting point for future and persistent development of the interculturally-competent Chinese individual/learner, but maybe with Chinese characteristics.

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Appendices

Appendix 1: The Rabat Commitment



THE RABAT COMMITMENT

Conclusions and Recommendations of the Rabat Conference on Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives Rabat, Morocco: 14-16 June 2005

1. A broad-based expert-level “Conference on Fostering Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives” was held in Rabat, Morocco, from 14 to 16 June 2005 under the high patronage of His Majesty King Mohamed VI. Convened by six co-sponsoring organisations - UNESCO, OIC, ISESCO, ALECSO, the Danish Centre for Culture and Development and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures – and with the participation of the Council of Europe as observer, this event represents a unique international partnership initiative. It is aimed at identifying concrete and practical steps in various domains - based on a dialogue among civilisations, cultures and peoples - that the participating organisations pledged to pursue, jointly or individually, from 2006 onwards. The Conference was attended by some 100 participants from more than 30 countries.

I.

2. At the opening session, senior representatives of all participating organisations set out their vision and expectations for the Conference and the practical follow-up.

3. For ISESCO, its Director-General, H.E. Dr. Abdulaziz Othman Altwajri, called for enhancing dialogue among cultures and civilisations through concrete initiatives that should be integrated into the process of sustainable development. He suggested that there was a need to acquire a profound knowledge of the other along with related history and values, and to establish relations on the basis of mutual respect and recognition of cultural and civilisational diversity. The Director-General called for a mobilisation of energies and capacities in order to promote a culture of dialogue and peaceful coexistence among people and respect for their diversity. Inter-civilisational dialogue should not be the monopoly of a single organisation nor of an academic, cultural or political institution. It should rather draw on the contribution the contribution of multiple stakeholders from all walks of life. ISESCO stood for a constructive dialogue that interacts with the other and shared common interests with all partner organisations.

4. For its part, ISESCO had taken a number of specific initiatives – through conferences, symposia, publications and studies - and was currently implementing a programme on establishing chairs for dialogue in Western universities and designating ISESCO Ambassadors for the Dialogue among Civilisations.

5. For ALECSO, its Director-General, H.E. Dr. Mongi Bousnina, underlined the necessity of dialogue and its efficient role in counteracting the mistaken theses of a clash of civilisations. Dialogue was at the heart of the Arab Islamic culture which encompasses dialogue and openness to others. He further reviewed various initiatives and measures that ALECSO had taken in the field of dialogue. In the field of education, prior attention should be focused on the purpose of learning to live together. This can be attained by means of textbooks and curricula, as well as through promoting the teaching of foreign languages, leading to a better knowledge of the Other. With

regard to the cultural field, Dr. Bousnina stressed the importance of translation and the conducting of joint cultural events in fostering mutual knowledge between cultures and civilizations. And as concerns the role of the information, ALECSO's Director General impressed the need for bending efforts towards highlighting the image of the Other in the media and finding new ways of presenting it via the Internet.

6. Representing the Director-General of UNESCO, Mr. Hans d'Orville called for a bridging of the theoretical approach to dialogue with a more specific and effective implementation, based on a concrete set of actions and modalities to be pursued by all partners in their work programmes. Much activities had been undertaken in the past dedicated to fostering a dialogue; yet the practical results and impact had remained limited and insufficient. Hence; there was a need for new and more refined approaches; which UNESCO for its part is proposing: a more dedicated focus on regional and sub-regional constellations, a discussion of specific thematic issues which are strategic entry points for true dialogue activities, and the involvement of a broad range of stakeholders; beyond the traditional governmental representatives. As a result, such efforts will allow a more direct dialogue among peoples and communities. The search for innovative approaches will also extend to artistic creation and creativity through an interaction between melodies and musical instruments from different cultures, to be demonstrated in a special concert during the conference. Ultimately, dialogue must contribute to peace and security by promoting collaboration through education, sciences, culture and communication.

7. Representing the Secretary-General of the Organisation of the Islamic Conference (OIC), H.E. Mr. Saad Eddine Taib reviewed the significant efforts undertaken by his organisation over the past years to spread awareness about the importance of inter-civilisational dialogue in many parts of the world. He suggested that new approaches and measures were required, grounded in practical steps, to address the new global circumstances. He pointed to the rising danger of Islamophobia. New initiatives had already been launched by OIC, including with OSCE. He also noted that OIC had set up an observatory for monitoring and documenting cases of Islamophobia. Furthermore, he called for a review of textbooks and curricula in the West to counter an environment hostile to Islam. OIC was in favour of opening cultural and social dialogues with Western governments and Islamic communities in these countries with a view to building confidence and resolving practical problems. Dialogue cannot be an objective for its own sake, but must lead to real rapprochement and mutual recognition and understanding.

8. The Director of the Danish Centre for Culture and Development, Mr. Olaf Gerlach Hansen, underlined the urgency of implementing a range of practical initiatives which might foster cultural diversity and universal values, bringing it from the philosophical level to concrete and sustained action particularly in the areas of the media, culture and education. Such action must address ignorances, stereotypes and prejudices, create true dialogue instead of violence and conflict and build on the rich cultural diversity of humankind as a positive starting point. A particular challenge will be the contextualisation of art and culture. He suggested that participants in the Conference serve as facilitators in their respective communities and organisations, thus advancing the implementation of the action plan of Rabat. He offered to co-organise and host in Denmark in 2006 a follow-up conference to the Rabat conference, in the context of a major cultural festival on "Images of the Middle East".

9. The Executive Director of the Anna Lindh Euro Mediterranean Foundation for the Dialogue between Cultures, Mr. Traugott Schoeffhaller, called for engaging youth, for a dynamic understanding of universal values in the spirit of common standards to be achieved and for a particular focus on education. He underscored the necessity of going beyond traditional forms of dialogue between cultures, towards cooperation without mental and national frontiers. Priority of educational efforts should be provision of the intellectual skills necessary for dialogue, dialogue

being understood as occurring between individuals and groups, each of them exercising the human right to cultural self determination. Cultural diversity should not be linked to diversity between nations, ethnic, religious or linguistic groups. As stated in the 2001 UNESCO Universal Declaration on Cultural Diversity, dynamic, overlapping and multiple identities must fully be recognized. Mr. Schoeffthaler welcomed the working document for the Rabat Conference as a platform shared by all six convenor organisations and he invited the Council of Europe to join this endeavour.

10. On behalf of Council of Europe, its Director of Education, Mr. Gabriele Mazza, expressed the support of the Council for the Rabat initiative. He underlined the meaning of unity in diversity in relation to the building of a humane and democratic Europe as a political and cultural project. Contributing to the diversity and to the establishment of a democratic culture had recently been declared a priority by the 46 Heads of State and Government of the Council of Europe who had reaffirmed the pivotal role of education and cultural activity for understanding, solidarity and social cohesion. The Council stood ready to pursue and intensify its efforts in favour of intercultural dialogue and cooperation, including the religious dimension. For this purpose it would continue to redeploy all the means at its disposal in crucial areas, such as education for democratic citizenship and human rights, languages education, heritage and cultural policy, media, teacher training, pupil exchanges and youth cooperation.

II.

11. The Conference conducted its work in three separate workshops dedicated to concrete proposals for intercultural dialogue in the areas of education, culture as well as communication and science. The participants welcomed the background document prepared by the Steering Committee for the Conference, composed of all partner organisations, and endorsed the various action proposals contained therein. Moreover, the workshops agreed by consensus on the following set of action recommendations :

EDUCATION

12. General recommendations :

- a) Intercultural dialogue must be based on universally shared values and the principles of peace, human rights, tolerance, and democratic citizenship, forming an integral part of quality education. It must therefore fully be taken into account in curriculum renewal and improvements in content, methodology, teacher education and the learning process, also involving parents and communities. Such dialogue plays an equally important role for the revision of textbooks, the production of new educational materials and the effective use of information and communication technologies (ICTs).
- b) In curricula renewal, care should be taken to avoid oversimplifications and to raise awareness about cultural heterogeneity, its multiple dimensions and different sources and contributions.
- c) More emphasis should be given to integrating intercultural learning in pre-school education and basic education, whilst pursuing it at secondary school level, in higher and continuing adult education in a life-long learning perspective.
- d) Due attention should be paid to integrating dimensions of intercultural dialogue into non-formal education, literacy campaigns and to extra-curricular activities, such as youth exchanges and encounters.
- e) Intercultural education should also be situated in relation to the phenomena of school and community violence, the need to respect differences and to address them in participatory and empowering ways.

- f) Educational programmes should provide sufficient information, especially for young citizens, on the major religions and highlight their shared values and ethical concerns, drawing also on history, philosophy, literature and the arts.
- g) Broader access to existing educational networks and initiatives, managed by international and regional organisations, and a much fuller and more creative use of their potential for intercultural dialogue should be pursued as a matter of priority.

13. Specific proposals :

- a) Clarify the concepts and reach consensus on definitions used in relation to intercultural dialogue and learning.
- b) Promote national legislation and international normative standards or instruments to guard against the defamation of the Other in school curricula.
- c) Produce guidelines on intercultural education, building on the research, publications and practice already carried out, such as with respect to world heritage and history education.
- d) Create a resource base of materials on good practices in intercultural education which could support teaching practice.
- e) Elaborate learning materials for intercultural education and dialogue, both for scientific and teacher education purposes, and ensure their broad dissemination.
- f) Ensure that intercultural dialogue and engagement become core content of both in- and pre-service teacher education.
- g) Develop capacities of learners to acquire life skills and competencies, with emphasis on problem-solving and critical thinking, as a prerequisite for intercultural learning.
- h) Pursue studies on stereotypes conveyed in school textbooks concerning the culture of the "other" and take action to correct them.
- i) Establish an interregional observatory on textbooks to monitor stereotyping, prejudices, inaccuracies and misconceptions in different subject areas and make provisions for corrective action.
- j) Place greater emphasis on the role of languages and their teaching as a means for intercultural dialogue and to pay particular attention to local languages especially in mother tongue literacy; furthermore promote the teaching of Arabic outside Arabic-speaking countries to foster understanding.
- k) Encourage intercultural dialogue in schools through creative learning, art education, drama, role play, song and music.
- l) Ensure intercultural dialogue across the curriculum, including physical education and sports with emphasis on traditional games and sports, youth encounters and exchanges as an important bridge to communication between cultures and youth in particular, and within the framework and follow-up of the 2005 International Year of Physical Education and Sports.
- m) Encourage intercultural dialogue at various levels of education through the conduct of practical projects and exchanges as well as competitions, building on the positive results already achieved with existing initiatives such as the Mondialogo partnership.
- n) Promote the creation of prizes rewarding excellence in intercultural exchange practises at national, sub-regional and regional levels and organise school-based festivals celebrating cultural diversity.
- o) Create additional university chairs on intercultural dialogue in various countries and cultural regions.
- p) Take full advantage of and mobilise existing networks relevant for dialogue activities specialized in dialogue within the partner organizations.
- q) Promote youth exchanges and summer school programmes and special intercultural events.
- r) Intensify the use of audio-visual materials and ICTs in support of interactive and participatory learning approaches to intercultural dialogue.

- s) Launch a media education project focusing on the need to instil and apply objectivity and critical thinking.
- t) Promote, in all these initiatives, the use of the internet for enhanced impact and broad diffusion of materials and resources and for intensified exchanges among teachers, students, researchers and curriculum developers.
- u) Ensure, in all these activities and initiatives the full participation of girls and women must be ensured, covering the entire range from conceptualisation and planning to the implementation.

CULTURE

14. General recommendations :

- a) Key concepts pertaining to the dialogue among civilisations, especially those relating to the construct of culture, civilization and religions need to be revisited by competent organisations and academic scholars in order arrive at definitions that can genuinely form a basis to further the dialogue. Consideration should be given to place culture as a frame for local belonging whereas civilization denotes a more universal phenomenon conferring a sense of recognition. Particular focus should be on commonalities rather than on differences.
- b) Creating the new space of a common educational platform is of considerable importance, so that cultural handicaps between teachers and students and gaps in knowledge and educational opportunities can be reduced. There is a particular urgency to tackle and ultimately eliminate ignorances, stereotypes and rejection of the Other, which requires a strong political commitment and engagement from all parties involved.

15. Specific proposals :

- a) Governments, especially in the Arab world, should more purposefully make use of bi- and multilateral cultural agreements as platforms for the promotion of intercultural dialogue.
- b) Governments should provide sufficient and predictable funding within their culture budgets for the encouragement of intercultural dialogue. These resources should be devoted to capacity-building of grass-roots cultural organizations, especially those aimed at empowering women and youth. Thus, civil society organisations should be encouraged and induced to monitor the implementation of cultural projects.
- c) International and regional organisations should identify, document and analyse “best practice” approaches and action at various levels in support of the dialogue among cultures and civilizations.
- d) The essential features of the partner organizations work on cultural diversity should be communicated and presented through appropriate learning materials at various educational levels, also drawing on contributions by partner organisations of the Global Alliance for Cultural Diversity.
- e) Governments and international organisations should offer programmes aimed at strengthening creativity in education, thereby also countering fundamentalist tendencies.
- f) Teaching history should also be linked to the teaching of art for children, allowing a canvassing of the world’s cultures. Special encounters should be organised to foster the ability of children to express themselves through arts and interaction without language constraints.
- g) Public and private entities managing museums should take initiatives to make museums more inclusive and to transform them into truly multicultural spaces.
- h) Practical measures should be taken by all actors engaged in intercultural and inter-civilizational dialogue to tap the power of music and musical creativity. Live interaction between music, melodies, original instruments and artists is a promising innovative

approach to further the objectives of dialogue, which international and regional organisations should more systematically promote.

i) Consortia should be formed between private and public partners to undertake the translation and publication of the great universal works and classics.

COMMUNICATION

16. General recommendations :

a) There should be full recognition that education requires communication, and communication always contains educative elements.

b) The educational system and the media have a role to play in order to avoid parochialism and contribute to the creation of conditions for intercultural dialogue.

c) There is a need to set up educational and media projects focussing on mutual information and the fighting of ignorance between the West and the Islamic world.

d) Face-to-face dialogue plays an important role for the creation of mutual confidence and trust.

e) Approaches must be developed to endow media professionals with the capacity to tackle intercultural issues within multicultural societies, especially in the Western world.

f) In the Arab world, media should be encouraged to mirror truly the rich diversities in the region and serving all segments of population.

g) A discussion should be conducted among media professionals about ethics and professional standards.

h) Measures should be taken to exploit fully the potential of the Internet for decentralized and diversified information flows and to enhance the opportunity for easy communications with members of other cultural and social groups irrespective of national or other boundaries.

17. Specific proposals :

a) Joint activities for communication and information professionals :

- Twinning projects at all levels targeting managerial, technical and editorial staff as well as reinforcing "visiting journalists" programmes;
- Joint production of broadcasts, newspapers, magazines and websites by journalists from different cultural backgrounds;
- Providing access to content through joint distribution projects, for instance through satellite broadcasting;
- Establishment of a satellite channel for intercultural dialogue on a non-commercial basis, to be funded by private and public sources;
- Reporting missions to specific areas/events fostering concrete collaboration between professionals with different cultural backgrounds, including through the use of scholarship programmes;
- Journalism school collaboration, including joint curriculum development, particularly in the field of multicultural reporting, as well as exchange programmes for both students and teachers;
- Establishment of an award for best media product in the area of intercultural dialogue.

b) Capacity building :

- Design of training aimed at fighting stereotypes, promoting facts-based journalism and conflict-sensitive reporting;
- Promotion of language training for media professions to lower language barriers for successful dialogue;

- Training in the use of ICTs for dialogue, especially for and through youth;
- Empower local minority communities to use media, including ICTs, for obtaining and disseminating information aimed at learning to live together;
- Strengthening media literacy and capacities to analyze critically media messages;
- Capacity-building of information professionals to set up and access a public domain of information in diverse languages.

c) Research :

- Undertake empirical studies on the portrayal of different cultures and civilizations in the media and on different forms of (self-) censorship and their impact in both Western and Arab media.
- Conduct impact analysis of major intercultural events and initiatives and disseminate results.

III.

18. The partner organisations commit themselves to an implementation of the various recommendations set out above. To that end, they agreed to maintain the steering committee of the co-sponsoring organisations which had prepared the Rabat conference, with a view to ensuring the best possible translation of these recommendations into reality and to prepare the Copenhagen follow-up conference in 2006. The Council of Europe will be associated with these efforts as observer.

19. The participants in the Conference also urge the General Assembly of the United Nations, in the outcome document to be adopted at its High-level Meeting scheduled to be held from 14 to 16 September 2005, to give full recognition to the conceptual and practical lead role performed by UNESCO and the other partner organisations in promoting the dialogue among civilisations, cultures and peoples and in bringing about practical results through education, science, culture and communications and to reaffirm UNESCO's continued lead role in this respect.

IV.

