

**The nature of reciprocity
in international service-learning: A case study**

Deng, Qianwen

邓倩雯

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Western Sydney University

Principal Research Supervisor

Professor Michael Singh

Co-supervisor

Dr. Jinghe Han

Dedication

I dedicate this thesis to God Almighty for His amazing grace and love which has
carried me through this project

and

to my parents

Haisheng Deng & Bo Yang

and my husband

Kenelm Chan

for their unconditional support and love.

To all my beloved sisters and brother,

Evelyn Kong, Luciana Lo, Grace Ho & Joseph Leong

and

to my great friend Peter Humphreys

for his selfless help:

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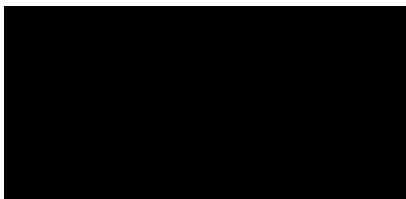
Acknowledgement of Country

I would like to acknowledge the First Australians as the traditional custodians of the continent, whose cultures are among the oldest living cultures in human history. I pay respect to the elders of their community and extend my recognition to their descendants who are present. As we share our own knowledge, teaching, learning and research practices, may we also pay respect to the knowledge embedded forever within the Aboriginal Custodianship of Country.

Statement of Authentication

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

Qianwen Deng



(Signature)

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Abbreviations

Chinese language and culture	CLC
Confucius Institute(s)	CI(s)
Department of Education	DoE
Department of Community	DoC
International service-learning	ISL
Memorandum of Understanding	MoU
National Asian Languages and Studies in Schools Program	NALSSP
Net overseas migration	NOM
Ningbo Municipal Education Bureau	NMEB
New South Wales	NSW
Overseas Chinese Affairs Office	OCAO
People's Republic of China	PRC
Service-learning	SL
'Student-Volunteer-based International Service-learning' Program	SVCLCE Program
University of Western Sydney	UWS
Western Sydney University	WSU

Abstract

This thesis reports an investigation into the nature of reciprocity in international service-learning with a specific focus on the service and learning experiences of the service-providers and community partners. The purpose of this research is to collect and analyse evidence about the nature of reciprocity in international service-learning. The research is a critical interpretative research which applies a case study method as its research strategy, and follows a flexible design. Data evidence from semi-structured interviews are interpreted through thematic analysis, and documents are interpreted by using critical discourse analysis. Through investigating the implementation of the ‘Student-Volunteer-based Chinese Language and Culture Education’ (SVCLCE) Program from 2012 to 2014, it was discovered that partners were driven by exchange-oriented reciprocity, and they each enacted generativity and influence-oriented reciprocity to facilitate their interchange of benefits. Their satisfaction with the collaboration was fundamentally determined by the achievement of benefits, which was influenced by personal factors and the power dynamics in the broader context. Thus, it was found that relationship-oriented reciprocity should be enacted between the partners to bring them together for progressive collaboration, despite their differences, while not glossing over the root issues regarding inequality and hegemony in the broader context of the collaboration. Furthermore, it is acknowledged that establishing a relationship is time consuming, and that a strategy of supervision and validation of partners should be involved as a complement for the development of the collaboration.

Keywords: international service-learning; reciprocity

Chapter 1 A Study of Reciprocity in International Service-learning: An Outline of the Research

1.1 Introduction

Increasing attention has been drawn to international service-learning (ISL) in recent decades. While navigating on the Internet for news articles about ISL, readers can come across comments such as the following:

At first, we wondered that Service Learning was just about simply offering help to the people in the community, but when we started the programme, we realised that it is not just about offering service but is a great opportunity for everyone to gain friends, treasured moments, ultimate experience - Alfonso Pelea, student involved in ISL ('International Anglican', 2017).

We want these students to know that we are a resource to them ... This event helps me see that I'm more than a UGA student. I'm part of a community, and I want to be an active part while I'm here in Athens - Rashaad Pierre, communication studies (Amodeo, 2017).

The above comments made by university students who participated in ISL experienced personal transformation through their participation in this type of experiential education. ISL is believed to be beneficial to the personal and professional

development of students (Larsen, 2014). Bringle and Hatcher (2012) define ISL as:

- A structured academic experience in another country in which students;
- a) participate in an organised service activity that addresses identified community needs;
 - b) learn from direct interaction and cross-cultural dialogue with others;
 - c) reflect on the experience in such a way as to gain further understanding of course content, a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline and, an enhanced sense of their own responsibilities as citizen, locally and globally (p. 33).

As a form of community-engaged education, ISL has received praise for benefitting the students' growth in intercultural competency (Salisbury et al., 2013), civic responsibility (Bringle & Clayton, 2012), as well as personal and professional transformation (Shalabi, 2014). Coryell et al. (2016) noted the positive impact of ISL in developing participating students' views about work, community, and their roles in the world. García and Longo (2013) argue that "service-learning [SL] in local and international communities [is an important] vehicle for a global education" (p. 127). Increasing interest in developing this kind of experiential education is reflected in the growing array of research studies into ISL (Crabtree, 2013; Amerson, 2014; Larsen, 2016; Coryell et al., 2016).

However, ISL is not without its complexities in meeting community needs, engaging in cross-cultural dialogue and understanding intercultural issues. For instance, Miller-Young et al. (2015) highlight the difficulty of enacting reciprocity in

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ISL partnerships and argue that the “concept of reciprocity may be too complex and counter-normative for full mastery” (p. 43). The community partners may not be fully involved in the collaboration and valued as educational partners (Miller-Young et al., 2015). Likewise, Bringle and Clayton (2012) find that “[not] all relationships [in ISL] are reciprocal partnerships” (p. 107). They observe that a lack of reciprocity in ISL can cause exploitation even when there is collaboration. Hernández (2016) argues that ISL has the potential of prioritising students’ learning objectives over community needs. Similarly, Arends (2016) contends that without reciprocity, local community partners may experience inequality and exploitation in ISL, as the local community members may not receive compensation for their involvement with the students who provide them with services.

Reciprocity is a fundamental feature of the practice of domestic service-learning and ISL. Plater (2011) holds that ISL is “not performed for or done to a community [but] is enacted in and with the community through communication and shared activity among people who can articulate the mutual benefit and the reciprocity of interest that makes the service shared” (p. 47). Likewise, Jameson, et al. (2011) maintain that reciprocal collaborations require “shared voice and power [insist] upon collaborative knowledge construction [,] joint ownership of work processes and products” (p. 264). Without reciprocity, ISL is at the risk of being harmful.

Achieving reciprocity can be challenging for all those involved in ISL (Grusky, 2000). Difficulties may be caused due to the lack of precision around operationalising this fundamental concept (Bringle & Clayton, 2012). Different interpretations of ISL, and reciprocity in particular may cause universities, their students, and the community partners involved in ISL to operate on the bases of different expectations, varying their roles and responsibilities according to their own understanding of such concepts

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(Asghar & Rowe, 2017). Thus, to obtain an understanding of the nature of reciprocity in the collaboration between the partners is beneficial for the development of ISL.

This thesis reports on an investigation into the nature of reciprocity that may advance or hinder the implementation of ISL. It examines the role of reciprocity with respect to the learning and service that key participants experienced in a particular research-based ISL program in language teacher education. Focusing on a particular ISL program, this thesis reports on a study into the experiences of university students working as ISL providers and the local school as community partners. The university students are from the People's Republic of China; the local schools are situated in Sydney and are part of the New South Wales Department of Education (DoE). These university students undertake school-based research study which contributes to their pursuit of a Master's degree by research. The service they provided in this ISL program is Chinese language and cultural lessons and educational activities. The details of this particular ISL program are provided in Chapter 2.

It also needs to be noted that service-learning [SL] is an integral aspect of ISL (Bringle & Hatcher, 2012) which emphasises the influence and needs of community partners' involvement in this experiential education (Billig, 2002). Since the community partners' perspective is one of the particular focuses of this research, it specifically includes current studies of SL (service-learning) to help understand the phenomenon of ISL.

This chapter provides an overview of this research study. Based on a brief review of the background to this research, the purpose of this study is identified, and the associated research questions are explained. Since 'student-volunteer' is a key term used in this thesis, a brief elaboration is provided to explain what it means. Details about the significance of this research are included in this chapter. A brief overview

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of the research methodology and methods is provided, with a more extensive explanation and justification given in Chapter 5. Here an account is provided regarding the particular setting for this research. For the purpose of this study the particular ‘case’ which provides the instance for studying the phenomenon of reciprocity in ISL has been named the ‘Student-Volunteer-based Chinese Language and Cultural Education’ (SVCLCE) Program. While the details of this Program are provided in Chapter 2, a brief introduction is provided here. The boundaries of this study are explained as a means to clarify its focus, in particular noting those elements that are included and excluded. This chapter concludes with an overview of the thesis, providing an indication of the content it covers and the structure of the argument that is explored herein.

The next section explains the background to the research problem addressed in this study, which is further elaborated upon in Chapters 3 and 4 through a critical review of the literature. This study is contextualised by reference to problems identified from current research into ISL, focusing specifically on current understanding of reciprocity, a fundamental factor in this type of experiential education.

1.2 Background to the research problem

ISL is complicated in nature (Dixon, 2015). When implemented successfully, ISL can have positive impacts on students’ personal, professional, and interpersonal development including intercultural competency, civic development, interpersonal competency, and knowledge about the subject content and community partners (Hamby & Brinberg, 2016). ISL benefits the community partners with development

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in economic and socio-cultural growth, horizontal linkage, and obtaining data for leveraging resources (Eyler et al., 2001; Sandy & Holland, 2006).

However, ISL has been criticised for its potential to have negative impacts on both students and community partners (Dear & Howard, 2016; Arends, 2016). Dear and Howard (2016) describe an example where the service provided was unrequired by the community partner. As a result, the community partners experienced unexpected disruption. ISL has the potential for causing socio-cultural challenges such as tension among host community members, or perpetuating inequality (Hernández, 2016; Heron, 2007). Hernández (2016) argues that the gift giving behaviour in ISL, if it does not apply “right understanding about the social, cultural, and economic context of the community [,] gift giving [from the service providers] can cause tensions among the community members” (p. 170-171). ISL may reinforce the paternalistic belief that the community partners need service-providers to solve the problem, rather than deepen the service-providers’ understanding of the inequality in social structure which is the root cause of the community partner’s problem (Heron, 2007). The students who are the service-providers can also experience exploitation in their involvement in ISL. For example, Arends (2016) discovered that the majority of the students in the program felt financially exploited, as 80% of the students reported discomfort at been required by members of their community partners to provide financial favours, such as paying for the members’ meals (Arends, 2016).

When implemented appropriately with reciprocity (Asghar & Rowe, 2017), ISL has the potential to benefit the participating students and the community partners (Miron & Moely, 2006). Reciprocity is believed to be essential in preventing ISL from being inequitable and exploitive (Tryon & Stoecker, 2008). However, reciprocity is not always maintained successfully in ISL (Dostilio et al., 2012). Difficulties in

achieving reciprocity, which may result from the intricate nature of ISL (Grusky, 2000), can negatively affect the collaborative experiences and outcomes of ISL (Crabtree, 2008).

The concept of reciprocity itself is contested. The various definitions of reciprocity are categorised into three orientations: exchange-orientation, influence-orientation and generativity-orientation (Dostilio et al., 2012). Exchange-oriented reciprocity refers to the interchange of benefits, resources or actions (Dostilio et al., 2012). Influence-oriented reciprocity is the relational connection by which its processes and outcomes are changed iteratively because of the personal and social elements of the participants, as well as the environmental context of the connection (Dostilio et al., 2012). Generativity-oriented reciprocity is the collaborative relationship by which the partners synergistically create something new. The collaboration may result in the transformation of individuals in their way of knowing and being. It may also result in the evolution of the system in which it is situated (Dostilio et al., 2012). Relationship-oriented reciprocity, which is offered by the Indigenous concept of reciprocity - *ayni*, focuses on one's relationship with the community through the ongoing interchange of benefits, resources and labour (Porter & Monard, 2001). Maintaining reciprocal collaboration in SL is complicated. Bringle and Clayton (2012) argue that “[not] all relationships [in SL] are reciprocal partnerships” (p. 107). Arends (2016) discovers from the ISL she studied that because of some students’ “rude and disrespectful [attitude] as they ignored local customs”, community partners [felt] exploited and decided to discontinue the partnership (p.129). Consequently, a lack of reciprocity can negatively impact the outcomes of ISL.

Aware of the significance of reciprocity to ISL and the importance of understanding its nature to maintain reciprocal collaboration between the parties

involved, the research reported in this thesis aims to collect and analyse evidence about the nature of reciprocity in ISL.

1.3 **Researcher's experience of international service-learning**

ISL is no stranger to me personally. Before starting the research reported in this thesis, I was personally involved in the SVCLCE Program as a student-volunteer for 18 months from mid-2013 to 2015. While the details of the SVCLCE Program will be explained later in this chapter, here I focus on my role in this Program as a 'student-volunteer' at public schools in Western Sydney. I was required to provide educational services to support the Chinese language and cultural education at three schools through working with the schools' teachers of Chinese and other classroom teachers. At the same time, I was given opportunity by the Program to work towards a Higher Degree by Research (HDR) at the University of Western Sydney (now Western Sydney University). I conducted school-based research to fulfil the requirements of achieving my Master's degree. Evidence collected from my experience of working at the three schools was investigated for that particular Master's degree research and the outcomes produced new knowledge about Chinese pronunciation learning, which contributes to CLC (Chinese language and culture) education.

During my participation as a student-volunteer, I was allocated to one secondary and two primary schools. For every week of five school terms, I invested a total of 10 hours across these three schools providing a language education service. During my involvement in this particular ISL practice, I delivered Chinese language and cultural lessons at all three schools under the supervision of the schools' teachers. I also helped some schools arrange events such as a "Culture Day" and helped school

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students to learn Chinese culture through games and activities (see Figure 1.1).



Figure 1.1.1 Chinese food tasting event at a local high school

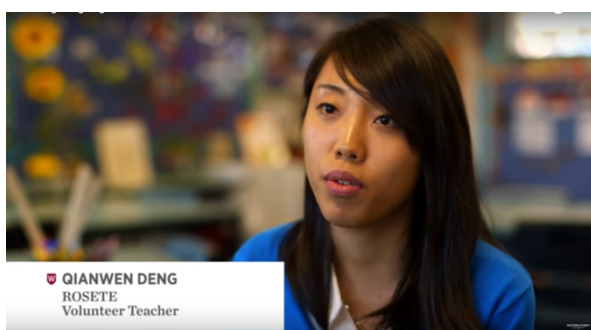
During my 18 months of involvement as a student-volunteer, I participated in weekly workshops with other student-volunteers from the same cohort. The workshops provided by the University covered content including ISL, teacher action research, teacher professional learning and innovations in language education. In addition to the workshops, I had weekly one-on-one meetings with my supervisor to review and plan work conducted in schools, research writing, as well as review the progress of my thesis. I also attended and presented at various relevant conferences arranged by WSU (Appendix XIV).

During my involvement in the schools, my expectations and understanding of a student-volunteer's responsibility in service providing changed. Initially I believed, as a student-volunteer, that I would be the one making decisions about what and how CLC knowledge should be presented to school students. However, this view gradually changed as I realised the schools should have their own voices in these decisions. I acknowledged my bias and assumptions about what schools needed. I developed an understanding that each school had different needs, and I had to provide CLC educational services accordingly. Thus, in some schools, I delivered CLC lessons under supervision, while in other schools, I assisted school teachers with other

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educational tasks and did not necessarily deliver language lessons in the classroom.

Through participating in the Program as a student-volunteer, my professional knowledge and skills as a teacher-researcher were developed. From my 18 months involvement in these schools and my collaboration with various teachers, I learnt and practised strategies for making Chinese pronunciation learnable. I learnt how to work with students of various ages in Australian schools and came to a better understanding of the educational culture of these Australian schools (see Video 1.1).



Video link 1.1 Personal experience as a student-volunteer

Participating in the schools as a student-volunteer also enhanced my intercultural capabilities. The experience of exchanging cultural understanding with Australian teachers helped me correct previous mistaken assumptions and biases I had about Australian culture. For example, contrary to my understanding of the “White” national image portrayed by the media, Australia in fact has a large and diverse ethnic population. My understanding of Chinese culture was also deepened because of my involvement in helping the students to learn CLC through engaging in teaching and researching on relevant topics. I also developed a sense of appreciation for my own culture.

However, through my personal and professional experiences in the Program, I became aware that not every student-volunteer was satisfied with their experience in

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collaborating with the schools to which they were assigned by the Department. Personally, I worked with teachers who were supportive of my work, but also with teachers who were unwilling to involve me in their teaching activities. Some of my fellow student-volunteers from the same cohort were disappointed by the lack of support from some of the schools in which they were working. I also heard stories from the teachers I worked with about student-volunteers' negative behaviours. Thus, I decided to gain a better insight into the nature of reciprocity in the collaboration between the service-providers (student-volunteers) and community partners (schools) in ISL to understand the reasons behind these satisfying and unsatisfying experiences.

1.4 Purpose of this research

The problem investigated in this research is the nature of reciprocity in ISL. Specifically, the nature of reciprocity in learning and service in a quite distinctive ISL program from the perspectives of service-providers and community partners, details of which are provided below. This research aims to collect and analyse evidence about the nature of reciprocity in ISL. Being aware of the significance of the reciprocity to ISL, this research investigates the nature of reciprocity, particularly the understanding of reciprocity in service-providers' and community partners' collaborations to provide evidential reference to enrich the current knowledge of ISL for its future development.

1.5 Research questions

This research study examines one main research question using three contributory questions to investigate the problem of reciprocity in ISL. This section

describes each of these research questions and explains the reasons for raising these questions.

1.5.1 Main research question.

The main research question raised in this research is: “What is the nature of reciprocity in the collaboration between service-providers and community partners in ISL?”

The purpose of this question is to investigate the research problem through the perspectives of both the service-providers and community partners. The experiences of service-providers (university students) and community partners are significant to research-based ISL. Unequal relations and lack of reciprocity between the service-providing students and community has caused challenges in ISL partnerships (Prins, 2002). For example, McMillan and Stanton (2014) criticise ISL for not paying sufficient attention to “differential power relationships between students and their international host communities, and [having] little understanding that service relationships can reinforce sensitive, internal divisions within them” (p. 65). Furthermore, Stoecker et al. (2010) argue that SL can be unbeneficial for the community partners because of the time and resources they need to spend on training and supervising the service-providers. Moreover, Hernández (2016) contends that if service-providing students have paternalistic attitudes and a certain superiority in their behaviour, ISL can experience a lack of reciprocity. Thus, in order to better understand the benefits which reciprocity can have in the development of ISL, an examination of the partnership between the service-providers and community partners is essential.

Three contributory research questions were developed to address the main

research question from different but interrelated angles. Specifically, these contributory research questions provided a means for generating evidence regarding policy settings governing the SVCLCE Program, the mutual expectations of the schools and student-volunteers, and their interpretations of the role of the ‘student-volunteer’. Each contributory research question is explained in the next section.

1.5.2 Contributory research questions.

The purpose of the contributory research questions is to provide support in answering the main research question. Accordingly, the three contributory research questions are structured to generate evidence of the reciprocity manifested in this particular case of ISL, namely the SVCLCE Program. The three contributory research questions are:

- 1) What is the nature of reciprocity in the policy settings of the governments of China and Australia with respect to teaching Chinese language and culture to Australian school students?
- 2) How did the expectations of the schools and student-volunteers regarding this particular international service learning program affect the reciprocity in their collaboration?
- 3) How did interpretations of the role of the ‘student-volunteer’ by the schools and student-volunteers affect their collaboration in terms of reciprocity?

The first research question is raised for understanding the policy context within

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which this particular ISL program is organised and implemented. The government of China has been continually investing in promoting CLC for the past two decades (Xinhua, 2017). Likewise, the government of Australia has also expressed interest in promoting the learning of the Chinese language throughout the nation's schools, as such education is considered to be significant in securing Australia's national status in the world (Commonwealth of Australia, 2012). However, since May 2018, the NSW Government has been 'reviewing' Confucius Institutes and Confucius Classrooms embedded within that state's DoE, due to public concerns regarding these Institutes using Chinese language education as a potential propaganda channel or vehicle for securing political influence (Chan, 2018). Confucius Institutes and Confucius Classrooms are China's major agents for promoting Chinese language and cultural education overseas ("About Confucius Institutes", 2014). Australian government concerns about the Chinese language and cultural education provided by the Chinese government affiliated institutes stands in marked contrast with its expressed interest in providing Chinese language education to its students. The tensions at stake here raise questions about the nature of the reciprocity in the promotion of Chinese language and cultural education between these two countries. Given that the SVCLCE Program is a Sino-Australia partnership which aims to promote Chinese language and cultural education in NSW public schools, tensions in the policy settings of both countries warrant close investigation. Thus, it is reasonable to believe that understanding the nature of reciprocity at the policy level helps to deepen the understanding of such matters in the SVCLCE Program.

The second contributory research question addresses the impact of the expectations the schools and student-volunteers have for the Program in terms of the reciprocity made possible by their collaboration. For instance, Furco (2002) believes

that SL “provides [service-providing] students an opportunity to explore their interests (personal development)” (p. 49). However, SL has also been criticised for consuming the resources of community partners as they strive to meet the interests of the service-providing students (Eby, 1998). Thus, it may be that the reciprocity made possible by the collaboration between the service-providers and the community partners favours the service-providers’ interest over that of the community partners. However, Plater (2011) claims that in ISL, mutual benefit means that there is reciprocity of interest which means that partners share responsibilities. The collaboration between the schools and student-volunteers in this study might be expected to impact favourably on the expectations of each party. Nevertheless, the expectations of schools and student-volunteers may or may not reflect their mutual interest in collaboration in languages education. Therefore, studying the expectations of the schools and student-volunteers is expected to provide useful insights into understanding the nature of reciprocity which may or may not exist in these partners’ experiences in ISL.

The third contributory research question focuses on the interpretations of the role of ‘student-volunteer’ held by both the schools and the student-volunteers themselves in terms of what this means for reciprocity. The interpretations of ‘who the student-volunteers are’ by the schools and the student-volunteers themselves reflect their understanding of the responsibilities and capacities of the student-volunteers to undertake research-based ISL. The expectations concerning the responsibilities and capacities of the school partners may also be reflected in these interpretations. Henry and Breyfogle (2006) believe that reciprocity should be evident in SL when partners share responsibilities and accountabilities. Stoecker et al. (2010) report that SL is criticised for lacking reciprocity when there is a tendency by university students to focus on their learning at the expense of meeting the community partners’ needs.

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Furthermore, Steinberg et al. (2010) explain at least one reason for this; that the students who provide services have insufficient capabilities both for the tasks to which they are assigned, and for taking professional responsibility for the services they are meant to deliver. For Steinberg et al., (2010) the problem is that “students enrolled in service-learning classes do not receive academic credit for engaging in community service; rather, they receive academic credit for the learning that occurs as a result of the service experience” (p. 2). The service-providers’ understandings of their responsibilities and their capacities for fulfilling their responsibilities, affects the reciprocity in their collaboration with the partners. Thus, examining the schools’ and student-volunteers’ understandings of the responsibilities of the student-volunteers and the impact of their capacity to contribute to languages education, should provide valuable insights into the nature of reciprocity in the collaboration between the community partners and service-providers.

The evidence generated to address all three contributory research questions is analysed and interpreted through the lens of a theoretical framework concerning reciprocity and its related concepts. The details of this theoretical framework are explained in Chapter 4. In Chapter 6, contributory research question 1 is answered through analysing current policy documents and relevant institutional documents. Contributory Questions 2 and 3 are answered in Chapters 7 and 8 respectively, through analysing evidence gathered by recording interviews with school principals, teachers and student-volunteers. In this thesis, the key term ‘student-volunteer’ has been adopted and has a specific meaning in this research which needs to be clarified at this point. In the next section, the meaning of the term ‘student-volunteer’ is explained.

1.6 ‘Student-volunteer’ as a key term

‘Student-volunteer’ is a key term in this thesis which refers to the higher degree research students from Ningbo who were involved in the SVCLCE Program. A student-volunteer in this particular ISL program was the provider of Chinese language and cultural educational services to primary and/or secondary schools in the NSW DoE, and simultaneously the recipient of learning gained through school-based higher degree research study. The term ‘student-volunteer’ is based on the term ‘student volunteer’ (the same words without the hyphen in between) which is used in the latest *Memorandum of Understanding* (2012) of the SVCLCE Program. These are the same words, however, the term ‘student-volunteers’ used in this thesis has a hyphen linking them for the following reasons.

The word ‘student’ represents their role as learning recipients, while the word ‘volunteer’ represents their role as service providers. The term ‘student-volunteer’ emphasises how the two roles this specific group of participants play in the particular ISL program intersect, with the work undertaken in providing the service being the focus of their learning, and vice versa. I am aware of the danger of using the term ‘volunteer’ here as it may be mistaken for volunteerism. The primary emphasis of volunteerism is on “the service provided, and the primary intended beneficiary is the community recipient” (Phelps, 2012, p. 3). However, in SL the emphasis is on both community partners receiving services which university students provide, while the latter are simultaneously the recipients of learning benefits provided by the community. The SVCLCE Program is an ISL program in which both student-volunteers and schools are meant to gain mutual benefits. Thus, the use of the word ‘volunteer’ is not meant to suggest that the schools which participated in the Program were the only

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recipients of benefits; the university students also benefited through their research oriented experiential learning.

The use of the hyphen in ‘student-volunteer’ carries the same intention as it does in the term service-learning. Furco (1996) uses the hyphen in the concept of service-learning to express the idea that in this type of experiential education, service and learning should be given the same weight. In contrast, Jacoby (2015) uses the hyphen to indicate the reciprocity between service and learning in this type of education, where service informs and benefits learning and vice versa. It is this latter meaning of SL which is the focus of the Program studied in this thesis. Thus, the hyphenated term ‘student-volunteers’ indicates that there is a reciprocal relationship between the volunteers’ service and their learning.

I am also aware of the contested uses of these terms (Chong, 2014). In the SVCLCE Program that is the case studied in this research, the term ‘student-volunteer’ is used differently among the participating parties. For example, the Ningbo Municipal Education Bureau (NMEB) uses the term as ‘zhì yuàn zhě’ (‘志愿者’ means ‘volunteers’) (NMEB, 2017). The Western Sydney University (WSU) refers to them as ‘volunteer teacher-researcher’ (‘The Western Sydney’, 2013); the DoE addresses them as ‘volunteers’ or ‘Ningbo volunteers’ (‘Partnership Strategy’, 2008) and the schools use various terms including ‘volunteer teachers’, ‘Ningbo students’ and ‘volunteers’. Even within one school the ‘student-volunteer’ may be addressed using different terms.

The lack of agreement in naming the student-volunteers echoes with the intricate nature of ISL, wherein there is a lack of agreement about the definition of the SL itself (Chong, 2014). Thus, through the research reported in this thesis, the suitability of this term is expected to be tested. I am also aware of the danger involved

in the term ‘volunteer’ because SL is very different to volunteerism. However, despite the dilemma associated with the contested use of these labels, the term ‘student-volunteer’ is used throughout this thesis in order to relate the actual Program that is the focus for this research and to reflect the expected reciprocity in the service and learning.

1.7 Significance of this study

This study is expected to collect and analyse evidence about the nature of reciprocity in ISL. It is expected that the findings from this research will provide a useful understanding of possible approaches to conceptualise reciprocity in ISL. This study of the SVCLCE Program is expected to produce quite distinctive evidence about reciprocity in ISL given the unusual nature of this educational partnership between Australia and China, a summary of which is provided below and will be elaborated upon in Chapter 2. ISL as a type of experiential learning is implemented in a variety of forms (Coryell et al., 2016). The SVCLCE Program is a unique practice of this experiential education, differing from other ISL programs in three key dimensions.

First, the SVCLCE Program was established on the grounds that the student-volunteers were sent from China to Australia which was still perceived as a Western country. Karakos et al. (2016) contend that in ISL, students’ economic status may affect the nature of the reciprocity in their collaboration with the community partner. In the SVCLCE Program, the power dynamic between the student-volunteers and community partners is different, on the basis that China is considered an emerging economic super-power that the Australian government is expecting to engage with to grow opportunities in trade and business collaboration (Commonwealth of Australia,

2012). Thus, the findings of this research may provide some reference regarding the power dynamics between the service-providers and the community partners, which is different from the power dynamics which might be experienced by the designers and practitioners of other ISL collaborations.

Second, learning in the SVCLCE Program has a unique form. Course-based learning is often applied in SL programs (e.g. Roessingh, 2012; Birbeck, 2012), whereas learning in the SVCLCE Program is research-based. This difference marks the SVCLCE Program as quite distinct when compared with other ISL programs. The student-volunteers' learning develops through their undertaking of a school-based higher degree research project, rather than through undertaking classroom courses. This research-based ISL may or may not add complexities to the implementation of ISL.

Third, the length of service provided by each of the student-volunteers in the SVCLCE Program is comparably longer than is the case for many other ISL programs. Typically, ISL programs require short-term involvement of a few weeks (e.g. 10 weeks) (Furco, 2003), or a few months (e.g. final semester of university) (Roessingh, 2012), but are criticised for benefiting students with only limited pragmatic outcomes (Butin, 2010). Short-term ISL programs are also criticised for their negative effects on the community partners involved when the service does not meet the community's actual needs (Larsen, 2016). In the SVCLCE Program, each student-volunteer is involved in ISL for comparably longer, at least 18 months for Master's candidates, and 36 months for Doctoral candidates. The comparably longer implementation time in the SVCLCE Program is likely to bring more benefit to the partners. But whether this is the case or whether it actually causes more damage, or merely confirms what is already known, may or may not be revealed from the investigation.

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The outcomes of this research are expected to contribute by enriching the understanding of the nature of reciprocity in ISL. While reciprocity is held to be a fundamental concept in ISL, it has been interpreted in various ways (Bringle & Clayton, 2012). Dostilio et al. (2012) categorise the diverse interpretations of reciprocity and identify three types of reciprocity according to its orientations, specifically exchange-oriented reciprocity, influence-oriented reciprocity, and generativity-oriented reciprocity. Researchers have also called for the inclusion of Indigenous concepts of reciprocity in studies of ISL (Wutich et al., 2017; Porter & Monard, 2001). These diverse understandings of reciprocity present a potentially interesting research problem. Researchers such as Asghar and Rowe (2017) raise concerns about the effects caused by the diverse definitions of reciprocity in SL. They argue that the lack of a commonly agreed definition of reciprocity may potentially cause the partners such as the institutions, the students and the community in the same SL program, to experience different consequences (Asghar & Rowe, 2017). This begs the question as to whether the negotiation of agreed terminology is a matter of educational dialogue, or the assertion of some privileged authority.