20. The participants expressed their profound appreciation to His Majesty King Mohammed VI, the Government and the people of the Kingdom of Morocco for the excellent facilities and the support extended. They thanked all co-sponsoring organisations for their initiative and preparation and, in particular, ISESCO for its invaluable contribution to the organisation of the Conference at its headquarters city, Rabat.

Source: UNESCO (2005a).

Appendix 2: 大学英语教学指南(教育部 2017 最新版) [Guidelines for College English Teaching (Ministry of Education 2017 Latest Revision)]

1 前言

为了全面贯彻党的教育方针，进一步深化大学英语教学改革，提高教学质量，根据《国家中长期教育改革和发展规划纲要（2010-2020 年）》和教育部《关于全面提高高等教育质量的若干意见》等文件的精神，在总结大学英语课程建设和教学改革经验的基础上，特制订本指南。

本指南提出对大学英语教学的指导性意见，是新时期普通高等学校制订大学英语教学大纲，进行大学英语课程建设，开展大学英语课程评价的依据。

当今世界，经济全球化和科技进步将不同国家与地区的人们紧密联系在一起。英语作为全球目前使用最广泛的语言，是国际交往和科技、文化交流的重要工具。通过学习和使用英语，可以直接了解国外前沿的科技进展、管理经验和思想理念，学习和了解世界优秀的文化和文明，同时也有助于增强国家语言实力，有效传播中华文化，促进与各国人民的广泛交往，提升国家软实力。

《国家中长期教育改革和发展规划纲要（2010-2020 年）》指出：‘提高质量是高等教育发展的核心任务。’提高高等教育教学质量要求我们为高校大学生提供优质外语教育。高校开设大学英语课程，一方面是满足国家战略需求，为国家改革开放和经济社会发展服务，另一方面，是满足学生专业学习、国际交流、继续深造、工作就业等方面的需要。大学英语课程对大学生的未来发展具有现实意义和长远影响，学习英语有助于学生树立世界眼光，培养国际意识，提高人文素养，同时为知识创新、潜能发挥和全面发展提供一个基本工具，为迎接全球化时代的挑战和机遇做好准备。

2 课程定位与性质

2.1 课程定位

大学外语教育是我国高等教育的重要组成部分，对于促进大学生知识、能力和综合素质的协调发展具有重要意义。大学英语作为大学外语教育的最主要内容，是大多数非英语专业学生在本科教育阶段必修的公共基础课程，在人才培养方面具有不可替代的重要作用。

大学英语课程应根据本科专业类教学质量国家标准，参照本指南进行合理定位，服务于学校的办学目标、院系人才培养的目标和学生个性化发展的需求。

2.2 课程性质

大学英语课程是高等学校人文教育的一部分，兼有工具性和人文性双重性质。就工具性而言，大学英语课程是基础教育阶段英语教学的提升和拓展，主要目的是在高中英语教学的基础上进一步提高学生英语听、说、读、写、译的能力。大学英语的工具性也体现在专门用途英语上，学生可以通过学习与专业或未来工作有关的学术英语或职业英语，获得在学术或职业领域进行交流的相关能力。就人文性而言，大学英语课程重要任务之一是进行跨文化教育。语言是文化的载体，同

时也是文化的组成部分，学生学习和掌握英语这一交流工具，除了学习、交流先进的科学技术或专业信息之外，还要了解国外的社会与文化，增进对不同文化的理解、对中外文化异同的意识，培养跨文化交际能力。人文性的核心是以人为本，弘扬人的价值，注重人的综合素质培养和全面发展。社会主义核心价值观应有机融入大学英语教学内容。因此，要充分挖掘大学英语课程丰富的人文内涵，实现工具性和人文性的有机统一。

3 教学目标和教学要求

3.1 教学目标

大学英语的教学目标是培养学生的英语应用能力，增强跨文化交际意识和交际能力，同时发展自主学习能力，提高综合文化素养，使他们在学习、生活、社会交往和未来工作中能够有效地使用英语，满足国家、社会、学校和个人发展的需要。

根据我国现阶段基础教育、高等教育和社会发展的条件现状，大学英语教学目标分为基础、提高、发展三个等级。在三级目标体系中，基础目标是针对大多数非英语专业学生的英语学习基本需求确定的，提高目标是针对入学时英语基础较好、英语需求较高的学生确定的，发展目标是根据学校人才培养计划的特殊需要以及部分学有余力学生的多元需求确定的。大学英语教学与高中英语教学相衔接，各高校可以根据实际需要，自主确定起始层次，自主选择教学目标。分级目标的安排为课程设置的灵活性和开放性提供了空间，有利于实施满足学校、院系和学生个性化需求的大学英语教学。

3.2 教学要求

我国幅员辽阔，各地区、各高校之间情况差异较大，大学英语教学应贯彻分类指导、因材施教的原则，以适应个性化教学的实际需要。

大学英语教学以英语的实际使用为导向，以培养学生的英语应用能力为重点。英语应用能力是指用英语在学习、生活和未来工作中进行沟通、交流的能力。大学英语在注重发展学生通用语言能力的同时，应进一步增强其学术英语或职业英语交流能力和跨文化交际能力，以使学生在日常生活、专业学习和职业岗位等不同领域或语境中能够用英语有效地进行交流。

大学英语根据三级教学目标提出三个级别的教学要求。基础目标的教学要求主要针对英语高考成绩合格的学生，是大部分学生本科毕业时应达到的基本要求。提高目标和发展目标的教学要求针对大学入学时英语已达到较好水平的学生，也是对学生英语应用能力要求较高的专业所选择的要求。对英语高考成绩基本合格的学生，学校可适当调整基础目标的部分教学要求。

大学英语三个级别的教学要求分总体描述和单项技能描述。总体描述包括语言技能与知识、跨文化交际能力和学习策略的要求；单项技能描述则从听、说、读、写、译五个方面对三个等级的教学目标作进一步的说明。各高校应依据本指南提出的三级教学目标和教学要求，结合学校、院系和学生的实际情况，确定具有本校特色的教学目标和教学要求。

三个级别教学要求的总体能力描述如下:

	<p>总体描述</p> <p>基础目标:</p>
	<p>能够基本满足日常生活、学习和未来工作中与自身密切相关的信息交流的需要;能够基本正确地运用英语语音、词汇、语法及篇章结构等语言知识,在高中阶段应掌握的词汇基础上增加约 2,000 个单词,其中 400 个单词为与专业学习或未来工作相关的词汇;能够基本理解语言难度中等、涉及常见的个人和社会交流题材的口头或书面材料;能够就熟悉的主题或话题进行简单的口头和书面交流;能够借助网络资源、工具书或他人的帮助,对中等语言难度的信息进行处理和加工,理解主旨思想和重要细节,表达基本达意;能够使用有限的学习策略;在与来自不同文化的人交流时,能够观察到彼此之间的文化和价值观差异,并能根据交际需要运用有限的交际策略。</p> <p>提高目标:</p>
	<p>能够在日常生活、学习和未来工作中就熟悉的话题使用英语进行较为独立的交流;能够比较熟练地运用英语语音、词汇、语法及篇章结构等语言知识,在高中阶段应掌握的词汇基础上增加约 3,000 个单词,其中 600 个单词为与专业学习或未来工作相关的词汇;能够较好地理解语言难度中等、内容熟悉或与本人所学专业相关的口头或书面材料,理解材料内部的逻辑关系、篇章结构和隐含意义;能够以口头和书面形式较清楚地描述事件、物品,陈述道理或计划,表达意愿等;能够就较熟悉的主题或话题进行较为自如的口头和书面交流;能够较好地使用学习策略;在与来自不同文化的人交流时,能够较好地处理与对方在文化和价值观等方面的不同,并能根据交际需要较好地使用交际策略。</p> <p>发展目标:</p>
	<p>能够在日常生活、学习和未来工作等诸多领域中使用英语进行有效的交流;能够有效地运用有关篇章、语用等知识;能够较好地理解有一定语言难度、内容较为熟悉或与本人所学专业相关的口头或书面材料;能够对不同来源的信息进行综合、对比、分析,并得出自己的结论或形成自己的认识;能够就较为广泛的主题,包括大众关心的和专业领域的主题进行较为流利的口头和书面交流,语言符合规范;能够以口头和书面形式阐明具有一定复杂性的道理或理论;能够通过说理使他人接受新的观点或形成新的认识;能够恰当地使用学习策略;在与来自不同文化的人交流时,能够处理好与对方在文化和价值观等方面的不同,并能够根据交际情景、交际场合和交际对象的不同,恰当地使用交际策略。</p>

三个级别教学要求的语言单项技能描述如下:

	语言技能
	<p>基础目标:</p> <p>①. 听力理解能力: 能听懂就日常话题展开的简单英语交谈; 能基本听懂语速较慢的音、视频材料和题材熟悉的讲座, 掌握中心大意, 抓住要点; 能听懂用英语讲授的相应级别的英语课程; 能听懂与工作岗位相关的常用指令、产品或操作说明等。能运用基本的听力技巧。</p> <p>②. 口头表达能力: 能就日常话题用英语进行简短但多话轮的交谈; 能对一般性事件和物体进行简单的叙述或描述; 经准备后能就所熟悉的话题作简短发言; 能就学习或与未来工作相关的主题进行简单的讨论。语言表达结构比较清楚, 语音、语调、语法等基本符合交际规范。能运用基本的会话技巧。</p> <p>③. 阅读理解能力: 能基本读懂题材熟悉、语言难度中等的英语报刊文章和其他英语材料; 能借助词典阅读英语教材和未来工作、生活中常见的应用文和简单的专业资料, 掌握中心大意, 理解主要事实和有关细节; 能根据阅读目的的不同和阅读材料的难易, 适当调整阅读速度和方法。能运用基本的阅读技巧。</p> <p>④. 书面表达能力: 能用英语描述个人经历、观感、情感和发生的事件等; 能写常见的应用文; 能就一般性话题或提纲以短文的形式展开简短的讨论、解释、说明等, 语言结构基本完整, 中心思想明确, 用词较为恰当, 语意连贯。能运用基本的写作技巧。</p> <p>⑤. 翻译能力: 能借助词典对题材熟悉、结构清晰、语言难度较低的文章进行英汉互译, 译文基本准确, 无重大的理解和语言表达错误。能有限地运用翻译技巧。</p>
	<p>提高目标:</p> <p>①. 听力理解能力: 能听懂一般日常英语谈话和公告; 能基本听懂题材熟悉、篇幅较长、语速中等的英语广播、电视节目和其他音视频材料, 掌握中心大意, 抓住要点和相关细节; 能基本听懂用英语讲授的专业课程或与未来工作岗位、工作任务、产品等相关的口头介绍。能较好地运用听力技巧。</p> <p>②. 口头表达能力: 能用英语就一般性话题进行比较流利的会话; 能较好地表达个人意见、情感、观点等; 能陈述事实、理由和描述事件或物品等; 能就熟悉的观点、概念、理论等进行阐述、解释、比较、总结等。</p>

	<p>语言组织结构清晰，语音、语调基本正确。能较好地运用口头表达与交流技巧。</p> <p>③. 阅读理解能力：能基本读懂公开发表的英语报刊上一般性题材的文章；能阅读与所学专业相关的综述性文献，或与未来工作相关的说明书、操作手册等材料，理解中心大意、关键信息、文章的篇章结构和隐含意义等。能较好地运用快速阅读技巧阅读篇幅较长、难度中等的材料。能较好地运用常用的阅读策略。</p> <p>④. 书面表达能力：能用英语就一般性的主题表达个人观点；能撰写所学专业论文的英文摘要和英语小论文；能描述各种图表；能用英语对未来所从事工作或岗位职能、业务、产品等进行简要的书面介绍，语言表达内容完整，观点明确，条理清楚，语句通顺。能较好地运用常用的书面表达与交流技巧。⑤. 翻译能力：能摘译题材熟悉，以及与所学专业或未来所从事工作岗位相关，语言难度一般的文献资料；能借助词典翻译体裁较为正式，题材熟悉的文章。理解正确，译文基本达意，语言表达清晰。能运用较常用的翻译技巧。</p> <p>发展目标：</p>
	<p>①. 听力理解能力：能听懂英语广播电视节目和主题广泛、题材较为熟悉、语速正常的谈话，掌握中心大意，抓住要点和主要信息；能基本听懂用英语讲授的专业课程、英语讲座和与工作相关的演讲、会谈等。能恰当地运用听力技巧。</p> <p>②. 口头表达能力：能用英语较为流利、准确地就通用领域或专业领域里一些常见话题进行对话或讨论；能用简练的语言概括篇幅较长、有一定语言难度的文本或讲话；能在国际会议和专业交流中宣读论文并参加讨论；能参与商务谈判、产品宣传等活动。能恰当地运用口语表达和交流技巧。</p> <p>③. 阅读理解能力：能读懂有一定难度的文章，理解主旨大意及细节；能比较顺利地阅读公开发表的英语报刊上的文章，以及与所学专业相关的英语文献和资料，较好地理解其中的逻辑结构和隐含意义等；能对不同阅读材料的内容进行综合分析，形成自己的理解和认识。能恰当地运用阅读技巧。</p> <p>④. 书面表达能力：能以书面英语形式比较自如地表达个人的观点；能就广泛的社会、文化主题写出有一定思想深度的说明文和议论文，就专业话题撰写简短报告或论文，思想表达清楚，内容丰富，文章结构清晰，逻辑性较强；能对从不同来源获得的信息进行归纳，写出大纲、总结或摘</p>

要，并重现其中的论述和理由；能以适当的格式和文体撰写商务信函、简讯、备忘录等。能恰当地运用写作技巧。

⑤. 翻译能力：能翻译较为正式的议论性或不同话题的口头或书面材料，能借助词典翻译有一定深度的介绍中外国情或文化的文字资料，译文内容准确，基本无错译、漏译，文字基本通顺达意，语言表达错误较少；能借助词典翻译所学专业或所从事职业的文献资料，对原文理解准确，译文语言通顺，结构清晰，基本满足专业研究和业务工作的需要。能恰当地运用翻译技巧。

上述三个级别的教学目标和教学要求是各高校在制定本校大学英语教学大纲和其他教学文件时的参照基准。各高校可以根据本校实际情况，对具体要求与指标作适当的调整。在提倡学生语言技能平衡发展的同时，也鼓励不同学校、不同院系或不同学科的大学英语教学在语言技能的选择上有所侧重，突出特色，以满足院系和学生的不同需求。

4 课程设置

4.1 总体框架课程是教学目标在学校课程计划中的集中表现，是对课程结构和课程内容所做的安排和规定。大学英语教学的主要内容可分为通用英语、专门用途英语和跨文化交际三个部分，由此形成相应的三大类课程。大学英语课程由必修课、限定选修课和任意选修课组成。

各高校应根据学校类型、层次、生源、办学定位、人才培养目标等，遵循语言教学和学习规律，合理安排相应的教学内容和课时，形成反映本校特色、动态开放、科学合理的大学英语课程体系。

课程设置要注意处理好通用英语与专门用途英语、跨文化交际教学的关系，处理好必修课程与选修课程的关系。课程设置还要充分考虑语言学习的渐进性和持续性，在大学本科学习的不同阶段开设相应的英语课程。

4.2. 课程结构与内容

4.2.1 通用英语课程

通用英语课程是大学英语课程的基本组成部分。通用英语课程的目的是培养学生英语听、说、读、写、译的语言技能，同时教授英语词汇、语法、篇章及语用等知识，增加学生的社会、文化、科学等基本知识，拓宽国际视野，提升综合文化素养。通用英语课程分为基础、提高和发展三个级别。各级别课程相对独立，各有侧重，相互补充。

基础级别的通用英语课程以高中英语选修 I 课程为起点，重点突出听、说、读、写、译基本技能的培养和语言基本知识的学习。通过一至一年半的英语教学，使学生英语能力达到本指南规定的大学英语教学基础目标的相关要求。

提高级别的通用英语课程强调听、说、读、写、译技能的进一步提升，兼顾语法、词汇、篇章、语用等语言知识的进一步巩固、提高和相关知识的进一步扩充。通过一年左右的英语教学，使学生英语能力达到本指南规定的大学英语教学提高目标的相关要求。

发展级别的通用英语课程注重学生较高层次语言应用能力的拓展训练，满足具有拔尖创新潜质的高水平学生参与国际学术交流的需要。通过一至两个学期的英语教学，使学生英语能力等达到本指南规定的大学英语教学发展目标的相关要求。

4.2.2 专门用途英语课程

专门用途英语课程以英语使用领域为指向，以增强学生运用英语进行专业和学术交流、从事工作的能力，提升学生学术和职业素养为目的，具体包括学术英语（通用学术英语、专门学术英语）和职业英语两大课程群。

专门用途英语课程将特定的学科内容与语言教学目标相结合，教学活动着重解决学生学科知识学习过程中所遇到的语言问题，以培养与专业相关的英语能力为教学重点。

专门用途英语课程凸显大学英语工具性特征。各高校应以需求分析为基础，根据学校人才培养规格和学生需要开设体现学校特色的专门用途英语课程，供学生选择；也可在通用英语体系内，纳入通用学术英语和职业英语等内容。