This study of the SVCLCE Program provides insights into the nature of reciprocity in the collaboration between service-providers and community partners. Investigated in this study are whether, in the SVCLCE Program, community partners and service providers share the same interpretations of reciprocity and whether their interpretations affect the outcomes of their experience in the Program. This research was not intended to develop a unified concept of reciprocity. Rather, it sets out to test the value of these four orientations towards reciprocity for interpreting participants' evidence of collaboration between schools and student-volunteers in the SVCLCE Program. Through this kind of investigation, it is expected some insights into these

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various orientations of reciprocity will be revealed, and that contributions will be made to the current literature on this concept.

The findings of this research may contribute to the implementation of the Australian government's educational policies on CLC teaching and learning. Though Australian government policy documents such as *Australia in the Asian Century White Paper* have shown great interest in advocating the learning of Chinese (Commonwealth of Australia, 2012), educational policies do not seem to match the enthusiasm reflected in these policies. Despite being a multilingual continent for thousands of years, Australian education is still dominated by an English-only monolingual mindset (Clyne, 2008; Morgan, 2015) as its "curriculum texts, assessment practices, and instructional approaches were founded on historical assumptions of a culturally homogeneous and monolingual English-speaking student body" (French, 2016, p. 2). Given that this monolingual mindset prevails in Australian schools where Chinese (and other languages) are taught, it is as challenging as it is necessary to develop relevant, empowering languages education policies. The question of reciprocity between students and community partners in the SVCLCE Program is situated in reference to the policy settings these two countries have with respect to languages education. Based on an examination of current policies on languages education issued by the governments of Australia and China, the findings of this research may also provide information for the educational policy-makers in regard to the future development of policies for Chinese language and cultural education.

Furthermore, mindful of the problems posed by the English-only monolingual mindset in education, it was also expected that this research would draw attention to the potential use of non-Western language/knowledge in academic research conducted primarily in English. Blackmore (2010) challenges the dominating, unquestioned

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White culture in Australia and points out that Indigenous or non-White cultures “are continually positioned as having to resist, reject or make equal claim to dominant [W]hite images to display and make obvious and explain their difference” (p. 50). Thus, to continue challenging the intellectual and academic superiority of Western language/knowledge, this thesis particularly adopts non-Western language and knowledge as tools for conducting research.

In this thesis, non-Western language/knowledge is represented in various ways. For example, the pseudonyms used for naming the research participants in this study are given in *Pīn yīn* instead of English; quotations taken from texts published in *Zhōng wén* (‘中文’, means ‘Chinese’) are given in *Hàn zì* (‘汉字’, means ‘Chinese characters’) with an English translation. In addition, to challenge any presumption that I am wedded to a China-centric worldview, I have used a Quechuan concept of reciprocity *ayni*, as part of the theoretical framework for this study. I am aware that in the education field in Australia, “recognition of indigenous has been more often token, superficial ... as with all symbolic policies” (Blackmore, 2010, p. 53). Thus, through engaging with non-Western language and knowledge as tools in this thesis, it is expected that value could be placed on this Indigenous intellectual capital to challenge the educational privileging of ‘Western’ intellectual cultures, the centring of the English-only monolingual mindset, and “subordinat[ing] indigenous cultural knowledge” (Blackmore, 2010, p. 46).

1.8 The ‘Case’ in this research: The ‘Student-Volunteer-based Chinese Language and Culture Education’ Program

The SVCLCE Program is the particular ‘case’ or ‘instance’ of the larger phenomenon of ISL that provides the focus for answering the research questions identified above. This section provides a brief introduction to this particular ‘case’, providing a short account of the establishment of the Program. Table 1.1 below presents a summary of key information regarding the SVCLCE Program. More contextual details about the SVCLCE Program are provided in Chapter 2.

Table 1.1 Overview of SVCLCE Program

Key features	Contextual overview
Establishment	International tripartite partnership between the Ningbo Municipal Education Bureau (NMEB) of the People’s Republic of China; the former Western Sydney Region of the NSW Department of Education and Communities (now the NSW Department of Education); and the University of Western Sydney (WSU).
Policy change	From Regional initiative to local schools/departmental program with default to University program.
Rationale for participation	DoE: 1) To enhance the learning of CLC; 2) To achieve economic benefit from international cooperation with China in trade, tourism and education. NMEB: 1) Promoting a national and municipal image; 2) Future teacher resource. University: 1) Financial benefits brought by international students; 2) Leverage market expansion in China; 3) Research collaboration.
Responsibilities of each partner	Department: 1) Identify local schools to receive CLC education service; 2) Provide educational programs and training, for the student-volunteers; 3) Liaise with the schools and student-volunteers; 4) Liaise with school principals and student-volunteers in finding mentors for student-volunteers; 5) Ongoing consultation. NMEB: 1) Nominating eligible student-volunteer candidates; 2) Assisting in the development and implementation of the Program. University: 1) Providing orientation and induction programs to student-volunteers; 2) Equipping student-volunteers in their studying of school-based higher degree research; 3) Providing training for student-volunteers in their professional development.
Research participants’ details	The participating principals’: 1) Duration of principal’s personal involvement in the program; 2) Proportion of culturally diverse student population in each principal’s school. The participating teachers’: 1) School of teaching; 2) Whether Mandarin is their first language; 3) Teachers’ ethnicity; 4) Position in school; 5) Years of participation. The student-volunteers: 1) Cohort; 2) Principals they collaborated with; 3) Major for Bachelor degree; 4) Occupation before joining the Program.

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The SVCLCE Program is a collaborative partnership which was established in the mid-2000s between the NMEB of the People's Republic of China, the former Western Sydney Region of the NSW Department of Education and Communities (NSW DEC), and Western Sydney University (WSU). Since the establishment of the Program, the former Western Sydney Region has been eliminated in the restructure of the Department of Education and Communities, which became the Department of Education and Training, and then the Department of Education in 2013. With the appointment of a new Vice Chancellor in 2013 the University of Western Sydney was subsequently rebranded as Western Sydney University.

This particular Australia/China collaboration has been variously referred to as the Western Sydney-Ningbo Partnership (Singh & Ballantyne, 2014), Sydney-Ningbo Partnership (Singh, 2013), Ningbo Student Volunteer Program ('MoU', 2012), and the ROSETE Program (Singh et al., 2014). It is referred to as the Ningbo Program by the schools (e.g. Principal 'Tui Chu'). These various names emphasise the partnership's operational level, with the word 'volunteer' being preferred by the NMEB. In this thesis, the Program is called the 'Student-Volunteer-based Chinese Language and Culture Education' (SVCLCE) Program. Although the SVCLCE Program is organised and implemented by state education authorities in Ningbo and Sydney, the term 'Ningbo' or 'Sydney' is not used in the name. Although this research studies a region-specific ISL program, it expects to inform the wider field of ISL with the findings rather than just focusing on developing one particular program.

1.8.1 The establishment of the Program.

The SVCLCE Program is an Australia/China collaboration which initially

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arose in 2006 through a partnership between the Western Sydney Region of the Department of Education and Communities of the State of New South Wales (NSW DEC), and the Ningbo Municipal Education Bureau of The People's Republic of China (NMEB), to “promote Chinese language education and cultural exchanges” (‘Partnership Strategy’, 2008, p. 1). In 2007, the Western Sydney Region of NSW DEC established a partnership with NMEB, to “promote and expand the study of Chinese (Mandarin) and Chinese culture and society ... and [to provide and develop] Chinese teaching and learning resources and providing other support related to Chinese language learning in schools” (‘MoU’, 2007, p. 1). In the same year, the Western Sydney Region (WSR) and Curriculum K-12 Directorate (CD) of the NSW DEC signed a Memorandum of Understanding (MoU) with the University of Western Sydney to “recognise the importance of language and intercultural learning in education and the role of post-graduate research studies for developing leaders in education” (‘MoU’, 2007, p. 1). This DEC/UWS partnership is acknowledged as a “[collaboration] by WSR, CD and UWS ... each to achieve their desired outcomes in an efficient and effective manner as well as deepening their relationships for future opportunities” (‘MoU’, 2007, p. 2). In 2012, a new MoU was signed between the three parties, the NMEB, the renamed NSW Department of Education and Training (DET), and the UWS, to continue their cooperative partnership in the Program for another five years, and to “further [develop] cooperative arrangements to benefit the parties” (‘MoU’, 2012, p. 3). That MoU commenced with “the recruitment of a maximum of 10 [student-volunteers] for the 2013 intake, and end with the last cohort arriving in 2017 and completing ... studies at the end of 2018” (‘MoU’, 2007, pp. 3-4). A new MoU was signed in 2017 between the three partner organisations, extending the SVCLCE Program for another five years – resulting in a total of fifteen years.

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This Australia/China collaboration was established to support the learning of CLC by students enrolled in the local public primary and secondary schools in what was then the Western Sydney Region of the DEC. The student-volunteers are required “to provide service learning in Western Sydney schools to stimulate the teaching/learning of Chinese”, and the WSR’s schools “decide upon a range of service activities the volunteers will undertake and provide supervision and mentoring in relation to their work in schools” (‘Partnership Strategy’, 2008, pp. 1-2).

A key feature of this partnership since its initial establishment has been the school-based higher degree research as the main vehicle for professional learning by the student-volunteers. This feature is reflected in the description of the Program in the initial partnership MoU as a “school-driven program of higher degree research (HDR) ... [in which] the [student-volunteers] ... provide a language and cultural studies service to NSW DET’s Western Region schools and use their experiences of doing so to further their professional learning” (‘Partnership Strategy’, 2008, p. 2). The research engagement was reiterated in the subsequent renewal of the MoU in 2012 which describes the Program as “research-oriented school engaged teacher-researcher education” (‘MoU’, 2012, p. 1).

In the partnership, the student-volunteers are required to “support the teaching and learning of the Chinese language and culture” (‘MoU’, 2012). Their role in schools may include:

1. Team teaching with qualified classroom teachers.
2. Working with groups of students to improve spoken Chinese.

3. Providing advice on language activities to complement technology-based language courses delivered by classroom teachers on days of the week when [student-volunteers] are not at the school.
4. Providing activities to enhance students' understanding of the language and culture of the People's Republic of China ('The Western Sydney', 2013, p. 3).

The activities that student-volunteers undertake are based on the needs of the specific school to which they are assigned by departmental officials. The student-volunteers' teaching/learning activities were based on the NSW syllabus for Chinese language ('The Western Sydney', 2013). The student-volunteers are expected to undertake up to 10 hours per week of classroom support, which is expected to be timetabled over no more than three days. The student-volunteers are required to receive school-based induction with observations during the initial period of their participation ('The Western Sydney', 2013). The student-volunteers are "not permitted to take sole responsibility for the teaching or management of classes and the classroom teacher should be present in classrooms at all times during [student-volunteers'] classroom experience" ('The Western Sydney', 2013, p. 12).

Apart from supporting the teaching and learning of Chinese language, student-volunteers are expected to "undertake a MEd (Hons) or PhD degree through the Research Oriented, School-base Eurasian Teacher Education (ROSETE) Partnership conducted by the Centre for Educational Research at the University" ('MoU', 2012, p. 8). The student-volunteers are full-time research higher degree candidates and they are required to conduct and complete school-based research and "writing a thesis of at least 40,000 words for the MEd (Hons) program and a minimum of 60,000 words for

a PhD program” (‘MoU’, 2012, p. 8). Their work in supporting the teaching and learning of CLC in schools is required to be their research focus.

1.8.1.1 Policy change.

Since the initial implementation of the SVCLCE Program in mid-2008, some substantial policy changes have occurred which have significantly impacted or affected the structure and operation of the Program. In August 2011, the NSW Minister for Education announced the policy shift to *Local Schools, Local Decisions* (NSW DEC, 2012a). The rationale for this massive Departmental restructure was “to improve teaching and learning in NSW public schools by increasing the authority of local schools to make decisions about how they deliver education to students” (NSW DEC, 2012b). As a result of the *Local Schools, Local Decisions* policy, the Department undertook a restructure in 2013 which led to the disbanding of the regional office structure across the state, including the WSR. Due to the restructure, the WSR, which was the Department’s representative in the implementation of the MoU, was eliminated. During this hiatus the University took control of the SVCLCE Program making it a more China-centric project (Prior, “RE: Letter of variation” personal communication, 2014).

Prior to the restructure, the Department allocated a coordinator for liaison with the NMEB, local schools, the university, and the Department, as well as supporting the Bridges to Understanding Reference Committee. The coordinator was also involved in arranging training for the student-volunteers in professional teaching skills and knowledge, so they could provide CLC education services in schools. This program covered teaching strategies, curriculum, instructional language, as well as

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explaining the orientation of the program, and the roles and responsibilities of the student-volunteers. The coordinator was also responsible for arranging meetings between the student-volunteers and school personnel prior to the student-volunteers' placements. However, after the Departmental restructure, such coordination no longer existed. The next section presents a brief on the research method used in this research.

1.9 Research methods in brief

This research adopted a critical interpretive case study method (Creswell, 2013; Merriam & Tisdell, 2016) which is explained in detail in Chapter 5. It investigates the SVCLCE Program as a vehicle for exploring the nature of reciprocal learning and service in research-based ISL collaboration.

The case study method is used in the research reported in this thesis to focus on the SVCLCE Program which provides "an in-depth description and analysis of a bounded system" (Merriam & Tisdell, 2016, p. 38). This research applies the single-case study method to analyse evidence of the SVCLCE Program. It specifically focuses on the evidence of the collaborative experiences of the service-providers and community partners in the SVCLCE Program during the timeframe of the years 2012-2014. It applies a descriptive method to develop an in-depth understanding of this particular case of the phenomenon of ISL that has been researched in terms of the relationship between developed and developing countries (Easton, 2010; Creswell, 2013). The intention is to provide new evidence to enrich current knowledge of ISL, particularly the understanding of reciprocity in service-providers' and community partners' collaboration, and to investigate the nature of reciprocity for providing reference for the future development of ISL.

1.9.1 Research design.

This study employed a flexible research design which catered for the intricate nature of the ISL (Yin, 2014; Hartman & Kiely, 2014). Since this research studies real life issues, a flexible research design was employed to accommodate unanticipated events that could be expected to happen during the procedure of research (Patton, 2002). A flexible research design allows the research study to be adjusted to the events and situations that naturally evolve during its implementation while still enabling it to achieve its desired outcomes (Yin, 2014). This study was adaptive, and this adaptability was needed to enable adjustments to be made to the procedures or plans when unanticipated events occurred (Yin, 2014). Data from in-depth, semi-structured interviews, together with that from reviews of relevant documents, were interpreted for answering the research questions.

The research involved three phases, namely the literature review phase, the data collection and analysis phase, and the report-writing phase. Ethics approval was sought during the literature review phase. The data collection phase started once the NEAF and SERAP approvals were issued. In part, each phase overlapped with the others. The literature review phase (Phase I) commenced at the beginning of drafting the research proposal and continued until the end of the thesis writing. Document review method (Bowen, 2009; Owen, 2014) was applied in reviewing government administrative documents, policies, and other institutional documentation relating to the implementation of the SVCLCE Program. Documents were analysed by using critical discourse analysis method (Grant & Osanloo, 2014). During this phase, the

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research proposal was approved, and the NEAF and SERAP ethics applications were submitted and subsequently approved.

Phase II started upon receiving both NEAF and SERAP ethics application approvals. Interviews were arranged with participants (n=30). The participants included 14 student-volunteers, 13 school principals, and 3 teachers. The interviews with school principals and teachers were conducted in their schools, and the interviews with student-volunteers were conducted at WSU. During this stage, evidence was collected and analysed simultaneously. Critical discourse analysis of Program related documents was also being conducted at the same time. Phase III was the report writing phase. This phase started after the analysis of several sets of data were completed. The report writing phase ended when this thesis was completed.

1.10 **Boundaries of this study**

Many factors impact ISL. This study has a specific focus in its investigation. Here it is necessary to indicate key features of the focus of this study.

First, this research studied the nature of reciprocity evident in the collaboration between the schools and student-volunteers for benefiting the development of ISL. This research is not an evaluation of the SVCLCE Program. It investigates a specific problem in the phenomenon of the Program which was identified through a pilot study. Through a self-study based on my personal involvement in this Program, I produced a pilot study which is summarised in Chapter 5. During this pilot study it was discovered that some schools and student-volunteers experienced difficulties in their collaboration with each other. The experiences of these partners impacted the implementation of the SVCLCE Program. Thus, instead of investigating the SVCLCE Program for the

purpose of evaluation, this research specifically focuses on studying the experiences of reciprocity among its practitioners.

Second, this research is interested in the experiences of service-providers and community partners, not that of the other parties that were involved, for example, the University or the school students. Although various research has investigated SL from the perspective of community partners (Petri, 2015; Hammersley, 2012) or service-providing students (Coryell et al., 2016; Kohlbry et al., 2015), the focus is not necessarily on the nature of reciprocity in their collaboration. Thus, this research is interested in enriching our understanding of the nature of reciprocity in the collaboration between these two particular parties in ISL.

Third, the theoretical framework developed for this research focuses on reciprocity and its relevant concepts. The concepts of “identity” and “cultural difference” are not included in the theoretical framework for this study (see Chapter 4). Ballantyne (2018) has studied the identity transformation of these student-volunteers from China which occurs during their participation in, and collaboration with schools as an outcome of their ISL program. Thus, their identity transformation is not the main focus of this investigation into reciprocity.

Fourth, this research focuses on developing a holistic understanding of reciprocity in ISL, rather than pre-emptively restricting itself to a consideration of the impact of the specific cultural backgrounds of student-volunteers in enacting and maintaining reciprocity in their collaboration. Of course, it is acknowledged that the cultural background of the student-volunteers is likely to affect their performance in collaborating with the schools, and vice versa. However, this research does not presume that such impacts affect the actions of every individual student-volunteer, which consequently influence the reciprocity in their interactions with the schools. For

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example, student-volunteers may hold the Chinese concept of reciprocity, however they may or may not be impacted by this culturally specific perception of reciprocity in the way they interact with the schools. To develop a holistic view of reciprocity, this research investigates the nature of reciprocity as it is reflected in the interaction between the schools and student-volunteers from a broader perspective. This research acknowledges the possibility of student-volunteers being impacted by a culturally specific understanding of reciprocity. Thus, it proposes that a future study could investigate how a Chinese theoretical framework for reciprocity might offer new and additional insights into the evidence presented in this thesis concerning the collaboration between student-volunteers and schools in the SVCLCE Program.

1.11 Overview of structure of thesis

This section provides an overview of the structure of this thesis. Table 1.2 lists a content overview of each chapter to indicate what is included in this thesis.

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Table 1.2 Structural overview of this thesis

Chapter	Overview of contents
Chapter 1: A Study of Reciprocity in International Service-learning: An Outline of the Research	<ol style="list-style-type: none"> 1. Introduction 2. Background to the research problem 3. Research purpose 4. Research questions 5. Key terms 6. Significance of the research 7. Setting for this research 8. Methodology in brief 9. Delimitations of the research 10. Thesis structure overview
Chapter 2: The Partner Organisations and Participants in the Student-Volunteer-based Chinese Language and Culture Education Program	<ol style="list-style-type: none"> 1. Rationale for participation: Department; University; NMEB 2. Responsibilities of the partnering organisations: Department; University; NMEB 3. Change of responsibilities 4. Research participants' details: Principals; teachers; student-volunteers
Chapter 3: A review of Current Studies of Service-learning	<ol style="list-style-type: none"> 1. Concept of service-learning 2. Impact of service-learning: Community partners; service-providers 3. Contrary voice about service-learning 4. Reciprocity as a key feature
Chapter 4: Theorising Reciprocity in Service-learning	<ol style="list-style-type: none"> 1. Exchange-oriented reciprocity 2. Influence-oriented reciprocity 3. Generativity-oriented reciprocity 4. Indigenous concept of reciprocity
Chapter 5: A Critical Interpretative Case Study of Intentional Service-Learning	<ol style="list-style-type: none"> 1. Research methodology 2. Research strategy 3. Criteria governing research 4. Research design
Chapter 6: Policy Setting of Teaching Chinese Language and Culture to Australian School Students	<ol style="list-style-type: none"> 1. Chinese government's policy on global promotion of CLC education: 1) National governmental promotion; 2) Confucius Institutes; 3) Overseas Chinese Affairs Office; 4) Criticism of Confucius Institutes 2. Australian government's policy on global promotion of CLC education: 1) Asian language and culture learning policies; 2) Asian language and culture learning curriculum; 3) Criticism of the White Paper; 4) Challenges of CLC education
Chapter 7: Expectations of the Schools and Student-volunteers	<ol style="list-style-type: none"> 1. Schools' expectations: 1) Enrich cultural environment; 2) To increase visibility; 3) Access to resources 2. Student-volunteers' expectations: 1) For overseas experience; 2) Fulfil personal interest in teaching; 3) Strengthen future employability
Chapter 8: Identifying the 'Student-Volunteers': Capacity and Responsibilities	<ol style="list-style-type: none"> 1. Schools' interpretation of 'student-volunteers': 1) Graduate teacher; 2) "Practice teacher"; 3) No clear interpretation of their role; 2 Student-volunteer' interpretation: 1) Unofficial teacher
Chapter 9: Service-providers and Community Partners in Service-learning Collaboration: Findings Regarding the Nature of Reciprocity	<ol style="list-style-type: none"> 1. Answers to three contributory questions 2. Conclusions 3. Implications 4. Limitations and recommendations for further research

In the earlier section 1.7, 'Significance of this study', the difference between the SVCLCE Program and other ISL programs was explained by way of its three key

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dimensions. Thus, given this distinctive feature of this particular ISL Program, it is necessary to provide further details about how the Program operates with these unique features, as well as information about the participating principals, teachers, and student-volunteers. The unusual nature of this educational partnership between Australia and China are presented for appreciating the nature of the research reported in this thesis. Consequently, the next chapter provides the details of the SVCLCE Program.

Chapter 2 The Partner Organisations and Participants in the Student-Volunteer-based Chinese Language and Culture Education Program

2.1 Introduction

This chapter explains the rationale of participation and responsibilities of the three partners in the ‘Student-Volunteer-based Chinese Language and Culture Education’ (SVCLCE) Program. As explained in Chapter 1, the Program is a collaboration between the Ningbo Municipal Education Bureau (NMEB) of the People’s Republic of China, the former Western Sydney Region of the NSW Department of Education and Communities (DEC, now DoE) and what has since become known as Western Sydney University (WSU). To understand the complexities of the collaboration in the Program, it is essential to show each partner’s rationale for their participation in the partnership, as well as their responsibilities in the collaboration. The school principals and teachers in the Department’s public schools in Western Sydney and the Chinese student-volunteers who are dispatched by the NMEB to support the teaching of Chinese language and culture (CLC) are the practitioners of the partnership. Likewise, the abbreviations DEC and DoE are used in sections of this thesis, with both referring to the department that is known now as the Department of Education. Details of the Australian school principals and teachers and the Chinese student-volunteers who were interviewed in this research are provided in this chapter to help understand the operation of the SVCLCE Program.

2.2 Policy context of the Program

The SVCLCE Program is a product of the promotion of Chinese language and cultural education by the governments of China and Australia. Therefore, to understand the implementation of this Program, it is important to firstly situate it in its policy context.

The People's Republic of China's (PRC) government has been promoting Chinese language and cultural learning globally through channels such as Confucius Institutes (CIs) (Hartig, 2015) and the Overseas Chinese Affairs Office (OCAO) (Gil, 2008). The motive behind China's worldwide popularisation of CLC is believed to be to promote a better national image abroad for achieving a better international environment and favourable global policy decision through exerting its influence in other countries (Zhao, 2015). Confirmed by the CIs chairperson Liu Yandong (2010), China's global popularisation of CLC was to "increase the general public's interest in China and understanding of what China is today" (para 3).

Because of the increased global economic engagement of China, Chinese language proficiency has become one of the significant skills foreigners need to develop to access China's markets (Pan & Lo, 2017). The Australian government has been promoting Asian language and literacy since the 1970s. Mandarin has been identified as one of the four priority languages taught in Australian schools as a part of the political and economic imperative (Hamid & Kirkpatrick, 2016). To promote the learning of Asian languages, the federal government's National Asian Languages and Studies in Schools Program (NALSSP) provided funding from 2009 to 2011 to support the introduction of new primary and secondary Asian language programs in

all jurisdictions (Orton, 2016).

Under these policy settings the governments of China and Australia expressed great interest in promoting CLC education, and the SVCLCE Program was formed as a Sino-Australia partnership to enhance this education in the primary and secondary schools in the Western Sydney area in NSW. A detailed analysis of their Chinese language education policies is provided in Chapter 6 for further investigation into the nature of reciprocity in policy setting.

2.3 Responsibilities of Ningbo Municipal Education Bureau

In the SVCLCE Program, the Chinese partner NMEB nominates eligible student-volunteer candidates, and assists the development and implementation of the Program. It is described in the MoU (2012) that the NMEB is responsible for “advertising and marketing” the Program (‘Partnership Strategy’, 2008, p. 5). In the promotion of the Program, the NMEB explains the specific nature of the school-based research study and the role of student-volunteers (‘MoU’, 2012). The NMEB is responsible for nominating a maximum of 10 eligible undergraduate students or qualified teachers to participate in the Program every year as student-volunteer candidates (‘MoU’, 2012). The eligible student-volunteers are expected to:

undertaken a Major in a field relating to education[,] and undergraduate academic [outcomes] demonstrating Honours level [and] meet eligibility requirements for Certification and employment as a teacher in China [having] passed, preferably with results at or above the second level [and] are eligible for entry into the MEd (Hons) or PhD programs

at the University [with] a minimum IELTS score of 6.5 ('MoU', 2012, p. 7).

The NMEB conducts initial screening of the student-volunteers and is responsible for guaranteeing that the candidates meet all the requirements of the Program ('MoU', 2012). The NMEB ensures student-volunteers' eligibility by screening the qualification documents provided by the applicants¹. The selected candidates, who are either undergraduate university students or qualified teachers, are nominated in accordance with the requirements of Western Sydney Region and the criteria of the University of Western Sydney to study a MEd (Hons) and/or PhD program ('MoU', 2012). The NMEB also supports the student-volunteer candidates with their application for entry into Master and/or Doctoral programs at WSU (Ningbo Municipal Education Bureau, 2017).

The NMEB is also responsible for "support[ing] the teaching of Chinese in the Western Sydney Region by assisting in the ... development of Chinese teaching and learning resources and providing other support related to Chinese language learning in schools" ('MoU', 2007, p. 1). Such support includes providing "a pre-departure program, and annual review visits concerning the service and learning undertaken by the [student-volunteers]" ('Partnership Strategy', 2008, p. 1). The pre-departure program provides training to student-volunteers to assist them in providing CLC

¹ Documents include: (1) 学历学位证书原件及复印件; (2) 大学本科或硕士的成绩单; (3) 身份证原件及复印件; ... (5) 完整填写的《宁波市教育局赴澳汉语志愿者报名申请表》; (6) 普通话资格证书原件及复印件; (7) 雅思成绩单或托福成绩单原件及复印件" (Translation: [1] original and certified true copies of education and degree certificates; [2] transcript of university academic records of Bachelor or Master degree study; [3] original and certified true copies of national ID card; ... [5] completed Application form of NMEB Teaching-Chinese-in-Australia volunteers; [6] original and certified true copies of the Certificate of Putonghua Proficiency Test; [7] original and certified true copies of IELTS test result) (Ningbo Municipal Education Bureau, 2017 Oct.)).

education and to be ready for living and study in Australia².

Ongoing consultation is also required from the NMEB as its responsibility is to support the development of this Program. The Bureau is responsible for “[addressing] issues that arise concerning the [student-volunteers’] study and life experiences in Australia” (‘Partnership Strategy’, 2008, p. 1). It is also responsible for “ensure[ing] the suitability of [student-volunteers], the consistency of program delivery, agreement on advertising of the Program and any contractual arrangements made naming one or other of the Parties” (‘MoU’, 2012, p. 9). The NMEB is required to conduct annual review meetings in collaboration with other parties and to provide an annual report on the issues raised in its consultation to guarantee the “student-volunteers’ high calibre and appropriate disposition of candidates to undertake studies in research education and for work in schools and address issues raised by the MEd (Hons) or PhD candidates in regard to their progress and welfare” (‘MoU’, 2012, p. 9).

The NMEB is required to provide student-volunteers a living allowance. The NMEB agrees to “contribute to each student-volunteer a living allowance of AUD \$10,000 per year” (‘MoU’, 2012, p. 11). It also provides an additional living allowance of AUD \$15,000 per year for a maximum of two student-volunteers whose families are experiencing exceptional poverty (NMEB, 2017).

2.4 Responsibilities of the Department of Education

The NSW Department of Education (previously DEC) is responsible for

² Content of NMEB’s pre-departure training includes: 汉语语音、语法、词汇等知识和教学技能; 生活及课堂英语; 澳大利亚国情介绍; 外事礼仪等 (translation: linguistic knowledge and relevant teaching strategy for teaching Chinese pronunciation, Chinese grammar, and Chinese vocabulary; English for daily communication and classroom teaching; Australian culture and society; foreign affairs protocol, etc.) (Ningbo Municipal Education Bureau, 2017 Oct.).

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identifying the schools which receive Chinese language and cultural education from student-volunteers, jointly providing educational programs for the student-volunteers, carrying out ongoing consultation and liaison with other partners, and providing funds to support the student-volunteers ('MoU', 2012).

The Department is responsible for providing training regarding school-related professional learning, as well as orientation and induction programs for the student-volunteers during their participation ('Partnership Strategy', 2008). The NSW Department of Education and Training (Curriculum K-12) is responsible for "[providing] a series of lectures over the course of [student-volunteers'] enrolment in the MEd (Hons) on topics related to their school-based service-learning" ('Partnership Strategy', 2008, p. 2). The content of these workshops and lectures includes "a language teaching methodology component" ('MoU', 2007, p. 4) which instructs the student-volunteers about "language education theory and practices for schooling in Australia" ('Partnership Strategy', 2008 p. 2). In the 2012 MoU, this responsibility of the Department for providing training to the student-volunteers is further described as to work jointly with the University to "design and deliver a high-quality program of teacher-researcher education" ('MoU', 2012, p. 10). Orientation program provided to the student-volunteers is expected to explain expectations, roles of student-volunteers, and their contribution to the local schools (Appendix VI).

The Department is also required to liaise with the schools and student-volunteers during their cooperation and provide support when required ('MoU', 2007). It is also the Department's responsibility to liaise with school principals and student-volunteers in finding mentors for student-volunteers to assist them in their involvement in schools ('MoU', 2012, 2012). It is required that these mentors will be selected "on the basis of positive support for Chinese language education and school-based

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professional learning” (‘Partnership Strategy’, 2008, p. 4). This type of mentorship is expected to support the student-volunteers in their service-providing in schools. However, in the implementation, no mentors were provided in any of the participating schools in this research.