基础级别的专门用途英语课程为基础通用学术英语及入门级职业英语课程，在培养学生语言技能的同时，帮助学生了解和掌握初步的通用学术英语知识以及与专业学习相关的基本英语表达。

提高级别的专门用途英语课程为与专业相关的英语应用能力课程，通过教学，使学生较好地掌握通用学术英语和一定的职业英语知识，培养学生基本达到用英语进行专业交流、从事工作的能力。

发展级别的专门用途英语课程面向学术或职业领域有特殊需求的高水平学生，帮助学生利用英语提高本专业学习、工作的能力，特别是在专业领域用英语进行交流的能力。

4.2.3 跨文化交际课程

跨文化交际课程旨在进行跨文化教育，帮助学生了解中外不同的世界观、价值观、思维方式等方面的差异，培养学生的跨文化意识，提高学生社会语言能力和跨文化交际能力。

跨文化交际课程体现了大学英语的人文性特征。各高校可根据需要开设不同级别的跨文化交际课程，也可在通用英语课程体系内融入跨文化交际的内容。

基础级别的跨文化交际课程以丰富学生中外文化知识，培养学生中外文化差异意识为目的。可在通用英语课程内容中适当导入一定的中外文化知识，以隐形教学为主要形式，也可独立开设课程，为学生讲授与中西文化相关的基础知识。

提高级别的跨文化交际课程在学生已掌握的语言文化知识基础上开设，主要包括文化类和跨文化交际类课程，帮助学生提升文化和跨文化意识，提高跨文化交际能力。

发展级别的跨文化交际课程旨在通过系统的教学，进一步增强学生的跨文化意识，扩展学生的国际视野，进一步提升学生的语言综合应用能力和跨文化交际能力。

4.2.4 基于教学目标的课程设置

各高校大学英语课程设置要照顾到学生的不同起点，充分体现个性化。既要照顾起点较低的学生，又要给起点较高的学生有发展的空间；既能使学生打下扎实的语言基础，又能培养他们较强的综合应用能力；既要保证学生在整个大学期间的英语语言水平稳步提高，又要有利于学生个性化的学习，以满足他们各自不同的专业和个人发展的需要。

在教学安排上，大学英语起始阶段的通用英语课程若与高中英语选修 I 课程相衔接，选择基础目标，需要 144-216 课时；对入学时英语基础较好、英语需求较高的学生，可选择提高目标，需要 144 课时。与基础目标和提高目标相关的通用英语课程为必修课，每周 4 课时；与发展目标相关的课程建议以限定选修课形式在大学二年级及以上阶段开设，每周不少于 2 课时。为有效培养学生语言输出能力，各高校应控制口语和写作等课程班级规模，每班原则上不超过 35 人。

各高校大学英语课程设置要兼顾课堂教学与自主学习环节，建立与不同课程类型和不同需求级别相适应的教学模式，促进学生个性化学习策略的形成和学生自主学习能力的发展。

各高校应将网络课程纳入课程设置，重视在线网络课程建设，把相关课程放到网络教学平台上，使课堂教学与基于网络的学习无缝对接，融为一体。

5. 评价与测试

评价与测试是检验教学质量、推动大学英语课程建设与发展的的重要手段。大学英语课程应依据本指南所确定的教学目标和教学要求，建立科学的评价与测试体系，系统地采集有关课程设计、教学实施、教学效果以及大学生英语能力等相关信息，通过多维度的综合分析，判断大学英语课程和大学生英语能力是否达到了规定的目标，并为大学英语课程的实施与管理提供有效的反馈，推动大学英语课程不断改革和发展，实现提高大学英语教学质量和大学生英语应用能力的总体目标。

大学英语课程评价涵盖课程体系的各个环节，应综合运用各种评价方法与手段，处理好内部评价与外部评价、形成性评价与终结性评价之间的关系，实现从传统的‘对课程结果的终结性评价’向‘促进课程发展的形成性评价’转变。评价的主体包括大学英语教学管理者、专家以及教师和学生等教学活动的直接参与者。

大学生英语能力测试应包括形成性测试与终结性测试，应加强形成性反馈，处理好共同基础测试与校内测试、综合语言能力测试与单项语言技能测试、基础英语测试与专门用途英语测试等各方面的关系，实现‘对学习结果的终结性测试’与‘促进学生学习的形成性测试’的有机结合。

学校大学英语教学管理部门应根据本校的实际情况，对学生提出切合实际的英语能力要求，开发科学、系统、个性化的大学英语课程评价体系和大学生英语能力测试体系，充分发挥评价和测试对大学英语教学的导向、激励、诊断、改进、鉴定、咨询、决策等多重功能，更好地促进大学英语课程的建设 and 大学生英语能力的提高。

5.1 大学英语课程评价

大学英语课程评价的目标是构建大学英语课程‘校本评价与其他多样化评价相结合’的综合评价体系，即依据本指南所确定的教学目标和教学要求，对课程体系的各个环节开展全面、客观、公正的评价，及时、有效地为课程和教学提供反馈信息，推动课程的建设与发展。大学英语课程综合评价体系的指标包括：课程设计、教学目标、教学方法和手段、教学内容、评价与测试、教学管理、教师发展等。课程评价应根据上述评价维度，定期采集并分析相关数据，发布评价结果报告。

大学英语课程综合评价体系以学校内部开展的自我评价为主，其他多样化的外部评价为辅。学校教学管理部门应根据本校的教学需求和现状，制定适合本校的评价标准和切实可行的评价指标体系，建立常态化的评价数据库，并定期更新和公布数据，以利于自我监督，并通过有效分析和反馈评价信息，促进自我改进和提高。

大学英语课程综合评价还需开展其他多样化课程评价。多样化评价是校内评价的必要补充与延伸。大学英语课程多样化评价应既考虑课程的共性，又兼顾不同地区、不同类型学校 and 不同学生群体，即根据学校类型、地区特点和学生需求，开发多样化的评价工具，开展分层分类的课程评价。国家和省市层面的评价以宏观指导为主，通过评价发挥优秀课程和优秀教学团队的引领和示范作用。在学校层面，鼓励教师和学生开展丰富多样的教学评价活动，促进教学的改进和提高。

大学英语课程评价涉及大学英语教学的专家机构、教学管理部门、教师、学生以及社会用人单位。大学英语教学的专家机构（如教育部高等学校大学外语教学指导委员会）负责指导评价标准的制定与修订，为地方和学校层面的评价提供咨询建议，并可定期组织专家对大学英语课程进行评审并给予指导；教学管理部门负责制定评价标准和实施评价；教师和学生是大学英语课程评价的主体，应积极主动参与评价活动，包括对教学过程和学习过程的自我评价与反思；评价活动还应积极听取社会用人单位对大学毕业生英语能力的反馈，以指导课程的建设 and 发展。

5.2 大学生英语能力测试

大学生英语能力测试的目标是构建‘共同基础测试与其他多样化测试相结合’的综合测试体系，即根据本指南所确定的大学英语教学目标和教学要求，采用校本考试、校际或地区联考、全国统考等多种方式，全面检测大学生的英语能力，发挥测试对教学的正面导向作用，使之更好地为教学提供诊断和反馈信息，促进大学生英语能力的全面提高。

大学生英语能力共同基础测试由专业考试机构统一设计、开发和实施,对我国大学生的英语应用能力进行科学、准确的测量。共同基础测试所考核的能力要求与本指南相应级别的教学目标衔接;考试结果所反映的学生英语能力与我国英语能力等级量表对接。学生根据自己的学习进度和需求,自主选择参加相应等级的测试。在测试形式上,应建设大学英语试题库,并推广基于计算机和网络的测试。

其他多样化测试以校本考试为主。大学英语教学管理部门应根据大学英语教学目标 and 教学要求,结合本校的教学需求和现状,制定并颁布校本考试大纲,实施校本考试。校本考试须重视教学过程中的形成性测试,测试内容紧密结合教学内容,并充分利用信息技术,跟踪和采集学生的学习行为等基本信息数据,构建学生个人学习档案,分析学生的学习行为特征,为不同类型的学生提供个性化的评价反馈。其次,多样化测试还包括校际或地区联考以及全国统考。专业考试机构或校际联合的专家组织根据不同高校、不同地区的教学需求和教学目标,自主设计、开发和实施综合语言能力、单项语言技能或专门用途英语考试。学生根据自己的能力、兴趣和专业需要自主选择参加校际或地区联考。

大学生英语能力综合测试是评价学生英语能力的手段,不是大学英语教学的目的,不能以测试主导或替代教学。学校教学管理部门应指导大学英语教师提高语言测试理论水平和应用技能,合理利用大规模考试所提供的数据,积极开发和实施校本形成性评价与测试,从而帮助教师更有针对性地教学,指导学生更有效地学习。

5.3 评价与测试的保障

评价与测试是检测教学效果、保证教学质量、推动课程建设的重要手段。为确保大学英语课程评价与测试体系的顺利运行,合理使用评价与测试结果,有效地反馈教学,需要各级教学管理部门的积极支持,保障各项评价与测试工作所需要的人力、物力和财力等资源。同时,为有效地开展评价与测试工作,需要对大学英语教师进行评价知识和技能的培训,特别是教学过程中的形成性评价理论和实践能力,处理好测试与教学的关系,掌握先进的评价与测试手段,采用多样化的数据分析方法,报告更有价值的评价与测试结果。总之,大学英语课程应构建专业化的评价与测试体系,建设专业化的评价与测试机构,健全大学英语教学基本状态数据常态监测和反馈机制,更好地实现大学英语课程的总体目标,满足国家和社会对大学生英语能力的需求。

6. 教学方法与手段

教学方法是教师和学生在教学过程中为了实现教学目标,完成教学任务而采取的方式、办法与途径,包括教师教的方法、学生学的方法以及两者之间的协调与统一。教学方法关注教学方式和教学活动,更关注学习方式和学习活动。教学手段是开展教与学时使用的工具、媒体或设备,在互联网时代,计算机网络技术已成为外语教学不可或缺的现代教学手段。外语教学的重要任务是学生外语语言能力的训练与培养,教学方法与教学手段是否得当,直接影响教学效果和教学质量。

6.1 教学方法

大学英语教学应遵循外语学习规律, 根据教学内容的特点, 充分考虑学生个体差异和学习风格, 运用合适、有效的教学方法。教学方法的选择使用要体现灵活性与适应性, 目的是改进教学效果, 提高学习效率。

大学英语课堂教学可以采用任务式、合作式、项目式、探究式等教学方法, 体现以教师为主导、以学生为主体的教学理念, 使教学活动实现由‘教’向‘学’的转变, 使教学过程实现由关注‘教的目的’向关注‘学的需要’转变, 形成以教师引导和启发、学生积极主动参与为主要特征的教学常态。

教学方法的运用应关注学生自主学习能力的培养, 引导和帮助他们掌握学习策略, 学会学习。教师要充分利用网络教学平台, 为学生提供课堂教学与现代信息技术结合的自主学习路径和丰富的自主学习资源, 促使学生从‘被动学习’向‘主动学习’转变。

教学方法的改进还应注意吸收国内外应用语言学领域的最新研究成果, 不断更新理念, 使用符合新一代大学生特点的方法进行教学。

6.2 教学手段

现代信息技术应用于大学英语教学, 不仅使教学手段实现了现代化、多样化和便捷化, 也促使教学理念、教学内容、教学方式发生改变。信息化时代为外语教学提供了全新的学习方式和前所未有的丰富资源。因此, 大学英语应大力推进最新信息技术与课程教学的融合, 继续发挥现代教育技术, 特别是信息技术在外语教学中的重要作用。大学英语教师要与时俱进, 跟上新技术发展, 不断提高使用信息技术的意识、知识和能力, 在具体的课堂教学设计与实施过程中, 融入并合理使用信息技术元素。

各高校应充分利用信息技术, 积极创建多元的教学与学习环境。鼓励教师建设和使用微课、慕课, 利用网上优质教育资源改造和拓展教学内容, 实施基于课堂和在线网上课程的翻转课堂等混合式教学模式, 使学生朝着主动学习、自主学习和个性化学习方向发展。通过建立网上交互学习平台, 为师生提供涵盖教学设计、课堂互动、教师辅导、学生练习、作业反馈、学习评估等环节的完整教学体系。教学系统应具有人机交互、人人交互功能, 体现其易操作性、可移动性和可监控性等特性, 允许学生随时随地选择适合自己水平和需求的材料进行学习, 能记录和监测学生的学习过程, 并及时提供反馈信息。

现代教学手段的使用要主动适应新时代大学生的学习特点和学习方式, 要密切关注移动学习理论的最新发展, 有条件的高校可以设计和构建‘移动英语学习平台’, 凸显现代学习方式的自主性、移动性、随时性等特点。

推进大学英语教学手段现代化, 应把提高教与学的效果放在首位。教师在科学合理利用现代化教学手段的同时, 还要处理好传统教学手段和现代化教学手段的关系, 关注师生间应有的人际交往与情感交流, 给予学生思想、情感、人格、审美等方面的熏陶和感染。

7. 教学资源

教学资源是为开展大学英语课堂教学、拓展学习空间、支持课程管理等提供的直接教学条件，也是帮助师生共同开展教学活动、完成教学任务、实现教学目标所提供的显性或隐性教学材料、教学环境和教学服务支持系统。各高校应围绕硬件环境、软件环境和课程资源等三大部分开展大学英语教学资源建设。

7.1 硬件环境

大学英语教学应具备语言实验室、网络自主学习中心等基本硬件环境，并充分利用学校其他计算机和网络等设备，满足大学英语教学的基本需求。各高校应通过校园宽带网或无线局域网支持大学英语网络课程教学。学校可根据实际需要建设专门的校园外语电台、数码编辑室、语言录播室等硬件设施，为师生提供良好的语言学习和语言教学环境和条件。

7.2 软件环境

大学英语教学软件环境作为计算机网络支撑的教学环境，是课堂教学物理空间的延伸，包括支持网络课程教学的软件工具以及实施网络课程教学活动的网络教学平台。

各高校应根据自身教学需求和特点，引进或开发以网络教学系统为主要内容的网络教学平台。网络教学平台应具有交互性、共享性、开放性、协作性和自主性等基本特征，包括网络教学系统、自主学习系统、课程网站、网络课程资源库、数字化影视库、音视频在线点播系统等内容。

网络教学平台建设要与网络课程建设相结合。通过开发和建设网络课程，拓展学生学习空间，吸引学生在多媒体、多模态、多环境下选择适合自己需要的材料和方法进行自主学习，获得学习策略的指导，使网络课程成为学生选择个性化学习内容、开展交互学习和自主学习活动的主要途径。

7.3 课程资源

课程资源是实施大学英语教学活动的直接条件，包括课程教学大纲、教材以及与教材配套的网络教学系统。

各高校应制定科学、系统、个性化的教学大纲，教学大纲应包括课程的教学目标、教学内容、教学安排、教学方法与手段、评价方式等。完善的教学大纲是保障课程教学质量的基本要素。

教材是教学内容的主要载体，也是实现教学目标的基本保证。大学英语教材的编写指导思想、选材内容、设计体例和载体形式要做到与时俱进，充分体现高等教育的特点。大学英语教学应选用国家级规划教材及其他优秀教材，积极推进大学英语立体化教材建设。各高校也应重视教学参考资料的选择或编写，尤其要在现代丰富的网络资源中，选用与课程相关的优质教学资源。教学参考资料的选用应注重其思想性、权威性和相关性，兼顾拓展性和多媒体性。

网络教学系统应依托网络教学平台，建设与教材相配套的网络课程资源库、展示教师个性化教学的课程网站、课程资源管理与服务平台等。

各高校要注重网络课程资源库的建设和有效利用。网络课程资源库建设应以资源共建、共享为目的，以创建精品课程资源和开展网络教学活动为重点，形成集资源处理、存储、管理和评价为一体的数字化资源管理平台，实现资源上传、检索、归档，并运用到教学中。鼓励各高校建设符合本校定位与特点的大学英语校本数字化课程资源；鼓励本区域内同类高校跨校开发大学英语数字化课程资源，并形成有效的教学资源共建共享机制。

课程网站是课程资源建设的主要渠道，应兼顾大学英语课程量大面广的特点，强化师生互动、学生网上交流等功能的建设。鼓励高校利用国家级、省级和校精品课程资源共享课、视频公开课等丰富课程网站资源。

各高校应对课程资源的开发与利用制定具体的规范，强化课程资源的及时更新与动态管理。通过激励机制，发挥教师和学生课程资源开发中的主体作用，提高教师和学生课程资源建设、资源使用与资源评价中的参与度，实现资源使用效益的最大化。

8. 教学管理

教学管理是指学校为实现人才培养目标、保证教学有序进行而实施的一系列决策、计划、组织、协调、控制和信息反馈的活动，是大学英语教学质量的重要保障机制。教学管理涉及教学目标管理、教学过程管理、教学质量、教学档案管理、教师管理等，重点是协调好教师、学生、行政等三方的责、权、利，理顺各种关系，充分调动各方面的积极性，提高工作效率和成效。