The Department is required to participate in ongoing consultation with the University and the NMEB “to ensure consistency of program delivery and address issues raised by [student-volunteers] in regard to their progress and welfare” (‘MoU’, 2012, p. 10). It also provides each student-volunteer a scholarship of “AUD \$3,000 per year (\$4,500 over 18 months) for participants in the MEd (Hons) program” (‘MoU’, 2012, p. 11).

2.5 Responsibilities of the University

It is agreed in the MoUs that the University would design and provide Master and Doctoral programs for student-volunteers to undertake during their 18 months of participation in the SVCLCE Program. As stated in MoU (2007) “[the] UWS programs the [student-volunteers] undertake will be for the award of a Master’s Degree by research” (‘MoU’, 2007, p. 4). In the MoU (2012), the programs being offered to the student-volunteers are extended to the Doctoral program, and “the Master and Doctoral programs [are] conducted on the [University’s] Penrith campus” (‘MoU’, 2012, p. 11). The University is responsible for jointly working with the Department to “design and deliver a high-quality program of teacher-researcher education for [student-volunteers]” (‘MoU’, 2012, p. 10).

The University is responsible for collaborating with the Department, jointly providing orientation and induction programs to student-volunteers, equipping

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student-volunteers in their studying of school-based higher degree research and providing training for student-volunteers in their professional development ('MoU', 2012). During the student-volunteers' participation in the Program, the University is responsible for providing training and workshops for student-volunteers' higher degree research study, as well as professional development in working with school students in Australian schools (Appendix VII). It is also required to provide workshops to help student-volunteers to learn about "service learning; languages teaching curriculum, pedagogy and assessment; and language teacher research methods" ('MoU', 2007, p. 5). The University's School of Education manages the University's participation in the partnership and jointly provides a supervisor panel for the student-volunteers. This panel of three supervisors is expected to include members from the School of Education, Centre for Educational Research and mentors from the participating NSW DET schools ('Partnership Strategy', 2008).

The University is expected to help student-volunteers develop "research project management and methodologies" and to employ student-volunteers' "evidentiary base and Sino-Australian theorizing ... to directly inform and [be] informed by [their] work in schools" ('MoU', 2012, p. 11). The principals and associate supervisors are responsible for providing student-volunteers with "project-focused workshops for the cohort, provide an assessment of their proposals and penultimate copies of their thesis chapters, and provide one-on-one advice to student-volunteers" ('Partnership Strategy', 2008, p. 2). Weekly workshops for student-volunteers on topics of "thesis revisions, thesis submission (31 March), progress reports, HREC and SERAP, confirmation of candidature, Working with Children Certificates" are to be provided to the student-volunteers during their 18 months' working in schools ('Partnership Strategy', 2008, p. 2). The School of Education of

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UWS is also responsible for providing “scholarships to the value of \$2,000 for each [student-volunteer] in each cohort of [student-volunteers] enrolled in this program (total \$3,000 for 18 months)” (‘MoU’, 2012, p. 5).

2.6 Change of responsibilities

In 2013 the Western Sydney Region Office was disbanded, and the Department’s role and responsibilities in the partnership within the SVCLCE Program went into hiatus as it was restructured over the course of two to three years. Since 2011, an education reformation, namely *Local Schools, Local Decisions*, commenced in NSW with an aim to “to improve teaching and learning in NSW public schools by increasing the authority of local schools to make decisions about how they deliver education to students” (NSW Department of Education and Communities, 2012a, p. 3). As a result, a range of previously central or regional programs [were shifted] to schools for “schools to have more say in how specialist program staff are allocated to schools” (NSW DEC, 2012a, p. 16).

The Regional Director and Senior Policy Officer responsible for the Program’s operation were retired, and the Bridges to Understanding Committee that oversaw the work of the Region’s engagement with China was discontinued. Due to the disbandment of the Western Sydney Region Office, no training from the Department on topics related to their engagement in schools, such as language education theory and practices for schooling in Australia, was provided to the student-volunteers from 2013 onwards. Student-volunteers from the 2013 cohort did not receive any training to equip them with essential skills and knowledge to work in schools. There was no Regional Office to provide ongoing liaison with the schools and student-volunteers,

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and the Department had not been arranged for this. The absence of key Western Sydney Region Office personnel meant that there was no liaison provided for the schools or the student-volunteers to give feedback or to address issues when problems occurred. Furthermore, the absence of Western Sydney Region personnel resulted in the interruption of the communication between the schools and the University. As a result, some schools and student-volunteers made arrangements between themselves to help student-volunteers in their work in schools, while some others did not initiate such an arrangement.

Efforts were made by University academics to take on the additional work left by the loss of Departmental personnel and to provide the necessary training which began with the 2014 cohort. However, by the time the research reported in this thesis was initiated in 2015, University management had stepped in to restructure the Program, seeing it as a vehicle for securing entry into the Chinese student market. Those who had worked with the Department in establishing the Program were replaced by people who were thought better able to facilitate entry to the Chinese market. The Program which had been jointly developed by the Department and the UWS, became much more University directed (University of Western Sydney, 2014).

As the third entrant to the partnership, UWS collaborates with other partner organisations to support the student-volunteers' education in teacher-research, service learning and languages education. Initially, the University worked with the Western Sydney Region Office personnel to plan and deliver the orientation and induction program for the student-volunteers before they commenced their experience in schools and academic studies ('MoU', 2012). Likewise, the University collaborated with the Department to design and deliver programs to support the student-volunteers in their teaching and research in schools. This included "a program of language education that

focuses on the teaching/learning of Chinese as a second language in Australian education” (‘MoU’, 2012, p. 10). However, with the Department’s restructure University academics have had to take on increasing responsibility for these tasks. University academics provided weekly research training workshops to help the student-volunteers to learn teacher-research methodologies for studying their own work in schools and how to manage their research project to ensure timely completion.

2.7 Department’s rationale for participation

The former Western Sydney Region of the Department of Education and Communities of the State of New South Wales engaged in the SVCLCE Program to promote the teaching/learning of CLC in schools in the Western Sydney Region. Through promoting Chinese language and cultural learning, NSW is aiming to enhance partnership with China to achieve economic benefits in trade, tourism and education. China is reported as “NSW’s largest overall bilateral trading partner ... most valuable tourism market and ... greatest source of international students. NSW was the top destination for Chinese investment in Australia, attracting 53% in 2016” (NSW Government, 2017, p. 14).

The purist of economic value from CLC education is also reflected in some other policy documents by the NSW government³ as this type of education is believed to benefit NSW’s global competitiveness in tourism (Destination NSW, 2012), trade, business, and future industry growth (NSW Government, 2017). This view is particularly reflected in NSW government’s directional international engagement

³ *NSW Trade and Investment Action Plan (2017-18)*, (2013), NSW Government.
NSW Trade and Investment Action Plan (2017-18), (2017), NSW Government.

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strategy document - *China Strategy NSW International Engagement Strategy*. The *Engagement Strategy* sets the direction to enhance partnership with China in the areas of trade, investment, education and tourism (NSW Government, 2013). It requires “teaching Mandarin and Cantonese in ... schools and facilitating exchanges between our education institutions” as a strategy to develop partnerships with China (NSW Government, 2013, p. 9).

Promoting Chinese language is also expected to help increase NSW’s cooperative relationship with China by aiding the international education market, which brings many economic benefits. Australia is currently the third-largest international education destination in the world and NSW has the most international students of any state in Australia (NSW Government, 2017). With the aim of growing “the international education sector from \$7.2 billion (2015-16) to \$9 billion by 2020 ... [and the return of] the market share of international education in NSW to 38.9%” (NSW Government, 2017, p. 21), the NSW Government seeks to prioritise cooperation with China in its international education market. To help maintain NSW’s leading market share as an education destination for students from China, the NSW Government has called for the “delivery [of] Chinese language and culture programs in NSW Public Schools” (NSW Government, 2017, p. 15).

The NSW Government promotes Asian language learning in its K-10 curriculum and considers that “[the] cultural and linguistic diversity of our school communities and workforce is promoted as a strength” (NSW Department of Education, 2016, p. 7). Through language education, the NSW K-10 syllabus for Chinese aims to “enable students to develop communication skills, focus on languages as systems and gain insights into the relationship between language and culture, leading to lifelong personal, educational and vocational benefits” (Board, 2003, p. 13).

However, the actual status of Chinese language education can perhaps be described as ‘underwhelming’. As reported by Singh and Ballantyne (2014), “New South Wales [has] a major problem in the retention of second-language (L2) learners studying Chinese from primary to the end of secondary school” (p. 200). According to the DoE’s report, “[in] Years 7-10, students are required to undertake 100 hours of continuous languages learning [but] only about 10% of students undertake a language course for their HSC” (Board of Studies NSW, 2013, p. 7). This phenomenon is reportedly caused by “the perceived difficulty and lack of relevance of languages, the low parental and community value placed on languages, the lack of continuity between primary and secondary school, and staffing and resource issues” (Board of Studies NSW, 2013, p. 6). Thus, although the rationale by the DoE in its participation in the partnership with the NMEB is to enhance the learning of CLC to achieve economic benefits from international cooperation with China in trade, tourism and education, that participation is not having its desired effect.

2.8 University’s rationale for participation

What is now branded as Western Sydney University (WSU) engaged in the SVCLCE Program as a strategy of internationalisation developed under the University’s Regional and Community Engagement Plan (2004-2008) for achieving the strategic goal of “developing and implementing an ongoing plan for international engagement” (University of Western Sydney, 2004, p. 5). WSU has demonstrated its interest in engaging with China through establishing various collaborations and partnerships. It is WSU’s objective to “strengthen research ties, initiate joint teaching programmes and promote staff and student exchanges between the two countries”

(Smith, 2012, para 1).

According to a responding letter from the then head of School of Education of former University of Western Sydney (UWS) to then NSW Department of Education and Training Director Lindsay Wasson regarding the support the School of Education can offer to the partnership, the School of Education was interested in “developing an ARC [Australian Research Council] Linkage research project around this initiative” (Appendix XV, 2007, n.p.). The Linkage research project aims for “long-term strategic research alliances between higher education organisations and other organisations, including industry and other research end-users, in order to apply advanced knowledge to problems and/or to provide opportunities to obtain national economic, commercial, social or cultural benefits” (Australian Government ARC, 2015, p. 2). In its initial Memorandum of Understanding (MoU) with NSW DET (2007) the University’s participation in the partnership is stated as “through its policy of community engagement ... providing a Higher Degree [by] Research program to support Western Sydney Region’s China Strategy and to meet the needs of students from China” (‘MoU’, 2007, p. 1). The student-volunteers’ school-based Higher Degree by Research (HDR) study at the University focuses on topics relevant to the teaching and learning of Chinese language. Their research is based on their Chinese language education in schools and applying what they learnt from the research back to their teaching to benefit the research end-users. This research also helps Australia to better understand Chinese culture and language.

WSU also participates in the partnership with the NMEB for the economic value derived from recruiting international students. Ang et al. (2015) state that “Australia’s international engagement through education has shifted from a focus on aid to a focus on trade, reflecting a dominant emphasis on the economic value of

international education” (p. 22). Australian universities rely heavily on more than 230,000 fee-paying Chinese international students taking courses in Australian schools, colleges and universities each year. It is reported that because of escalating tension in the bilateral relationship between Australia and China, and “[fearing] disgruntled Chinese authorities will take further steps to dissuade or prevent Chinese students from studying [in Australia]”, vice-chancellors and other senior academics headed to China in the hope of soothing the relations (Powell, 2018, para 1). Maintaining a high-quality relationship with China and attracting Chinese international students to study in Australia has become crucial in securing the financial viability of Australian universities.

The purpose of the University’s participation in the SVCLCE Program has been, especially since changes in Australian Government Higher Education Policy in 2013, to leverage its value for extending its Chinese market (Norton, 2014). “Ningbo City and its surrounding areas is one of [the] key regions focused [on] by UWS International to establish strategic partnerships with China and for international student recruitment” (Guilfoyle, 2013, para 6). Through being involved in the Program, the University is enhancing its connections with the NMEB and expanding its influence in Ningbo city and the surrounding area in Zhejiang Province (浙江省), in order to recruit more students and attract related educational training projects from China.

2.9 Ningbo Municipal Education Bureau’s rationale for participation

The NMEB participates in the Program to follow China’s national strategy of global promotion of CLC overseas. As highlighted in *An Outline of the Medium-and*

Long-Term Plan for National Language and Letter Reform and Development (2010-2020), it is important for China to “[take] an active role in popularising Chinese language and culture around the world in order to show an international image of contemporary China [as well as] to enhance the world’s understanding of and trust in China” (Li & Wang, 2016, p. 35).

China’s intention of increasing its global influence is essentially an indication, as well as an exercise, of its increased cultural confidence. As Cheng (2008) argues “cultural strength is one of the indispensable indices of a nation’s comprehensive power and competitiveness” (p. 196). With the rise of China and its enhanced cultural confidence, more attention has been drawn to using such cultural confidence as cultural power (Chen, 2016). It also requires noting that Hanban, the headquarters of China’s global promotion of Chinese languages teaching and learning, has its input by supporting Ningbo’s participation in sending student-volunteers to provide Chinese language and cultural education in Australia. According to the NMEB “国家汉办与宁波市教育局共同为每位优秀的攻读硕士和博士学位志愿者每年提供 10000 澳元的补贴” (translation: State Hanban and the NMEB jointly provide each student-volunteer who pursues Master and/or Doctoral study in the Program an allowance of AUD \$10,000 per year) (NMEB, 2017).

The NMEB’s participation is initially driven by the motive to carry out the national strategy of promoting Chinese language and cultural education to contribute to the establishment of a positive international image of China, especially the image of Chinese education, and to deepen China’s international engagement (Ningbo Daily, 2016). This is also part of NMEB’s strategy for enhancing the international popularity of Ningbo city in the expectation that it will benefit from such international collaboration. The participation of the NMEB in the Program is seen as an exercise of

its increased cultural confidence (Ningbo Daily, 2016). Apart from carrying out the national policy requirement, the NMEB also intends to establish a unique ‘Ningbo image’ as a local city which also has a national and global presence (Ningbo Daily, 2016). This new model enhances Ningbo’s engagement with Australia as it “further increase[s] Ningbo’s influence internationally” (Ningbo Daily, 2016, para 22).

The NMEB also intends to strengthen its local educational capacity and to enhance its international reputation for collaboration through this partnership with the NSW Department of Education and Community (DEC) and WSU. According to the latest MoU (2012), the SVCLCE Program is designed to benefit Ningbo city through “[building] the capacity of the teaching service ... for [higher degree research] and second language education, and to do so by generating evidence and knowledge that is to be made public” (‘MoU’, 2012, p. 7). The knowledge gained through the theses and reports developed through the research conducted by the student-volunteers in the Program, on topics such as teaching Chinese language to second language learners, is expected to enrich the teaching strategies employed by teachers in Ningbo city well into the future (Ningbo Daily, 2015). Thus, the student-volunteers interviewed in this research are expected to be outstanding. The details of the participating student-volunteers, the principals and teachers of the schools are explained in the following section.

2.10 Research participants’ details

The three groups of participants involved in this research include 13 school principals, three teachers who directly worked together with student-volunteers and 14 student-volunteers. Each participant is given a pseudonym in *Pīn yīn*. The following

sections present the *Pīn yīn* pseudonyms with explanations in *Hàn Zì* (‘汉字’) characters and the meaning in English. The reasons for using non-English pseudonyms and details of each group of participants will be explained below.

2.10.1 Pseudonyms.

Pseudonyms are initially used to hide the participants’ identity. Brear (2017) argues that the use of pseudonyms is “to reduce the potential for psychological, economic or physical harm participants may experience from being associated with their research data” (p. 1). Allen and Wiles (2016) offer a similar argument and also point out that allocating pseudonyms is “not merely a technical procedure [to confer anonymity] but has psychological meaning to both the participants and the content and process of the research” (p. 149).

In this research, the pseudonyms given to the participants are non-English, *Pīn yīn* pseudonyms. Reflecting the argument of Allen and Wiles (2016), the pseudonyms in this research are chosen not merely to protect participants’ confidentiality. The *Pīn yīn* pseudonyms in this research also serve the purpose of educating readers, acknowledging the multilingualist reality in Australia, and recognising the Chinese identity in the Program. Each *Pīn yīn* pseudonym represents a Chinese word phrase with meaning. *Hàn Zì* illustrations (‘汉字’, means ‘Chinese characters’) of pseudonyms and explanations of their meaning in English are presented with the participants’ details in this chapter. Since *Pīn yīn* is often the first language aspect being taught to the learners (Zhang et al., 2017), later in the text, only *Pīn yīn* pseudonyms are used. *Pīn yīn* offers an entry point for the readers to start developing some basic knowledge about the Chinese language.

Pīn yīn is the “official phonetic coding system used to transcribe the sounds and lexical tones of Chinese characters into Latin scripts in China” (Ding et al., 2015, p. 635). It was first established in 1958 by the PRC government to assist character learning and to popularise *Pǔ Tōng Huà* (‘普通话’, means ‘the common speech’) of Mainland China (Hayes-Harb & Cheng, 2016). *Pǔ Tōng Huà* is the spoken Chinese being taught to Chinese language learners around the world and is the language been taught at the schools in the Program. In this thesis, the terms ‘Mandarin’ or ‘Chinese language’ refer to *Pǔ Tōng Huà*. *Pīn yīn* is designed to help learners to “better grasp the Chinese sound system and learn new vocabulary so as to more quickly begin developing spoken language proficiency without being deterred too much by Chinese characters” (Lü, 2017, p. 307).

Through presenting the pseudonyms in the form of *Pīn yīn*, the readers are given the opportunity to experience the Chinese language learning that the school students are receiving from the Program. In the Program, *Pīn yīn* is taught by the student-volunteers to help the school students learn the pronunciation of words. The development of accurate pronunciation has been highlighted in the teaching at some participating schools. For example, Principal ‘Shuāng Yǔ’ emphasised the expectation that student-volunteers would focus on helping the school students to improve pronunciation because “their pronunciation was not really good” (2015).

Hàn Zì (‘汉字’, means ‘Chinese characters’) is the other important language aspect that the school students are learning in their Chinese language lessons. However, *Pīn yīn* is usually taught before learning characters as it is used to assist learners to read Chinese characters (Yan et al., 2015). While memorising the characters, learners associate the characters with the meanings of the words (Xu et al., 2014). Learning *Pīn yīn* is believed to have a positive effect in developing learners’ phonological awareness,

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which is the ability to associate the sound with *Hàn Zì* (‘汉字’, means ‘Chinese characters’) (Lü, 2017). Thus, for the educative purpose of the pseudonyms, *Hàn Zì* (‘汉字’, means ‘Chinese characters’) and explanations of their meanings in English are also given to the readers when initially introducing the *Pīn yīn* pseudonym in this research.

Using non-English pseudonyms in this research also challenges the Western hegemony in Australia, particularly in the academic space in higher education. Hegemony is defined as: “the ‘spontaneous’ consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group” (Gramsci, 1979, p. 54). Hegemony is achieved “when the dominant group successfully projects its own particular ways of seeing the world, human and social relationships, such that those who are actually subordinated by these views, come to accept them as being ‘common sense’ or ‘natural’” (Tietze & Dick, 2013, p. 123). To sustain the hegemony, hegemonic practices such as spreading Western knowledge systems and the English language (Askeland & Payne, 2006; Ives, 2009) are employed to protect the interests of the dominant group (Tietze & Dick, 2013) so that these practices are accepted as universal, true, and superior (Meriläinen et al., 2008). However, with the rise of new powers such as China, Western hegemony is being rattled. Although the increased tension does not necessarily lead to direct war, conflicts can occur between the competitors. “The stronger the competition of various newly emerging global powers, the stronger the pressures that force the old power to underline its hegemonic status by imperial attitudes” (Münkler, 2005, p. 57).

Although the great majority of the population of Australia is monolingual in English, English is not the only language spoken in Australia (Liddicoat, 2017). However, language as “an important aspect of personal and cultural identity, as well

as being the carrier of knowledge” (Askeland & Payne, 2006, p. 736) is used as a cultural power tool. The dominating (socio)linguistic status of English is a “formative basis of hegemonic practices” (Tietze & Dick, 2013, p. 123). The monolingual English only phenomenon in Australian society is a hegemonic practice, as the domination of English “privileges the worldviews, social, cultural, and political interests” of Western hegemony (Tietze & Dick, 2013, p. 123).

Although simultaneous use of multiple languages in Australia in everyday life is a reality, a monolingual mindset is still preserved in Australian society. Clyne (2008) argues that the monolingual mindset “sees everything in terms of monolingualism being the norm ... in spite of [Australian’s] linguistic diversity ... and views multilingualism as outside the possible experience of ‘real Australians’” (p. XI). “Asianness” in Australia is often associated with “foreignness and accented voices to signal disassociation and the inability to be assimilated into [monolingual English-only] ‘Australianness’” (Matthews cited in Blackmore, 2010, p. 51). The preference for English as the medium of instruction in education is considered “largely based on the perception of the importance of English to ‘succeed’ in life and work rather than the actual dominant use of English” (Klapwijk & Van der Walt, 2016, p. 68). The culturally-privileged, Western-value-centred monolingual mindset “subordinate[s] Indigenous cultural knowledge” (Blackmore, 2010, p. 46).

This English hegemony pervades Australian education (Blackmore, 2010). For example, Walton et al. (2018) in their study of the teaching of national identity in Australian primary schools, highlighted an issue regarding the exclusive white (and male) Anglo stereotypes in the Australian identity. They criticised that this identity of ‘Australian’ is “based on hegemonic representations of Australian national identity, unequal power relations are maintained that continue to include some while excluding

others” (Walton et al., 2018, p. 137). The stereotypical Western-centric view contradicts the multicultural reality of modern Australian society.

Turner and Cross (2016) pointed out that “Australian education systems are institutionally monolingual” (p. 290). The absence of the multilingual presence in Australian schools and universities can be marked in multiple ways. Minimally, it is marked by the sounds of linguistic diversity in informal daily conversations in Australian school grounds and university campuses arising from the presence of multilingual Indigenous, immigrant, refugee and international students in these state institutions. Díaz (2018) criticises higher education institutions’ superficial engagement with diversity by pointing out that universities “ultimately position difference as a deficien[cy] that needs to be rectified through further entrenching of dominant monolingual, Eurocentric knowledge (re)production practices” (p. 23). The monolingual English-only mindset is privileged within Australian schools and universities (Ndhlovu, 2015), and thereby subordinates other languages and the knowledge they have to offer (Morgan, 2015). Australian schools and universities have given rise to “the importation/imposition of Western school models into Asian, Middle Eastern and African contexts” (Blackmore, 2010, p. 49) as the trajectory for the internationalisation of education. Languages other than English are excluded in academic work and are marked as home or community languages rather than acceptable school or university languages (Clyne, 2008). The enduring dominant monolingual English-only mindset discourages the creation of more inclusive intellectual cultures in Australian schools and universities (Singh, 2018).

The tension between the multilingual reality in Australian society and the monolingual English-only mindset in University academic spaces reflects a power play by the Western hegemony as it tries to prevent its global dominant power status

from being challenged. Ives (2009) argues that the role of English “within particular hegemonic blocs prevents subaltern social group consciousness from developing and creating critical and counter-hegemonic responses” (p. 663). The SVCLCE Program per se, as a promotion strategy of Chinese language and culture, is a challenge to the dominating status of English in Australian schools. It fundamentally poses a challenge to the Western hegemony in schools. Thus, as a study of this particular Program, this research acknowledges this influence of the SVCLCE Program in challenging the Western-centric power dynamic in Australian education. This research particularly intends to extend this challenge into the academic space in Australian universities. The use of *Pīn yīn* serves this purpose.

Through the use of the *Pīn yīn* pseudonym, it is hoped that the Western hegemony in Australian cultural and organisational structures will be rattled. The use of *Pīn yīn* is expected to question how monolingual English-speaking educators think about themselves (Piller & Gerber, 2018). This challenge to the monolingual English-only perspective is expected to stimulate educational leaders’ questioning of their usual focusses on transforming multilingual Indigenous, immigrant, refugee and international students into monolingual English-speakers (Ndhlovu, 2015).

Pīn yīn pseudonyms have been thoughtfully and tactfully used for principals, teachers and the participating university student-volunteers. The *Pīn yīn* pseudonyms give the participants who are Chinese native speakers a chance to express their cultural identity. With the acknowledgment of ethical complexities, choice of pseudonyms requires “careful deliberations” to ensure the information being voiced in the pseudonym is appropriate culturally (Svalastog & Eriksson, 2010). Brear (2017) addresses the inappropriateness of using English-language names to represent non-white / non-European participants and highlights the White privileged mindset behind

this action. Simply giving the Chinese student-volunteers English pseudonyms might be perceived as subtle racism and displaying White privilege, while subordinating these participants' voices and their contribution of linguistic knowledge as a non-privileged group in Australian schools and universities.

Each word used as a pseudonym describes the participant's attitude towards their experience in the SVCLCE Program. During the interview with each participant, a list of Chinese word phrases was developed that I believe represents the participant's attitude towards their involvement in the Program. These Chinese words were extracted directly from the participant's interview response. At the end of the interview, the participant was given the list and was asked to choose one word they believed best represented their attitude and status in the Program. The participants were thus given opportunity to have their voices heard. This choice of pseudonym avoided the token gesture of merely representing the Chinese elements in the Program and is a meaningful and respectful engagement (Pidgeon, 2008) with the Chinese language knowledge that is the main contribution of this Program.

2.10.2 The participating principals.

The research problem that is the focus of the study reported in this thesis is the nature of the relationship between the Ningbo student-volunteers and those working in the schools to which they were assigned by officials from the NSW DoE.

At the time of conducting the interviews, 21 schools were involved in the Program. Thirteen of the schools agreed to be interviewed in this research. These schools included six high schools and seven primary schools. Of these schools, one school was in the final year of its involvement in the Program, having decided to

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terminate its participation because of a negative experience with a few student-volunteers from some previous cohorts.

The principals of the 13 participating schools were interviewed. This research aimed to interview the school leaders who represented the management and decision-making about the Program in each school. In this research, each school's administration was contacted through phone calls at the beginning of data collection for contact information for the leadership representative in the Program at the school. These 13 principals were referred to as the best representatives of each school because all of them were familiar with the Program, and had been personally involved in the management of the Program in the school and decision-making regarding the school's participation in the Program. After the commencement of *Local Schools, Local Decisions* schools were given more flexibility in decision-making and using budgets on their own initiative (NSW Department of Education and Communities, 2012b). Thus, whether the benefits that schools receive in their collaborations with the student-volunteers outweigh their investment in participating in this international service-learning (ISL) program directly affects the schools' decision to participate or continue to participate in the Program. Gathering principals' opinions about the schools' collaborations with the student-volunteers provides credible evidence of the schools' overall experience in collaborating with the student-volunteers. Some of these principals were deputy principals and some were vice-principals. Since the relevant factor in this research is the involvement of these school leaders in the Program, but not their level of leadership and responsibility in school, these principals' positions in school leadership are not specified. Since none of the 13 schools involved in this research had officially enlisted school staff as mentors for the student-volunteers, no school mentors were interviewed.

Table 2.1 lists the principals' pseudonyms, the duration of their personal involvement in the Program, and the proportion of culturally diverse students in the schools at which these principals worked. The duration of each principal's personal involvement in the program reflects information about their understanding of the Program's nature, as well as the roles of the student-volunteers and their schools in the Program.

Information on the cultural diversity of the student population of each school helps to explain the context of its implementation of Chinese language and cultural education. The low diversity and highly monolingual English-speaking school student population in the schools provide contextual information for analysing the principals' feedback, to understand the intentions and expectations of these principals in the collaboration with student-volunteers.

All 13 participating schools had been involved in the Program since 2008, but not all principals were personally involved from the beginning. Up until being interviewed, four principals had been involved in the program since 2008⁴; five principals had been involved in the program for six years since 2010⁵; two principals had been involved for the four years since 2011, and one principal had been involved for three years. Though the length of each principal's involvement in the Program varied, it was expected that all the principals had developed some understanding of the Program as the leadership and decision-makers in their schools. Among these 13 schools, the school of Principal 'Biàn Huà' was about to terminate its participation in the Program from 2016, and the school of Principal 'Tuì Chū' had already withdrawn in early 2015 before the interview.

⁴ Principal 'Xìn Qù'; Principal 'Fā Zhǎn'; Principal 'Qiú Zhēn'; Principal 'Wèi Lái'.

⁵ Principal 'Chén Kěn'; Principal 'Chuàng Xīn'; Principal 'Wù Shí'; Principal 'Zēn Zhǎng'; Principal 'Shuāng Yǔ'.

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English was the prevailing language used by students in the schools in this study. This was confirmed by the school principals when they were interviewed for this research. Principal ‘Zēn Zhǎng’ described the student population in her school as “mainly White students ... [and] the majority only speak English” (2015). Similarly, Principal ‘Rè Qiè’ explained that in her school there were “only less than 10 students from Chinese background ... [and] the majority of the students are English monolinguals” (2015). By saying “Chinese background”, the principal meant students who spoke Mandarin, Cantonese or another Chinese dialect at home. Principal ‘Wèi Lái’ also described a similar situation in his school, explaining that “[schools] in the North Sydney Region have a higher Chinese-background student population, but not in the Western Sydney [Region] ... students from [the Western Sydney Region] usually mainly speak English at home” (2015). Exposing the language status in these schools thus provides contextual evidence to understand these principals’ motives and expectations for collaborating with the student-volunteers.