大学英语教学管理要求各高校根据学校人才培养目标，切合实际地制定校本大学英语教学大纲，用来指导、组织、规范大学英语的日常教学、评价及管理工作。大学英语教学大纲同时要努力贯彻本指南指导思想。为确保大学英语教学活动正常展开和教学质量不断提升，各高校应有相关行政规定，包括合理的生师比、课时安排、教研活动及经费、课程评价与测试体系等，并配备多媒体硬件设施、软件工具和课程资源等。

为促进信息技术与外语课程的融合，各高校应建立和完善相关教学管理制度，制定网上学时学分管理制度、网上学习评估管理制度等。大学英语教学管理本身也要推进信息化，建设好网络教学管理平台和数字化教学管理档案。

各高校应鼓励大学英语教师开展教学研究，努力做到教学实践与教学研究的紧密结合，以突出教学研究在教学改革、课程建设等方面的引领作用，深入研究人才培养的实际需求、学生的认知特征和学习风格、教学理论和教学方法，积极推进网络环境下教学模式的创新和教学方法的改革，探索创建具有中国特色的大学英语教学理论和方法。

各高校要完善教师分类管理和分类评价办法，充分考虑大学英语教师的职业特点，建立科学合理的教师考核、晋升与奖励制度，向从事公共基础课程教学的教师实行必要的政策倾斜，激发大学英语教师的活力和工作热情，引导他们在高校人才培养过程中发挥自身优势，做出应有的贡献。

鉴于外语教学的特点，有条件的高校应积极引进和聘用外籍教师，承担通用英语课程系列中语言输出类课程的教学，如英语口语课和写作课。要做好外籍教师的教学管理，用其所长，充分发挥聘用效益。

大学英语教学采用学校、院系和教研室（教学中心）三级管理机制，倡导‘以学校为主导、以院系为主体，以教研室为基础’的运行机制，落实‘教、学、管集成’的教学管理理念，不断提高大学英语教学管理水平和管理效能。

9.教师发展

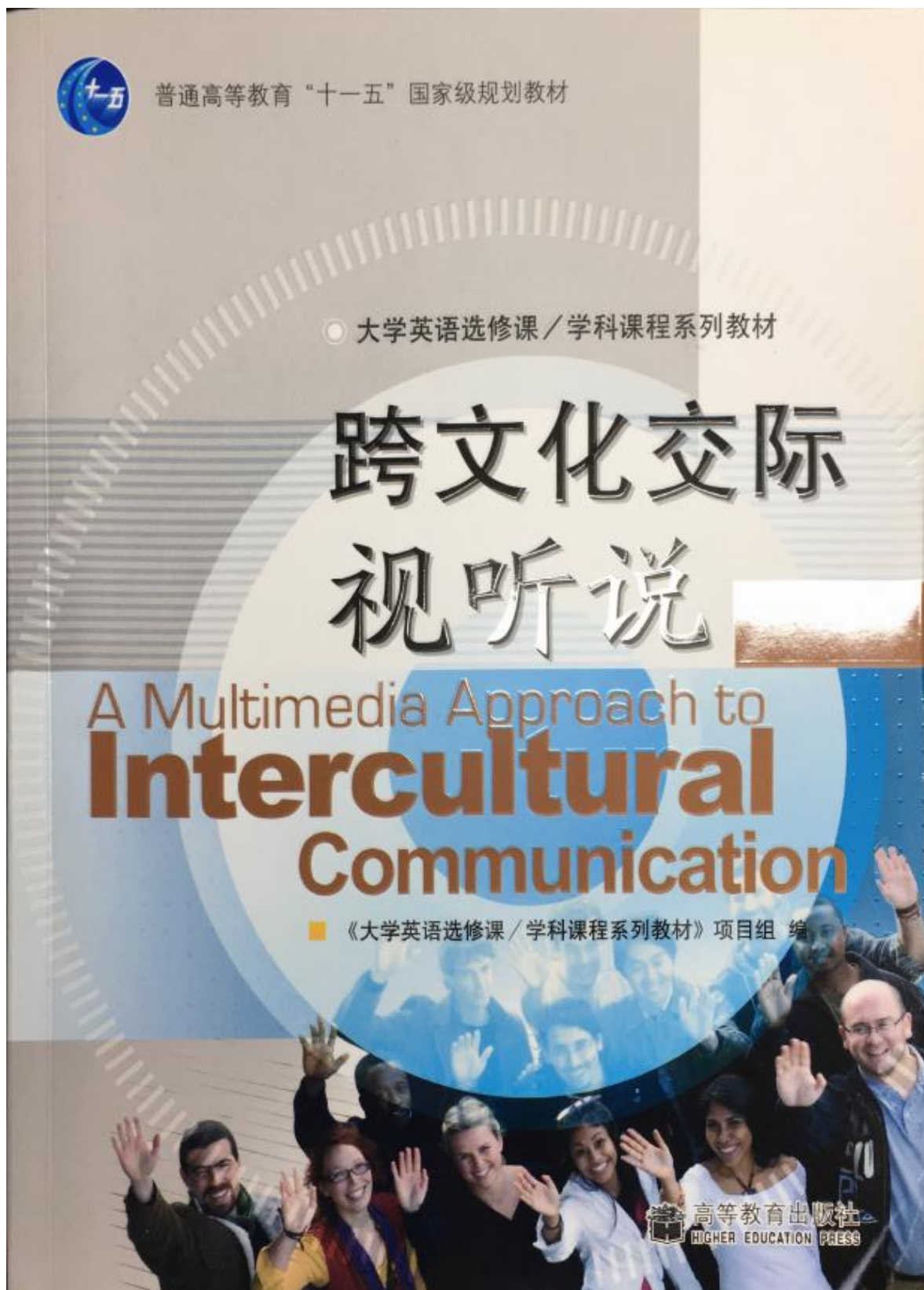
教育大计，教师为本。教师的素质、水平和能力是影响教学质量的关键因素。提升大学英语教师的专业水平和教学能力既需要学校和院系的支持和政策保障，也需要教师自身的追求和努力。

学校和院系是教师专业发展的主要平台，要加强教师职业生涯的规划与指导，采取各种形式保障教师的专业发展和教学发展。各高校要重视大学英语教师队伍建设，提高教师师德水准和教学技能，优化教师队伍年龄、性别、职称与学历结构，从整体上增强大学英语教师队伍的实力和竞争力。

各高校要逐步实施大学英语教师准入制度，把好大学英语教师入口关，同时建立和完善培训体系，为教师提供定时定量的在职培训，支持教师开展国内外进修学习活动，切实提高教师专业水平和教学能力。要按照‘造就一支师德高尚、业务精湛、结构合理、充满活力的高素质专业化教师队伍’的要求建设大学英语教师队伍，发扬‘教学相长、教书育人’的优良教风，以‘传帮带’方式帮助青年教师成长，营造良好的院系教学文化。

大学英语教师必须主动适应高等教育发展的新形势，主动适应大学英语课程体系的新要求，主动适应信息化环境下大学英语教学发展的需要，不断提高自己的专业水平和教学能力，除掌握学科专业理论和知识外，要具备课程建设的意识、选择教学内容的能力、调整教学方法和手段的能力以学生为学习主体的意识、教学改革意识、现代教育技术运用能力等。要确立终身学习、做学习型教师的理念，将更新教学观念、提升自身专业水平和素养、研究教学方法和提高教学绩效作为教师自身发展的主要内容，将不断学习和主动参与教学研究和教学改革作为教师自身发展的主要途径，在学院和同事的支持和激励下实现团队的共同发展和个人自我价值的实现。

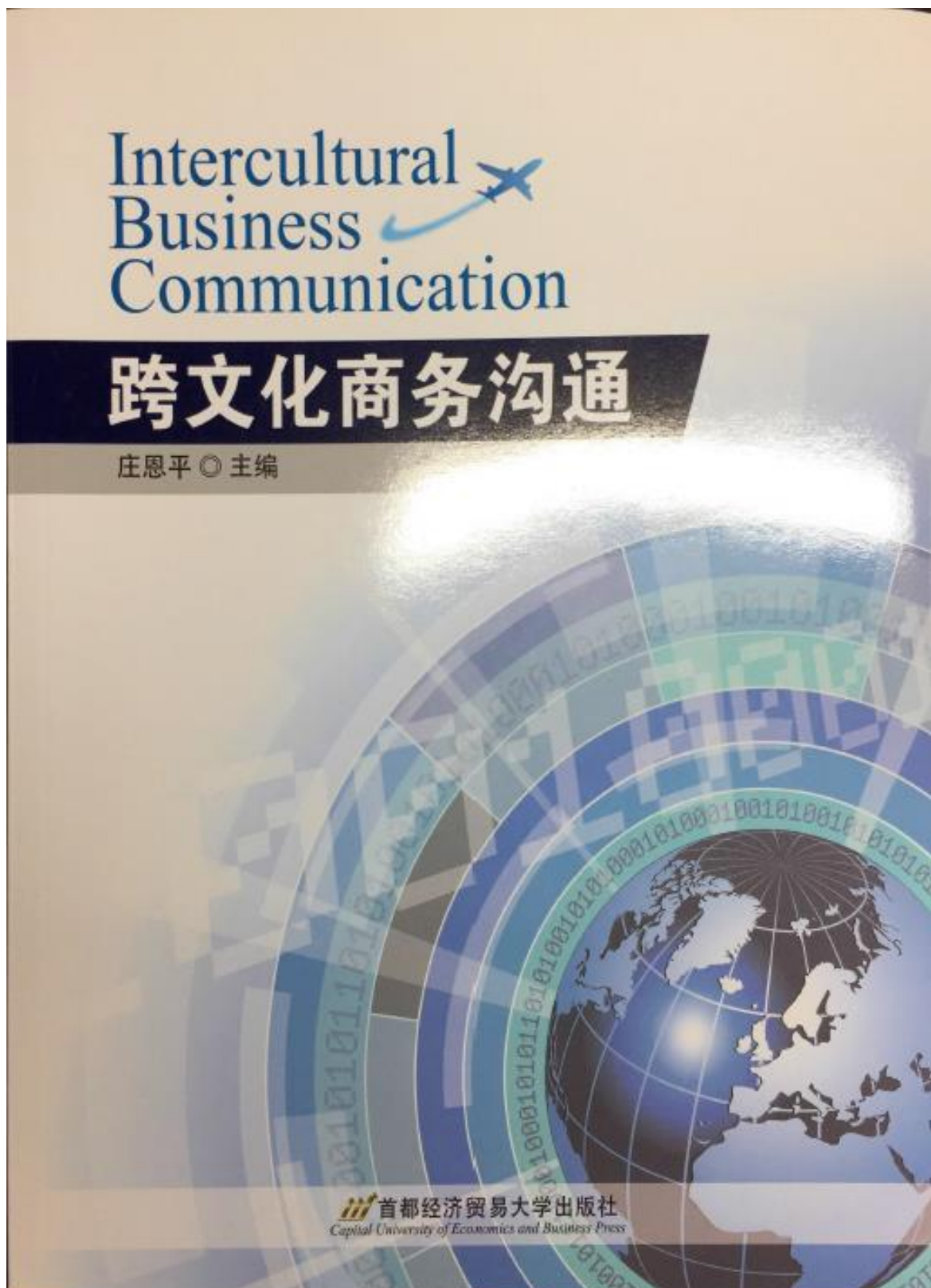
Source: GCET (2019).



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Source: Fan et al. (2009).



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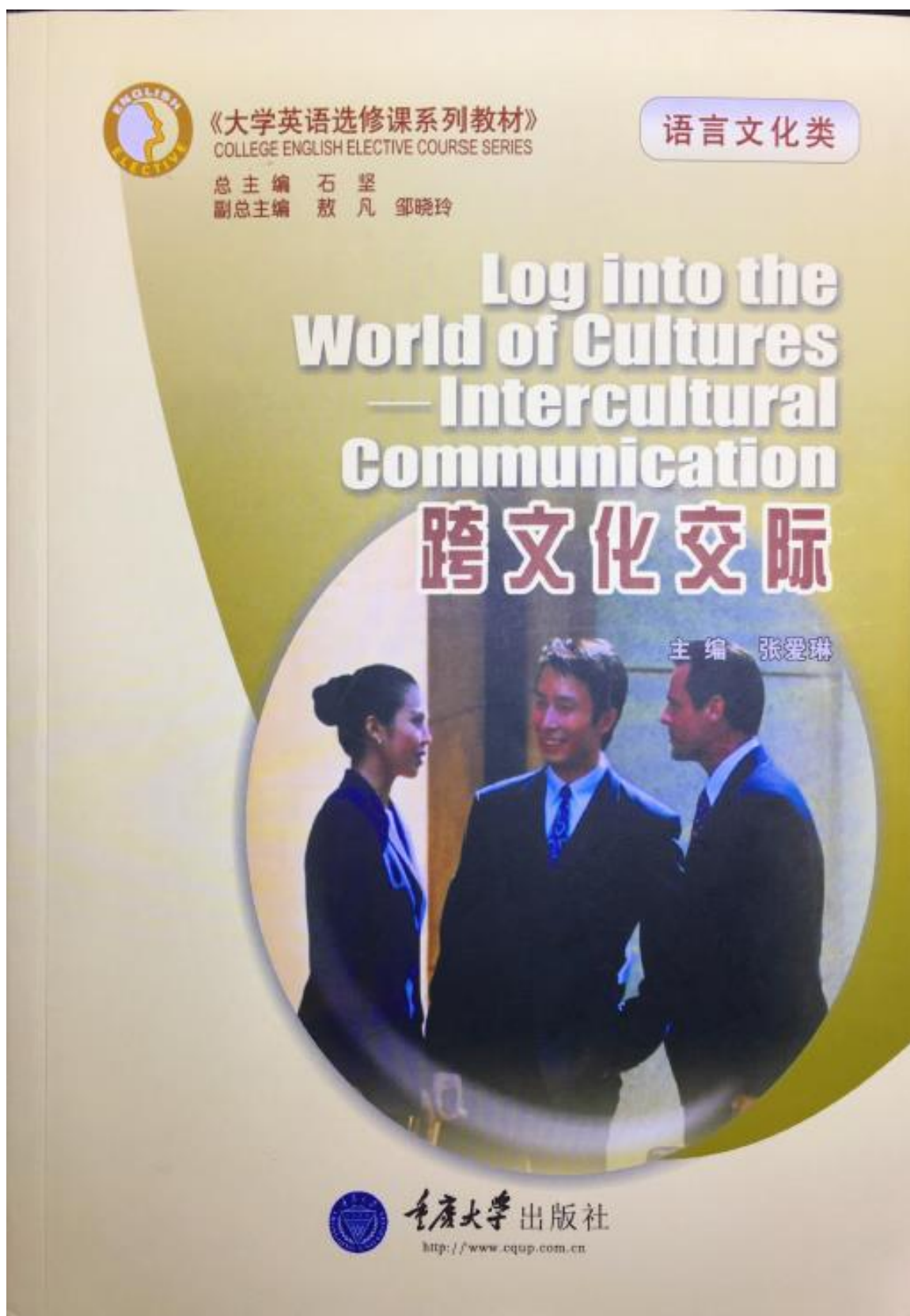
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Source: Zhuang et al. (2011).



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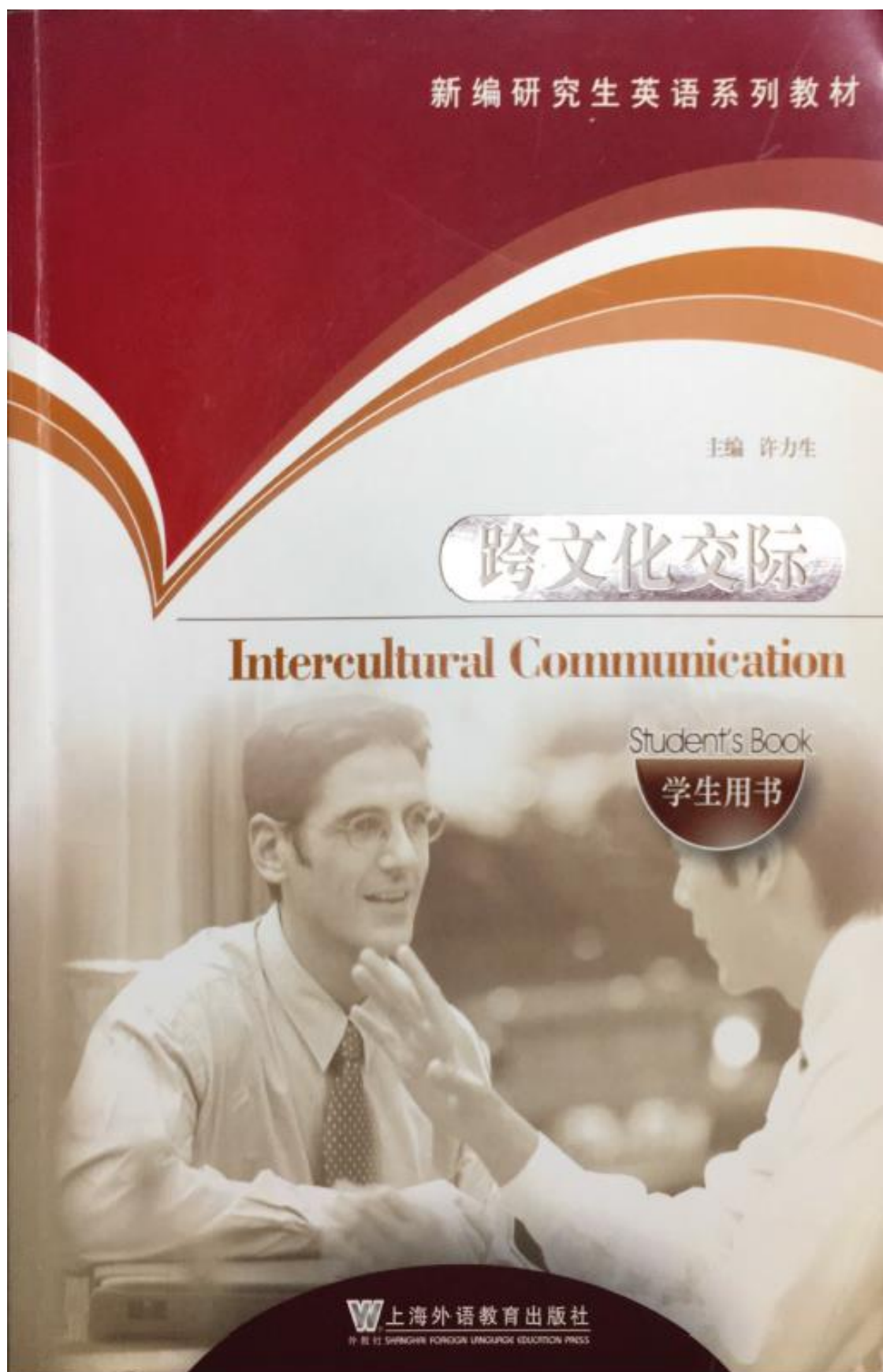
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Source: Zhang et al. (2006).

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Unit Seven

Culture and International Business

The gentleman pursues harmony instead of homogeneity; the vulgar man seeks uniformity at the sacrifice of harmony.

— Confucius

God gave to every people a cup, cup of clay, and from this cup they drank life ... They all dipped in the water, but their cups were different.

— R. Benedict

In the business world, it is often said that time is money. Now we should add that being fully aware of cultural differences and sensitivities is money, too. Today, international businesspeople find themselves working in multicultural environments, in which cross-cultural knowledge and understanding is increasingly important. To be successful in the new global economy, they have to deal with real differences in everything from communication styles to social etiquette to core values.

Unit Eight

Developing Intercultural Competence

The eyes are of little use if the mind is blind.

— Arab proverb

All people have the right to be equal and the equal right to be different.

— Shimon Peres

In a world that can now destroy itself with powerful bombs, toxic gases, or global pollution, it is imperative for us to strive for a greater understanding of peoples who may not be like us. Being able to understand other cultures is at the heart of becoming a competent communicator in the 21st century. However, we should be fully aware that to achieve such an understanding is not an easy task because it is often impeded by the fact that we have grown so accustomed to our own culture that it is difficult to understand or operate outside of it.

5. Why did Emma Lou arrive on campus early on registration day?
6. Emma Lou met a colored girl called Hazel Mason in the bursar's office. Did she want to befriend this girl? Why?
7. Was Hazel really as offensive a girl as Emma Lou considered her?
8. Emma Lou continued her quest for collegiate companions the following day. Who did she meet? Do you think she finally find the friends she wanted?

► *Exploration*

Racial prejudice exists even among minorities themselves. This is what we have learned from the text above. We Chinese have long been prejudiced against by Westerners who consider themselves superior to people in other parts of the world. However, it does not follow that we ourselves are free of prejudice. What do you think of Arabs, Africans, or southern Asians? How do you find those fellow Chinese who have little education, who come from remote underdeveloped areas, or whose behavior appears strange to you? Brainstorm to find out the various prejudices you may nourish against people of other races or nations or even Chinese people who seem to be different from you in certain aspects.

SURVEY TASK

It has been noted that there often exists a disparity between the way Americans think of themselves and the way they are viewed by foreigners. First look at the following.

Americans' Views of Themselves

- Informal, friendly, casual
- Egalitarian
- Direct, aggressive
- Efficient
- Goal/achievement oriented
- Profit oriented
- Individualistic
- Progressive
- Enthusiastic
- Open

Foreigners' Views of Americans

- Undisciplined, too personal & familiar
- Insensitive to status
- Blunt, rude, oppressive
- Obsessed with time, opportunistic
- Promise more than they deliver
- Materialistic
- Self-absorbed
- Tend to equate "new" with "best"
- Deceptive
- Untrustworthy

egalitarian 主张人人平等的

enthusiastic (充满) 热情的;热心的

undisciplined 不遵守纪律的;散漫的

opportunistic 机会主义的

materialistic 物质主义的

Appendix 7: In-Class Observation Notes

Instructor Pseudonym:	Student Grade Level:
English Level:	Student Major(s):
Pedagogy:	
Identified Intercultural Opportunities:	Instructor Response to Intercultural Opportunities:
Additional Notes and Observations:	

Appendix 8: Faculty Interview Questions

General Questions

1. How many years have you been teaching?
你任教多少年?
2. Which levels have you taught?
担过什么级别的英语课?
3. Where are your students from?
你的学生来自什么地方?
4. Have you taught non-Chinese students before?
你教过母语非汉语的学生吗?
5. What types of English courses do you teach?
你承担什么类型的英语课?
6. Have you studied or received teacher training abroad?
你有过出国学习和培训的经验吗?

Culture

7. How would you define culture?
在你的认知里，文化意味着什么?
 - a. *Follow-on:* How important do you consider culture in your teaching?
你认为文化在你教学中有多重要?
 - b. *Follow-on:* How would you teach culture?
在课堂上你怎么教文化?
8. What do your students know about their own culture?
你学生理解自己的文化吗?
9. Are students able to distinguish between their culture, and those of others?
你的学生能分清自己的文化和别人的文化吗?

Classroom

10. Have you observed instances of both positive and challenging behaviors from your students?
在你课堂上，学生会有很配合或者很不配合你教学的时候吗?
 - a. *Follow-on:* What are the causes of those behaviors?
你认为是什么原因?
11. Was there ever a situation in your class, where students disagreed with each another or with you?

课堂上有过这样的情形吗？如：学生之间意见不一致？或者学生与你的意见不一致？

- a. *Follow-on:* Was there anything you could do to resolve the impasse?
如果你遇到上述情形，你是怎样处理的？

12. During discussions, were there topics where students were more likely to agree/disagree with each other?

在课堂讨论中，学生是不是对有些话题更可能意见一致而对另一些话题更可能持不同意见？

- a. *Follow-on:* What are such topics, if you do not mind talking about this?
如果你愿意，能否举例说明有哪些话题？

- b. *Follow-on:* Why do you think students would agree/disagree with some topics, but not others?

学生对有些话题更可能意见一致而对另一些话题更可能持不同意见，你认为有原因吗？

13. Are students in your class happy to share their opinions with their peers or with you, or are they not so happy to do so?

你班学生愿不愿意跟同学或者跟你分享他们的想法？

- a. *Follow-on:* Why do you think this is the case?
你觉得原因是什么？

- b. *Follow-on:* What considerations, if any, play a role in how you organize groups among your students?

组织分组活动时，你会考虑什么因素吗？

Perspectives

14. What kind of needs, if any, do you think your students might have?

你的学生会对你的英语课提什么要求吗？是什么要求？

- a. *Follow-on:* Is there anything you can do to respond to those needs?
你怎么应对学生的要求？

15. Are any of your students able to see a topic from different perspectives or stances?

针对一个话题，有学生会从不同角度或者立场理解吗？

- a. *Follow-on:* What are the reasons behind this?
为什么？

16. In your opinion, what is needed to teach students to successfully interact with individuals from other cultures and nationalities?

你认为教什么内容才能使学生成功地与不同文化和国家的人打交道？

17. In our conversation, we have explored topics that theorists (Gao Yong-chen, Byram, Deardorff) relate to *intercultural communicative competence* – have you ever come across either that term, or *intercultural competence*?

我们探讨了跨文化交际能力相关的话题。你知道‘跨文化交际能力’或者‘跨文化能力’这两个术语吗？

a. *Follow-on*: Are there any opportunities or challenges for developing intercultural communicative competence within your classroom?
在课堂上培训学生的跨文化交际能力有机会和挑战吗？

18. Is there anything that you have observed during the interview that was not mentioned or discussed that you would like to add?

还有我没提到或者没讨论到的问题吗？

19. Do you have any additional comments to add?

你还有什么看法需要补充吗？

Appendix 9: Student Interview Questions

General Questions

1. What Chinese dialects can you speak, besides Mandarin?
除了普通话, 你还会哪些中国方言?
2. What are you currently majoring in?
你的专业是什么?
3. How long have you been learning English?
你学习英语的时间多长了?
 - a. What other languages have you also learned?
除了中文和英语, 你还学习过哪些语言?
 - b. What are your expectations from your English classes?
你对于英语课的期望值是什么?
4. Have you interacted with foreigners before?
你曾经和外国人有过交流么?
 - a. Where?
哪里?
 - b. How would you describe the interaction?
你能描述以下你和外国人的交流么?
5. What types of English classes have you attended?
你的英语课是哪个级别和类型?
6. Do you wish to travel/study abroad?
你希望到国外去旅游 / 学习么?
 - a. Which countries would you choose to go?
你会选择哪些国家?
 - b. How do you expect to interact with foreigners in those countries?
你认为在这些国家你需要如何与外国人交流沟通?
7. Have you had the opportunity to travel/study abroad?
你曾经去国外旅游 / 学习过么?
 - a. For how long, and in which countries?
在哪些国家, 多长时间?
 - b. What were your experiences there?
你在那些国家旅游学习的经验是什么?
8. Do you feel people in other countries are similar or different to you?
你认为外国人和你相比, 类似和区别在哪里?

9. Do you feel comfortable interacting with individuals from countries/regions you consider to be different to your own? Can you give examples?
当你和来自于与你不同地域的人交流沟通时，是否感到很容易？你能举例一二么？
- a. Have there been instances where you understand or did not understand the behavior or actions of those individuals? Can you give examples?
你和那些来自不同地域的人打交道时，是否有过你理解或不理解对方的言语行动的事件？能否举例说明一下？
 - b. How would you respond to the behavior or actions that you do not understand?
当你面对你不能够理解的言行时，你将采取怎样的对应措施？

Culture

10. Where in China are you from?
你来自中国哪个地区？
- a. Could you briefly describe where most of your friends are from in China?
请大致描述你的大部分朋友来自中国哪个地区？
 - b. Would you consider this University, or this city, as your first or second home?
你是否会把这个大学，或者这个城市，看作你的第一或第二个家？
 - c. Is there anything from your hometown or home province that you miss?
你的家乡是否有一些让你牵肠挂肚的事和物或人？
 - d. Do you feel anything different or out of the ordinary about this city in comparison to your hometown or home province?
与你的家乡相比，这里是否有任何东西让你感到有区别或者不同寻常？
11. Do you watch/listen to Chinese and/or foreign movies, music, TV shows, cartoons, etc.?
你是否观看 / 收听中文以及 / 或者外文电影，音乐，电视节目，卡通之类？
- a. From which countries?
哪些国家的节目？
 - b. Why do you watch/listen to them?
为什么你会观看 / 收听这些节目？

Classroom

12. Were there situations in any of your English classes, where you had positive or negative opinions regarding certain discussions, presentations, or topics?
在你的英语课堂，你有否对于课堂上的讨论，演讲或者课题，有任何正面或者负面的评价意见？
- a. What were those opinions, and why?

你的评价意见是什么？为什么？

13. How do you think your peers in your English classes would feel if your classmate expressed an opinion that seems to disagree with opinions that may be held by the majority of people in your class?

如果在英语课上，你的某些同学对于某项课题的讨论，持有和大多数同学相反的意见观点，你对此的看法是什么？

14. How do you think your English teacher would react to a classmate that disagrees with them on any particular point or issue?

在英语课上，如果有同学在某项观点事件上和老师的看法相左，你认为老师会如何处理？

Perspectives

15. When your classmates disagree/agree on a particular point or issue in your English class, either among themselves or with the teacher, how would you feel?

当你的同学在英语课上，在与其他同学或者老师之间，就某些问题有不同 / 相同观点，你有什么想法？

16. Is there anything you can do to prepare yourself to successfully interact with individuals from other countries/regions you consider to be different to your own?

你认为你可以采取哪些积极准备完善自我，使你可以成功地和来自与你不同的国家 / 地域的人交流沟通？

17. Is there anything that you have observed during the interview that was not mentioned or discussed that you would like to add?

在此次访谈中，是否有任何我们没有谈及的内容，你希望加以补充的？

18. Do you have any additional comments to add?

你是否需要补充任何额外的观点意见？

Appendix 10: Administrator Interview Questions

1. Could you briefly discuss your expectations and objectives regarding the teaching of English as a foreign language at your University?
请大致阐述你对于学校英语语言教学的期望和目标
 - a. What are your expectations of your teaching faculty in your University's English-language programs, in terms of their competences and pedagogies?
对于学校英语课程的教师，在他们的能力和教育理念方面，你有什么预期?
 - b. How would you conceptualize the 'ideal' teacher in your English-language classrooms?
在学校的英语课堂上，你概念里的‘理想型’老师是什么样子的?
 - c. How would you conceptualize the 'idea' student in your English-language classrooms?
在学校的英语课堂上，你概念里的‘理想型’学生是什么样子的?
2. What are the factors in the development and implementation of your University's English teaching syllabus and curriculum?
什么因素在改善推进大学英语教学提纲和课程?
 - a. Would feedback from students and teachers via evaluations and meetings play a role?
学生的反馈以及老师的评估和会议讨论会被考虑么?
 - b. Would formal assessment of teachers, such as observations, also play a role?
对老师的正式评估诸如课堂观察，是否也会被考虑?
3. How would you characterize the importance of policy and curriculum guidelines from the Ministry of Education in the development and implementation of syllabi and curricula for your English-language classes?
你怎样归纳理解教育部关于改善推进英语教学大纲和课程指导意见的重要性?
4. What are the opportunities and challenges in the development of an interculturally-competent classroom?
在推进跨文化能力的课堂上，有什么挑战和机遇?
5. Are there documents, such as handbooks or guidelines, designed specifically for your teachers, with respect to the necessary competences, skills, attributes, and behaviors that may be required and expected of them at the University level?

在大学是否有针对教师核心素养需求（核心素养涵盖技能，待人处事的能力和行
为）的教师手册或者指导意见？

- a. Are there workshops and/or teacher development training focusing specifically on developing the competences of your teachers and faculty?

学校是否有针对教职工素养培训的工作坊或者教师技能水平提高的培训？

6. Is there anything you have observed during the interview that was not mentioned or discussed that you would like to add?

本次访谈中是否有任何细节和话题你需要添加？

7. Do you have any additional comments to add?

你是否有任何意见看法需要补充？

Addendum: [REDACTED] Questions

8. Could you briefly discuss the objectives and outcomes of the [REDACTED] event?
9. Could you briefly explain 'Project-Based Learning' to me, and what it means for the students in your University to experience PBL-specific pedagogy?
10. Do events like these represent a 'future' direction in terms of applying and demonstrating what students have learned in EFL classes, and utilizing them in real-world contexts?
11. Is there anything you would change or modify for the next [REDACTED]?

Appendix 11: Faculty Survey

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

The researcher(s) will make every effort to preserve my anonymity. (Select one.)

研究者会全力维护我的隐私

- **I give my consent to participate: I will take the survey.**
我同意填写问答卷
- **I do not consent to participate: I will not take the survey.**
我不同意填写问答卷

Background Questions

1. What is your gender? (Circle one.) 你的性别 (请弧圈选项)
 - a. Female
 - b. Male
2. What is your age? (Circle one.) 你的年龄 (请弧圈选项)
 - a. 0-19
 - b. 20-29
 - c. 30-39
 - d. 40-49
 - e. 50-59
 - f. 60+
3. How many years have you been teaching? (Complete below.) 请问你的教龄有多少年?