Table 2.1 Principals' pseudonyms and the proportion of culturally diverse students in each principal's school

(n=13)

Principals' names (pseudonym)	The duration of principals' personal involvement in the Program	Proportion of culturally diverse students in each principal's school
Principal 'Xìn Qù' ('兴趣' means 'interest')	8 years (2008 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Chén Kěn' ('诚恳' means 'genuine')	6 years (2010 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Chuàng Xīn' ('创新' means 'innovative')	6 years (2010 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Tùì Chū' ('退出' means 'withdrew')	3 years (2013 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Zhǔ Dòng' ('主动' means 'initiative')	5 years (2010 - interview)	Large population of students from Indian heritage; have fewer than 10 students from Chinese background
Principal 'Fā Zhǎn' ('发展' means 'developing')	8 years (2008 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Rè Qiè' ('热切' means 'earnest')	4 years (2011 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Qiú Zhēn' ('求真' means 'seeking authenticity')	8 years (2008 - interview)	Low cultural diversity; majority of students are English monolingual; but recent years have seen increasing number of students from China
Principal 'Wù Shí' ('务实' means 'pragmatic')	6 years (2009 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Wèi Lái' ('未来' means 'future')	8 years (2008 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Biàn Huà' ('改变' means 'changing')	4 years (2012 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Zēn Zhǎng' ('增长' means 'increasing')	6 years (2010 - interview)	Low cultural diversity; majority of students are English monolingual
Principal 'Shuāng Yǔ' ('双语' means 'bilingual')	6 years (2010 - interview)	Low cultural diversity; majority of students are English monolingual at home; school is running a developed Chinese language program, some classes are involved in language immersion

2.10.3 Participating teachers.

Table 2.2 below provides each teacher's pseudonym, the schools they were teaching at, whether they were teachers of Chinese, their first language, the duration of their participation in the Program, and their ethnicity. The schools these teachers were working at, during the fieldwork conducted for this study, are identified in this thesis by the associated school principals. For example, the school where Teacher 'Chéng Jiù' was working at is referred to as the "same school as Principal 'Zhǔ Dòng'" (See Table 2.2). Introducing details about whether Mandarin was the first language for

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these teachers, and their ethnicity, provides information about their personal experience in using Chinese language and the authenticity of their knowledge about Chinese culture. Details regarding whether they were teachers of Chinese and the duration of their participation in the Program provide information about their involvement in collaborating with student-volunteers in providing service-learning.

At the beginning of the data collaboration, an email was sent to the teachers and school mentors who worked closely with the student-volunteers in the 13 participating schools for their consent to be interviewed in this research (Appendix III). Among these teachers, only three replied and agreed to participate. The other 10 teachers did not reply to the email. Thus, only these three teachers were interviewed. Though the number of participating teachers was few compared with the number of principals and student-volunteers interviewed in the research, their feedback about their collaboration with student-volunteers is still beneficial and credible.

This research intends to study the collaboration between the student-volunteers and the schools, assuming that the teachers and principal of each school are considered as representing the voice of the school together. Individual teacher comments in the interview, together with their school principal's interview comments, make up the feedback about the experience of the particular school in collaborating with the student-volunteers. The teachers' comments enriched the feedback with some first-hand information about their own experiences of closely working with student-volunteers. For the schools whose teachers were not interviewed, their principal's interview feedback narrated the schools' experience in the collaboration with the student-volunteers. A principal's interview feedback provides information about the school's collaboration with student-volunteers as a whole. Being part of the organisation, the feedback from the teachers in the school who work closely with the

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student-volunteers is arguably reflected in the feedback given by the principals.

Although the number of teachers being interviewed in this research was considerably lower than the other two groups of participants, each of them contributed some valuable information, which together with the feedback from their school principal constructs the particular school's feedback about collaborating with student-volunteers. The feedback from each teacher deepens the understanding about the problems that occurred in their school's collaboration with student-volunteers.

The credibility of including school teacher interview comments as evidence in this research is not established by the number of teachers being interviewed, but by the feedback given by each individual teacher. Each school has a different experience in collaborating with the student-volunteers. Thus, each story told by the principals and teachers reflects a unique problem, and each contributes a unique perspective towards constructing an understanding of the collaborations between the student-volunteers and schools in the SVCLCE Program. This research intends to interpret the complexities in the collaboration between the student-volunteers and the schools, but also remains aware that merely one study with a limited number of participants can only reveal some, but not all of the problems that occurred. Hence, this research only focuses on interpreting the problems that are revealed from the interviews with the actual participants.

The three teachers who participated in the interviews were from three different participating schools (Table 2.2). All of them were White Australian females whose first language was not Chinese. The two teachers of Chinese learnt Chinese as a foreign language. All three teachers had some experience in working with student-volunteers. Teacher 'Chéng Jiù' and Teacher 'Qián Jin' have worked with student-volunteers for four years, and both of them have collaborated with three student-volunteers during

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their participation. Teacher ‘Xiān Fēng’ has collaborated with three student-volunteers for three years in providing Chinese language and cultural services to her school’s students. None of these teachers was assigned as school mentor to the student-volunteers. Two of them are teachers of Chinese and one is a classroom teacher. No mentor was assigned to the student-volunteers in these three schools, but these three teachers worked closely together with student-volunteers in Chinese language and cultural education in school. The two teachers of Chinese were the only teachers who worked together with student-volunteers weekly in their schools. Teacher ‘Chéng Jiù’, did not teach CLC herself, and there was no Chinese teacher in her school other than the student-volunteers. The student-volunteers provided Chinese language and cultural lessons to her class every week and she worked together with the student-volunteers weekly and supervised the student-volunteers during their lesson delivery. This research is interested in studying the nature of reciprocity in the student-volunteers’ collaboration with schools in the SVCLCE Program. The focus of this research is on the interactions between the teachers and the student-volunteers rather than what grade these teachers were teaching. Thus, whether these teachers were primary or secondary teachers is not specified in this thesis.

Among these three teachers, Teacher ‘Chéng Jiù’ works in the same school as Principal ‘Zhǔ Dòng’. As noted above, the school at which Teacher ‘Chéng Jiù’ worked did not have a teacher of Chinese. In other words, her school became involved in the Program to have the student-volunteers stimulate its provision of Chinese language and cultural education. Teacher ‘Chéng Jiù’ was a White Australian female and her first language was English. Although Teacher ‘Chéng Jiù’ did not speak Chinese, she had been involved in the SVCLCE Program for four years and was experienced in collaborating with student-volunteers in providing Chinese language

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and cultural education to the students in her class. She had worked together with four student-volunteers who were from the cohort of 2011, 2012, 2013, and 2014. Teacher ‘Chéng Jiù’ was a classroom teacher and the student-volunteers delivered CLC lessons to students in her class every week. She supervised volunteers while they were delivering lessons in the classroom.

Teacher ‘Qián Jīn’ worked in the same school as Principal ‘Rè Qiè’. She was a White Australian whose first language was not Chinese, but she was fluent in speaking, reading and writing Chinese. She was an experienced teacher who had been teaching students how to learn Chinese in Australian schools for over a decade. She had been involved in the SVCLCE Program for four years and had worked with two student-volunteers from the 2014 cohort, two student-volunteers from the 2013 cohort, one student-volunteer from the 2012 cohort and one student-volunteer from the 2011 cohort at the time of interview.

Teacher ‘Xiān Fēng’ worked in the same school as Principal ‘Biàn Huà’. She was a White Australian whose first language was not Chinese. She started learning Chinese by herself in 2010 after becoming involved in the Program. Teacher ‘Xiān Fēng’ was a teacher of Chinese in her school and she taught the school students Chinese language and culture. Teacher ‘Xiān Fēng’ had participated in the SVCLCE Program for three years and had worked with student-volunteers from the cohorts of 2010, 2011, 2012, 2013, and 2014. Both the schools at which Teacher ‘Qián Jīn’ and Teacher ‘Xiān Fēng’ worked implemented their Chinese language education program as a result of becoming part of the Program. Both teachers were the only teachers in their schools to conduct a Chinese language and cultural education program.

Table 2.2 Participating teacher information

Teachers' names (pseudonym)	School of teaching	Is Mandarin their first language?	Teachers' ethnicity	Position in school	Years of participation
Teacher 'Chéng Jiù' (‘成就’, means 'achievement')	Same school as Principal 'Zhǔ Dòng'	No	White Australian	Classroom teacher	4 years (worked with 4 student- volunteers)
Teacher 'Qián Jin' (‘前 进’, means 'advancing')	Same school as Principal 'Rè Qiè'	No	White Australian	Teacher of Chinese	4 years (worked with 4 student- volunteers)
Teacher 'Xiān Fēng' (‘先锋’, means 'pioneer')	Same school as Principal 'Biàn Huà'	No	White Australian	Teacher of Chinese	3 years (worked with 3 student- volunteers)

2.10.4 Participating student-volunteers.

In this research, 14 student-volunteers agreed to participate in the interviews. In the SVCLCE Program, a group of maximum 10 student-volunteers are recruited every year and the student-volunteers who are recruited in the same year are grouped as one cohort. Among these 14 student-volunteers, three were from the 2012 cohort, five from the 2013 cohort, and six from the 2014 cohort. Table 2.3 provides information about the student-volunteers who were interviewed in this research, including their pseudonyms, their cohort, the schools they worked at, the majors they studied for their Bachelor degrees, and their occupations before they joined the Program. The pseudonyms, as explained in pseudonym section at the beginning of this chapter, were chosen by the student-volunteers themselves using the words they believed represented their attitude to the Program. Identifying the cohort to which each student-volunteer belongs, locates the student-volunteers to the specific context that they experience in their collaboration with the schools. Information about the context of collaboration contributes to the interpretation of the complexities in the Program as it reveals what may affect the collaboration. Since the Program recruits both university

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graduates and teachers from Ningbo, to identify whether the student-volunteers are recent university graduates or teachers from the schools in Ningbo provides information on the student-volunteers' experience of working with school students. Such information is significant for understanding the experience of the schools and the student-volunteers.

Because of the disbandment of the Western Sydney Region Office in 2013 and the restructuring of the NSW Department of Education and Community from 2013, the Program consequently experienced changes in its implementation which affected the collaboration between the schools and the student-volunteers who started participating in the program after 2012. Student-volunteers from cohort 2012 were not affected by the change, while student-volunteers from the 2013 and 2014 cohorts experienced various factors such as lack of training, which affected their collaboration with the schools. This research intentionally chose student-volunteers from cohorts 2012-2014 in order to compare their experiences and identify what had impacted the reciprocity in their collaboration with the schools. Among the 22 student-volunteers from these three cohorts (six in cohort 2012, eight in cohort 2013, and 8 in cohort 2014), 14 student-volunteers agreed to participate in the research.

Providing information about the schools at which the student-volunteers worked locates the principals and teachers who were working with them for further analysis of the collaborations between them. Providing information of participating student-volunteers' actual educational backgrounds reveals whether the agreement between the UWS, the Department (DEC/DoE) and the NMEB has been followed, hence enabling further examination of factors which impacted the reciprocity in the collaborations. Among the 13 student-volunteers, five had studied English as their major for their Bachelor degrees, three had obtained Bachelor degrees in English

language education, three had studied Chinese language education, two had studied Teaching Chinese for Foreigners, and one student-volunteer had a Bachelor degree with a double major in English and Spanish. In addition, noting that the student-volunteers are expected to have “undertaken a Major in a field relating to education” (‘MoU’, 2012, p. 7), six of the student-volunteers interviewed in this research had not studied an education-related major for their Bachelor degrees. Therefore, it is noted that the NMEB did not strictly follow the agreement it had with the other parties in its recruitment of the student-volunteers. The University accepted these student-volunteers in its final decision even though these student-volunteers did not have education related degrees. The reason for this phenomenon is not the focus of this research but could be investigated in a possible future study. This research, however, does need to examine whether the student-volunteers’ educational backgrounds affected their performance in the Program.

Among the student-volunteers who were interviewed in this research, only one student-volunteer (S-V ‘Zhǔ Jiàn’) was a teacher of English language at a local college. According to S-V ‘Zhǔ Jiàn’, the college she was working at was equivalent to a Technical and Further Education (TAFE) college in Australia. She had been teaching English in the college to adults for a year before joining the Program. None of the interviewed student-volunteers had previous experience of working full time in a primary or secondary school in China before they came to Australia. Their experience of working with children or teenagers was very limited.

The student-volunteers were all university graduates with a Bachelor degree who had either “Ningbo residency ... [or] completed university study in Ningbo ... [or were] teachers of government affiliated ... schools in Ningbo” (NMEB, 2017, p. 2). The participating student-volunteers “had all passed the Mandarin PSC ... with

results at or above the second level” as required by the NMEB. They had all received the same training provided by the NMEB on “Chinese pronunciation, grammar, vocabulary; teaching strategy for teaching Chinese as a foreign language” before their departure (NMEB, 2017 Oct.). Where these student-volunteers came from did not affect their linguistic capability or their capability in teaching Chinese to the school students. Thus, information about the places where the student-volunteers were from is not included as it is not important to this research.

The student-volunteers participate in the Program for “18 months for the MEd (Hons) and 36 months for the PhD program” (‘MoU’, 2012, p. 9). Each student-volunteer needs to “[complete] up to ten hours per week during school hours on weekdays for five terms in the case of MEd (Hons) candidates, and the same proportion for those undertaking a PhD program” (‘MoU’, 2012, p. 10). The 14 student-volunteers who were interviewed in this Program were all undertaking the MEd (Hons) program and their participation in the Program was for 18 months.

Up until 2012 the student-volunteers were assigned to schools by an Officer from the Department’s Western Sydney Region. However, with the *Local Schools, Local Decisions* (2012) restructure of the Department that saw the elimination of Regions and their staff, in 2013 the assignment of student-volunteers was mainly carried out by the University, and the Department’s responsibilities were transferred to an even busier senior executive of the Department. As in the period from mid-2008, the student-volunteers were assigned to high schools or primary schools based on the schools’ requests to the Department; some were assigned to just one or the other type of school, a few student-volunteers worked in both.

Each of the 14 student-volunteers was allocated to at least one but no more than three schools. The tasks each student-volunteer was appointed to do in each

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school was decided in accordance with the particular school's needs as a result of negotiations between the school and the student-volunteers ('The Western Sydney', 2013). Regardless of the number of schools to which each student-volunteer was allocated, the student-volunteer only worked 10 hours (two full days during school hours) a week in the schools ('The Western Sydney', 2013). Schools that shared one student-volunteer negotiated and decided with the student-volunteer regarding the hours and days of the student-volunteers involvement in each school. Here again, it is necessary to restate that the focus of this research is the reciprocity in the student-volunteers' relationships with the schools, rather than any aspect relevant to the differences between primary and secondary education. Thus, whether the schools that each student-volunteer worked at were primary or secondary schools is not specified in this research.

Information on student-volunteers' roles and expectations for them ('The Western Sydney', 2013) was provided to each cohort of student-volunteers during their orientation.

The students were recruited by the NMEB on the basis that they need to complete a higher degree by research by reporting the results of the learning they had gained through providing educational service in the schools (Singh, 2013; Singh & Ballantyne, 2014; Singh & Han, 2014; Singh et al., 2014). They were expected to use their experiences of service in schools as the evidentiary basis for their professional learning through critical self-reflection as emergent teacher-researchers. In the tradition of action research, service learning is expected to "improve the rationality and justice of [the student-volunteers'] educational practices, as well as their understanding of these practices and the situations in which these practices are carried out" (Kemmis & McTaggart, 2005, p. 565). Through developing informed reflection

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on their actions, the student-volunteers were expected to extend their knowledge and understanding of the students with whom they were working, and develop relevant knowledge of curriculum, pedagogy and assessment (Brown et al., 2014; Bell, 2008). Specifically, to develop an in-depth learning framed by the *Australian Professional Standards for Teachers* with their service work in schools in language teaching (AITSL, 2012). This iterative process of service to students in schools and professional learning through research-informed reflection was meant to benefit the schools and their students as well as the student-volunteers.

In this research, all the interviewed student-volunteers fulfilled the requirements for their MEd (Hons) degree and successfully achieved their award of a Master's degree by research after finishing 18 months of study. Student-volunteers are not involved in coursework but in a school-based higher degree research program. They receive supervision and workshops from the supervisory panel and the University. Training on "language education that focuses on the teaching of Chinese language and culture for second language learners" was provided to student-volunteers from the 2012 cohort ('MoU', 2012, p. 10). These training sessions were jointly provided by the Department and the University, coordinated by a Region Officer. The program leader in the Centre for Educational Research in the University was also in charge of arranging training and workshops for student-volunteers' higher degree research study by working together with the Region Officer. The content of training included "a series of lectures ... on language education theory and practices for schooling in Australia" ('Partnership Strategy', 2008, p. 2). However, because of the disbandment of the Region Office in 2013, no lecture or workshop on language education was officially provided by the Department to the 2013 and 2014 cohorts.

A panel of three supervisors most of whom were from the University of

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Western Sydney were arranged to support each student-volunteer ('Partnership Strategy', 2008). The 14 interviewed student-volunteers also received "weekly workshops [arranged by the University supervision group] ... for each week of the six terms they are working in schools" ('Partnership Strategy', 2008, p. 2). The topics of these workshops include HREC and SERAP, confirmation of candidature, the Working with Children Certificate, orientation and induction, and on-arrival support, as well as project-focused workshops, and one-on-one advice regarding thesis writing ('Partnership Strategy', 2008). The University is expected to provide student-volunteers with workshops on topics on the Chinese languages teaching curriculum and help them to develop professional teaching skills ('MoU', 2007). However, student-volunteers from cohorts 2013 and 2014 did not receive training on teaching skills development from the University.

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Table 2.3 Student-volunteer information

Student-volunteers' names (pseudonym)	Cohort	Working at the schools run by:	Major for Bachelor degree	Occupation before joining the Program
S-V 'Yōu Xiù' ('优秀', means 'outstanding')	2012	Principal 'Xin Qù'	English	University recent graduate
S-V 'Xué Xí' ('学习', means 'learning')	2012	Principal 'Shuāng Yǔ' & Principal 'Fā Zhǎn'	English	University recent graduate
S-V 'Gǔ Lì' ('鼓励', means 'encouraging')	2012	Principal 'Wèi Lái' & Principal 'Zēn Zhǎng'	Chinese language education	University recent graduate
S-V 'Huó Pō' ('活泼', means 'vivacious')	2013	Principal 'Wèi Lái' & Principal 'Chén Kén'	English & Spanish double major	University recent graduate
S-V 'Nǔ Lì' ('努力', means 'hardworking')	2013	Principal 'Shuāng Yǔ' & Principal 'Biàn Huà'	English education	University recent graduate
S-V 'Wěi Shēn' ('委身', means 'committed')	2013	Principal 'Wù Shí' & Principal 'Rè Qiè'	English	University recent graduate
S-V 'Xǐ Ài' ('喜爱', means 'be fond of')	2013	Principal 'Chuāng Xīn' & Principal 'Xin Qù'	Teaching Chinese as Foreign Language (TCFL) major	University recent graduate
S-V 'Sī Kǎo' ('思考', means 'ponder')	2013	Principal 'Fā Zhǎn' & Principal 'Zhǔ Dòng'	English	University recent graduate
S-V 'Mó Fǎng' ('模仿', means 'imitate')	2014	Principal 'Biàn Huà'	English education	University recent graduate
S-V 'Lè Yì' ('乐意', means 'willing')	2014	Principal 'Tui Chū' & Principal 'Zhǔ Dòng'	Teaching Chinese as Foreign Language (TCFL) major	University recent graduate
S-V 'Lǐ Jiě' ('理解', means 'understanding')	2014	Principal 'Fā Zhǎn' & Principal 'Wù Shí'	Chinese language education	University recent graduate
S-V 'Xié Zuò' ('协作', means 'collaborative')	2014	Principal 'Tui Chū' & Principal 'Zēng Zhǎng'	Chinese language education	University recent graduate
S-V 'Shí Jì' ('实际', means 'practical')	2014	Principal 'Xin Qù' & Principal 'Shuāng Yǔ'	English	University recent graduate
S-V 'Zhǔ Jiàn' ('主见', means 'assertive')	2014	Principal 'Chén Kén' & Principal 'Wèi Lái'	English education	English teacher at college (1 year working experience)

2.11 Conclusion

This chapter provides contextual details of the SVCLCE Program including its three partners' rationales for participation, responsibilities in the partnership, and the research participants' details. The reasons for using *Pīn yīn* for research participants' pseudonyms are also explained in this chapter. As identified in Chapter 1, the SVCLCE Program is essentially an international partnership of SL with a focus on industry-based practice and with an involvement of higher degree research. The next chapter critically reviews current studies in the field of SL and discusses its

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implications for researching the SVCLCE Program.

Chapter 3 A Review of Current Studies of International Service-learning

3.1 Introduction

Chapter 2 provided information about the responsibilities and rationales of the Ningbo Municipal Education Bureau (NMEB), the former Western Sydney Region of the Department of Education and Communities (DEC/ DoE), and then University of Western Sydney (now WSU) regarding their participation in the ‘Student-Volunteer-based Chinese Language and Culture Education’ (SVCLCE) Program. Details about the school principals, teachers and the student-volunteers who were interviewed for this research were also elaborated upon in the previous chapter.

This chapter presents a critical review of current studies of international service-learning (ISL). This review of ISL is to identify concepts in the field which are relevant to the collection and analysis of evidence related to the SVCLCE Program. In order to understand ISL, it is crucial to understand its key domain; service-learning (SL). The literature on the impact of both ISL and SL on communities and students, as well as relevant criticisms are explored. This review establishes that the concept of “reciprocity” is the defining feature of SL (Cain, 2014), and significantly affects the success of a SL program (Dixon, 2015). A theoretical framework regarding reciprocity and its relevant related concepts is presented in this chapter to guide the research reported in this thesis, in particular for the interpretation of the evidence collected from this research. Details of the theoretical framework are provided in Chapter 4.

This literature review chapter contributes to the rigour and relevance of this

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research. According to Smallbone and Quinton (2011) a literature review “must contain in-depth analysis of past research and from it create a summary, evaluation or synthesis to build an argument and make a contribution to knowledge” (p. 2). This literature review contains an in-depth analysis of recent research for the period 2012 to 2018, and draws on older studies where these have proven to be especially relevant. The substantive aspect of this review is the synthesis of key findings and concepts from the literature. In the Discussion section of this chapter, I present a summary evaluation of this literature as the basis for building an argument for undertaking this study into reciprocity in international service learning, as a way to make an original contribution to knowledge.

A critical review strategy has been applied to generate this review of the research literature. As Grant and Booth (2009) explain, a critical review more than merely describes or identifies the relevant literature but “presents, analyses and synthesizes material from diverse sources” (p. 93). Through the critical review of relevant literature, “a weakness and propos[al] to remedy that weakness” (Randolph, 2009, p. 3) are identified in the field of ISL. Specifically, the weakness in this field is the conceptualisation of reciprocity due to the contested nature of this particular type of experiential education. Through an investigation of the SVCLCE Program, this study will suggest ways of addressing this weakness. This review is expecting to provide a “‘launch pad’ for a new phase of conceptual development and subsequent ‘testing’” (Grant & Booth, 2009, p. 93).

3.2 **Concept of international service-learning**

ISL is an interplay of SL, study abroad and international education (Hamby &

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Brinberg, 2016; Bringle & Hatcher, 2012). Hamby and Brinberg (2016) define ISL as “[i]nternationally based educational programs that create social change [which is] a pedagogical tool [and has the] ability to serve as a platform from which to provide ‘experiential learning’ for students” (p. 209).

Bringle and Hatcher (2012) argue that ISL is “the combination of service[-]learning, study abroad, and international education, and [ISL] draws from the strengths of each strategy” (pp. 28-29). In this definition, SL refers to an experiential educational learning strategy (Flecky, 2011; Billig & Eyler, 2003; Bringle, Clayton & Hatcher, 2012). It combines both service practice and learning (Chambers & Lavery, 2012; Billig, 2002). Billig (2002) elaborates that SL usually “involves meeting authentic community needs, student involvement in planning and implementing service activities, reflection to gain greater insight and learning from the service experience, and celebration or recognition of accomplishments” (p. 184). Study abroad is another form of experiential education, which describes the action of “students traveling [abroad] to study in other nations” (Bringle & Hatcher, 2012, p. 21). Study abroad is believed to benefit students in areas such as providing them with the opportunity of studying languages and inter-cultural knowledge (e. g. Holmes et al., 2015) and developing their identities as global citizens (e. g. Coryell et al., 2016). International education is arguably defined as internationalisation of the education sector (Knight, 2015). International education represents “a laboratory in which major sociological questions linked to the globalisation process - the role of the state and social stratification, immigration, identities and multiculturalism - are alive” (Resnik, 2012, p. 285). Both study abroad and international education primarily focus on the aspect of learning (Phillips & Schweisfurth, 2014).

The SL component of ISL is believed to place more emphasis on “the

importance of the relationship of any pedagogy to its communities” than study abroad or the international domains of ISL (Bringle & Hatcher, 2012, p. 36). This component gives significance to the experiences of community partners rather than merely focusing on the learning experiences of students. As noted in Chapter 1, the perspective of the community partners in the SVCLCE Program is particularly studied in this research to understand the nature of reciprocity in their collaboration with the service-providers. Thus, the SL component is specifically highlighted, and the relevant literature is also reviewed.

3.2.1 Bewildering nature of service-learning.

SL has a contested nature which has resulted in confusion around its name, definition, forms and implementation. Gallie (1955) argues that a contested concept “inevitably involves endless disputes about [its] proper uses on the part of [its] users” (p. 169). SL has diverse names as it is “sometimes synonymously referred to as academic [SL], civic-engagement, school-based [SL], course-based [SL], strategic academically-based community and scholarly service, community engaged learning, and community [SL]” (Chong, 2014, p. 348). With over 147 definitions, the contestability of SL can be revealed in the endless dispute about its form and implementation (Chong, 2014). For example, Crews (1995) defines SL as “a form of experiential learning that employs service as its modus operandi” (p. 1). Bringle and Clayton (2012) describe SL as:

a course or competency-based, credit-bearing educational experience
in which students (a) participate in mutually identified service activities

that benefit the community, and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility (pp. 114-115).

The definition addresses the involvement of both service and learning, and specifically addresses the form of learning as “course or competency-based” (Bringle & Clayton, 2012). Reflection on service activity is highlighted as the supporting method to enhance the effect of course-based learning, rather than its use as a main learning strategy by itself. SL is defined as “the interplay of service and learning, not only within individual course settings, but also within the broader academic institutional goals of community engagement” (Flecky, 2011, p. 2). Similarly, Billig (2002) defines SL as “a teaching method that involves students performing community service in order to learn knowledge and skills connected to curricular objectives” (p. 184). A more general definition of SL is given by Jacoby (2015) as “a form of experiential education in which students engage in activities that address human and community needs, together with [a] structured opportunity for reflection designed to achieve desired learning outcomes” (pp. 1- 2).

A contested concept is often complicated both in theory and practice (Gallie, 1955). As a contested concept, the nature of SL contains complexity. Billig (2002) acknowledges the complexity of SL and attributes its contested nature to it not being “a model and [it] does not have specific steps, content, duration, frequency, or goals” (p. 185). However, the involvement of both community-engaged service and learning components characterise the unique nature of SL. Flecky (2011) points out that “[although] there are a variety of definitions, the essence of [SL] rests on a

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philosophy of service and learning that occurs in experiences, reflection, and civic engagement within a collaborative relationship involving community partners” (p. 2). Despite the contested definition of SL, both service and learning are the two components inseparable in any SL practice.

The nature of the learning aspect of SL is also contested as no agreement has been achieved as to whether SL is a pedagogy, a philosophy, a curricular tool, an educational reform, a model, or an enrichment activity (Billig, 2002). For example, SL is referred to as “a teaching method” (Chambers & Lavery, 2012, p. 129), “[s]ervice-learning pedagogy” (Coryell, et al., 2016, p. 423) and a “philosophy” (Rosenberger, 2014, p. 39). The nature of service in SL is also contested. Furco (2011) acknowledges this phenomenon and comments that “[by] perusing service program brochures, one realises that the definition of service is as varied as the [community agents] in which they operate” (p. 71). For example, in the SVCLCE Program, the service is the Chinese language and cultural education, while in another SL program the definition of service may be different.

SL has no commonly agreed theoretical foundation. Some argue that SL is a type of experiential education associated with Dewey’s philosophical and pedagogical insights on experiential, democratic, and civic education (Billig & Eyler, 2003; Bringle & Hatcher, 1996; Chong, 2014). Bringle and Hatcher (1996) believe that SL contributes to enhancing the participating students’ “sense of personal values and civic responsibility” (p. 222). SL is expected to “cultivate social and civic responsibilities and address social problems” (Chong, 2014, p. 349). Similarly, Billig and Eyler (2003) argue that “[SL] experience in and of itself typically leads to at least some sort of personal and social development outcomes, such as a sense of efficacy or valuing diversity, and some connection to civic life” (p. 259). Some authors contend that SL is

a form of experiential education influenced by Kolb's (2014) principles on reflective thinking. In this approach, learning is believed to occur in the cycle of reflection on concrete experiences, thoughtful observation, abstract conceptualisation, and active experimentation (Chong, 2014), which is similar to participatory action research. Crabtree (2008) highlights the impacts of SL, stating that such type of education "enhances conceptual understanding, increases student ability to apply abstract concepts, and involves greater opportunities for general learning (e.g., communication, cooperation and teamwork) than traditional lectures, readings, and examinations" (p. 25). Some other theories have also been applied in explaining SL, including the pedagogy of engagement (Lowery et al., 2006), the transformational model of learning (Kiely, 2005), and SL as postmodern pedagogy (Butin, 2006). The involvement of feminist theories and critical theories enrich the understanding of SL by "[providing] useful examples and pointed critiques" (Crabtree, 2008, p. 27). Not intending to unify the diverse theories used in SL, this research keeps an open-mind about the concept of SL.

The implementation of SL is also varied. The diversity is reflected in the objectives, content, quality, duration, and goals of the SL programs (Billig, 2002; Taggart & Crisp, 2011). It is also diversified through its different contents, as well as the ways these contents are approached and applied within this type of education (Billig, 2002). Taggart and Crisp (2011) reviewed 17 empirical studies on SL and reported that "[courses] that utilized service learning covered a wide range of content areas, with health sciences, communications, English, sociology, and psychology courses [and] the service learning experience itself was implemented and/or measured differently across studies" (pp. 29 - 31).

Since the implementation of SL is not unified, each SL practice can be

expected to contribute some unique characteristics to enrich our understanding of this mode of experiential education. The lack of agreement about the objectives, content, quality, duration, and goals of SL requires researchers to keep an open mind and analyse new evidence to explore the development of this type of education. This is especially significant with the current shift from the Western-centric world, to a multipolar world in which countries such as China play leading roles, an issue addressed in Chapter 6. As explained in Chapter 2, with the involvement of Chinese languages and cultural education as its service content, and higher degree research as its learning strategy, the SVCLCE Program is distinctive in its implementation and nature. Thus, to enrich the SL field, this study of the SVCLCE Program sets out to collect and analyse new evidence that does not exist in research accounts of other SL programs.

Since SL does not have a commonly agreed theoretical foundation, this gives space for researchers to develop specific theoretical tools for interpreting a particular instance or case of the phenomenon of ISL. The aim of this research is to collect and analyse evidence about the nature of reciprocity in this particular instance of ISL. Grant and Osanloo (2014) argue that a “theoretical framework ... assists in determining what things ... will [be] measured and examined” (p. 18). Thus, for achieving the aim of this study, a purposefully developed theoretical framework concerning reciprocity and its relevant concepts is presented in Chapter 4, and is used as a conceptual lens for this particular research.