4. Which English levels have you taught? (Complete below.) 请问你执教过哪些级别英语课程?

5. Have you taught non-Chinese students before? (Circle one.) 请问你以前曾经教过外国人么?
 - a. YES
 - b. NO
6. Which major(s) do you currently teach? (Circle one.) 你目前执教的是哪个专业?
 - a. English Majors 英语专业
 - b. Non-English Majors (Please specify their majors, if applicable:
_____)
非英语专业 (请说明专业)
 - c. Both (英语专业和非英语专业二者兼有)
7. Have you studied or received teacher training abroad? (Circle one.)
你曾经在国外读书或者接受过教师专业培训么?
 - a. YES
 - b. NO
8. Have you traveled or lived abroad for a time period longer than one month? (Circle one.)
你是否曾经在国外旅游或居住时间超过一个月?
 - a. YES
 - b. NO

From the statements listed below, please circle the number which best represents your opinion and views. 请在以下的选项中, 选一个你最认同的选项, 请弧圈。

		Please circle the appropriate number.				
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	Teaching culture is as important as teaching English as a foreign language 教授外国文化与教授英语同等重要	1	2	3	4	5
2	English teachers should present an objective image of English-speaking countries 英语老师是英语国家的形象代表	1	2	3	4	5
3	Intercultural competence cannot be acquired in the classroom 跨文化交际能力不可能在课堂上实现	1	2	3	4	5
4	It is impossible to teach both English as a foreign language and Anglophone cultures in an integrated way 在一个课堂上，不可能同时教授英语和英语国家文化	1	2	3	4	5
5	I would like to promote the development of intercultural competence through my teaching 我希望在我的执教过程中，可以提高改进学生的跨文化交际能力	1	2	3	4	5
6	Intercultural competence has no effect whatsoever on the attitudes of students towards other (foreign) cultures 学生的跨文化交际能力，对于他们对待其他（外国）文化的态度，都不会产生任何影响作用	1	2	3	4	5
7	The more students know about a foreign culture, the more open-minded and aware they are towards that culture 学生们了解更多元的外国文化，会帮助他们具备更开明的思想和对外国文化更深层次的理解	1	2	3	4	5
8	Students can be equally open-minded and aware towards foreign culture, even if they have never traveled outside of China 尽管学生们从未离开过中国去国外旅行，他们同样可以具备开明的思想以及对外国文化的理解	1	2	3	4	5
9	In interactions between people from different cultures, misunderstandings often arise from linguistic, as well as cultural differences 当不同文化的人们在互动时，由于语言和文化不同，经常会产生误解	1	2	3	4	5
10	It is necessary to understand students' viewpoints during class discussions 在课堂讨论中，理解学生的观点是必要的	1	2	3	4	5
11	Teaching English as a foreign language should enhance students' own understanding of their Chinese cultural identity 教授英语课程的同时，应该提高学生对中国文化的认同感	1	2	3	4	5
12	It is necessary for students to understand different viewpoints during class discussions 必须在课堂讨论中让学生理解不同的观点	1	2	3	4	5
13	Every subject, not just English for university students, should promote the development of intercultural competence 每一门课，不仅是大学英语课程，都应该推广提高学生的跨文化交际能力	1	2	3	4	5
14	Students are very aware of their own needs, both academic and personal 学生非常了解他们自身的需求，无论学术还是个人生活方面	1	2	3	4	5

15	An English teacher should present a realistic image of Anglophone cultures, and should therefore touch upon both positive and negative aspects of those culture and societies 英语老师应该展现一个代表英语文化的理性形象，同时可以介绍这些英语文化和社会的正面与负面	1	2	3	4	5
16	It is necessary for the English teacher to be aware of student needs, both academic and personal 对于英语老师而言，了解学生的各种需求，包括学术和个人生活方面，都是很必要的	1	2	3	4	5
17	In the English language classroom, students can only acquire cultural knowledge and awareness 在英语课堂上，学生只能学到文化方面的知识	1	2	3	4	5
18	In the English language classroom, students cannot develop intercultural competence 在英语课堂上，学生不可能改进跨文化交际能力	1	2	3	4	5
19	It takes much encouragement from me to get my students to engage in discussions 我需要竭力鼓励学生才能让他们参与讨论	1	2	3	4	5
20	Intercultural competence can only be taught by foreigners, rather than Chinese instructors in the classroom 相对中国老师，课堂上跨文化交际能力的培养，只能由外籍老师来完成	1	2	3	4	5
21	Students tend to agree with each other 在课堂讨论中，学生趋于互相认同	1	2	3	4	5
22	Students can only develop intercultural competence through interactions with foreigners 只有通过和外国人互动，学生才能提高跨文化交际能力	1	2	3	4	5
23	Some students may voice dissenting opinions during class discussions 有些学生可能会在课堂讨论中提出与多数人不同的意见	1	2	3	4	5
24	Language and culture cannot be taught in an integrated way; you have to separate the two 你不可能以一个完整的方式同时教授语言和文化，必须区分开来	1	2	3	4	5
25	Students can easily separate factual statements from non-factual ones 学生能够很轻易的鉴别基于事实的阐述与基于推断的陈述	1	2	3	4	5
26	To develop intercultural competence, it is unavoidable to begin from stereotypes about other cultures 发展跨文化交际能力，必须首先从剖析对其他文化的偏见开始	1	2	3	4	5
27	Effective critical thinking requires the ability to consider an issue from different perspectives 有效的批判性思维的要求是具备从不同视角来考量事件的能力	1	2	3	4	5
28	Language problems lie at the heart of misunderstandings between individuals from different cultures and nationalities, not cultural differences 来自于不同国家和文化背景的人们，彼此之间容易产生误解，是英语语言的应用能力问题造成的，而不是文化差异。	1	2	3	4	5
29	Effective critical thinking is not just an issue of language proficiency 有效的批判性思维能力和语言的精通程度没有关系	1	2	3	4	5
30	Teaching English as a foreign language should not focus solely on foreign cultures, it should also deepen students' understanding of their own Chinese culture 教授英语的时候，不应该仅仅关注外国文化，也必须同时加深学生对中国文化的理解	1	2	3	4	5

If there is anything you would like to add or include for the researcher(s) to take note of in the course of this faculty survey, please write below in your preferred language (English/Chinese):

如果你对此问答卷有任何补充和建议，请在下面提出，可选用中文或英文

Appendix 12: Example of Completed In-Class Observation Notes

Tong

In-Class Observation Notes

Instructor Pseudonym: [REDACTED]	Student Grade Level: [REDACTED]
English Level: [REDACTED]	Student Major(s): [REDACTED]
Pedagogy: T-S/S-S / group discussion / group presentations / student centered and driven	
<p>Identified Intercultural Opportunities:</p> <p>Individualism vs. collectivism</p> <p>T: Characteristics of individualism and collectivism revealed ourselves</p> <p>T: Tell me corresponding traits to I or C</p> <p>"Generally, we can say that, but we cannot say specifically"</p> <p>[REDACTED]</p> <p>S: Talking about psychology: It's not on field we don't have</p> <p>S: China Dream?</p> <p>T: Talking story of CHN and US key happen at last</p> <p>T: Do you prefer individual or group work?</p> <p>T: Do you think your are compatible to some groups?</p> <p>S: I always try to challenge parents + persuade them to agree with my lifestyle + goals For you always agree? S: Yes.</p> <p>S: hard to express this concept in English</p> <p>S: presentational in values</p> <p>S: Being diff may force much pressure from society</p> <p>-What do you want to be? CHN: Engi.</p> <p>-> Always want to achieve great goals</p> <p>-> Our goal want to do big things always by everyone's effort</p> <p>[REDACTED]</p> <p>S: CHN more efficient/ effective.</p> <p>-> Gender and parenting -> US believe every from mother is equal.</p> <p>T: to S: give us more example of Chinese culture.</p> <p>S: American always say people in China don't have human rights and suffer in that sense?</p> <p>S: Yes, may be unfair to those idea</p> <p>T: What kind of idea?</p> <p>S: Green Tea</p> <p>- Symbols of the USA and corresponding symbols in Chinese</p> <p>example: the Stars and Stripes</p>	<p>Instructor Response to Intercultural Opportunities:</p> <p>T: What about collectivism? Kw: group success?</p> <p>T: Why he does this: belong to this group.</p> <p>Behavior explained by group success.</p> <p>He does this differently because belongs to another group.</p> <p>T: about success, who class: Do you agree with that?</p> <p>T: What we want to know someone, do we usually force on them or herself? We'd look at which group they belong to.</p> <p>T: sometimes, one about the group other himself. How do we explain that?</p> <p>T: Do you think you learn yourself?</p> <p>by what do you learn?</p> <p>-> You're not clear what you want</p> <p>-> You're doing what others are doing</p> <p>-> or parents pushing</p> <p>T: If someone tells you they do it for themselves, you think they are selfish?</p> <p>T: Individualism & selfish collectivism & selflessness</p> <p>T: Can you give us any examples? Do you really think so?</p> <p>-> T: To fulfill the China Dream, do our personal goals have to be sacrificed?</p> <p>- You goal contribute to the China Dream.</p> <p>T: They value confidence, how about us?</p> <p>Are you confident? - Do you think it's goal in that?</p> <p>T: We Chinese like to say: It depends.</p> <p>- We don't want to be so unique.</p> <p>Do we value independence? S: sometimes</p> <p>If we are under 18, we don't want to be independent</p> <p>When we are 18, we try but it's hard.</p> <p>T: OF COURSE WE ARE NOT JUDGING ANYBODY HERE</p> <p>- hard to say if China and they go such as American</p> <p>but something for us to think about.</p> <p>T: Different ideas? Ask S to offer opinion -> what do you mean?</p> <p>Do you think you are competitive?</p> <p>T: Create credit via highway: what if someone v. road?</p> <p>Card or deal? S: sometimes good in deal</p> <p>S: CHN is US idea of losing face: Americans don't care about face, but don't mean others are not competitive?</p> <p>-> Tell us (to us) -> S: Pardon stands for peace</p>
Additional Notes and Observations: spontaneous T-S interaction / being clarifying Qs and check for understanding/	

T: Bald Eagle: does it look cute?
 What does it symbolize?
 Power? Courage?

↓
 What is our national bird? - some suggested by
 (Students unable to answer) writing pandas and
 dragons

"THERE'S no right or wrong in this culture class"

T prep: Should we make the seal-covered crane our
 national ~~bird~~ bird?
 student said no, but when T said do
 that a response. S reluctant to answer.

T: It's okay to be right in a way

"As long as you have reasons to make them concede by
 States of Liberty → S responds with Great Wall"

S: "Even the Great Wall symbolizes Chinese indestructible
 will and power"

T: What do you think of the comments on Chinese
 culture presented in a video?

S: comments biased

"Not all Chinese children are little emperors"

T: When we talk about culture, we are "generally speaking"

- we can choose to agree or disagree

T: Nowadays do you think Chinese people are
 good at following discipline?

→ Appear unromantic?

→ What is your opinion?

→ Who wants to talk about it?

S: China has long history

- "to see below"

- In recent years, a lot of people

appear unromantic

- better better than before.

T: Do you have a habit of writing
 in line?

T: Give example of cultural misunderstanding
 "your husband is useless"

T: focus culture and sitting on fence

- we don't want to clearly express
 ourselves

- we don't want to challenge others

- if we always do this, too extreme
 (do not want to voice ourselves)

- Confucianism and Golden Mean

T: Is Confucianism a religion?

S: collective ID from everyone.

T: most Chinese are non-religious

Do you think that is good or bad?

→ about S response

* S: "nothing good or bad, no need
 for religion"

Appendix 13: Example of Manual Line-By-Line Coding of an Interview Transcript

SS DIFFERENCES
PERSPECTIVES Yes, of course. Because they are different – students often provide some different
DYNM
CONT.

opinions from their own perspectives.

Follow-on: What are the reasons behind this?

IND DIFFERENCES Because they think differently [laughs], they have different experiences, different
INDIVIDUAL
AGENCY

AGE/GEN DIFFERENCES understandings, and they are of different age, because our opinions – you are talking

PED BELIEF OPINIONS about opinions – opinions are shaped by our experiences, our previous experiences,
BREAKDOWN
OF
AGENCY

DET PERSPECTIVE our emotions, and our expectations of certain things.

In your opinion, what is needed to teach students to successfully interact with individuals from other cultures and nationalities?

INTER DIFF
INTOR
↓
PED CONCERN It is very difficult to successfully interact with individuals from other cultures and
OTHER

nationalities. How to teach, or how to help our students? To reach this kind of
PED

challenging goal, students must be aware of the differences – we are different – that
CULT/IND
DIFFERENCES DIFF

is the first awareness, they must raise awareness of different cultures, we ARE
AWARENESS
OF OTHER AWARE

different, shaped by our lives, our different cultures and languages. The first is to have
CULT.

awareness of differences. And second, is to have respect for the differences, because
AW/DIFF

I don't think it's very easy to teach them, because people change all the time. If they
PED CHALLENGES PED

use their generalizations, it may probably lead to some new misunderstandings, out
GEN/MISUNDERSTAN CULT/ICC

of overgeneralization. Awareness, being aware of difference, and be open-minded,
OVERGEN
↓
OPEN-MINDED, ↑

RESPECT DIFF

↓
AWARENESS↓
KIND OF COMP

and respect the differences. The activities may guide them to this awareness, and that DIFF

T → COMP

In our conversation, we have explored topics that theorists (Gao Yong-chen, Byram, Deardorff) relate to *intercultural communicative competence* – have you ever come across either that term, or *intercultural competence*?

BG KNOWLEDGE

FOR / INFO

I have heard of something like that. Before, they used cross-culture communication, ICC

PED/CM

and now you have ICC, intercultural competence, yes. For example, in our freshman ICC

class, there is an article about global competence, students need to prepare for the PED

RECOGN

global competence, including intercultural competence, because they have to PED ICC

GLOBAL

communicate with people globally, rather than locally. We need global competence, ICC → GLO

T. INFORMAL/NC

we are living in a global village, and I know these terms, but not very much.

GLO → NC

Follow-on: Despite the fact that you may not know very much about it, are there any opportunities or challenges for developing intercultural communicative competence within your classroom?

INF BUT

REC ICC

Of course. Firstly, intercultural competence: when we talk about cultures, what Q → NC

CULT DIFFERENCES

cultures are we referring to? There are so many different cultures. Which cultures? Q → CULT

FOR

What do you mean? Or, I'm teaching English, so we are probably talking about DOUBT → NC

American culture? British culture? And what shapes American culture? What shapes Q → CULT

T. BELIEFS

British culture? So it's very complicated, I think it's a little bit oversimplified to use Q → CULT

BENEFITS CHALLENGES CULT.	'culture' to cover all these topics. I think there are a lot of challenges, and also a lot of opportunities. Just as I mentioned previously, we try to guide students, to be aware of the differences, and to respect differences. I heard a lot about: we need to develop student's intercultural competence, we need to build their capabilities, or capacities, but even the teachers, for example: I am not aware of the difference between different cultures, how about our teachers? Are the teachers qualified to teach this kind of ICC? Are we aware of the cultural differences? How much do they know about American culture and British culture and, for example, the Greek culture? So the first is, the teachers' qualification – do they know much? One of my colleagues told me that, she teaches cross-cultural communication, and she complained to me: she has never been abroad. I mean the first thing is, the teachers must be qualified to be AWARE of cultural differences, and it's very challenging. So in class, we can only present this kind of challenge to class, to know that people communicate in different ways, and we have different perspectives, or bias, and misunderstandings, so students might be aware that we are living globally, in a globally-changing world.	DIFFICULTY CHALLENGES PED DIFF AIM Q → CULT Q → ICC Q → DIFF Q → PED Q → PED ICC → ABROAD T → AWARENESS PED ICC/CULT GLO
PED. ROLE FAC		
VIEW ON DIFF.		
COMPETENCES		
AWARENESS OR DIFF.		
T. QUAL PRO. AWARE.		
RESP. T		
INFORM. CONC. ICC		
PED IMP.		
INT. CONC. COMP.		
GLOBAL.		
	Is there anything that you have observed during the interview that was not mentioned or discussed that you would like to add?	
ICC PER. ANGE.	About culture ... I think it is a very interesting topic about intercultural competence. For example, I can share with you my personal experiences. I mentioned earlier, I applied	ANEC ↓ ICC

Appendix 14: Certificate of Ethical Approval



GRADUATE SCHOOL OF EDUCATION

St Luke's Campus
Heavitree Road
Exeter UK EX1 2LU<http://socialsciences.exeter.ac.uk/education/>

CERTIFICATE OF ETHICAL APPROVAL

Title of Project: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Researcher(s) name: Zhenan Tong

Supervisor(s): Gabriela Meier
Fran Martin

This project has been approved for the period

From: 04/04/2017
To: 20/09/2018

Ethics Committee approval reference:

D/16/17/34

A handwritten signature in black ink, appearing to read 'P. Durrant'.

Signature:
(Dr Philip Durrant, Graduate School of Education Ethics Officer)

Date: 04/04/2017



Appendix 15: Consent Form for Institution



GRADUATE SCHOOL OF EDUCATION

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

CONSENT FORM FOR INSTITUTION

I have been fully informed about the aims and purposes of the project.

I understand that:

There is no compulsion for the students and staff to participate in this research project and, if they do choose to participate, they may at any stage withdraw their participation

I have the right to refuse permission for the publication of any information about the School or the programme.

Any information which the students and staff give will be used solely for the purposes of this research project, which may include publications

If applicable, the information, which the students and staff give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

All information the students and staff give will be treated as confidential

The researcher(s) will make every effort to preserve my anonymity

.....
(Signature of Head/Director)

.....
(Date)

.....
(Printed name of Head/Director)

One copy of this form will be kept by the Head of School/Programme director; a second copy will be kept by the Researcher(s)

Contact phone number of Researcher(s): CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

If you have any concerns about the project that you would like to discuss, please contact:

Zhenan Tong (童臻安): zt216@exeter.ac.uk

OR

Dr Gabriela Meier: G.S.Meier@exeter.ac.uk

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.



GRADUATE SCHOOL OF EDUCATION

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

CONSENT FORM FOR INSTITUTION

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(Signature of Head/Director)

.....
(Date)

.....
(Printed name of Head/Director)

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**INFORMATION SHEET AND CONSENT
FORM FOR IN-CLASS OBSERVATIONS**

**课堂观察知情同意书详细信息
(Chinese Translation Provided by Researcher)**

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project (研究课题细节)

本人童臻安，埃克塞特大学博士生在读第二年。

我的研究目标是以 [REDACTED] 为首要个案研究，于中国高等教育之环境下，评估探索和建立一个得以提高推广跨文化交际能力的可行性框架。

在学院的同意和支持下，我将在 [REDACTED] 非英语专业进行系统的十六堂课课堂观察。

此项研究没有任何商业或盈利性质，我本人也未曾接受来自任何个人和机构的资助以进行此项研究。

研究成果将与 [REDACTED] 共享，用于深化教育领域对跨文化交际能力的学术理解，同时希望有助于提升国内学术界对跨文化交际能力的认知，在此基础上，强化学术界自身的跨文化交际能力。

研究成果将在英国出版发表，不晚于 2019 年 9 月。

学院可以在任何时候收回给予我课堂观察的许可。

Contact Details (联系信息)

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

如果学院有任何关于此项研究的问题，需要联系埃克塞特大学，请联络我的博士生导师：

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk



GRADUATE SCHOOL OF EDUCATION

CONSENT FORM FOR INSTITUTION
(Chinese Translation Provided by Researcher)

教学机构知情同意表

I have been fully informed about the aims and purposes of the project.

我本人完全理解此研究课题的研究意向和目标

I understand that:

我完全理解：

There is no compulsion for the students and staff to participate in this research project and, if they do choose to participate, they may at any stage withdraw their participation

参与配合此调研项目的学生和教师均属自愿行为，非强制参与，且自愿参与配合调研者，在调研过程中俱可随时退出

I have the right to refuse permission for the publication of any information about the School or the programme

我有权拒绝任何关于公开发布此研究项目调研资料和学校信息的要求

Any information which the students and staff give will be used solely for the purposes of this research project, which may include publications

学生和教师所提供之素材资料仅供此课题研究 and 出版发表所用。

If applicable, the information, which the students and staff give, may be shared between any of the other researcher(s) participating in this project in an anonymised form.

如研究需要，学生和教师所提供之素材资料，可在隐匿全部参与调研人员之姓名后，在协助调研之研究人员之间分享和传阅。

All information the students and staff give will be treated as confidential.

学生和教师提供的全部素材资料和信息将视为保密资料。

The researcher(s) will make every effort to preserve my anonymity.

研究人员将尽其所能确保此研究项目全部资料和信息之隐匿性。

Appendix 16: Information Sheet and Consent Form for In-Class Observations



INFORMATION SHEET AND CONSENT FORM FOR IN-CLASS OBSERVATIONS

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project

My name is Zhenan Tong (童臻安) and I am a second-year PhD Education candidate at the University of Exeter.

The purpose of my research is to identify, develop, and assess a potential framework for understanding, promoting, and raising the levels of intercultural communicative competence (ICC) in a Chinese higher education context, using your University as my primary case study.

I will be conducting structured in-class observations with a total of sixteen Non-English Major classes within your faculty, with your permission and support.

I have no commercial or other interests in undertaking this research, and I have received no financial sponsorship of any kind from any organization or entity to undertake this research.

The purposes of the results will be used to further the academic knowledge in the field of education, while the findings will also be shared with your University, and potentially, the broader Chinese academic field to help understand and develop the potential for intercultural communicative competence in China.

The results will be published in the United Kingdom, by September 2019 the latest.

You may withdraw or decline permission for me to observe your class at any time.

Contact Details

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact my doctoral research supervisor:

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

Confidentiality

All notes and written material pertaining to the observations conducted within your class will be held in confidence. No identifiable information pertaining to the identities of you, your class, and your students will be revealed at any time within my research. They will not be used other than for the purposes described above and third parties will not be allowed access to them (except as may be required by the law). However, if you request it, you will be supplied with a copy of my structured in-class observation notes. Your data will be held in accordance with the Data Protection Act.



INFORMATION SHEET AND CONSENT FORM FOR IN-CLASS OBSERVATIONS

Data Protection Notice

All notes and written material will be secured on my PC, with password protection and encryption. They will NOT be stored on any removable devices (such as a memory stick). Hard copy notes and written material will be stored in a locked drawer at all times. No other individual or individual(s) will have access to my PC or the locked drawer, or any elements of data collected in the course of my research.

Data Protection Notice - The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form.

Anonymity

Data will be collected and analysed specifically for the purposes of this research, including for use in any dissemination, but will not be made available to anyone else other than the researcher. Additionally, all reasonable measures to ensure the anonymity of the observed participants and the class will be ensured through pseudonyms of both participants and the class itself. Finally, no output (e.g. dissertation, article, report, conference or seminar presentation) will provide information which might allow participating interviewees (school administrators and teachers) to be identified from names, data, contextual information or a combination of these.



INFORMATION SHEET AND CONSENT FORM FOR IN-CLASS OBSERVATIONS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Class Instructor)

.....
(Date)

.....
(Printed name of Class Instructor)

.....
(Email address of Class Instructor if they
have requested to view a copy of the
observation notes.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the Class Instructor; a second copy will be kept by the researcher(s).

Your contact details are kept separately from your observation data.



INFORMATION SHEET AND CONSENT FORM FOR IN-CLASS OBSERVATIONS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Class Instructor)

.....
(Date)

.....
(Printed name of Class Instructor)

.....
(Email address of Class Instructor if they
have requested to view a copy of the
observation notes.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the Class Instructor; a second copy will be kept by the researcher(s).

Your contact details are kept separately from your observation data.



INFORMATION SHEET AND CONSENT
FORM FOR IN-CLASS OBSERVATIONS

课堂观察知情同意书详细信息
(Chinese Translation Provided by Researcher)

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project (研究课题细节)

本人童臻安，埃克塞特大学博士生在读第二年。

我的研究目标是以 [REDACTED] 为首要个案研究，于中国高等教育之环境下，评估探索和建立一个得以提高推广跨文化交际能力的可行性框架。

在学院的同意和支持下，我将在 [REDACTED] 非英语专业进行系统的十六堂课观察。

此项研究没有任何商业或盈利性质，我本人也未曾接受来自任何个人和机构的资助以进行此项研究。

研究成果将与 [REDACTED] 共享，用于深化教育领域对跨文化交际能力的学术理解，同时希望有助于提升国内学术界对跨文化交际能力的认知。在此基础上，强化学术界自身的跨文化交际能力。

研究成果将在英国出版发表，不晚于 2019 年 9 月。

学院可以在任何时候收回给予我课堂观察的许可。

Contact Details (联系信息)

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

如果学院有任何关于此项研究的问题，需要联系埃克塞特大学，请联络我的博士生导师：

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

**INFORMATION SHEET AND CONSENT
 FORM FOR IN-CLASS OBSERVATIONS**
Confidentiality (保密)

所有关于在学院课堂观察的笔记和书面材料将被保密。在我的研究过程中，任何关于学院，班级乃至学生的信息都不会被泄漏。所有信息除了上述研究所需，都不会被挪作他用，第三方也不会被允许读取这些信息（除非可能的司法许可）。但是如果学院要求，我将提供学院一份系统课堂观察笔记的复印件。全部数据信息将依据数据保护法案被保存。

Data Protection Notice (数据保护条例)

全部笔记和书面资料将被妥善保存在我的电脑，电脑带有密码保护和加密。它们不会被储存于任何移动装置（例如记忆棒）。书写笔记和书面资料将被储存于带锁抽屉。没有任何个人或团体可以有机会使用我的电脑和打开带锁抽屉，或接触到我于研究过程所得之数据信息。

数据保护条例—你方学院对研究所提供得信息和个人数据将按照现行数据保护法案进行保存，大学将提交信息至信息专员办公室。你方院校个人数据信息将被严密妥善保存，未经授权不会对第三方公开。研究成果中你方信息将以匿名方式发表。

Anonymity (匿名)

所有数据都将在此项研究需要得前提下进行采集和分析，只有研究人员才可以传阅，任何第三方不得浏览。另外，为确保参与配合调研观察的班级和学生的隐私权，全部的班级和学生都将使用化名。最后，任何作品（比如论文，杂志短文，报告，大会或者研讨会报告）都不会泄漏任何参与调研（学院领导和教师）的姓名，数据，或者关于此方面的任何信息。

Consent (同意)

我完全了解关于此项课题的目标和目的。

我理解：

- 我参与配合此项研究完全出于自愿，并非强制，如果我自愿参加，在任何阶段都可以退出。
- 我有权拒绝同意公开任何关于我个人的信息。
- 我所提供的任何信息仅供此项研究所用，包括出版发表和学术大会或研讨会报告。
- 如果需要，我所提供之信息可采取匿名方式供任何参与协助此项研究之研究人员共享。
- 我所提供的全部信息都将被视为保密材料。
- 研究人员将尽其所能确保我的隐私权。

Appendix 17: Information Sheet and Consent Form for Faculty Interviews



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project

My name is Zhenan Tong (童臻安) and I am a second-year PhD Education candidate at the University of Exeter.

The purpose of my research is to identify, develop, and assess a potential framework for understanding, promoting, and raising the levels of intercultural communicative competence (ICC) in a Chinese higher education context, using your University as my primary case study. I will be conducting semi-structured interviews with administrators, educators, and students at various stages of my research, which require me to provide you with this Information Sheet and Consent Form for Research.

I will be conducting semi-structured interviews with a total of sixteen educators from the Non-English Major classes that I have previously observed within your faculty, with your further permission and support.

The semi-structured interview will focus on key themes and understandings of intercultural communicative competence, and they will last no longer than 45 minutes, and will take place at a time and location on the University campus of your choosing and convenience.

The interview will be conducted in either English and/or Chinese – you will be provided interview questions in both languages, and you may choose to answer in whatever language you are most comfortable and at ease with.

I have no commercial or other interests in undertaking this research, and I have received no financial sponsorship of any kind from any organization or entity to undertake this research.

The purposes of the results will be used to further the academic knowledge in the field of education, while the findings will also be shared with your University, and potentially, the broader Chinese academic field to help understand and develop the potential for intercultural communicative competence in China.

The results will be published in the United Kingdom, by September 2019 the latest.

You may withdraw or decline to participate in my research at any time.

Contact Details

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

Email: zt216@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact my doctoral research supervisor:

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

Confidentiality

Interview recordings and transcripts will be held in confidence. They will not be used other than for the purposes described above and third parties will not be allowed access to them (except as may be required by the law). However, if you request it, you will be supplied with a copy of your interview transcript so that you can comment on and edit it as you see fit (please give your email below so that I am able to contact you at a later date). Your data will be held in accordance with the Data Protection Act.

Data Protection Notice

Audio recordings will be secured on my PC, with password protection and encryption. They will NOT be stored on any removable devices (such as a memory stick). Hard copy transcripts will be stored in a locked drawer at all times. No other individual or individual(s) will have access to my PC or the locked drawer, or any elements of data collected in the course of my research.

Data Protection Notice - The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form.

Anonymity

Data will be collected and analysed specifically for the purposes of this research, including for use in any dissemination, but will not be made available to anyone else other than the researcher.

Additionally, all reasonable measures to ensure the anonymity of the interviewed participants will be ensured through pseudonyms and participant numbers. Finally, no output (e.g. dissertation, article, report, conference or seminar presentation) will provide information which might allow participating interviewees (school administrators and teachers) to be identified from names, data, contextual information or a combination of these.



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

教师采访知情同意书及信息
(Chinese Translation Provided by Researcher)

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project (研究课题细节)

本人董臻安，埃克塞特大学博士生在读第二年。

我的研究目标是以大学外国语学院为首要个案研究，于中国高等教育之环境下，评估探索和建立一个得以提高推广跨文化交际能力的可行性框架。我将在此项研究的不同阶段对学院的行政管理人员，教师和学生进行半结构式采访，根据英国大学博士研究条例，我必须向被采访者提供关于此项研究的知情同意书和信息。

在前期课堂观察的基础上，依托于学院的允许和持续支持，我将对非英语专业的十六名教师进行半结构式访谈。

本次半结构式访谈将着重于跨文化交流能力的主要论题和对此的理解，采访时间不超过45分钟，采访地点和时间将由被采访者选择，地点可以是大学校园内的任何位置。

采访将会以英语 / 或中文的方式进行——被采访者会收到中英双语的采访问题，由被采访者决定采用那种语言回答问题。

此项研究没有任何商业或盈利性质，我本人也未曾接受来自任何个人和机构的资助以进行此项研究。

研究成果将与学院共享，用于推进教育领域方面的学术理解，以期在中国的学术领域扩大增强对跨文化交流能力的理解和发展。

研究成果将在英国出版发表，不晚于2019年9月。

被采访者在任何阶段都可以退出采访。

Contact Details (联系信息)

Name: Zhenan Tong (董臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

如果有任何关于此项研究的问题，需要联系埃克塞特大学，请联络我的博士生导师：



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

Confidentiality (保密)

所有关于访谈的记录笔记和书面材料将被保密。所有信息除了上述研究所需，都不会被挪作他用，第三方也不会被允许读取这些信息（除非可能的司法许可）。如被采访者需要，我将提供一份访谈笔录以便于被采访者对某些部分进行修改（请提供你的邮箱，以便我联系你）。全部数据信息将依据数据保护法案被保存。

Data Protection Notice (数据保护条例)

音频资料将被妥善保存在我的电脑，电脑带有密码保护和加密。它们不会被储存于任何移动装置（例如记忆棒）。书写笔记和书面资料将被储存于带锁抽屉。没有任何个人或团体可以有机会使用我的电脑和打开带锁抽屉，或接触到关于研究过程所得之数据信息。

数据保护条例—全部信息和个人数据将按照现行数据保护法案进行保存，大学将提交信息至信息专员办公室。个人数据信息将被严密妥善保存，未经授权不会对第三方公开。研究成果中你方信息将以匿名方式发表。

Anonymity (匿名)

所有数据都将在此项研究需要前提下进行采集和分析，只有研究人员才可以传阅，任何第三方不得浏览。另外，为确保参与此项研究采访教师的隐私权，全部的被采访者都将使用化名。最后，任何作品（比如论文，杂志短文，报告，大会或者研讨会报告）都不会泄露任何参与调研（学院领导和教师）的姓名，数据，或者关于此方面的任何信息。

Consent (同意)

我被告知关于此项课题的全部目标和目的。

我理解：

- 我参与配合此项研究完全出于自愿，并非强制，如果我自愿参加，在任何阶段都可以退出。
- 我有权拒绝同意公开任何关于我个人的信息。
- 我所提供的任何信息仅供此项研究所用，包括出版发表和学术大会或研讨会报告。
- 如果需要，我所提供之信息可采取匿名方式供任何参与协助此项研究之研究人员共享。
- 我所提供的全部信息都将被视为保密材料。
- 研究人员将尽其所能确保我的隐私权。

此项知情同意书一式两份，被采访者保留一份，研究者保留一份。被采访者的联系信息将与访谈数据信息分开保存。



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

.....
(Email address of Participant if they have
requested to view a copy of the interview
transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.



INFORMATION SHEET AND CONSENT FORM FOR FACULTY INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

.....
(Email address of Participant if they have
requested to view a copy of the interview
transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.

Appendix 18: Information Sheet and Consent Form for Student Interviews



INFORMATION SHEET AND CONSENT FORM FOR STUDENT INTERVIEWS

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project

My name is Zhenan Tong (童臻安) and I am a second-year PhD Education candidate at the University of Exeter.

The purpose of my research is to identify, develop, and assess a potential framework for understanding, promoting, and raising the levels of intercultural communicative competence (ICC) in a Chinese higher education context, using your University as my primary case study. I will be conducting semi-structured interviews with administrators, educators, and students at various stages of my research, which require me to provide you with this Information Sheet and Consent Form for Research.

I will be conducting semi-structured interviews with a total of eight students from a total of sixteen Non-English Major classes which I have observed, with your permission and support.

The semi-structured interview will focus on your understanding of intercultural communicative competence, as well as your thoughts on appropriate teacher pedagogy and methods, and they will last no longer than 30 minutes, and will take place at a time and location on the University campus of your choosing and convenience. Your answers and identity will be fully protected and your professors and the University will not know the identity of each participant within my research.

The interview will be conducted in either English and/or Chinese – you will be provided interview questions in both languages, and you may choose to answer in whatever language you are most comfortable and at ease with.