ISL as the interplay of SL, study abroad, and international education carries the values and complexities of all three domains (Bringle & Hatcher, 2012). Pechak and Thompson (2009) define ISL as “a [SL] opportunity that occurs outside of the country where the education program is located” (p. 1193). To understand the

particular SVCLCE Program, in addition to acknowledging the implications of SL in its nature, it is essential to grasp some understanding of the specific features relevant to its international aspect. The following section presents a critical review of the research into ISL to further an understanding of the intellectual context of the SVCLCE Program.

3.2.2 Complicated nature of international service-learning.

In line with the modern trend towards globalisation, the implementation of SL has already moved outside borders and now operates internationally (Boyte & Hollander, 1999; Giles & Eyler, 1998). Researchers have shown increased interest in such a type of experiential education and have called for internationalising SL (Plater, 2011, Crabtree, 2008). Crabtree (2013) highlights the popularity of ISL stating that “[ISL] programs now can be found across higher education institutions of all sizes, involving several types of partner [organisations]” (p. 44). Plater (2011) emphasises the significance of ISL by describing the impact of ISL as having been “launched on an expedition whose goal is nothing less than having every [university] graduate understand and accept the responsibilities of citizenship in communities that are always both local and global” (p. 55). ISL is widely considered to meet the growing needs of university graduates to become responsible individuals in the internationalising world.

Drawing from its core element of SL, ISL is associated with various definitions. Tonkin (2004) asserts that ISL “resembles local service-learning in many respects, but it tends to be more intensive; and it resembles study abroad, but it tends to involve a deeper immersion in the host culture” (p. 1). Jones and Steinberg (2011) claim that

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ISL “may have even greater variability than domestic service learning” (p. 99). Crabtree (2008) argues that ISL “combines academic instruction and community-based service in an international context” (p. 18). Bringle and Hatcher (2012) define ISL as a structured academic experience in another country in which students provides service according to the needs of community partners, while at the same time learning from this cross-cultural experience from interaction and intentional reflection.

ISL also involves features and complexities associated with international education and study abroad. Bringle and Hatcher (2012) explain that in ISL,

the international setting provides [a] new and unique opportunity for learning, especially in ways that contribute to the international education of students ... and it is a purposive integration of community activities that are selected to contribute in specific ways to educational objectives of the courses and community issues (p. 33).

In this research, the understanding of ISL is based on the definition given by Bringle and Hatcher (2012). As explained above, ISL is defined as an interplay of service-learning, the intersection of international education, and study abroad. The features of the latter two components affect the nature of ISL. Bringle and Hatcher (2012) contend that because of the international education and study abroad features, the students in ISL not only learn course content, but also develop “a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline and, an enhanced sense of their own responsibilities as citizens, locally and globally” (p. 33). Tonkin (2004) argues that ISL “shares some characteristics with study abroad [but] is generally a more radical educational

experience likely to have a long-term impact on those who pass through it” (p. 5). However, because the three components of ISL “[inherit] the strengths of each of the three domains [and also] borrow issues and obstacles from each” (Bringle & Hatcher, 2012, p. 34), the complexities of international education and study abroad also exist in ISL.

The context where ISL is conducted is significant for its practice because of its international education and study abroad domains. In ISL, students are sent to “different countries or different cultures where [students] immerse themselves in a culture that is distinct from their own” (Grusky, 2000, p. 859). Bringle and Hatcher (2012) list some contextual factors potentially impacting the implementation of ISL including “local culture, customs, mores, history, and language” (pp. 28-29). Bringle and Hatcher (2012) advise that ISL should include salient elements such as “cross-cultural competence, cross-cultural communication skills, and cross-cultural empathy [as] learning objectives in preparation for, during, and upon completion” (p. 29). The issues of studying abroad, such as departure and re-entry into the country, should also be recognised and be given particular attention in the design of ISL practice (Brown, 2012; Whitney & Clayton, 2012).

Reciprocity is identified as a key component of successful ISL practice. For example, Karakos et al. (2016) studied an ISL program in which students from economically developed countries provided service to economically less developed communities. They discovered that “strong, trusting, reciprocal relationships [which developed] will often benefit communities and enhance the transformational learning experiences of students” (Karakos et al. 2016, p. 172). Longo and Saltmarsh (2012) studied an inquiry which emerged from ISL and emphasised the importance of reciprocity in ISL. They called for “deeper inquiry [to] be made into the dimensions

of reciprocity in an [ISL] context” (Longo & Saltmarsh, 2012, p. 88). To develop reciprocity in ISL, an in-depth understanding of this specific concept is necessary.

As revealed from the literature, the national contexts in which the ISL is conducted is identified to have significant influence on its operation. Thus, it is necessary to investigate how the relevant national policies affect the implementation of this type of education. This study addresses research questions about the nature of reciprocity in the policy settings in which the SVCLCE Program is conducted. Accordingly, contributory research Question 1 was generated: what is the nature of reciprocity in the policy settings of the governments of China and Australia with respect to teaching Chinese language and culture to Australian school students?

3.2.3 Structured learning opportunity.

SL as a structured learning opportunity is often associated with course-based or co-curricular learning. For example, Bringle and Hatcher (2009) stressed the form of SL should be “course-based, credit-bearing” and emphasised the crucial role of reflection activities. Jacoby (2015) addresses a definition that “offers a broader umbrella” (p. 2). Different from requiring SL to be part of formal academic curriculum (Bringle et al., 2016), the learning is achieved through structured reflection activities which are designed to simultaneously meet the needs of community and the desired learning outcome (Jacoby, 2015). According to Jacoby (2015) the learning activities are “experiences facilitated by student affairs professionals, campus ministers, community partners, and student leaders, as long as those experiences incorporate the fundamental elements of [SL], reflection, and reciprocity” (p. 2). Bringle et al. (2016) categorise SL into four types: direct SL, indirect SL, research SL and advocacy

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SL. In direct SL “students interact with clients at a community agency or with residents in a neighbourhood” (p. 301). While in indirect SL “students work behind the scenes to improve, expand, or coordinate resources for a community agency or neighbourhood association” (Bringle et al., 2016, p. 301). In research SL students “collect, manage, or analyse data. Developing a survey or other instrument, conducting a program evaluation, or managing a data set are common examples” (Bringle et al., 2016, p. 301). Advocacy SL requires that “students apply psychological theory and research to explore underlying causes of a socio-political concern and/or facilitate transformative changes” (Bringle et al., 2016, p. 301). These different kinds of SL serve various purposes, but all four types highlight the experience of engaging in the real world as a strategy of learning.

Drawing from SL, ISL is a form of experiential learning that strives to engage students with communities, even though the communities are in another nation, and not the students’ homelands. Brown (2012) argues that ISL is experiential (connecting theory with practice in communities and context), reflective (reflection activity is the core component), multicultural and multinational (exposing students to cultures and nations other than their own). It focuses on “[connecting] student learning [with] opportunities for observing and practicing engagement skills in intercultural and/or international settings” (Brown, 2012, p. 70). Apart from the experiential and reflective learning, ISL also contributes to developing participants’ cross-cultural competency (Bringle & Hatcher, 2012). For example, Curtin et al. (2013) argue that ISL is beneficial in promoting students’ “development of attitudes, knowledge and skills for engagement in global health: global learning, international service learning, and social consciousness, global cultural competence and country-specific knowledge” (p. 551). Similarly, Main, Garrett-Wright and Kerby (2013) note that ISL “increases students’

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awareness of their place in a global society and the potential contribution they can make in society” (p. 10). Tran and Soejatminah (2016) in their study of international students’ development in ISL also acknowledge the transformative impact on students. They highlight the reciprocal relationship between students’ professional development and personal development regarding their understanding of their position in the society. Tran and Soejatminah (2016) contend that ISL, which they call “work-integrated learning” in their research, is effective “in enhancing [international students’] social connectedness and enabling their growth as a ‘full’ human being and seeing this growth as reciprocal to the development of vocational skills” (p. 339).

Despite the various forms of learning activities, a key learning strategy of SL is reflection. Reflection is the “intentional consideration of an experience in light of particular learning objectives” (Hatcher & Bringle, 1997, p. 153). Whitney and Clayton (2012) argue, “reflection is a key ingredient in the design of effective service learning, whether domestic or international” (p. 155). Jacoby (2015) claims, “reflection connects experience with other areas of participants’ learning and development” (p. 28). Reflection activities are believed to bridge community service with learning. For example, Bracci, Bella Owona and Nash (2013) state that “reflection represents the link between experience and learning and unites the two opposite poles of acquisition: the academic and the experiential” (p. 200). They also acknowledge the transformative power of reflection activity, arguing that “through reflection the student creates [personal] understanding with an intercultural perspective” (Bracci, Bella Owona & Nash, 2013, p. 200). Similarly, Hamby and Brinberg (2016) contend that “[ISL] provides a context that facilitates the participants’ reflection on previously unquestioned assumptions and perspectives about themselves and the world” (p. 213). The reflection activity in ISL challenges the participating individuals and transforms

their understanding of their being and the way they interact with the world.

3.2.3.1 Reflection as the key approach.

Reflection is defined as “a meaning-making process that moves a learner from one experience into the next with deeper understating of its relationship with and connections to other experiences and ideas” (Rodgers, 2002, p. 845). Reflection links experience and knowledge learning together. It is identified as a core learning approach of SL (Eyler, 2009a; Hatcher & Bringle, 1997). Bringle and Hatcher (2012) argue that “reflection activities bridge the community service activities and the educational content of the course in a way that produces new learning not delivered solely by the course content or the community service alone” (p. 19). They further suggest that well-designed reflection activities should;

- (a) intentionally link the service experience to course-based learning objectives,
- (b) be structured,
- (c) occur regularly,
- (d) allow feedback and assessment, and
- (e) include the clarification of values (Bringle & Hatcher, 2012, p. 20).

Likewise, Eyler (2009b) highlights the significance of reflection, claiming that “[challenging], continuous, context-appropriate reflection turns work experience into learning experience” (p. 30). Jacoby (2015) contends that reflection “[guides] students through the process of considering and reconsidering their values, beliefs, and acquired

knowledge that enables them to question and challenge their stereotypes and other a priori assumptions” (p. 27). Reflection activity is believed to help develop students’ ability to critically approach knowledge learning.

Extensive reflection is also believed to contribute to deepen students’ understanding of the knowledge content (Butin, 2010; Jacoby, 2015). The philosophical basis of reflection is rooted in John Dewey’s extensive work, which proposes that we learn from experience; experience is as important as the theory; and theory could not exist apart from experience. According to Dewey (1933), reflection activity is an “active, persistent, and careful consideration of any belief or supported form of knowledge in light of the grounds that support it” (p. 146). Dewey acknowledges that experience without reflection would not necessarily lead to the learning of knowledge. Hence, in SL, the “Deweyism” advocates emphasise the importance of reflection activities. Since the SL itself is an experiential education, and the students are expected to learn from their experience in service providing, it is important for the students to conduct reflection activities. These activities should be designed to service the experiential education purpose through intentionally connecting the service activities with knowledge learning (Hatcher & Bringle, 1997).

Through conducting reflection activities, students were given space to think and reflect on the meaning behind their experience. Bringle and Hatcher (1999) believe that well-designed reflection activities should intentionally link the service experience to course-based learning objectives, be structured, occur regularly, allow feedback and assessment, and include the clarification of values.

ISL is believed to have transformative impacts on the learning of participating students (Larsen, 2016). O’Sullivan (2003) argues that students in transformative learning “[experience] a deep, structural shift in the basic premises of thought, feelings,

and actions [which] alter [students'] ways of being in the world” (p. 327). For the transformation to occur, critical reflection that is crucial to transformative learning is seen as an essential component of ISL (Coryell et al., 2016).

Critical reflection is defined as “critical examination of service experiences and academic material through carefully designed reflection” (Bringle, Clayton & Hatcher, 2012). Bringle et al. (2012) further highlight the significance of critical reflection by arguing that:

Critical reflection is especially powerful in improving the quality of learning and of service when integrated with assessment—using the same set of objectives, standards, and tools to generate learning (through reflection prompts), deepen learning (through formative assessment or feedback), and document learning (through summative assessment or grading and reporting outcomes) (p. 9).

Through conducting critical reflection activities, the students benefit from the development of their cognition and capability to identify, frame and resolve the social problems encountered. SL gives students opportunities to create their own knowledge and applies theory to practice (Butin, 2010). In order for the process of knowledge creation and theory application to occur effectively, students need to engage in structured, meaningful reflection on their experiences (Asghar & Rowe, 2017). Bringle, Clayton and Hatcher (2012) claim that critical reflection “provides a vehicle through which service and associated activities (e.g., project planning, teamwork) can be analysed and interpreted - much like a text is read and studied for deeper understanding - as well as improved” (p. 9).

Critical reflection can prevent the SL from being exploitive (Butin, 2010; Jacoby, 2015), as it fosters students' learning in their collaboration with the community partners. Butin (2010) contends that critical reflection activities "encourage students, teachers, and community members to question the predominant and hegemonic norms of who controls, defines, and limits access to knowledge and power" (p. 11). Asghar and Rowe (2017) also state that critical reflection stimulates students' willingness "to continually reflect on the impact on the institution as a whole, the students and the community" (p. 122). The reflection activities in SL are expected to foster students' critical thinking (Eyler & Giles, 1999) and raise their awareness of the social problem. Eyler (2002) claims that education for effective citizenship should "also include an ability to analyse problems and to engage in action. These capabilities have intellectual components such as knowledge, skills and cognitive development" (p. 520). Without critical reflection, service learning can be exploitive as it becomes merely charity work, or perpetuates community problems, or marginalises groups (Marullo & Edwards, 2000).

Asghar and Rowe (2017) consider critical reflection together with generativity-orientated reciprocity as two key factors required for SL to be beneficial to learning and for it to not reinforce oppressive, stigmatising practices, because it encourages the students to become critical thinkers. Pagano and Roselle (2009) acknowledge the significance of reflection, but also address the insufficiency of applying reflection on experience alone as a learning strategy, as it does not ensure the occurrence of students' critical thinking and development of problem-solving skills. They propose a transformative learning process which "centres learning by integrating and elaborating the experience, the academic subject matter, and the context by examining assumptions and biases" (Pagano & Roselle, 2009, p. 228).

Critical reflection is the primary mechanism required in ISL to generate significant learning and service outcomes (Marks, Erwin & Mosavel, 2015; Mitchell, 2008). Marks et al. (2015) studied an ISL practice in which five US post-graduate students were brought to South Africa to conduct a research project. They found that the critical reflection activity “enhance[d] [students’] disciplinary and skills knowledge base ... [and] link[ed] [service] to curriculum or content or to the unsorted realities that experience brings to the fore” (Marks, Erwin & Mosavel, 2015, p. 226). Mitchell (2008) believes that critical reflection challenges students’ thinking and ideas and helps them to develop new perspectives. Mitchell (2008) argues that “[e]ngaging in critical reflection requires the questioning of assumptions and values, and paying attention to the impacts and implications of our community work” (p. 61).

Critical reflection also contributes to ISL by handling potential problems which particularly relate to the international component (Whitney & Clayton, 2012; Karakos et al., 2016). Whitney and Clayton (2012) contend that critical reflection can service as a “safe guard” in response to problems such as “misinterpretations of the motives and behaviours of others, reinforcement of entrenched stereotypes, and the tendency to make insufficiently informed judgments across cultural differences” (p. 155).

Similarly, Karakos et al. (2016) also identify a positive impact of critical reflection. In their research of the “field school”, which is an ISL program for training students to develop skills to conduct action-research, Karakos et al. (2016) discovered that continual critical reflection is crucial for students to successfully collaborate with local community partners as well as to achieve their learning objectives. They argue that “service-learning without adequate preparation, critical reflection, and strong community input can reinforce existing stereotypes and further divide universities and communities” (Karakos et al., 2016, p. 170).

Critical reflection is also essential to achieve reciprocity in the student-volunteers' collaboration with the school. Hammersley (2012) highlights the significance of reflection to reciprocal SL relationship and states that "the process of navigating the ... complexities of reciprocity requires constant self-critical reflexivity and renegotiation" (p. 179). Critical reflection is believed to be helpful in deepening students' understanding of their roles and relationships with their community partners in international learning (McMillan & Stanton, 2014). McMillan and Stanton (2014) contend that "[c]ritically reflecting on the service relationship – who serves whom and how – is an important part of shaping that understanding and of coming to be in new ways" (p. 68). This kind of transformation of students' perspectives is required for enacting reciprocity in the collaboration between students and their community partners. Eyler (2012) claims that "reciprocity requires students [in ISL] ... to participate in reflective inquiry on the origins and intent of the projects in which they participate" (p. 89).

As a form of experiential education, the key function of ISL is to bridge the experience of service with learning and create a mutually beneficial link between these two components. Thus, a question needs to be raised as to whether involving a higher degree research study in ISL could also fulfil the need of "linking the service and academic study" (Bringle et al. 2010, p. 43), and whether this contributes to the reciprocity in the collaboration (Karakos et al., 2016). The student-volunteers in the SVCLCE Program were required to conduct school-based research as the main learning strategy and critical reflection was part of their research strategies. Their learning experience needed to be examined for answering the question regarding the role of higher degree research study in ISL. Thus, to provide evidence for answering this question, this research studies the extent to which schools' and student-volunteers'

interpretations of the role of ‘student-volunteer’ impact the nature of reciprocity in their collaborations.

3.3 **Impact on community partners**

Service-learning, whether domestically or internationally, is believed to benefit community partners with access to university resources, the use of free labour, enhancement of organisation capacity, budgetary savings, and increase of the community organisations’ visibility. For example, Miron and Moely (2006) studied the impact of SL on the community agency and noted that community participants perceive benefits from their SL experience when their voices are heard in the program planning and implementation. They also argued that the positive interpersonal relationship between the community agency members and students benefits both groups (Miron & Moely, 2006). Similarly, Spooner-Lane et al. (2009) argue that particularly in ISL, “the presence of international students benefits all students, as well as the community – providing an opportunity for locals to experience and expand their knowledge of other cultures and languages” (p. 80). ISL impacts communities positively with the resources it brings, which is inherent in SL. Well-designed ISL is believed to provide communities and individuals with resources according to their needs (Brown, 2012). The resources provided to the community partners by ISL include economic benefits such as “receiving free labour” (Basinger & Bartholomew, 2006, p. 16). Other benefits of ISL for the community partners include developing cross-cultural understanding of host community members (MacDonald & Vorstermans, 2016) and developing host community members’ appreciation of local culture (Hernández, 2016). Hernández (2016) also highlights the

benefits of ISL as “[it] enhances the community’s sense of self-esteem” (p. 168). ISL can also positively impact the local project leaders and any faculty that has indirect involvement in it, by benefiting them with knowledge, skills, network development and greater access to resources (Crabtree, 2013).

SL contributes to the development of relationships between the community partners and the universities. Vernon and Ward (1999) explored the impact of a SL program on the relationships between the university and the community. Their study reported that the community members developed a positive perception about the university and college because of the SL program. SL is also believed to be beneficial in developing the relationship between the community partners and the service-providers (Karakos et al., 2016). However, a relationship does not automatically construct itself (Karakos et al., 2016). It may not occur immediately (Skilton-Sylvester & Erwin, 2000). It takes time and requires community partners, service-providers and universities to invest intentional effort, such as continual communication, to construct the relationship (Bennett et al., 2016).

Community partners also benefit from SL through networking among community agencies through the SL and by strengthening horizontal linkage or obtaining data for leveraging resources (Sandy & Holland, 2006; Worrall, 2007; Cruz & Giles, 2000). For example, Sandy and Holland (2006) studied the positive impact of collaboration between the community and the higher education institution in increasing community capacity. They claim that “[social] capital among community partner agencies is often strengthened when universities foster linkages among community partners with whom they are affiliated” (p. 36). Similarly, Worrall (2007) also highlights the benefits of the partnerships between the community partners and the higher education institution as “access to volunteers, [and] extending or expanding

[organisational] resources” (p. 10).

Clear communication is required in both domestic SL and ISL, to enhance the relationship between the partners. When the communication is open and clear, all partners are more likely to better understand their roles and responsibilities, assets, and the limitation between them. Thus, when community-based organisations and universities are connected, the town-gown divides can be bridged. Worrall (2007) highlights the impact of consistent communication in developing trust among the parties. She states that “due to the consistent communication, development of personal relationships, and perception of similarity in missions ... [participants develop] a perception that they have become partners in the [collaboration]” (Worrall, 2007, p. 14). Similarly, Sandy and Holland (2006) identify the importance of communication. They argue that the characteristics highly valued by participants in SL are “[communication] among partners, particularly clearly defined roles and responsibilities; ongoing and accessible lines of communication; flexibility; and the ability to say ‘no’” (Sandy & Holland, 2006, p. 34). Consistent and effective communication that meets the needs of community partners strengthens their partnership with other parties in the SL program.

A lack of communication between the local agency (community partners) and the university may result in a negative impact on SL (Miron & Moely, 2006; Sandy & Holland, 2006; Tryon & Stoecker, 2008). Miron and Moely (2006) highlight this concern by stating that “[most] community partners desired more communication and coordination with [the] university program office and faculty” (p. 27). Sandy and Holland (2006) also acknowledge that some of the challenges that community partners encounter are “to interact directly with faculty through ongoing, reciprocal relationships, become collaborators in designing the service-learning curriculum, and

engage with faculty more deeply in the work of their agencies” (p. 36).

Ongoing communication contributes to the success of collaboration in SL. Tryon and Stoecker (2008) contend that when the communication between community partners and university breaks down, partners will experience confusion and dissatisfaction. They argue that “regular communication with the higher education institution helps [community partners] gain clarity about the expectations for the service-learning placement and keeps the process running smoothly” (Tryon & Stoecker, 2008, p. 55).

Working with students in the SL program can also be challenging for the community partners in balancing the investment of resources for collaborating with students, with the quality of service the community partners receive. SL also has been described as time and resource-consuming, as the community partners need to spend additional time in training and supervising the students (Stoecker et al. 2010). Similarly, Miron and Moely (2006) observe that some of the challenges of working with students include “dealing with their class schedules, limitations of their short-term commitment, and the amount of training they required to serve effectively” (p. 27). Worrall (2007) also highlights similar concerns and addresses the potential inequality between the community partners’ investment and the quality of service they receive. She argues that due to the “students’ inconsistency in regularly serving the organization and [inadequate]skill-level” (p. 10), community partners find it challenging to be involved in service learning program. Though communication is believed to be a significance factor behind the success of SL, this research is open to the possibility that the participants in this research may or may not hold the same opinion.

Unequal relations in the partnership between the university and the local

community organisation in SL can be a particular challenge to the community partners. For example, Tryon and Stoecker (2008) discovered that service-providers tend to focus on satisfying their own needs according to their own objectives, rather than on satisfying the needs of community partners. Consequently, the community partners can “feel it [is] a waste of time” (Tryon & Stoecker, 2008, p. 57). They argue that “the entire service-learning program [should] fit the community” (Tryon & Stoecker, 2008, p. 57) for the success of such educational collaboration. Lack of agreement over goals and expectations also contributes to conflicts between universities and community organisations involved in partnerships (Prins, 2002). Prins (2002) studied a community-based organisation to examine how staff members attempted to involve students and found that conflicts occur when there are no shared goals and expectations between these two groups.

Apart from the benefits and negative influences which arise in domestic SL affecting the faculty members, the local leaders and the organisations (Coryell et al., 2016) ISL can also impact the community partners on account of its international component. Criticism around ISL addresses the difficulty of establishing reciprocal relationships among the different parties. The issue of its “tourism” tendency (Prins & Webster, 2010) is that the students’ engagement in the service is usually short term. Misunderstandings about the community or its function can be created by this tendency (Link et al., 2011).

Lack of reciprocity challenges the success of ISL and can cause exploitation. In an international context, community partners are particularly at the risk of being exploited, especially in cases where the service-providing students are sent from an economically developed country to a less developed country. Hernández (2016) described the problems that occurred in an ISL program: student learning objectives

were privileged over community needs, certain donations and gift giving caused tension and promoted superiority, the organisational ego was misused, and culturally related tensions and paternalistic attitudes of the participating student emerged. Arends (2016) described the existence of exploitation that community members experienced in ISL. Arends (2016) explains the issue as “[while] the local people share their stories and their personal information, they believe there is ‘no appreciation or compensation’” (p. 129). Crabtree (2013) points out that ISL may also result in “a disruption of community relations, potential conflict, disappointment, or disaffection with home” (p. 50). As a crucial component of ISL, SL is criticised for its potential for bringing personal and professional risks to the local faculty member and project leaders. An example of this was found in community-based teaching SL where the faculty members’ professional trajectories were affected by the research and teaching being conducted as part of the SL activities (Wood et al., 2011; Crabtree, 2013). Hautzinger (2008) highlights the importance of building on the ISL students’ linguistic and intercultural competence, as well as their understanding of the community partners. She emphasises that without intentional preparation on these aspects, ISL “can easily overflow into inappropriate or useless interventions, as well as deepening processes of cultural imperialism and hegemony” (p. 193).

It is clear from the research reviewed above that any positive or negative impacts community partners may encounter are subject to the particular ISL of which they are a part. However, these studies seem to focus on the impacts of ISL that occurred between community partners in less developed countries and service-providers who were from Western countries. The impact of ISL on community partners who are from Western countries while receiving service from students from Eastern or Asian countries should also be investigated. Thus, the study of this specific

SVCLCE Program is significant as it contributes some unique information concerning this particular aspect of ISL. In order to gain a more comprehensive view of ISL, its impact on service-providers is reviewed in the following section.

3.4 Impact on the service-providers

As an experiential education, SL involves students who are the providers of service in the real-life experience of service, and combining that service with learning. The service-providers, who are simultaneously the learning-recipients, are believed to benefit by participating in SL in their personal development, social development, civic and ethical development, academic and career development, and increased sense of empowerment, allowing them to further explore their talents and interest, develop their relationship with their community partners, and increase their sense of ownership in the collaboration (Furco, 2002). These positive impacts are developments in areas such as the sense of personal identity and personal efficacy. SL has been shown to enhance, among other things, students' personal efficacy and moral development, social responsibility and civic engagement, academic learning, transfer of knowledge, and critical thinking skills (Astin, Sax, & Avalos, 1999; Eyler & Giles 1999; Karakos et al., 2016). For example, Karakos et al. (2016) report in their research that the students involved in SL achieve a high level of educational benefit as they are being challenged to “expand their thinking, diversify their toolbox of research and practice skills, and consider how their personal and professional strengths can be used to work toward community betterment” (p. 189).

Interpersonal development such as communication skills and leadership are other positive effects SL has on the students. SL is believed to be effective in

dismantling the stereotypes often held by students. Boyle-Baise and Kilbane (2000) studied pre-service teachers' experiences in SL and acknowledged that the students obtain "opportunities to interact cross-culturally, disrupt stereotypes, experience community resourcefulness, and learn to work positively with diverse youth" (p. 55). Students are also reported to benefit from their participation in SL by developing their social responsibility and citizenship skills, increasing their commitment to service. Simons and Cleary (2005) highlight that SL challenges students in their "political awareness, diversity attitudes, community self-efficacy, affiliation preferences for community service, and community engagement from the beginning to the end of the semester" (p. 316). Some studies also show that students may be more willing to continue their involvement in the community after completing SL (Astin et al., 1999).

SL is considered helpful in supporting students to obtain better academic learning because the practice in service requires them to have a more thorough understanding of the subject they are studying. Fitts (2009) claims that the "primary purposes of service-learning education [are] to expose students to diverse individuals and cultures. Preparing students to live in a global community enables them to transition from academia to the workplace more smoothly" (p. 227). Lavery and Coffey (2016) studied the impact of SL on the development of pre-service teachers and reported that "participation in a service-learning program by pre-service secondary teachers can positively impact the development of their personal and professional skills ... [providing] experiences from which pre-service teachers can draw when in a real classroom context" (p. 9). The students also benefit from applying their knowledge and skills to the real world. The students will better understand the complexity of the content of the subject they are learning, increasing their ability to analyse problems and thinking critically. Bringle et al. (2010) claim that SL creates "a

more engaged and active learning environment that contributes to the retention of students [in academic study]” (pp. 46-47).

SL also shows a contribution to students’ career development. For example, D’Rozario et al. (2012) in their study found that the SL experience “brings [the participating students] close to the community and helps them to understand how their future career impacts the wider community” (p. 444). In contrast, Reed-Bouley, Wernli and Sather’s (2012) research shows that even for participating students who are employed and paid, SL can still be a practice which has a high impact on their civic, professional, and personal development. The participation in SL also fosters students’ relationships with the community (D’Rozario et al., 2012). D’Rozario et al. (2012) state that “a strong partnership between the [participating students] and the local community they serve ... is ... a key benefit of service learning” (p. 451).

The ISL is believed to have a similar positive impact on students’ learning and development. Brown (2012) stated that well-designed ISL would “address simultaneously two important needs of societies both in developed and developing nations: the education and development of young persons, especially their international civic skills, and the provision of increased resources to contribute to individuals and communities” (p. 72). The service-providers are expected to receive positive impacts of ISL in their learning and personal development. ISL is also expected to provide service-providers with resources. It also contributes to students’ development of intercultural competency (Salisbury & Pascarella, 2013), civic awareness (Bringle & Clayton, 2012); and personal and professional transformation (Kiely, 2005). ISL can change participating students’ preconceptions, and impact their interpersonal, personal, and professional development (Bringle & Hatcher, 2012, Crabtree, 2013; Amerson, 2014; Larsen, 2014; Coryell et al., 2016). For instance,

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Crabtree (2013) believes that ISL can help students to develop “sophisticated understandings of poverty and historical global relations for the students, and community [organisation] skills that translate to greater self-determination and continued development for community participants” (pp. 49-50). Crabtree (2013) expects that both students and community partners will experience transformation as a result of their ISL collaboration.

Likewise, Amerson (2014) contends that ISL “promotes cultural competence in [...] students [who provide service]” (p. 179). Similarly, in the case study of a long-term ISL project carried out by Larsen (2014), the author advocates that ISL “can provide opportunities for students to develop into global citizens ... students [experience] transformation in terms of their awareness about [differences], global issues and themselves” (p. 21). As explained in Chapter 1, the transformation of the student-volunteers’ identity is not the particular focus of this research. However, if any evidence from the feedback of the student-volunteers indicates such transformation, it will still be considered as a beneficial outcome of the collaboration, and will be analysed for understanding the nature of reciprocity in the collaboration between the student-volunteers and the schools.

Researchers such as Crabtree (2008) believe that ISL can enhance participating students’ intercultural competence, and develop their language skills, their intercultural capacity such as appreciation of cultural differences, and their understanding of complex global issues. Similarly, Coryell et al. (2016) identify ISL as “structured experiences in another country where students learn from interaction and cross-cultural dialogue in service-learning projects with others” (p. 424). Crabtree (2008) explains that in ISL, “students ... learn to appreciate another culture and to understand the differences created by ethnicity and religion and the forces of power

and history at work within nations and in international relations” (p. 18).