I have no commercial or other interests in undertaking this research, and I have received no financial sponsorship of any kind from any organization or entity to undertake this research.

The purposes of the results will be used to further the academic knowledge in the field of education, while the findings will also be shared with your University, and potentially, the broader Chinese academic field to help understand and develop the potential for intercultural communicative competence in China.

The results will be published in the United Kingdom, by September 2019 the latest.

You may withdraw or decline to participate in my research at any time.

Contact Details

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact my doctoral research supervisor:

Name: Dr Gabriela Meier



INFORMATION SHEET AND CONSENT FORM FOR STUDENT INTERVIEWS

Title: Lecturer in Language Education, Graduate School of Education
Email: G.S.Meier@exeter.ac.uk

Confidentiality

Interview recordings and transcripts will be held in confidence. They will not be used other than for the purposes described above and third parties will not be allowed access to them (except as may be required by the law). However, if you request it, you will be supplied with a copy of your interview transcript so that you can comment on and edit it as you see fit (please give your email below so that I am able to contact you at a later date). Your data will be held in accordance with the Data Protection Act.

Data Protection Notice

Audio recordings will be secured on my PC, with password protection and encryption. They will NOT be stored on any removable devices (such as a memory stick). Hard copy transcripts will be stored in a locked drawer at all times. No other individual or individual(s) will have access to my PC or the locked drawer, or any elements of data collected in the course of my research.

Data Protection Notice - The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form.

Anonymity

Data will be collected and analysed specifically for the purposes of this research, including for use in any dissemination, but will not be made available to anyone else other than the researcher.

Additionally, all reasonable measures to ensure the anonymity of the interviewed participants will be ensured through pseudonyms and participant numbers. Finally, no output (e.g. dissertation, article, report, conference or seminar presentation) will provide information which might allow participating interviewees (school administrators and teachers) to be identified from names, data, contextual information or a combination of these.



INFORMATION SHEET AND CONSENT FORM FOR STUDENT INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

.....
(Email address of Participant if they have
requested to view a copy of the interview
transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.



INFORMATION SHEET AND CONSENT FORM FOR STUDENT INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

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(Date)

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(Printed name of Participant)

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(Email address of Participant if they have requested to view a copy of the interview transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.



INFORMATION SHEET AND CONSENT FORM FOR STUDENT INTERVIEWS

学生采访知情同意书及信息 (Chinese Translation Provided by Researcher)

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project (研究课题细节)

本人董臻安，埃克塞特大学博士生在读第二年。

我的研究目标是以大学外国语学院为首要个案研究，于中国高等教育之环境下，评估探索和建立一个得以提高推广跨文化交流能力的可行性框架。我将在此项研究的不同阶段对学院的行政管理人员，教师和学生进行半结构式采访，根据英国大学博士研究条例，我必须向被采访者提供关于此项研究的知情同意书和信息。

在前期课堂观察的基础上，依托于学院的允许和持续支持，我将对非英语专业的八个学生进行半结构式访谈。

本次半结构式访谈将着重于跨文化沟通能力的主要论题和对此的理解，以及学生对于教学方式方法的意见和看法。采访时间不超过30分钟，采访地点和时间将由被采访者选择，地点可以是大学校园内的任何位置。被采访者的访谈内容和个人信息将受到严格保密同时你们的教授和大学也不会被告知参与我此项研究访谈者的任何个人信息。

采访将会以英语 / 或中文的方式进行——被采访者会收到中英双语的采访问题，由被采访者决定采用那种语言回答问题。

此项研究没有任何商业或盈利性质，我本人也未曾接受来自任何个人和机构的资助以进行此项研究。

研究成果将与学院共享，用于推进教育领域方面的学术理解，以期在中国的学术领域扩大增强对跨文化交流能力的理解和发展。

研究成果将在英国出版发表，不晚于2019年9月。

被采访者在任何阶段都可以退出采访。

Contact Details (联系信息)

Name: Zhenan Tong (董臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

如果有任何关于此项研究的问题，需要联系埃克塞特大学，请联络我的博士生导师：

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

**INFORMATION SHEET AND CONSENT
 FORM FOR STUDENT INTERVIEWS**
Confidentiality (保密)

所有关于访谈的记录笔记和书面材料将被保密。所有信息除了上述研究所需，都不会被挪作他用，第三方也不会被允许读取这些信息（除非可能的司法许可）。如被采访者需要，我将提供一份访谈笔录以便于被采访者对某些部分进行修改（请提供你的邮箱，以便我联系你）。全部数据信息将依据数据保护法案被保存。

Data Protection Notice (数据保护条例)

音频资料将被妥善保存在我的电脑，电脑带有密码保护和加密。它们不会被储存于任何移动装置（例如记忆棒）。书写笔记和书面资料将被储存于带锁抽屉。没有任何个人或团体可以有机会使用我的电脑和打开带锁抽屉，或接触到我于研究过程所得之数据信息。

数据保护条例—全部信息和个人数据将按照现行数据保护法案进行保存，大学将提交信息至信息专员办公室。个人数据信息将被严密妥善保存，未经授权不会对第三方公开。研究成果中你方信息将以匿名方式发表。

Anonymity (匿名)

所有数据都将在此项研究需要得前提下进行采集和分析，只有研究人员才可以传阅，任何第三方不得浏览。另外，为确保参与此项研究采访教师的隐私权，全部的被采访者都将使用化名。最后，任何作品（比如论文，杂志短文，报告，大会或者研讨会报告）都不会泄漏任何参与调研（学院领导和教师）的姓名，数据，或者关于此方面的任何信息。

Consent (同意)

我被告知关于此项课题的全部目标和目的。

我理解：

- 我参与配合此项研究完全出于自愿，并非强制，如果我自愿参加，在任何阶段都可以退出。
- 我有权拒绝同意公开任何关于我个人的信息。
- 我所提供的任何信息仅供此项研究所用，包括出版发表和学术大会或研讨会报告。
- 如果需要，我所提供之信息可采取匿名方式供任何参与协助此项研究之研究人员共享。
- 我所提供的全部信息都将被视为保密材料。
- 研究人员将尽其所能确保我的隐私权。

此项知情同意书一式两份，被采访者保留一份，研究者保留一份。被采访者的联系信息将与访谈数据信息分开保存。

Appendix 19: Information Sheet and Consent Form for Administration Interviews



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project

My name is Zhenan Tong (童臻安) and I am a second-year PhD Education candidate at the University of Exeter.

The purpose of my research is to identify, develop, and assess a potential framework for understanding, promoting, and raising the levels of intercultural communicative competence (ICC) in a Chinese higher education context, using your University as my primary case study. I will be conducting semi-structured interviews with administrators, educators, and students at various stages of my research, which require me to provide you with this Information Sheet and Consent Form for Research.

I will be conducting semi-structured interviews with a maximum of nine administrators from your University, with your permission and support.

The semi-structured interview will focus on key themes and understandings of intercultural communicative competence, and they will last no longer than 45 minutes, and will take place at a time and location on the University campus of your choosing and convenience.

The interview will be conducted in either English and/or Chinese – you will be provided interview questions in both languages, and you may choose to answer in whatever language you are most comfortable and at ease with.

I have no commercial or other interests in undertaking this research, and I have received no financial sponsorship of any kind from any organization or entity to undertake this research.

The purposes of the results will be used to further the academic knowledge in the field of education, while the findings will also be shared with your University, and potentially, the broader Chinese academic field to help understand and develop the potential for intercultural communicative competence in China.

The results will be published in the United Kingdom, by September 2019 the latest.

You may withdraw or decline to participate in my research at any time.

Contact Details

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact my doctoral research supervisor:

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

Confidentiality

Interview recordings and transcripts will be held in confidence. They will not be used other than for the purposes described above and third parties will not be allowed access to them (except as may be required by the law). However, if you request it, you will be supplied with a copy of your interview transcript so that you can comment on and edit it as you see fit (please give your email below so that I am able to contact you at a later date). Your data will be held in accordance with the Data Protection Act.

Data Protection Notice

Audio recordings will be secured on my PC, with password protection and encryption. They will NOT be stored on any removable devices (such as a memory stick). Hard copy transcripts will be stored in a locked drawer at all times. No other individual or individual(s) will have access to my PC or the locked drawer, or any elements of data collected in the course of my research.

Data Protection Notice - The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form.

Anonymity

Data will be collected and analysed specifically for the purposes of this research, including for use in any dissemination, but will not be made available to anyone else other than the researcher.

Additionally, all reasonable measures to ensure the anonymity of the interviewed participants will be ensured through pseudonyms and participant numbers. Finally, no output (e.g. dissertation, article, report, conference or seminar presentation) will provide information which might allow participating interviewees (school administrators and teachers) to be identified from names, data, contextual information or a combination of these.



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

行政管理层采访知情同意书及信息
(Chinese Translation Provided by Researcher)

Title of Research Project

Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

Details of Project

本人童臻安，埃克塞特大学博士生在读第二年。

我的研究目标是以大学外国语学院为首要个案研究，于中国高等教育之环境下，评估探索和建立一个得以提高推广跨文化交流能力的可行性框架。我将在此项研究的不同阶段对学院的行政管理人员，教师和学生进行半结构式采访，根据英国大学博士研究条例，我必须向被采访者提供关于此项研究的知情同意书和信息。

在前期课堂观察的基础上，依托于学院的允许和持续支持，我将对最多九位大学行政管理者进行半结构式访谈。

本次半结构式访谈将着重于跨文化沟通能力的主要论题和对此的理解，采访时间不超过45分钟，采访地点和时间将由被采访者选择，地点可以是大学校园内的任何位置。

采访将会以英语 / 或中文的方式进行——被采访者会收到中英双语的采访问题，由被采访者决定采用那种语言回答问题。

此项研究没有任何商业或盈利性质，我本人也未曾接受来自任何个人和机构的资助以进行此项研究。

研究成果将与学院共享，用于推进教育领域方面的学术理解，以期在中国的学术领域扩大增强对跨文化交流能力的理解和发展。

研究成果将在英国出版发表，不晚于2019年9月。

被采访者在任何阶段都可以退出采访。

Contact Details

Name: Zhenan Tong (童臻安)

Postal Address: Graduate School of Education, St Luke's Campus, Heavitree Road, Exeter, Devon, EX1 2LU, United Kingdom

Telephone: CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

Email: zt216@exeter.ac.uk

如果有任何关于此项研究的问题，需要联系埃克塞特大学，请联络我的博士生导师：

Name: Dr Gabriela Meier

Title: Lecturer in Language Education, Graduate School of Education

Email: G.S.Meier@exeter.ac.uk

Confidentiality 保密



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

所有关于访谈的记录笔记和书面材料将被保密。所有信息除了上述研究所需，都不会被挪作他用，第三方也不会被允许读取这些信息（除非可能的司法许可）。如被采访者需要，我将提供一份访谈笔录以便于被采访者对某些部分进行修改（请提供你的邮箱，以便我联系你）。全部数据信息将依据数据保护法案被保存。

Data Protection Notice 数据保护条例

音频资料将被妥善保存在我的电脑，电脑带有密码保护和加密。它们不会被储存于任何移动装置（例如记忆棒）。书写笔记和书面资料将被储存于带锁抽屉。没有任何个人或团体可以有机会使用我的电脑和打开带锁抽屉，或接触到我于研究过程所得之数据信息。

数据保护条例—全部信息和个人数据将按照现行数据保护法案进行保存，大学将提交信息至信息专员办公室。个人数据信息将被严密妥善保存，未经授权不会对第三方公开。研究成果中你方信息将以匿名方式发表。

Anonymity 匿名

所有数据都将在此项研究需要得前提下进行采集和分析，只有研究人员才可以传阅，任何第三方不得浏览。另外，为确保参与此项研究采访教师的隐私权，全部的被采访者都将使用化名。最后，任何作品（比如论文，杂志短文，报告，大会或者研讨会报告）都不会泄漏任何参与调研（学院领导和教师）的姓名，数据，或者关于此方面的任何信息。

Consent 同意

我已被告知关于此项课题的全部目标和目的。

我理解：

- 我参与配合此项研究完全出于自愿，并非强制，如果我自愿参加，在任何阶段都可以退出。
- 我有权拒绝同意公开任何关于我个人的信息。
- 我所提供的任何信息仅供此项研究所用，包括出版发表和学术大会或研讨会报告。
- 如果需要，我所提供之信息可采取匿名方式供任何参与协助此项研究之研究人员共享。
- 我所提供的全部信息都将被视为保密材料。
- 研究人员将尽其所能确保我的隐私权。

此项知情同意书一式两份，被采访者保留一份，研究者保留一份。被采访者的联系信息将与访谈数据信息分开保存。



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

.....
(Email address of Participant if they have
requested to view a copy of the interview
transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.



INFORMATION SHEET AND CONSENT FORM FOR ADMINISTRATION INTERVIEWS

Consent

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymized form;
- All information I give will be treated as confidential;
- The researcher(s) will make every effort to preserve my anonymity.

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

.....
(Email address of Participant if they have
requested to view a copy of the interview
transcript.)

.....
(Signature of Researcher)

.....
(Printed name of Researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).
Your contact details are kept separately from your interview data.

Appendix 20: Consent Form



GRADUATE SCHOOL OF EDUCATION

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

There is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

I have the right to refuse permission for the publication of any information about me

Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

All information I give will be treated as confidential

The researcher(s) will make every effort to preserve my anonymity

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of Researcher(s): CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

If you have any concerns about the project that you would like to discuss, please contact:

Zhenan Tong (童臻安): zt216@exeter.ac.uk

OR

Dr Gabriela Meier: G.S.Meier@exeter.ac.uk

* When research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

Revised March 2013



GRADUATE SCHOOL OF EDUCATION

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

There is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

I have the right to refuse permission for the publication of any information about me

Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

All information I give will be treated as confidential

The researcher(s) will make every effort to preserve my anonymity

.....
(Signature of Participant)

.....
(Date)

.....
(Printed name of Participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of Researcher(s): CHINA: [REDACTED] UNITED KINGDOM: [REDACTED]

If you have any concerns about the project that you would like to discuss, please contact:

Zhenan Tong (童臻安): zt216@exeter.ac.uk

OR

Dr Gabriela Meier: G.S.Meier@exeter.ac.uk

* When research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.
Revised March 2013



GRADUATE SCHOOL OF EDUCATION

Project Title: Implementing the Rabat Commitment: the development of intercultural communicative competence as a pedagogical framework in a Chinese educational context.

知情同意书

Consent Form (Chinese Translation Provided by Researcher)

我被完全告知关于此项研究的目标和目的。

我理解：

我参与配合此项研究完全出于自愿，并非强制，如果我自愿参加，在任何阶段都可以退出同时可以要求关于我的信息和数据被销毁。

我有权拒绝同意公开任何关于我个人的信息。

我所提供的任何信息仅供此项研究所用，包括出版发表和学术大会或研讨会报告。

如果需要，我所提供之信息可采取匿名方式供任何参与协助此项研究之研究人员共享。

我所提供的全部信息都将被视为保密材料。

研究人员将尽其所能确保我的隐私权。

Appendix 21: Faculty Survey Results

Question	Total	Strongly Disagree (%)	Disagree (%)	Undecided (%)	Agree (%)	Strongly Agree (%)	Total
Q1	33	0%	0%	3%	36%	58%	97%
Q2	33	9%	21%	15%	30%	24%	100%
Q3	33	21%	42%	9%	3%	24%	100%
Q4	33	36%	36%	0%	3%	24%	100%
Q5	33	0%	0%	0%	42%	58%	100%
Q6	33	36%	27%	3%	9%	24%	100%
Q7	33	3%	0%	0%	33%	64%	100%
Q8	33	0%	0%	9%	42%	48%	100%
Q9	33	3%	9%	3%	33%	52%	100%
Q10	33	0%	0%	0%	18%	82%	100%
Q11	33	0%	0%	0%	33%	67%	100%
Q12	33	0%	0%	3%	30%	67%	100%
Q13	33	0%	3%	18%	24%	55%	100%
Q14	33	0%	3%	9%	36%	52%	100%
Q15	33	3%	27%	18%	6%	33%	88%
Q16	33	3%	6%	12%	42%	36%	100%
Q17	33	24%	42%	6%	3%	24%	100%
Q18	33	21%	42%	3%	6%	27%	100%
Q19	32	3%	13%	13%	34%	38%	100%
Q20	33	27%	27%	9%	0%	36%	100%
Q21	33	0%	15%	30%	21%	33%	100%
Q22	33	15%	42%	12%	3%	27%	100%
Q23	33	0%	6%	9%	30%	55%	100%
Q24	33	15%	42%	6%	3%	33%	100%
Q25	33	6%	34%	28%	0%	31%	100%
Q26	33	3%	15%	27%	21%	33%	100%
Q27	33	0%	6%	6%	27%	61%	100%
Q28	33	9%	48%	9%	3%	30%	100%
Q29	33	6%	18%	18%	15%	42%	100%
Q30	33	0%	6%	6%	30%	58%	100%