In ISL, students are impacted by the strengths and obstacles of not only the SL component, but also of the elements of international education and studying abroad (Bringle & Hatcher, 2012). Participating students encounter challenges related to their involvement as international students such as language barriers and interpersonal relationships (Spooner-Lane et al., 2009). Spooner-Lane et al. (2009) explains that the reason students experience ‘culture shock’ is that “there is a significant gap between their knowledge of teaching practices used in [their own countries] and those used in Australia” (p. 92). They also experience challenges in mastering differences between their own cultural norms, values and customs, and those of their hosts (Bochner, 2003). Specifically, international students may experience different academic systems, communication differences, racial and ethnic distinctions, and a lack of social interactions with host students (Brown & Daly, 2005; Leask, 2009). Yu and Wright (2016), based on a study of current studies of international education, summarised the four domains of adaptation problems in acculturation of international students as:

- (1) Environmental (such as adjusting to cuisine, living/housing environments and transportation).
- (2) Socio-cultural (such as interpersonal relations, intergroup interactions and social contact).
- (3) Academic (such as lack of proficiency in the English language, different assessment systems and difficulty meeting deadlines for assignments).
- (4) Psychological (such as experiencing stress, homesickness, loneliness and problems with self-esteem and identity) (p. 49).

The international students may encounter “academic shock” (Savic, 2008) after they start studying in their host country, because the educational system of the host country may be very different from that of their own. Kohlbray and Daugherty (2015) also highlight the cultural communication challenge ISL students may encounter. They identify language as the first barrier needing to be overcome for the service-providing students to meet the needs of their community partners (Kohlbray & Daugherty, 2015). Yu and Wright (2016) highlight the issue by stating that “international students often face an array of challenges in the process of adapting to new teaching and learning systems” (p. 50). Involving international students in community-engaged activities helps the students to adjust to the host country. In a study by Soong (2013) on the international pre-service teachers’ intercultural adjustment experience through community service engagement, it is stated that “community service involvement for international pre-service teachers can further enhance the adjustment process, intercultural competence, identity development and learning between initial teacher education and induction for international pre-service teachers” (p. 80). Additionally, it is widely believed that when students are sent from more developed Western countries to less developed countries, the students may experience transformation and become more aware of the influence of Western hegemony (Wu, 2018). For example, Wu (2018) contends that ISL experiences “may potentially counter White hegemony by raising awareness of colonial influences on developing countries that adopt English as an official language” (p. 520). The students are believed to be challenged in their views about privilege and the power dynamics of the world.

Another existing problem about ISL, as well as some local SL, is the

difficulty of achieving reciprocity (Grusky, 2000). This struggle is closely related to the intricacy of the nature of SL itself, and the complexity of relationships among the participating partners. Reciprocity is not the “equal weightage” of learning and service, as many authors believe, but the acknowledgement of the mutually impacting relationships between the participating parties (Furnham and Bochner, 1986).

The “reciprocal consequences” are affected by various elements depending on the real situation the participating parties are facing; the desired reciprocal relationship is not usually achievable. The complexity of achieving such reciprocity in ISL indicates this challenge and calls for investigation of this phenomenon (Grusky, 2000). Criticism of ISL questions the insufficient attention paid to the inequality between students and their international host communities, and the impact of ISL in causing internal divisions within the community partners. Grusky (2000) points out that ISL programs are not always reciprocal and are potentially exploitive because of the “multiplicity of goals ... [which are] a result of the multiple groups involved” (p. 860). Arends (2016) reports that in an ISL arrangement she studied, some community partners decided to discontinue the partnership because of the lack of reciprocity in their interaction with students. She describes that community partners feel exploited due to some students’ “rude and disrespectful [attitudes] as they ignored local customs” (Arends, 2016, p. 129). McMillan and Stanton (2014) also criticise ISL as not paying sufficient attention to “differential power relationships between students and their international host communities, and little understanding that service relationships can reinforce sensitive, internal divisions within them” (p. 65). The power dynamic between the students and the other stakeholders needs to be investigated.

The research reviewed in this section indicates that the service-providers may

experience various positive or negative impacts from their ISL experiences. Their participation and behaviour may also benefit, or cause damage to, the development and experience of their community partners. In order to understand the condition of equality and power that service-providers may have encountered in an ISL practice, it is necessary to also simultaneously investigate the experiences of their community partners. Thus, this research investigates ISL collaboration from the perspective of both service-providers and community partners. Since reciprocity is identified as a key factor that affects the service-providers' interaction with the community partners, the particular focus is then the nature of reciprocity in such collaborations.

3.5 Criticism of international and domestic service-learning

Some criticisms have been raised regarding the deficiency of both domestic and international service-learning. Stoecker et al. (2010) argues that SL “[focuses] on the education of students rather than the accomplishment of community goals” (p. 2). They also criticise the duration of SL for being short-term, and the insufficient connections and communications which can occur in SL, as the “faculty often ha[s] little to no contact with the organization in which the student is placed” (Stoecker et al., 2010, p. 2-3). Wells et al. (2012) argue that ISL can place “long-term burdens on the community partners caused by the dissemination of the project results” (p. 301). Steinberg et al. (2010) argue that “students enrolled in service-learning classes do not receive academic credit for engaging in community service; rather, they receive academic credit for the learning that occurs as a result of the service experience” (p. 2). Advocates such as Stoecker et al. (2010) give suggestions to improve the SL experience for the participants which include: focus more on the needs of the community; involve

the faculty in direct contact with community partners in designing the course; and prolong the duration of the SL program. Another suggestion is to increase the service-providers' capacities to provide service prior to their participation. Stoecker et al. (2010) suggest that community partners deserve service-providers "who are already trained for the particular service they will do in the community, rather than entering the community to make mistakes on people who have already suffered from too many mistakes by outsiders" (p. 3). Eby (1998) raises several questions about the SL practice:

- 1) Service-learning grows from mixed motives.
- 2) Service-learning is based on a simplistic understanding of service.
- 3) Service-learning teaches a false understanding of need.
- 4) Service-learning teaches a false understanding of response to need.
- 5) Service-learning diverts attention from social policy to volunteerism.
- 6) Service-learning encourages diversion of agency agendas.
- 7) Service-learning can do harm. (pp. 1-9).

This statement first highlighted the complexities of the factors that can affect SL implementation. In Eby's (1998) argument, SL is affected by the motivations of the parties involved and also the quality of service. He points out that the various parties may participate in SL because of different motives to satisfying their needs. Students may be motivated to participate in SL for future employability (Asghar & Rowe, 2017), or as an alternative to avoid other course requirements (Marks et al., 2015). Eby (1998) raises an example that universities sometimes participate in SL to "enhance their reputations in their communities to raise funds and recruit students to mask negative impacts of other actions they take" (p. 2). Agencies can be involved

in SL for prestige and free labour, or access to university resources. Agencies can also participate in SL for benefits such as those Shalabi (2014) describes as “enhancing the [organisation]’s visibility in the community” (p. 100). For example, for local schools, making schools more visible to positively influence parental choice is a high priority on their agendas (Smedley, 1995). Hence, if SL provides services that positively influence parental choice, schools will participate in the SL program as a marketing strategy.

The concern for the mixed motives among the participating parties has been confirmed by the challenges that have occurred in some studies of ISL. If used inappropriately, the community members of ISL are at the risk of being used as objects rather than participants and becoming the subjects of experiment and practice. Eby (1998) addresses the potential for inequality in SL by stating, “the service-learning mixes objectives [which have] the potential for prostituting service by making it serve objectives which contribute to the students or the college or university rather than to the community” (p. 3).

Second, Eby (1998) argues that the meaning of service has been simplified in service-learning. Eby (1998) points out that “[without] proper selection of students, and without appropriate training, orientation and reflection, [SL] can support ineffective and sometimes harmful kinds of service” (p. 3). The importance of providing training and selecting suitable students is also stressed by Jacoby (2015) in her work, when she argues that “[it] is hard to overstate the importance of preparing students thoroughly for their service. Orientation and training should include the desired outcomes of the service-learning for all participants” (p. 64).

Third, Eby (1998) argues that SL teaches a false understanding of needs. He points out that the needs of the community are sometimes defined as a deficiency in

SL, and the needs can sometimes be individualised rather than viewed from the perspective of the whole system. Eby (1998) describes the results of these mistaken approaches saying that “[service] is provided in discrete units directly targeted to a particular deficiency” (p. 3). This kind of individualistic understanding perpetuates individualism. Eby (1998) claims that the problem related to this matter is that by “focusing on individualised need and individualised service students miss the systemic nature of social life” (p. 4).

SL calls for a social justice aim in its practice. For example, Mitchell (2008) expresses concern stating that without paying attention to the root causes of the inequality in the social structure, SL can do harm to the community. In Australia, the inequality in education has been a long-lasting issue. According to a study of the achievement gap between the results of Indigenous and non-Indigenous students in Australian national testing (NAPLAN) since 2008, the inequality between Indigenous education and non-Indigenous education has not changed (Ford, 2013). Another issue is the White hegemony in pedagogy and literacy education, which is the belief that the Western way is superior, which results in an intellectual inequality (Ford, 2013). Thus, in response to this problem, Mitchell (2008) argues for “a critical service-learning pedagogy [which] supports students in understanding the consequences of service alongside the possibilities ... [through which] service can make a difference as well as those ways it can perpetuate systems of inequality” (p. 53).

The fourth point made by Eby (1998) is about the response to the need. Following the third point of need as a deficiency, he continues that since the need is considered as a deficiency of the community party, the answer to this issue is, therefore, to provide “an outside person whose service fills the deficiency” (p. 4). As a result, the importance of the person who serves is exaggerated and any resource

already existing in the communities is ignored. Studies have also noticed this issue of inequality between the host community and the students (Arends, 2016). The host community members also claim they are less knowledgeable than the students, which may also result in the phenomenon of the communities expecting the students to fix the problem for them (Bringle & Hatcher, 2012). Eby's (1998) concern about this problem is that "[it is] often ameliorative rather than oriented toward a change of social structures" (p. 4). This tendency also challenges the reciprocity in the relationship between the students and the schools.

Eby (1998) also argues that SL can cause the agency to divert the resources and energy to meet the needs and interests of the students (service-providers). Eby (1998) argues that "[time] spent catering to needs of [student-volunteers] and participating in their learning robs time from agency work" (p. 5). Thus, in this research, the intentions of the schools and the student-volunteers in their collaboration was closely studied. Whether inequality existed in their collaboration and whether it was related to their various motives or intentions was investigated.

SL can also do harm to the communities involved. Eby (1998) argues that the short-term implementation of SL has the potential to damage the communities and their members. Eby (1998) argues that "[students] may reflect ethnocentrism and racism ... [or] inappropriately criticise agency practices and policies" (p. 5). The results of studies on ISL provide some evidence agreeing with this concern. For example, Prins and Webster (2010) address the "tourism" tendency in ISL, observing that participating students sometimes exhibit a "tourist gaze" at the community members. Cross-cultural misunderstanding due to stereotypical ideas about the "other", or racism, will do harm to the community.

SL can be beneficial if its quality is guaranteed through good design and

planning. Eby (1998) recognises the potential of SL to “transform teaching and learning” and provide a quality program to benefit the community members and local agencies (p. 8). He also acknowledges the damage which can be done by poorly implemented SL and provides suggestions for the design of SL. He suggests maintaining an authentic partnership between faculty and communities; and guaranteeing the high quality of SL through following the *Principles of Good Practice for Combining Service and Learning* (1989), which include:

responsible and challenging actions for the common good, critical reflection on activities, clear goals, involvement of those with needs in defining needs, identification of clear responsibilities of all partners, careful matching of providers and needs, sustained organizational commitment, providing training, supervision monitoring, support recognition and evaluation of programs, flexible and appropriate time commitments, and participation with diverse populations (Hornet & Poulsen, cited in Eby, 1998, p. 7).

These principles emphasise the reciprocity among the relationships of participating parties and give suggestions to implement long-term SL programs. A brief account of why reciprocity is crucial to SL will now be provided in section 3.6.

The variety of participating partners’ motivations is highlighted as an arguable concern which may have negative impacts on collaboration in ISL. Thus, it is necessary to examine in this research whether the interests or motivations of the service-providers and community partners will result in any challenge to their collaboration.

A concern regarding ISL is that the community partners may suffer from potential harm caused by the primarily White Western university students due to their privileged, ethnocentric mindsets and associated behaviour (Hammersley, 2013, Kiely, 2012). However, ISL per se is also criticised as a Western concept which projects the Western-centric, stereotypical assumptions in its implementation (Sutton, 2012). Issues associated with the global inequalities which are rooted in the Western hegemonic global power dynamic challenge the efficacy of ISL (Kahn, 2011). Thus, it may be argued that ISL may be under the influence of a systematic process of social control carried out by predominating Western powers to conserve the status quo.

International education is often criticised for having the potential to perpetuate neo-colonialism and Western hegemony (Askeland & Payne, 2006). Because of the international education and ‘study abroad’ aspects of ISL, this particular type of experiential education is exposed and subject to the influence of the global power dynamic, and consequently this can impact its community partners and the students who provide service. Acknowledging the impact of the invisible network behind these issues, Kahn (2011) argues that in all aspects of ISL “global engagement, local politics, cultural significances, individual voices, structural inequalities, biases, and community needs must be integrated and made visible” (p. 120). Similarly, Kearney et al. (2018) acknowledge the implications of the complexities in ISL and contend that the issues with “post-colonial paternalism, white privilege, and the cultural competence of individuals who design and take part in [ISL] programs must be questioned” (p. 109).

The SVCLCE Program, which is a unique practice of ISL, is differentiated from other similar programs because of its design whereby the students are sent from China to Australia. Said (1978) contends that the dynamic between the West and the East is a play “of power, of domination, of varying degrees of complex hegemony” (p.

5). Thus, the impact of the West and East power dynamic in this particular program needs to be questioned.

3.6 Reciprocity as a key feature

Having discussed the variety of definitions and the possible double-edged impacts of SL, reciprocity is identified as the core element that has a fundamental impact on the efficacy of SL. Butin (2010) emphasises maintaining “a consistent articulation of the criteria for service-learning to be legitimate, ethical, and useful” (p.5). Sigmon (1979) refer to these criteria as respect, reciprocity, relevance, and reflection.

Reciprocity between service and learning is identified as a significant criterion of SL. Sigmon (1979) emphasises the reciprocal balance between the service and learning in SL. Jacoby (2015) makes a similar claim that “service-learning intentionally seeks to strike a balance between student learning and community outcomes” (p. 3). Furco (1996) expresses a similar opinion and describes the reciprocal balance as “an equal emphasis on service and learning, providing benefits to both the recipients and providers of the service” (Furco, 1996, p. 6). In this research, the hyphen between service and learning is used to express this intention of reciprocity. Flecky (2011) advocates a similar understanding and describes the purpose of this hyphen as “[denoting] a balance between the service and learning outcomes resulting from the partnership experience” (p. 2).

Although containing elements of community service, or volunteerism, or internship, SL is different from all of these because of the reciprocal relationship between the participating partners. According to Hoxmeier and Lenk (2003),

“reciprocity differentiates service-learning from other conventional team projects” (p. 92). They describe reciprocity as a “win-win” among participating parties, as each of them contribute together and benefit from being involved in the service-learning (Hoxmeier & Lenk, 2003). Such characteristics are believed to differentiate SL from volunteerism (Hoxmeier & Lenk, 2003). Jacoby (2015) emphasises that the balance should also be attached to both the “service and learning experience and the fundamental practice of reflection and reciprocity” (p. 22). Jameson, Clayton and Jaeger (2011) argue that in SL, partners should have reciprocal collaborations in which they have “shared voice and power and ... collaborative knowledge construction and joint ownership of work processes and products” (2011, p. 264). Jacoby (1996) describes SL as “a philosophy of reciprocity which implies a concerted effort to move from charity to justice” (p. 13). Petri (2015) recognises reciprocity as an important construct of SL and suggests that “reciprocity is an important part of the overall quality of the service-learning experience for the community partner, the faculty member, and the students” (p. 94).

In ISL, reciprocity is still a crucial element. Plater (2011) claims that ISL is “not performed for or done to a community... [but] is enacted in and with the community through communication and shared activity among people who can articulate the mutual benefit and the reciprocity of interest that makes the service shared” (p. 47). Tonkin (2004) highlights the significance of international service-learning by stating that when it is well designed, ISL programs can “bring a valuable sense of reciprocity... [which] benefits all parties” (p. 8). However, Chong (2014) questioned whether this goal of equal weight and benefits in service and learning is achievable in a real-life SL program. Bringle and Clayton (2012) also stressed that “[not] all relationships [in SL] are reciprocal partnerships” (p. 107). This research pays

specific attention to the implications of reciprocity in the implementation of the SVCLCE Program.

Based on the review presented in this chapter, it needs to be particularly highlighted that although reciprocity is identified as the key to successful ISL, it is not always achieved in the collaboration between partners (Grusky, 2000). Thus, it is necessary to develop a deeper understanding of the nature of reciprocity in the collaboration between service-providers and community partners in ISL to provide some evidence-driven point of reference for enacting and maintaining reciprocal relationship in this type of education.

3.7 Discussion

It can be concluded from this critical review of the array of current studies of ISL, that the conceptualisation of reciprocity is identified as a weakness in this field. It is proposed that through an investigation of the SVCLCE Program this study will be able to investigate whether there might be possible ways of addressing this weakness.

Reciprocity is identified as the key factor to successful ISL, as it encourages all participants to contribute, and consequently all participants benefit (Hoxmeier & Lenk, 2003). However, reciprocity is not always achieved in ISL collaboration. As the studies reviewed in this chapter contend, the nature of ISL is contested. This particular type of experiential education is open to various forms of implementation with diverse content. Due to the contested nature of ISL, each implementation of this type of education has its unique features. Thus, the extent of the benefits to, or negative impacts on, the partners involved may be subject to each particular iteration of ISL. The variety of partners' motivations is also highlighted, as there is a concern that it

may impact the collaboration in ISL negatively. To maintain reciprocal collaborations in ISL is complicated. SL partners do not always benefit from their involvement in this particular type of education.

To enrich the understanding of the factors that may affect the achievement of reciprocity in its implementation, it is necessary to investigate ISL in terms of different objectives, content, quality, duration, and goals. Reflection is identified as the crucial component which links experience and academic study in ISL, and helps ensure the establishment of reciprocity in this type of education. However, considering the variety of learning forms which may be involved in ISL, the impact of learning activities such as higher degree research in ISL also needs to be investigated to determine whether it provides some different information to enrich the current understandings. In addition, the experiences of both service-providers and community partners need to be simultaneously examined. This literature review has identified ISL as having various impacts on service-providers and the community partners. However, the extent to which the interaction between the service-providers and community partners affects the nature of reciprocity in their collaboration in this ISL program also needs to be investigated.

3.8 Conclusion

In summary, this chapter has presented, analysed and synthesised material from diverse sources which bring to the fore the problem of reciprocity in ISL. The critical review of the literature in this chapter has made it possible to identify a weakness in the field. Specifically, the conceptualisation of reciprocity is identified as the weakness in ISL due to the contested nature of this type of experiential education.

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The contested nature and implications of ISL are related to its components and international elements, and may impact the service-providers and community partners in various ways. Thus, a series of research questions to explore this weakness in this field with respect to reciprocity is proposed. This review provides a launch pad for the next phase in this study; namely, developing a conceptual framework for reciprocity which will then be tested with evidence generated by the methods explained in Chapter 5.

In Chapter 4, a theoretical framework or model of reciprocity and its related concepts is developed to provide the conceptual tools for the investigation reported in this thesis. Focusing largely on research from the last five years, the foregoing literature review has provided an in-depth analysis of research into the concepts of reciprocity in domestic and ISL.

Chapter 4 Theorising Reciprocity in Service

Learning

4.1 Introduction

As identified in the critical review of the research literature in Chapter 3, the conceptualisation of reciprocity is a weakness in international service-learning (ISL). Considering the significance of reciprocity in ISL collaboration, it is necessary to have a closer look at the nature of reciprocity in the ‘Student-Volunteer-based Chinese Language and Culture Education’ Program (SVCLCE) and its policy context. This study focuses specifically on the nature of the collaboration between the service-providers, that is the student-volunteers from China, and the Australian community partners, that is the schools for whom they provide the service. To achieve this research objective, it is necessary to establish a conceptual framework for theorising reciprocity which can be used as an analytical lens to interpret evidence of the collaboration between the student-volunteers and the schools in the SVCLCE Program.

This chapter develops a theoretical framework for reciprocity which guides this research, in particular providing the lens for analysing evidence from the SVCLCE Program in order to provide insights into this aspect of the operation of this feature of ISL. Here it is useful to briefly consider the idea of reciprocity itself, which is a contested concept. According to the review in Chapter 3, reciprocity is a defining concept of SL, which differentiates it from volunteerism, community service, or internship (Clayton et al., 2012; Asghar & Rowe, 2017). However, the definition of reciprocity is contested, with its meaning varying from being seen as a mutual benefit

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through to the exchange of resources (Clayton et al., 2012). Thus, the conceptual framework developed in this chapter explores contested interpretations of reciprocity through three differing orientations, specifically the exchange, influence, and generative orientations (Dostilio et al., 2012). In addition to this, I deliberately signal the possibility of a fourth orientation, by drawing on a Quechuan concept of reciprocity. The detailed definitions and explanations of these four orientations of reciprocity are explained later in this chapter.

A little more need to be said about the notion of ‘theory’ itself. A theory is not for validating the existing knowledge or beliefs, but is to be used as a tool to make sense of empirical data (Swedberg, 2016). Markovsky (2008) defines theory as “lenses through which researchers study their phenomena, sometimes validating what they believed they knew all along and other times revealing the unexpected” (p. 425). Thus, in this study the theoretical framework of reciprocity provides the conceptual lens through which evidence about the SVCLCE Program is analysed (Grant & Osanloo, 2014). The interpretation is expected to clarify the nature of reciprocity in this Program in response to the weakness regarding conceptualisation of reciprocity in the current knowledge of ISL, as identified in the literature review presented in Chapter 3. The framework identifies a range of key concepts related to reciprocity and summarises their definitions through direct quotations, citations and references to relevant scholarly literature. The theoretical framework developed in this chapter also provides conceptual tools to inform the design of ways to investigate relationships within the SVCLCE Program. However, in conducting this research attention has been given to identifying unexpected and unanticipated findings, both in terms of counter-evidence and conceptual developments which might otherwise have falsified my expectations and bias.

The study reported in this thesis explores the nature of reciprocity from the perspectives of service-providers and community partners with a particular focus on the service-learning (SL) aspect of the SVCLCE Program. As explained in Chapter 3, the SL component of ISL attaches more significance to the relationship with communities, than it attaches to study abroad and international education (Bingle & Hatcher, 2012). With its particular interests in community partners, this study does not address issues relating to the university studies in research, languages education, or the other theses that result from this ISL program.

4.2 Four orientations to reciprocity

Reciprocity being a key element of SL differentiates this type of experiential education from other community-engaged activities such as internships, community services, and volunteerism (Petri, 2015; Harrison & Clayton, 2012; Asghar & Rowe, 2017). Identifying reciprocity as a central construct of SL, Petri (2015) argues that “service-learning requires partnerships characterized by reciprocity” (p. 94).

Reciprocity as a contested concept has rarely been “explicitly conceptualised or critically examined” (Dostilio et al., 2012, p. 20). The term reciprocity in SL is criticised as often being applied without qualification or refinement (Dostilio et al., 2012; Asghar & Rowe, 2017). Having been criticised as lacking “precise definition”, the concern for the term reciprocity is that it “can be cast so widely and so variously that it loses meaning” (Dostilio et al., 2012, p. 20).

As an important element of effective SL, reciprocity is considered to be debatable (Dostilio et al., 2012; Jacoby, 2015). Bingle and Clayton (2012) see a “problematic lack of precision around ... [this] fundamental concept” (p. 102), and

consequently the term reciprocity has been challenged, interpreted and developed in various ways. Its various implications potentially lead to “different consequences for an institution, the students engaging in it and the community within which they work” (Asghar & Rowe, 2017, p. 121). The multiple uses of the term reciprocity exist in the everyday SL practice of many practitioner-scholars (Lowery et al., 2006).

To provide a well-informed theoretical framework for reciprocity propositions for analysing the collaboration between the student-volunteers and schools in the SVECLE Program, the various interpretations of reciprocity are reviewed from four orientations. These four orientations include exchange orientation, where all parties benefit; influence orientation whereby the reciprocal relationship is iteratively affected by various factors; and generativity orientation where the parties work together to produce systemic change, create new value, and/or undergo the transformation in their way of being (Dostilio et al., 2012). These three orientations “each provide a particular interpretation that adds important and useful nuance to the meaning of the concept of reciprocity” (Dostilio et al., 2012, p. 19). The Quechuan concept of reciprocity, which emphasises the relational perspective in the interaction of partners, is reviewed as another orientation. The following section will firstly elaborate on exchange-oriented reciprocity.

4.2.1 Exchange-oriented reciprocity: Reciprocity as an interchange of benefits.

Exchange-oriented reciprocity in SL is arguably defined as the reciprocal interchange of benefits, resources or actions among participants individually and collectively (Kendall et al., 1990; Dostilio et al., 2012; Smith-Tolken & Bitzer, 2017;

Pompa, 2005). It is described by Dostilio et al. (2012) as “[p]articipants give and receive something from the others that they would not otherwise have” (p. 19). The benefits, resources or actions are interchanged at an individual level through bi-directional partnership (Lowe & Medina, 2010; Sigmon, 1996; Furco, 1996) and at a collaborative level (Smith-Tolken & Bitzer, 2017). It is also a balance in the mutuality between the needs and outcomes (Hammersley, 2012).

4.2.1.1 Bi-directional partnership for the interchange of benefits and responsibilities.

Exchange-oriented reciprocity in SL is considered to be a bi-directional partnership between the service-providers and service-recipients for the interchange of resources, benefits and responsibilities (Kendall et al., 1990; Lowe & Medina, 2010; Furco, 1996; Sigmon, 1996). Kendall et al. (1990) argue that exchange-oriented reciprocity in SL “avoids the traditionally paternalistic, one-way approach to service in which one person or group has resources which they share ‘charitably’ or ‘voluntarily’ with a person or group that lacks resources” (p. 22). Those who provide service are more than just the contributors who merely provide service, and are also the recipients of benefits from their participation in SL. The emphasis of this definition is not on the nature of the content exchanged but on the relationship between the participants and their condition of receiving benefits. In exchange-oriented reciprocity, all participants are the providers and recipients of resources and benefits. Caspersz, Oлару and Smith (2012) highlight the mutual benefit in exchange-orientated reciprocity by arguing that “[r]eciprocity ensures that both service recipients and [service-providing] students gain from the exchange” (p. 7). Kendall et al. (1990)

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acknowledge the interchange orientation of reciprocity and identifies reciprocity as “the exchange of both giving and receiving between the ‘server’ and the person or group ‘being served’” (pp. 21-22). Similarly, Furco (1996) argues that the intention of reciprocity in SL is “to ... benefit the provider and the recipient of the service as well as to ensure ... focus on both the service being provided and the learning that is occurring” (p. 12). Sigmon (1996) also explains the reciprocal relationship in SL as:

each participant is [a] server and served, care giver and care acquirer, contributor and contributed to. Learning and teaching in a service-learning arrangement is also a task for each of the partners in the relationship ... each of the parties views the other as contributor and beneficiary. (p. 4)

Sigmon’s (1996) explanation describes a mutually beneficial, bi-directional, reciprocal relationship in SL, in which the participants all contribute, provide and receive information and resources. Such an exchange of information and resources reflects the exchange orientation of reciprocity. The interchange of benefits in exchange-oriented reciprocity is also revealed in Lowe and Medina’s study (2010) of the implementation of a SL program in a hospice agency. In their study of the impact of SL on the participants from the perspectives of the agency, service-providers and service-recipients, exchange-oriented reciprocity is emphasised as the overarching theme of the SL program. The outcome of their study highlights the interchange of benefits which occurred among all the participants. The service-providers gained an understanding of death and diversity, while the service-recipients received companionship and recognition. Moreover, the agency benefitted from new

information to improve its work and also achieved a deeper understanding of its role (Lowe & Medina, 2010).

For the exchange of benefits, in exchange-oriented reciprocity, all participants are positioned as being more than merely the recipients of benefits, but also the provider of benefits. Butin (2010) argues that for all participants in SL to benefit, the service-recipients in the SL should specify what benefits they are expecting to receive. He claims that the community partners in SL are not just recipients who are passively receiving service, but “the ones responsible for articulating what the service should be in the first place” (Butin, 2010, p. 5). Similarly, Jacoby (2015) addresses the importance for the service-provider to meet the needs of service-recipients in the reciprocal exchange of resources and benefits. Jacoby (2015) argues that the implication of reciprocity is to ensure that the community as the service-recipient “is not a learning laboratory and ... service-learning [should be] designed with the community to meet needs identified by the community” (p. 4). The mutual contribution of all participants in the bi-directional partnership is essential for the success of interchanging benefits.

4.2.1.2 Partnership for collective stability.

Exchange-oriented reciprocity can be presented at the collective level. Dostilio et al. (2012) argue that “collective stability can be achieved through exchange-oriented reciprocity” (p. 23). One participates in reciprocal exchange for achieving personal gain and protecting social order. Nnakwe (2002) asserts that reciprocal partnerships “use knowledge-based collaborations in which all partners have things to teach each other, things to learn from each other, and things they will learn together” (p. 76).

Similarly, Smith-Tolken and Bitzer (2017) acknowledge that the dynamic of the mutual interactions of the participants in SL not only include bi-directional giving and receiving, but also “reversing (changing direction, attitude or course of action) together” (p. 22). When the participants share the same interest, which is mutually beneficial or affects the collective stability, both parties in the exchange-oriented reciprocal interaction put effort into ensuring that the collective stability is maintained and that both parties are benefited.

4.2.1.3 Motivations for engaging in exchange-oriented reciprocity.

Exchange-oriented reciprocity is sought in SL because of the participants’ personal needs and collective interest in the collaboration. Billig (2007) explains that “[reciprocity] in partnerships means that both sides [community and service-provider] benefit through the activities, and usually involves having a shared vision, regular two-way communication, interdependent tasks, and common goals” (p. 27). According to Flynn (2005) individuals are motivated by three types of interest in engaging with exchange-oriented reciprocity, namely self-interest, mutual interest (self-interest as well as other’s interest), and group interest. Self-interest focuses on one’s own benefit and aims to obtain a gain which is at least no less than what has been invested into the exchange without considering others. Mutual interest focuses on ensuring both parties’ individual benefits as well as mutual benefits. The group interest emphasises the collective benefits with which individuals identify altruistic motives when they are willing to offer assistance freely to ensure other group members’ success (Flynn, 2005). Olson believes stakeholders seek exchange-oriented reciprocal interactions to ensure their individual gain as well as collective action (Olson, 1965). Similar to Olson (1965),

Dostilio et al. (2012) further explain that the motives for individuals who seek reciprocal collaboration can include individual survival, collective action and contractual obligation. They argue that individuals engage in exchange-oriented reciprocal collaboration to “ensure their individual well-being as well as collective stability” (Dostilio et al., 2012, p. 22). Hwang et al. (2014) discovered similar results and stated that because of the reciprocity “[service-providers] had stronger motives for better interaction with [service-receivers] ... on the long-term ... course” (p. 858). The reciprocal collaboration in SL hence benefits the service-providers who “form [...] a strong bond with their partners” (Laplante, 2009, p. 7). Such collaboration is comparably simple. It is marked by the equitable exchange between the partners and the participants who do not usually experience transformation collaboration. The following sections will elaborate on these characters.

4.2.1.4 Seeking equitable exchange.

Exchange-oriented reciprocity seeks equity rather than equality in its exchange (Janke, 2013; Dostilio et al., 2012). Exchange-oriented reciprocity primarily focuses on mutual benefits for participants, which does not mean each participant gets the same outcomes, but each participant achieves the outcomes according to their desire. Janke (2013) argues that “mutual benefit suggests equity - that partners achieve the outcomes that are just and meaningful to them” (p. 4). The mutual benefit focus of exchange-oriented reciprocity in SL allows service-providers and service-receivers to achieve their desired outcomes (Nnakwe, 2002; Skilton-Sylvester & Erwin, 2000). For example, in a study by Skilton-Sylvester and Erwin (2000), the authors investigate a SL course in which the college students helped older adult learners developing their

literacy skills. Skilton-Sylvester and Erwin (2000) emphasise that building the exchange-oriented reciprocal relationship “is a key element to achieving the more tangible outcomes that older adults [service-recipients] and college students [service-providers] want from their participation in this kind of program” (p. 74). Through building exchange-oriented reciprocity, both the service-providers and service-receivers benefit by achieving their desired outcomes from their participation (college students achieve learning goals, senior adults achieve their goal of learning literacy by being involved in the SL) (Skilton-Sylvester & Erwin, 2000). Hwang et al. (2014) made similar findings in their study of a SL project; that collaboration with exchange-oriented reciprocity “mutually [benefits] the students [service-providers] and residents [service-receivers] ... the students [service-providers] met the needs of the residents [service-receivers] while the residents [service-receivers] enhanced students’ [service-providers] learning” (p. 858).

4.2.1.5 Non-transformative exchange.

Since exchange-oriented reciprocity primarily focuses on participants’ personal well-being and collective stability, it does not necessarily transform the participants in the collaboration. Dostilio et al. (2012) argue that the exchange-oriented reciprocity does not necessarily support the stakeholders to “conceive of or achieve transformative goals ... [or] ... invite knowledge of the others with whom one interacts ... [or] ... invite consideration of whether expanded roles and identities are or should be at stake in a relationship” (p. 27). Participants in the exchange-oriented reciprocal collaboration do not reconsider the role of one another in the collaboration or intend to revise the partnership. While in transformational relationships

“[participants] explore emergent possibilities, revisit and revise their own goals and identities, and develop [a] system they work within beyond the status quo” (Clayton et al., 2010, pp. 7-8). In exchange-oriented reciprocal collaboration, participants each offer something to meet the needs of the others but do not transform one another. Asghar and Rowe (2017) state that exchange-oriented reciprocity is “an interchange of benefits, resources and actions ... [which is a] simple exchange that benefits but does not fundamentally change both partners” (p. 121). Not intending to change participants, exchange-oriented reciprocity benefits the participants but does not grow them. It also needs to be noted that in SL, the collaboration is affected by interrelated factors. Influence-oriented reciprocity is explained in the next section.

4.2.2 Influence-oriented reciprocity.

Influence-oriented reciprocity is a relational connection which is impacted by the interrelated factors of personal, social, and environmental context (Dostilio et al., 2012). It emerges from the conversation between social-psychology, Indigenous epistemologies, ethics, political philosophy, and feminist studies (Dostilio et al., 2012). Dostilio et al. state that in influence-oriented reciprocity, “[the] processes and/or outcomes of the collaboration are iteratively changed as a result of being influenced by the participants and their contributed ways of knowing and doing” (2012, p. 19). The participants in the collaboration are aware of the influence brought by interrelated factors in their participation. They intentionally consider the interrelatedness of various factors in their collaboration and iteratively alter the way they engage with each other, as well as the results of their collaboration. Such reciprocity should also be critically approached by considering relevant factors.

4.2.2.1 Interrelated and iterative impact.

The influence-oriented reciprocity highlights the interrelated impact of factors in its collaboration. Dostilio et al. (2012) developed a vignette to explain the interrelatedness of factors in influence-oriented reciprocal collaboration. Dostilio et al. (2012) describe a case in which individuals from various communities engage in a research project, and each acknowledges the influence of one another's differences in positionalities and ways of making meaning. The participants intentionally and iteratively alter their engagement and research outcomes to reflect the group's general priorities and values (Dostilio et al., 2012). In this example, the participants are aware that factors such as the participants' positionality, personality, social backgrounds and environmental context affect the processes and outcomes of the collaboration. The participants value the impact and contribution each brings to the collaboration and want to reflect the collative priority in the conduct of the collaboration. Since the interrelated factors iteratively inform the collaboration, they continuously alter and adjust the way they engage with one another, and the outcomes of their collaboration.

The influence-orientation in reciprocity determines that the connection between factors and phenomena is not a linear cause and effect, but that they have an iterative and interrelated impact on one another. Dostilio et al. (2012) emphasise that in the reciprocal collaboration with influence-orientation, its factors "each in a unique way, affect one another and the outcome, and the outcome affects the factors" (p. 24). Similarly, Henry and Breyfogle (2006) acknowledge the influence of orientation in reciprocity and identify it as an enriched view, stating that:

Different from the traditional form of reciprocity where parties come together to contribute their respective resources to some commonly defined interests from an individual position, this alternative approach starts from the position of collective activity and emphasise[s] systemic, evolutionary change over time (pp. 31-32).

In the “traditional form of reciprocity” (Henry & Breyfogle, 2006, p. 29), the objective is to satisfy participants’ individual goals to benefit both recipients and providers mutually. Henry and Breyfogle (2006) acknowledge the goals and objectives of each party but highlight the collaborative value of these needs. They argue that in an influence-oriented reciprocal relationship, “service-learning parties develop [...] mutually informative strategies to meet the needs they each have with their respective resources” (Henry & Breyfogle, 2006, p. 29).

4.2.2.2 Impacts on the processes and outcomes of collaboration.

The processes and outcomes of the influence-oriented reciprocal collaboration are impacted by the interrelated factors in the connection and the openness to accept them in the interaction. Dostilio et al. (2012) describe it as the primary analytic consideration and explain that in influence-oriented reciprocity “processes or outcomes (or both) can be influenced as a result of the iterative and interrelated interactions within a collaboration” (p. 23). As the participants become aware of the different social, personal and environmental factors each brought to the collaboration which are having an impact on one another, alterations and adjustments are made to the collaboration process iteratively to cater for the group priority and values (Davis

et al., 2015). Consequently, the outcomes of the collaboration are affected by the iterative alterations and adjustments. The Centre for the Advancement of Collaborative Strategies in Health (2002) describes a successful reciprocal collaboration as a process which acknowledges the impact of each participant and combines the participants' knowledge, skills, and resources for achieving collaborative outcomes. Similarly, Ngai et al. (2010), in their study of building a reciprocal partnership for SL in a Hong Kong secondary school, asserts that participating parties in a reciprocal collaboration maintain "an ongoing process of identifying needs, establishing common goals, and providing feedback" (p. 178). The interrelated factors such as each participant's knowledge, skills, resources and needs impact one another and continuously affect the process of the collaboration.

It also needs to be highlighted that in the influence-oriented reciprocal collaboration, the success of the collaborative process does not necessarily lead to a mutually beneficial outcome. Dostilio et al. (2012) acknowledge the potential obfuscation of processes and outcomes in influence-oriented reciprocity. They explain that "[consideration] of multiple, interrelated factors and openness to them changing the processes and outcomes of collaboration can take significant time ... [it] is possible [that] useful and valuable outcomes [may] not [be] attained [because of the long process]" (Dostilio et al., 2012, p. 27). It is important to not assume the outcomes of a reciprocal collaboration when considering the quality of the collaborative process.

4.2.2.3 Critical approach to enact influence-oriented reciprocity.

The interrelatedness of factors in influence-oriented reciprocity requires a critical approach to take the social, personal and environmental context into

consideration, and also requires respectfulness in the relationship to enact influence-oriented reciprocity. The influence-orientation determines how reciprocal collaboration is impacted by various contextual factors. Dostilio et al. (2012) argue that “reciprocity cannot be separated from the individuals, families, communities, and generations or the time and place that provide it context and influence it” (p. 24). A similar understanding is also acknowledged by Harris and Wasilewski (2004) in their research on the impact of the interrelated personal, social, and environmental contextual factors in relational connections. They identify four core values of North American Indigenous tribes in ensuring the continuity of community, including relationship, responsibility, reciprocity and redistribution (Harris & Wasilewski, 2004). These four core values “integrally related to all the others and build on the others” (Harris & Wasilewski, 2004, p. 495). The interrelatedness of members’ positionalities, ways of making meaning, and the iterative effect they have on one another affect the connections among them. Dostilio et al. (2012) highlight the significance of the interrelated contextual factors in reciprocal collaboration stating that “[it is necessary to consider] each participant’s positionality and experiences so that what is produced and how collaboration proceeds is shaped accordingly” (p. 27). The interrelatedness in influence-oriented reciprocity determines the need for considering the perception of reciprocity from the social, personal and environmental contexts.

Influence-orientation of reciprocity requires respectful relationships. Kendall (1990) claims that “[paternalism], unequal relationships between parties involved, and a tendency to focus only on charity - ‘doing for’ or ‘helping’ others - rather than on supporting others to meet their own needs all became gaping pitfalls for program after well-intentioned program” (pp. 9-10). Reciprocity in SL emphasises the respectful, non-charitable relationship between the parties involved, hence, it should involve

“doing with” the community members who are on the receiving end of the service. It promotes respect for community members as capable agents and partners, rather than “saves” the people in need (Bartleet et al., 2014). Dostilio et al. (2012) emphasise that to enact the influence-oriented reciprocity critically, “one must take the personal and interpersonal risks associated with trying to understand the difference and allowing it to meaningfully influence the process, interactions, outcomes, and meaning-making of the collaboration” (p. 27). In a reciprocal collaboration, one should not merely appreciate the diversity brought by each participant, but engage in an in-depth consideration of the various perspectives associated with each participant’s personality and experience. To do so, one needs to maintain openness to differences and be exposed to the possibility of change. Collaboration with reciprocity is also expected to produce new entity or knowledge. In the next section, the generativity orientation of reciprocity will be explained.

4.2.3 Generativity-oriented reciprocity: co-constructual collaboration.

Generativity-oriented reciprocity is the collaborative relationship in which participants, working together, become and/or produce something new. Generativity-oriented reciprocity refers to the fundamental relationship between the entities in the broader world. It is a “synergistic joining of partners across [a] diversity of interests and perspectives from which emerges a new entity that would not have been possible within either partner alone, that is, a transformational partnership” (Davis et al., 2015, p. 5). In the generativity orientation, reciprocity is not a set of interactions based on exchange or influence among participants, but a collaboration for producing new

knowledge and achieving transformative goals. Dostilio et al. (2012) emphasise the difference between generativity-oriented reciprocity and the previous two types of reciprocity, stating that generativity-oriented reciprocity “refers to [the] interrelatedness of beings and the broader world around them as well as the potential synergies that emerge from their relationships” (p. 20). In other words, reciprocity can impact on the entities’ being and the tasks they enact. Dostilio et al. (2012) explain this view, claiming that “reciprocity is best understood not as a relationship between autonomically-construed individuals engaged in a utilitarian calculus of costs and benefits but rather in terms of the transformative power of relationality and the co-construction of emergent systems of collaboration” (p. 25). Generativity-oriented reciprocity is a collaboration for co-construction and a relational transformation. It decentralises the production of knowledge and transforms its participants. It also challenges the power position and boundary between the participants.

4.2.3.1 Co-constructional knowledge collaboration.

Generativity-oriented reciprocity emphasises understanding reciprocity from the perspective of co-constructional knowledge collaboration. Janke (2013) characterises generativity-oriented reciprocity as “the collaborative generation of knowledge ... [in which] partners share and shape ideas together in a generative and collaborative spirit” (pp. 12-13). This kind of reciprocity is identified by Jameson, Clayton and Jaeger (2011) as “thick reciprocity”. Saltmarsh et al. (2009) describe reciprocity as an epistemological term, which requires that the partners share authority and responsibility in co-creating knowledge in their reciprocal collaboration in SL. Similarly, Puma et al. (2009) argue that in reciprocal collaboration, both service-

providers and service-recipients are involved in knowledge creation. They especially emphasise that the community members who are recipients of service should “have choice in the level of involvement in the project and be fully engaged in the creation and critique of the knowledge created” (Puma et al., 2009, p. 43).

With generativity-oriented reciprocity, a broader perspective of participants is involved in the co-creational collaboration. Henry and Breyfogle (2006) argue that to achieve reciprocity requires more than the participation of the parties who are traditionally considered as partners of SL, but also the public’s full participation. The ‘public’ has a broader definition in this perspective and includes all the stakeholders who contribute to solving “a common problem” (Henry & Breyfogle, 2006, p. 32). The broader public is required to co-create something that helps to solve the issue that is relevant to all of them. Hence, generativity-oriented reciprocity also requires participant’s collaboration for achieving common goals.

4.2.3.2 Decentralise knowledge production.

The co-construction of knowledge in generativity-oriented reciprocity decentralises the production of knowledge and expertise. D’Arlach, Sánchez and Feuer (2009) argue that “service-learning advocates ... a need for knowledge to be local and co-created with (rather than for) the community” (p. 5). Through the generativity-oriented reciprocal co-creation, the university is no longer the producer of knowledge and expertise. Rather, both university and community partners contribute to the creating of new knowledge. Generativity-oriented reciprocity motivates community members who are service-recipients to participate in knowledge co-creation. D’Arlach, Sánchez and Feuer (2009) believe that “[w]hen the spirit of reciprocity is central to the

SL course, the community members feel encouraged to teach the knowledge they possess” (p. 13). Saltmarsh et al. (2009) also argue that in reciprocal SL, the community and the university co-define social problems and co-create solutions, with knowledge flowing bi-directionally.

4.2.3.3 Transformative power.

Generativity-oriented reciprocity transforms the participants. The generativity-oriented reciprocity aims to meet the needs of each party as well as change the stakeholders. Dostilio et al. (2012) state that generativity-oriented reciprocity has the potential of fostering “transformation and second-order change within individuals, systems, and paradigms” (p. 25).

4.2.3.3.1 Transform individuals’ work and identity.

Generativity-oriented reciprocity changes participants’ work in the collaboration and transforms their identity. Henry and Breyfogle (2006) identify participants’ transformation as being the goal of collaboration with generativity-oriented reciprocity. They explain the transformative objective as “parties [in the collaboration] benefit from the experience and are individually changed in the process” (Henry & Breyfogle, 2006, p. 32). Reciprocity is essential in creating the transactional and transformative partner development (Enos & Morton, 2003). Dostilio et al. (2012) also highlight that in generativity orientation, “reciprocity can [effect] a change in what entities do or in what and how entities are” (p. 24). Maintaining a reciprocal relationship between the service-provider and the recipient requires the SL participants

to recognise that “giving-receiving relationships [are] relationships, rather than identities, [that] the mutually exclusive split between provider and the recipient is false [and] that we are all simultaneously recipients and providers” (Hillman, 1999, p. 124). Similarly, Henry and Breyfogle (2006) argue that in collaboration directed by generativity-oriented reciprocity, “all stakeholders and their work will be changed as a result of their collective effort” (p. 32). Through the generativity-oriented collaboration, stakeholders/participants experience transformative learning. Such transformative learning impacts the participants in aspects such as “disorienting dilemmas, reflective thinking and dialogue, shifts in frames of reference, and shifts in actions” (Davis et al., 2015). As a result, the participants experience transformation in the way they work and who they are in the collaboration. Donahue, Bowyer and Rosenberg (2003) investigated an SL program in which the pre-service teachers, who were service providers, worked together with the high school students who intended to seek a future career in teaching. In the feedback given by the pre-service teachers, their comments on their experience in the SL indicated that they considered themselves as both providing benefits and receiving benefits. Donahue, Bowyer and Rosenberg (2003) argue that “rather than viewing themselves only as ‘helping’ the high school students, they viewed themselves as ‘helped’... As a result of this reciprocity, the pre-service teachers found themselves impressed by the high school sophomores and surprised to be learning so much from them” (pp. 22-23). Enos and Morton (2003) describe the outcomes of such transformation as the emergence of “new relationships, identities, and values” (p.24).

The generativity-oriented reciprocity changes the way participants identify themselves and their relationship with the collaboration. The participants that are involved in a generativity-oriented reciprocal collaboration are believed to be

potentially impacted, and their views of their identities in the participation, their commitment to each other, and the ways they collaborate will be affected. Harris and Wasilewski (2004) investigate this transformation from the Indigenous perspective, pointing out that generativity-oriented reciprocity allows the participants to grow awareness of self as an individual. Harris and Wasilewski (2004) explain that, in many Indigenous cultures, the concept of self as an individual separate from other individuals does not exist. The generativity-oriented reciprocity allows the Indigenous participants to develop an understanding that “[one is] simultaneously both autonomous and connected [to other individuals] ... [One has] to let the realities of others into [one’s] conceptual and emotional spaces and vice versa” (Harris & Wasilewski, 2004, p. 495). The process of generativity orientation in reciprocity has the potential to develop a new understanding by the individual in identifying who they are in the relation to others.

Generativity-oriented reciprocity also opens up the potential for developing the individual’s understanding of their identity in a broader perspective outside the collaboration. Henry and Breyfogle (2006) address this aspect, observing that “the experience of working in tandem to coordinate activity can be transferred to other types of interactional issues that arise so frequently when addressing social problems” (p. 32). The transformational experience in generativity-oriented collaboration enables the individuals to consider their responsibilities in society and equip them with essential skills for handling these responsibilities.

Generativity-oriented reciprocity changes the way participants view one another in the collaboration. Harrison and Clayton (2012) argue that reciprocity “positions all partners in service-learning as co-educators, co-learners, and co-generators of knowledge” (p. 31). Through this “co” role, participants view one

another as partners rather than merely providers or recipients. It also gives them opportunities to be exposed to the diversity of participants in the collaboration and help them develop a sense of understanding through working with one another. Dostilio et al. (2012) believe that generativity-oriented reciprocity “enables individuals to learn about and [honour] each other’s diverse perspectives and ways of knowing and/or doing” (p. 25). Generativity-oriented reciprocity helps the participants to develop a sense of appreciation for the different contribution each other brings to the collaboration. Donahue, Bowyer and Rosenberg (2003) studied a program in which pre-service students worked together with high school students who were preparing to enter into a teaching career. Donahue, Bowyer and Rosenberg (2003) argue that in the generativity-oriented reciprocity, the participants learn from one another. The pre-service teachers in this case “learned about how adolescents view school ... [while the high] school students gained the perspective of someone who shared their affinity for teaching and was still learning how to teach, but who was further along in the process” (Donahue et al., 2003, p. 21). From this collaboration, through engaging with the each other’s perspectives, both groups deepened their understanding of one another and developed new understandings about teaching and learning.

In addition, attention should also be given to the reciprocal relationship between the research and practice of SL. Donahue et al. (2003) argue that “frequently, reciprocity in service learning refers to reciprocal relations among professionals across community agencies responsible for creating service learning partnerships rather than the actors providing and receiving service” (p. 16). Criticisms have pointed out that in SL, the practitioners / actors are often examined by the SL researcher, and “become victim-like, even when the researcher’s intentions are constructive, by nature of the passive role they play as the observed – a role ... that they choose as often as they have

been assigned” (Stanton, 2000, pp. 121-122). Dostilio et al. (2012) highlight the necessity of examining reciprocity in the relationship between research and practice in SL as “[reciprocity] is not only applicable to individuals, organisations, and the relationships among them; it is also relevant to the knowledge products created” (p. 28). Stanton (2000) suggests building the reciprocity between SL research and SL practice through encouraging the practitioners to “become ... more ‘research-oriented’ in their practice, undertaking a more systematic, reflective, inquiring, clinical perspective toward their work” (Stanton, 2000, p. 122). The practitioners are hence involved in the SL as both the ones who research and the ones who practice, and a kind of dynamic reciprocity is demonstrated from it.

4.2.3.3.2 *Transform the system of collaboration.*

Generativity-oriented reciprocity also transforms the system of collaboration (Dostilio et al., 2012). Dostilio et al. (2012) claim that the reciprocity in the collaboration can “affect not only the doing of engagement (as in influence-oriented reciprocity) but also the ways of being related to engagement” (p. 25). Generativity-oriented reciprocity creates opportunities for the emergence of new and different ways of being, processes, and outcomes, and requires a broader conceptualisation of relationships and processes. Henry and Breyfogle (2006) argue that instead of aiming to achieve project-based outcomes or mutual benefits, the generativity-oriented reciprocity requires participants to “create more opportunities for further problem solving and collaboration, and they enhance future chances for working together on issues that concern multiple stakeholders” (p. 32). The generativity-orientation in the reciprocity transforms the collaboration to grow from the original focus to a broader

network. Ngai et al. (2010) address the transformation of partnership that occurred in their study of SL in a Hong Kong secondary school. They state that in generativity-oriented reciprocity, “frequent and diverse interactions, interdependency, bilateral influence, and consensual decision-making contribute to more sustainable partnerships” (Ngai et al., 2010, p. 184). Donahue, Bowyer and Rosenberg (2003) also acknowledge that maintaining reciprocity in SL “requires regular ongoing communication among service learning partners about the needs, development, implementation, and evaluation of a project; clearly defined roles and responsibilities for project partners; and a vision of shared outcomes” (p. 15). The sustainability in the partnership is positioned from a trusted, long-term perspective.

The generativity-oriented reciprocity transforms the collaboration into a collaboration which comes from a holistic perspective, and the mutual benefit is not limited necessarily to a one-time project. This reciprocal relationship “produce[s] the possibility for unlimited exchange and problem-solving largely due to the evolving nature of the parties and their conjoined work” (Henry & Breyfogle, 2006, p. 33). A continual, long-term collaboration which focuses on a generative goal of the mutual change is expected.

4.2.3.4 Shared power, boundary challenges.

In generativity-oriented reciprocity, power is shared among the participants. Jameson, Clayton and Jaeger (2011) address this factor, stating that in reciprocity with generativity orientation, participants experience a “shared voice and power and insist upon collaborative knowledge construction and joint ownership of work processes and products” (p. 264). Janke (2013) gives a similar description saying that the participants

experience “shared power, and joint ownership of the full scope of work processes and outcomes” (p. 12). Harrison and Clayton (2012) acknowledge the shared power and ownership in generativity-oriented reciprocity “challenging traditional, hierarchical behavioural norms and power relations” (p. 30).

In generativity-oriented reciprocity, the power between entities is flat rather than hierarchical. Henry and Breyfogle (2006) discuss the relationship between the community partner / service-recipient and the university / agency administration in SL and acknowledge that the university / agency administration is positioned on the top of this power hierarchy. The voices of participating individuals, including the staff members of the community partners and the service-providers, are not heard (Henry & Breyfogle, 2006). They observe that “[the community partner] is at the mercy of the university to continue this service ... [and] their [involvement] is handed to them to accept or reject but not to redefine or recreate” (p. 29). The community participants’ involvement in the SL is described by Henry and Breyfogle (2006) as somewhat of an “obligation ... imposed from a powerful authority” (p. 29). Henry and Breyfogle (2006) further argue that the participants acknowledge they have “mutual and interdependent requirements that help attain both institutional goals as well as inter-institutional goals” (p. 32). The participants understand the significance of their mutual work in maintaining the relationships. Power is considered “a perception of responsibility and accountability” rather than “power over, or power to accomplish, certain tasks” (Henry & Breyfogle, 2006, p. 32). The participants have shared the voice in their collaboration. The shared power in generativity-oriented reciprocity is also reflected in its democratic approach to sharing power. Saltmarsh et al. (2009) state that reciprocity which involves a generativity orientation “seek[s] the public good with the public and not

merely for the public” (p. 9). This perspective requires the service-providing parties to be with the service-receiving parties rather than merely doing services for them.

The generativity-oriented reciprocity challenges the firm boundaries between the university and community partners in SL. Henry and Breyfogle (2006) observe that “[what] has typically been the responsibility of the elementary school teachers remains, and what is traditionally expected of university faculties prevails” (p. 29). Rather, the generativity-oriented reciprocity should develop “fluid and flexible” boundaries in the relationships between the participating parties (Henry & Breyfogle, 2006, p. 32). The responsibilities each party carries are “framed within the relationships and mutual accountability required of interdependent actions to make the tutoring program a success” (Henry & Breyfogle, 2006, p. 29). Generativity-oriented reciprocity requires ongoing, iterative progression in its collaboration. Instead of requiring each party to carry responsibilities rigidly according to their relative field, or traditional perception of what the specific party should do, the responsibilities of each party are framed based on the “larger goals of mutual change over time and the collaborative problem-solving process[es] require a more sophisticated level of attention” (Henry & Breyfogle, 2006, p. 32).

As explained in chapter 1 and the beginning of this chapter, this research considers it essential to acknowledge and appreciate Indigenous intellectual contributions in response to the marginalisation of non-Western scholarship (Coburn, 2016). Thus, the Quechuan concept of reciprocity *ayni* is included in the theoretical framework as a lens for interpreting the phenomenon of the SVCLCE Program. The use of this non-English language concept of reciprocity is elaborated upon in the next section.

4.2.4 Indigenous concept of reciprocity.

Indigenous understanding of the perception of reciprocity has already been included in the conversation about reciprocity in ISL. Approaching reciprocity from an Indigenous perspective is to “seek understanding of reciprocity from multiple perspectives, rather than assuming a Western-normed worldview” (Dostilio et al., 2012, p. 27). Acknowledging the significant contribution of Indigenous theory in enriching the understanding of reciprocity, the Indigenous concept of reciprocity - *ayni* - is included in the theoretical framework of this research as a form of reciprocity to support the interpretation of the collaboration between the student-volunteers and the schools. *Ayni* (Quechua, “reciprocity”) is defined as “the exchange of comparable work or goods as part of an ongoing cycle of reciprocity” (Porter & Monard, 2001, p. 6). It “refers to specific forms of morally grounded cultural or economic reciprocity, within the context of the Andean rural community” (Walshe & Argumedo, 2016, p. 166). *Ayni* as a “substance to construct enduring relationships of reciprocity” (Porter & Monard, 2001, p. 5) is a model of relationship-oriented reciprocity. In this research, relationship-oriented reciprocity is used to refer to the model which *ayni* represents. Before further exploring the concept itself, it is necessary to explain the use of this Indigenous concept in this research.

4.2.4.1 Why use Indigenous concepts to theorise reciprocity?

The reason for using non-Western perceptions, specifically the Quechuan concept *ayni*, as part of the theoretical framework of this research is more than to merely acknowledge the contribution of this concept in the perception of reciprocity.

Chapter 4

Similarly, to adopting Chinese *Pīn yīn* pseudonyms for participants in this research, including the Indigenous concept of *ayni* is not a mere token of the involvement of non-Western perceptions in knowledge production. This research critically engages with the perception of reciprocity provided by *ayni*. *Ayni* is also used as a valuable tool for understanding the collaboration between the student-volunteers and schools. It is also used to impact the development of the future collaboration between these two parties. To challenge any presumption that I am wedded to a China-centric worldview, I have used a Quechuan concept of reciprocity, *ayni*, as part of the theoretical framework for this study. Using the non-Chinese Indigenous concept of reciprocity also prevents this research from being mistaken as investigating the ISL collaboration with China merely because of the involvement of Chinese student-volunteers and partners. ISL is not confined to any specific region but has broader application. The diversity in this research is reflected in the interpretation of the collaboration between Chinese student-volunteers and Australian schools with a theoretical tool enriched with a non-Chinese Indigenous concept of reciprocity. Such diversity shapes this research to produce valuable knowledge for a wider readership than merely Chinese or Western readers.

To enrich the theoretical framework of this research with an Indigenous concept is essential. Indigenous intellectual contribution has been marginalised by the mainstream scholarly institutions (Pidgeon, 2008; Smith, 2017; Singh & Chen, 2012). Blackmore (2010) questions the whiteness in education and draws attention to the problem of education being a site of racialisation. Smith (2017) acknowledges the marginalisation of Indigenous theory and argues that to theorise Indigenous concepts “is partly about winning space inside the academy ... because the academy has validated and privileged some knowledge and marginalised others as being primitive,

mythical, and unscientific” (p. 75). Singh and Chen (2012) also address the indifference and ignorance Australian universities have towards non-Western knowledge, specifically the experiential knowledge brought by Chinese international students to Australian universities. They call for developing pedagogies of intellectual equality to support Chinese doctoral students “accessing Chinese conceptual tools for research ... [and] positioning these doctoral students as bilingual and as users of diverse communicative repertoires [providing] a means for allowing them to contribute original knowledge” (Singh & Chen, 2012, p. 200).

Indigenous theorising challenges the dominant homogenising Western ideology in knowledge production (Pidgeon, 2008; Singh & Huang, 2013). Indigenous knowledge is described as “a manifestation of human knowledge, heritage, consciousness, and a way of relating to the ecological order of the universe” (Pidgeon, 2008, p. 341). Theorising Indigenous knowledge and concepts enriches knowledge production. Singh and Huang (2013) studied a case of applying a Chinese metaphor as a theoretical tool for critical theorising and studied its contribution in providing an alternative source of critical knowledge production. Consequently, they called for the internationalisation of research education to “construct a worldly view of people’s capabilities for critique and theorising to provide new worldly methods of analysis” (Singh & Huang, 2013, p. 19). Indigenous theorising is essential to the holistic intellectual realm. Pidgeon (2008) addresses the necessity of pushing the boundaries in universities so that “Indigenous knowledges, theories, and perspectives become interwoven within the fabric of the institution across all disciplines and all levels of governance” (p. 349). Therefore, in order to produce a more inclusive interpretation of reciprocity in ISL collaboration, it is necessary to involve the non-Western perception of this specific concept in this research.

4.2.4.2 How to use Indigenous concepts to theorise reciprocity.

To involve the concept of *ayni* as a form of reciprocity in providing a theoretical framework for interpreting the ISL collaboration studied in this research, it is essential to understand it in its original social context, yet also within a broader context (Pidgeon, 2008; Briggs & Sharp, 2004). Briggs and Sharp (2004) emphasise that “it is important to embed understandings of local processes of knowledge production within a greater awareness of systematic processes” (p. 672). Similarly, Pidgeon (2008) points out that “[Indigenous] epistemologies or habitus (perspectives and inherent beliefs) are based on the idea that one must understand one’s relationship to the world, grounded in one’s own geographic location and culture” (p. 340). Hence, it is important to build an understanding of the concept of *ayni* from its epistemological and sociological contexts. Pidgeon (2008) highlights the necessity of acknowledging the “multiplicities and diversities of epistemologies outside of the dominant hegemony” (p. 341). Developing an understanding of reciprocity with the Indigenous concept *ayni*, requires scholars to “critically engage [Indigenous] perspectives with an open mind, and avoid summary dismissals of unfamiliar perspectives long denigrated by colonial knowledge paradigms as irrelevant, irrational, and/or inapt for the present” (Coburn, 2016, p. 289). *Ayni* as a unique Indigenous concept of reciprocity, in its nature, cannot and should not be simply classified into one of the above three orientations of Western-normed reciprocity but be seen as an orientation itself. To engage with *ayni* in this research is to enrich the understanding of reciprocity by pointing out a different possibility of reciprocal interaction, and allows nuance to be added to the perception of reciprocity.

4.2.4.3 Ayni as a philosophy of service.

Ayni is a philosophy of service which provides “the means to learn to become human within [the] community” rather than merely a task-completing and goal-achieving approach (Porter & Monard, 2001, p. 13). Allen (1988) describes *ayni* as “a system of continuous reciprocal interchanges, a kind of dialectical pumping mechanism” (p. 77). *Ayni* focuses on developing relationships. In this relationship-oriented reciprocity, the participants all receive benefits, share mutual responsibility and obligations and work together for the communal good, which is a greater purpose than individual self-interest (Porter & Monard, 2001). *Ayni* is “of paramount importance not only to the communities’ livelihoods, but also to their cohesion and identity” (Paerregaard, 2017. p. 462).

The value of reciprocal work based on *ayni* highlights the network and partnership developed through the *ayni* exchange. Participants engage in *ayni* to achieve more than they can execute on their own (Wutich et al., 2017). Porter and Monard (2001) argue that the value of the *ayni* collaboration is beyond “market economy-constrained terms” (Porter & Monard, 2001, p. 15). The emphasis on relational partnership focuses on the relationship components and requires a continual and long-term collaboration which functions based upon trust and flexibility. The *ayni* reciprocity “keeps cycles of interdependence to a human scale; individual service and personali[s]ed gifts have currency” (Porter & Monard, 2001, p. 11). Through maintaining *ayni* reciprocity as a human scale system, partners feel that their contributions in their participation “are both necessary and significant”, and they hence

“put their reputations, emotions, and physical selves on the line” (Porter & Monard, 2001, p. 11).

4.2.4.3.1 *Avoid charitable relationships.*

Ayni avoids charitable relationships between the service-providers and the service-receivers. The service-providers are not doing the tasks for the community members but are “serving as a catalyst of energy, materials, and organisational skills for local people to see their own plans come to fruition in a timely and substantial manner” (Porter & Monard, 2001, p. 9). *Ayni* functions as:

both a cooperative practice that in some situations mitigates and in other situations amplifies economic and social difference in the communities and a native concept of reciprocity that cloaks this difference and pictures cooperation as an equalizing force that strengthens community cohesion (Paerregaard, 2017, p. 461).

This kind of reciprocity is interested in the development of the participants, rather than the mere exchange of benefits. However, at the same time it has a clear goal of interchange and the ones who receive benefits are expected and motivated to return the favour (Paerregaard, 2017). The ongoing interchange glues the community together.

4.2.4.3.2 *Stakeholders develop ownership.*

Ayni creates an atmosphere where the stakeholders develop ownership in their participation. Through creating “interconnected webs of stakeholders [they come to] understand the project and each feels a legitimate, shared stake in its success” (Porter & Monard, 2001, p. 11). The ownership which participants develop in the *ayni* reciprocity is believed to encourage the participants who share a stake in the outcome to provide better quality work, as they “share the benefits of creating a public resource, and celebrate when a particular constituency does well” (Porter & Monard, 2001, p. 11).

4.2.4.3.3 *Seeking equitable exchange.*

Ayni does not focus on equality but equity in the exchange. The interchange in *ayni* is unequal as this reciprocity “never took place on an equal footing for everybody, even though it has often been perceived in this way” (Paerregaard, 2017, p. 471). However, participants in *ayni* are benefitted equitably and “become partners rather than patrons and debtors” (Porter & Monard, 2001, p. 14). In *ayni* relationships, those who give “feel they receive at least as much as they give” (Porter & Monard, 2001, p. 14). The participants in *ayni* feel obliged to give back after receiving services or goods, but these exchanges are “not dictated by the market and do not necessarily involve the direct swaps of the same good or service” (Strunk, 2014, p. 1701). The contributors “add a little more to the community chest every time they engage in community service.

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Each partner gives back not only in proportion to what they receive but is motivated to give a little more” (Porter & Monard, 2001, p. 14).

4.2.4.3.4 *Continual progressive collaboration.*

The *ayni* relationship requires continual collaborative “relationship, not negotiating a short-term contract ... [and it] highlights the power that both givers and receivers hold relative to one another” (Porter & Monard, 2001, p. 9). The *ayni* exchange is not a one-off exchange of benefit but a long-term relationship, which requires patience and time to construct. It “offers a patient, multi-faceted approach to engaging others in cycles of exchange that can persevere across both generation and place” (Porter & Monard, 2001, p. 15).

4.2.4.3.5 *A new meaning of ayni.*

The concept of *ayni* has also been developed in its social practice. Wutich, Beresford and Carvajal (2017) studied the practise of *ayni* in Bolivia’s socioeconomic development. In this specific practice, the concept of *ayni* was no longer a practice of exchange but a model of development. The concept of *ayni* was re-envisioned for development discourses that have changed Bolivia's economic, political and religious currents.

In this renewed *ayni* model, the cycle of repayment is not directed to an individual at the personal level but to the society. Wutich, Beresford and Carvajal (2017) explain that “*ayni* in this development discourse refers to a debt to be repaid to society at large” (p. 489). In their example of a mobile library project, the investment

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in building the library does not expect direct repayment but anticipates change in education which benefits their broader society.

A second aspect of *ayni* is that the power relationship between the giver and the recipient is more imbalanced. Compared to traditional labour exchange, the giver, in this case, was a relatively well-resourced non-government organisation, while the recipient was the impoverished local community (Wutich, Beresford & Carvajal, 2017). A third aspect is that “the expectation of repayment in *ayni*, as depicted in development discourse, is both broader and weaker than in historical Andean ethnographies” (Wutich, Beresford & Carvajal, 2017, p. 489). The beneficiaries in the development discourse are expected to repay society in the future. However, no mechanism has been developed to ensure such repayment (Wutich, Beresford & Carvajal, 2017).

This developed view of *ayni* reflects the need to see Indigenous knowledge not as an artefact to be preserved but to understand it from a continuously developing perspective. As a result of many economic and social changes, “[Indigenous] knowledges all over the world are malleable, altering in response to ... an ever-changing array of other ways of knowing and doing” (Briggs & Sharp, 2004, p. 673). Hence, it is crucial to view Indigenous knowledge from a broader perspective and to consider the impact of the ever-changing material conditions positioned.

4.3 Conclusion

This research studies the nature of reciprocity in the collaboration between service-providers and community partners in ISL. To answer the research question, the nature of reciprocity in the policy settings of the governments of China and

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Australia with respect to teaching CLC to Australian school students was examined. The examination of policy settings situates the SVCLCE Program in a broader context. An exploration of the expectations of student-volunteers and schools, examining their needs and interest in the SVCLCE Program was conducted. The schools' and student-volunteers' interpretations of the role of the 'student-volunteer' from the perspective of their responsibilities and capacities in the collaboration was examined.

The theoretical framework provided in this chapter is tested for the possibilities it presents for explaining the meaning, nature, and challenges associated with the nature of reciprocity in Australia and China in their Chinese language education policies, interactions between the student-volunteers, school principals, and teachers in the SVCLCE Program. The four orientations of reciprocity: exchange, influence, generativity, and relationship-oriented reciprocity (*ayni*) are used as lenses to examine the nature of reciprocity in the Program. These four orientations all contribute to nuanced understandings of reciprocity. By explaining the nature of reciprocity in these interactions, future stakeholders who engage in ISL (including teachers, principals, university students, and managers) can use the knowledge and understanding generated in this research to act in more informed and effective ways.

The theoretical framework developed in this chapter also provides a basis to guide and inform the methodology and methods in this research. By focusing on reciprocity, this theoretical framework serves to limit the scope of the data set to be collected for this research. This theoretical framework helps identify relevant evidentiary excerpts from the data set for analysis and provides the conceptual tools for interpretation of this evidence.

In Chapter 5, the methodology of this research is elaborated upon. The methods used for conducting the research are also explained. The setting and participants of the

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research, the research procedure, data collection and analysis methods, and also the limitations of this research are presented.

Chapter 5 A Critical Interpretative Case Study of International Service-Learning

5.1 Introduction

The purpose of this research was to collect and analyse evidence about the nature of reciprocity in international service-learning (ISL). In Chapter 4, the concept of reciprocity and its related concepts were theorised and constructed to provide a conceptual lens for interpreting evidence in this research. This chapter is structured to show how all the major parts of the research project on which this thesis is based, work together to address the contributory and main research questions in this study.

The research problem addressed in this study concerns the nature of reciprocity in ISL, specifically the nature of reciprocity in learning and service in a distinctive ISL program, as seen from the perspectives of service-providers and community partners.

This chapter elaborates upon the research problem, research questions, research methodology, research strategy, the research design, a detailed explanation of research procedure, the data collection and analysis methods, research ethics, and a set of criteria was developed to govern this research. The following section will start with elaboration and explanation of the choice of methodology to clarify the ground where the research was situated.

5.2 Choice of research methodology: Critical interpretative research

The research methodology of the research reported in this thesis is presented in this section. The methodology is a set of theories or ideas as to how the knowledge about phenomena is obtained and why it was approached this way. Taylor, Bogdan, and DeVault (2015) refer to “methodology” as “the way in which we approach problems and seek answers” (2015, p. 3). It is described as the “philosophical stance of [a] worldview that underlies and informs the style of research” (Sapsford & Jupp, 2006, p. 175). The methodology is more than just the use of strategies and methods for data collection or data analysis. It is “the researcher’s interpretation of what is worth knowing and how to collect the knowable and then interpret it” (Scott, 2014, p. 31).

An appropriate methodology is an essential philosophical “backbone” for any research, including the research for this thesis. The methodology determines what research design and methods of data collection and analysis are used in conducting the research and reports, which in this thesis is to answer the questions identified in Chapter 1. Making the right choice of research methodology is crucial for the success of any research, including this research. Holden and Lynch (2004) suggest that “methodological choice should be consequential to the researcher's philosophical stance and the social science phenomenon to be investigated” (p. 2). Which methodology to use for which research should be based on the epistemological assumption of the problem (why to research), which reflects the researcher’s ontological belief (what to research). The underlying assumptions about what to research and why to research, and thus which research methods to use, are appropriate to the paradigm of inquiry (Denzin, 1970). Some authors classify the research paradigm as positivist, interpretivist, and critical (Broido & Manning, 2002). This

research applies critical interpretivism (Pozzebon, 2004) as the lens through which to make the choice of methodology.

Interpretivism is interested in understanding “the world of human experience” (Cohen et al., 2013, p. 36). It views the world as socially constructed and able to be studied (Creswell, 2013). Interpretivists believe an “understanding of the context in which any form of research is conducted is critical to the interpretation of data gathered” (Willis, 2007, p. 4). This belief points out that the understanding of concepts or patterns of meanings is derived from and affected by the context. Thus, interpretivist researchers do not “always begin with a theory; rather they inductively develop a theory or a pattern of meanings throughout the research process” (Dziuban et al., 2015). They discover the reality through the participants’ views and experiences (Nguyen & Tran, 2015). Pozzebon (2004) claims that “interpretive approaches aim to produce fine-grained explorations of the way in which a particular social reality has been constructed” (p. 278). Since the reality that has been studied is rather contextual, “interpretivism makes no attempt to generalise beyond the setting under study” (Dziuban, et. al, 2015, p. 15).

Critical realism, which is the philosophical root of critical research, believes in a transcendental realist ontology and an interpretivist epistemology (Easton, 2010). It believes that reality exists and can be understood through studying the experience of participants. Pozzebon (2004) explains that “[critical] approaches aim to focus more explicitly on the dynamics of power, knowledge, and ideology that surround social practices” (p. 278). Critical realism regards our knowledge of the world to be theory-laden and fallible, and that its social phenomena are concept-dependent (Easton, 2010).

Critical interpretivism is a combination of different paradigms. Some authors have pointed out the necessity of combining critical and interpretive approaches

in research (Doolin, 1998; Pozzebon, 2004). Klein has stated that “full development of all the potential relationships between interpretivism and critical theory is one of the most fruitful avenues for future research” (p. 22). Although critical theory and interpretivism are not a homogenous school of thought, these two perspectives are “intrinsically related” (Pozzebon, 2004, p. 278). The interpretive research applies meaning-oriented methods such as the case study, the interview, participant observation, and ethnography (Pozzebon, 2004). Critical researchers use interpretive approaches for data collection, a historical analysis and a textual analysis for data analysis in their research, and advocate for social construction underlying the phenomena of interest (Phillips & Hardy, 2002; Pozzebon, 2004).

This research examines the problem from a critical interpretivist perspective. It studies the learning and service in a distinctive ISL program and focuses on the nature of reciprocity from the perspectives of service-providers and community partners. Marshall (2006) criticises those forms of research which “treat people as objects without any consideration of the values and meanings that make individuals human and the capabilities that they possess” (p. 16). In contrast, the critical interpretive approach studies individual’s experiences (Nguyen & Tran, 2015) with the aim of discovering the particular social reality constructed through their views (Pozzebon, 2004). This research aims to collect and analyse evidence about the nature of reciprocity in ISL. Thus, investigating the issues from an interpretivist perspective is expected to help in understanding and generating more in-depth concepts behind the challenges that participants have experienced, as well as applying critical perspective approaches for changes.

Being critically interpretive in this research firstly meant that an empirical study of the experience of the participants needed to be conducted so that

interpretations of the issues about research-based ISL interaction could be achieved. Differing from positivist approaches to research which consider the phenomenon being studied as a closed system in which its internal and external conditions remains consistent, interpretivist approaches to research acknowledge that social phenomena are part of an ever-changing open system (Marshall, 2006). This researcher gathered the information through social interactions. In addition to interpreting the phenomenon itself, how the phenomenon should be connected to the broader considerations of social power and control is also studied (Doolin, 1998). The case study method is used in this research as it focuses on the specific SVCLCE Program, and studies its implementation during the timeframe of the years 2012 to 2014. Semi-structured interview and documents review were used as a data collection method in this research in light of its critical interpretive nature.

5.3 **Research strategy: Case study**

The research reported in this thesis is a case study. The case study method is used in critical interpretivist inquiries as a descriptive method for an in-depth understanding of the phenomenon that has been researched (Easton, 2010). The case study is believed to be an appropriate approach for studying integrated systems for exploratory, descriptive, or explanatory purposes (Anderson et al., 2005). It simultaneously involves pragmatic and theoretical considerations in its design and operation (McDonnell et al., 2000). As explained in Chapter 3, ISL is a contested concept which is impacted by various elements in non-linear cause and effect linkages. To study the nature of reciprocity in ISL collaboration requires the examination of pragmatic evidence, and the interpretation of evidence through a theoretical

framework of reciprocity, which was presented in Chapter 4. Thus, the case study is identified as the best suitable method for this particular research.

5.3.1 Nature of case study and application in research.

There are various definitions of the case study (Yin, 2014; Merriam et al., 2016; Creswell, 2013). For example, Yin (2014) defines a case study as “an empirical inquiry that investigates a contemporary phenomenon (the ‘case’) within its real-life context” (p. 16). Merriam et al. (2016) describe a case study as “an in-depth description and analysis of a bounded system” (p. 38). Creswell (2013) claims it is “a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases)” (p. 97).

Despite the various definitions and confusions, it is agreed that the characteristic which defines a case study is its nature of delimiting the object to be investigated (Merriam et al., 2016; Stake, 2006). A case study analyses the object that is “a single entity, a unit around which there are boundaries” (Merriam et al., 2016, p. 38). The unit that is being investigated must be an entity which is “instinctually bounded” (Merriam et al., 2016, p. 39) rather than a broad, unbounded phenomenon.

The case study research reported in this thesis is best described as a critical interpretive case study. An interpretive case study is used to understand a particular situation and provide insight into an issue, or to help to refine a theory (Stake, 2006). As described above, the purpose of this research is to collect and analyse evidence about the nature of reciprocity in ISL. Thus, it is expected that by investigating the SVCLCE Program as a case, some insight regarding reciprocity in ISL can be derived and made available for future reference.

The nature of a case study also requires that certain boundaries and structures should be identified before deciding what elements should be included in the study (Thomas, 2011). This research uses a single case study approach. It studies the learning and service experience of the student-volunteers and the principals, within a timeframe of 2012-2014, in one Program in the research-based ISL field. Thomas (2011) describes this kind of case study as a “snapshot” case study (p. 517). By setting the boundary, the focus of this research is thus narrowed down to the specific nature of reciprocity in service-learning (SL) in the collaborative experiences of these particular participants.

The case study method is characterised by being particularistic, descriptive and heuristic, one which focuses on particular phenomena, yields a rich description of the phenomena, and illuminates the readers’ understanding (Merriam, 2009). It has been applied by researchers in the education field for over three decades as an approach to explore human behaviour and social interactions in studies of complicated educational issues such as curriculum evaluation and development (Merriam, 2009; Hartley, 2004). The case study purposefully investigates a particular real-world entity or unit within its boundaries and describes the issues and the intrinsic relationships within the phenomena, and explores the connections and impacts of the case to a grander reality (Merriam, 2009). A case study can be conducted to investigate a range of human experiences by applying various methods and techniques through different levels of analysis (Hartley, 2004). The lengths and levels of involvement should be decided by the case that is being studied. Its heuristic character points the investigation of the case study towards encouraging innovations and developments (Hartley, 2004).

The case study method has several advantages. Firstly, the data being examined are often investigated within the context of its use (Yin, 2014). Secondly, a case

study allows for data to be collected and analysed using both quantitative and qualitative methods (Yin, 2014; Zainal, 2007). Thirdly, case studies produce detailed accounts which “not only help to explore or describe the data in [a] real-life environment but also help to explain the complexities of real-life situations which may not be captured through experimental or survey research” (Zainal, 2007, p. 4).

The case study is categorised into several types including the exploratory case study, descriptive case study, explanatory case study (Yin, 2014), interpretive case study, and the evaluative case study (McDonough & McDonough, 1997). Among these categories, an interpretive case study is the type of case study being used in this research because it interprets the data by developing conceptual categories, then supporting or challenging the assumptions made regarding those categories.

This research applies the single-case study method to analyse an ISL program: the SVCLCE Program. The choice of case study as the research method for this study was informed by the particular research questions (Borrego et al., 2009), which ask about the nature of reciprocity in the collaboration between service-providers and community partners in ISL. It was also informed by the nature of the specific purpose and context of this research (Creswell, 2013). This research intends to collect and analyze evidence about the nature of reciprocity in ISL. Considering the contested nature of ISL as explained in Chapter 3, it is essential to investigate a case of this type of experiential education which contains unique features to examine how the nature of reciprocity is present in that particular context.

Although criticisms have been raised about the single case study strategy around the generalisation of its findings (Gomm et al., 2011), it needs to be pointed out that the focus of this strategy is not on generalisation, but on symptomatising the case to a grander reality (Flyvbjerg, 2006). Gomm et al. (2011) describe it as “a

microcosm of some larger system or a whole society” (p. 98). The SVCLCE Program is studied to provide evidential reference to enrich the current knowledge of ISL, particularly the understanding of the nature of reciprocity in service-providers and community partners’ collaborations for benefitting the future development of ISL. It is not interested in proving whether the same phenomena in this Program will occur in every implementation of research-based ISL. It is flexible in its implementation, yet it is more than rigorous enough to obtain in-depth understanding of the field of interest (Flyvbjerg, 2006). The validity of this research lies not in whether the research outcomes can represent every aspect of ISL, but in discovering particularly the nature of reciprocity in this type of experiential education. Unique information regarding reciprocal collaboration in ISL is provided to contribute to enriching what is already known in this field. The case study can be criticised for lacking rigour. To enhance the rigour, the case study needs to follow “systematic procedures, [and] allow equivocal evidence to influence the direction of the findings and conclusions” (Yin, 2014, p. 52). In the investigation of the SVCLCE Program, a systematic procedure was pursued, and evidence was interpreted from diverse perspectives.

5.4 Criteria governing this research

A set of criteria specifically for qualitative research has been designed to govern this research. These criteria align with the qualitative nature of this research paradigm and are in line with the research intention (Bradley et al., 2008). The generic criteria: objectivity, reliability and validity, are determined to be insufficient for evaluating the quality of qualitative research (Spencer et al., 2003). Alvesson and Sköldbberg (2018) contend that because of the nature of qualitative research, it requires

creative and open-minded researchers to evaluate its qualitative worth while acknowledging the blurriness, complexity and subjectivity involved in this type of research. Northcote (2012) argues that the criteria used for evaluating quantitative research: objectivity, reliability and validity, are not suitable for assessing qualitative research. She suggests that a set of criteria to evaluate qualitative research should include the extent to which it is contributory, rigorous, defensible, credible and affective (Northcote, 2012).

Informed by Northcote's (2012) framework of criteria, a set of criteria was developed to govern this research. Table 5.1 presents the criteria applied in this research as guidance. With these criteria, the research design was carefully constructed, the most suitable data collection methods and analysis methods were chosen and implemented, and the research question was purposefully raised with the expectation of gaining in-depth understanding of the ISL (Bradley et al., 2008). Strategies were designed and operated accordingly to ensure the quality of the research.

Table 5.1 Guiding criteria for governing the research

Guiding criteria	Guiding question	Example strategies
Contributory in advancing wider knowledge or understanding about policy, practice, theory or a particular substantive field (Northcote, 2012).	What contribution is this research making to the advancing of the knowledge of the nature of reciprocity in ISL?	This research investigates the phenomenon of ISL through investigating a quite distinctive SVCLCE program by focusing on the nature of reciprocity in this type of education. It is expected that the findings of this research will provide responses to the weakness of conceptualisations of reciprocity in ISL (see Chapter 1).
Rigorous in conduct through the systematic and transparent collection, analysis and interpretation of qualitative data (Northcote, 2012).	What methods have been used to gather, analyse, interpret the data?	An interview protocol was used in data collection for systematic data collection. A theoretical framework was developed and used as a lens for data interpretation.
Defensible in design by providing a research strategy that can address the evaluative questions posed (Northcote, 2012).	What has been applied to ensure that the design of this research is defensible and trustworthy, and linked to the research questions?	Data triangulation is applied in this research through involving both interview and policy analysis as data collection methods. The interviews were conducted in various places with various types of participants: school principals, teachers and student-volunteers. Recordings of interviews are preserved and well documented.
Credible in claim through offering well-founded and plausible arguments about the significance of the evidence generated (Northcote, 2012).	What has been done to ensure the credibility of the findings?	Through conducting a pilot study, the researcher's potential bias is identified. Data collection and analysis are conducted with intentional seeking of counterevidence to challenge researcher's bias.
Affective in nature by acknowledging the excitement associated with research discoveries, the emotional involvement of the participants and the enthusiasm of the researcher (Northcote, 2012).	How have the emotional elements of the participants' and the researchers' responses been processed and communicated?	Emotive expressions and descriptions in interviews are considered as valid data to indicate the participants' experience in the Program.

Regarding the contributory nature of this research, the question raised in this study serves the purpose of collecting and analysing evidence about the nature of reciprocity in ISL. A good research study is expected to contribute in “advancing wider knowledge or understanding about policy, practice, theory or a particular substantive field” (Northcote, 2012, p. 106). The purpose of this research is to collect and analyse evidence about the nature of reciprocity in ISL. This research purposefully investigates a distinctive ISL program to particularly investigate the nature of reciprocity in this type of education to fulfil the research aim.

Regarding the rigour of this research, it firstly needs to be noted that in this qualitative research, rigour is reflected in its relevance to practice (Gutiérrez & Penuel, 2014) or its predictive power (Wieman, 2014). This is to say that the rigour of a study is reflected in the new insights it produces, rather than in the particular research design it uses (Wieman, 2014). In this research, rigour is enhanced through “systematic and transparent collection, analysis and interpretation of data” (Northcote, 2012, p. 106). For example, to systematically collect data, interview protocol is used in this research. A theoretical framework of reciprocity developed in this research is applied as a lens for interpreting the data collected. It is expected that this research will introduce predictive references for the development of future reciprocal collaboration in ISL.

The defensibility of this research is strengthened by “providing a research strategy that can address the questions posed” (Northcote, 2012, p. 107). Triangulation is believed to contribute to the defensibility of a research study (Olson et al., 2016). In this research, the data analysed was triangulated by employing both interviews and policy reviews as data collection methods (Wilson, 2014). Data triangulation can also be achieved through verifying the data sources. Wilson (2014) argues that to triangulate data, research can “include different times for data collection, difference places from which to collect the data, and different people who can be involved in the research study” (p. 74). Various participants include the school principals, teachers and student-volunteers who are involved in this research. In addition, the interview audio recordings from this research are well-documented and preserved for future reference (Leung, 2015). Documents were also analysed as data for enhancing the triangulation.

Credibility refers to the “truth of the data or the participant views and the interpretation and representation of them” in research (Cope, 2014). To enhance the

credibility of research, researchers should account for personal bias (Noble & Smith, 2015). In this research, a pilot study was conducted and through this study, I recognised my bias about the ISL collaboration. Thus, in data collection and data interpretation, I intentionally sought counterevidence or varied perspectives to understand the evidence and challenge my bias to ensure the sufficient depth and relevance of the collection and analysis of data (Noble & Smith, 2015).

Affectivity in qualitative research, such as “human emotions and perspectives from both [participants] and researchers ... are considered essential and inevitable, if not treasurable, in qualitative research as they invariably add extra dimensions and colours to enrich the corpus of findings” (Leung, 2015, p. 325). Following the affectivity criteria, the researcher’s and participants’ emotional involvement were taken into consideration in this research. For example, for a student-volunteer who had negative experience with the schools, the emotional involvement of this particular participant may or may not have been expressed, and may or may not have affected his/her description of experiences with participating schools. The student-volunteers’ feelings about been involved in the research may or may not have affected their answers in the interviews. Since this research studies the experience of the participants, emotional involvement is considered as an important indicator for this research to understand the collaboration between the student-volunteers and the schools. Thus, the emotional words and description used by the participants are included in the data analysis and presented in evidentiary chapters to indicate their attitude towards their participation in the Program.

5.4.1 Reducing bias.

In this research, I acknowledge that because of my personal involvement as a student-volunteer in the SVCLCE Program, I may have exhibited bias when approaching this research. For example, since I had a negative experience with a teacher of Chinese in one of my previous partner high schools, I may have assumed that every student-volunteer had some negative encounter with their school partners. The strategy I applied to reduce this bias will be explained later in this section. However, it is essential to give a brief explanation about bias itself.

Bias exists in all research, across research designs at various research stages, and may impact on the validity and reliability of the research (Smith & Noble, 2014). Schwandt (2007) comments that regarding bias, the qualitative researchers face two major criticisms, including their tendency which “prevents unprejudiced consideration or judgment; [and] to be unaware of how one's interactions in a field site threaten, disrupt, create, or sustain patterns of social interaction [which] might result in a prejudicial account of social behaviour in the site” (p. 20). Ogden (2008) notes that researchers need to “be aware of their values and predispositions and to acknowledge them as inseparable from the research process” (p. 61). Cohen and Crabtree (2008) highlight that being reflective and attentive to researcher bias is an important criterion for good qualitative research.

Roulston and Shelton (2015) identified different types of bias including observation, selection, researcher and confirmation bias. The observation bias, which refers to the impact of a researcher's prejudicial view about a particular setting of the observation (Gall, Gall, & Borg, 2003) does not apply to this research as observation was not part of the research strategy for data collection. To reduce bias, my personal

assumption was examined through implementing a pilot study (Chenail, 2011) and intentionally involving contrary evidence (Yin, 2014) as a perspective during the research. Some examples of how this strategy was applied will be explained in the following paragraphs.

In this research, because of my personal involvement as a previous student-volunteer, the strategy I used to reduce confirmation bias needs to be particularly clarified. Confirmation bias is defined as the tendency for interpretations and conclusions based on new data to be overly congruent with a priori hypotheses (Greenwald et al., 1986). Tsang (2014) criticises that since the researcher must have known the issues prior to the research, the researcher must lean towards the supportive evidence and away from contrary evidence.

In this research, I conducted a pilot study for the purpose of identifying my potential bias as a previous student-volunteer and intentionally seeking counterevidence to challenge my bias. Researchers are also occasionally accused of selecting cases that could be used to pursue or advocate a particular orientation towards the issues (Yin, 2014). Pannucci and Wilkins (2010) emphasise that “[bias] can occur in the planning, data collection, analysis, and publication phases of research” (p. 624). To reduce bias, researchers need to be aware of their own “norms, biases, prejudices, positions, fears and self-imposed barriers” in their research (Savvides et al., 2014, p. 415). In this research, I identified some of my bias caused by my cultural understanding and my position as a previous student-volunteer. For example, as a Chinese person, I believed that students from China who studied in any overseas educational program did so only to enhance their future employability. In this research, I intentionally searched for motives of the student-volunteers that were different from my belief to test my norm. However, this does not mean I would have intentionally

excluded “future employability” as an expectation of student-volunteers if any participant identified it in an interview. In addition, since I benefitted from my previous experience as a student-volunteer, I may have potential bias in believing that ISL is beneficial for anyone who is involved. Thus, to challenge this bias, I intentionally examined the negative impacts of ISL on both the service-providers and the community partners.

Chenail (2011) argues that a pilot study is an effective strategy to help researchers address bias as it provides them opportunities to reflect on and revise their research strategy and research questions. Savvides et al. (2014) believe that self-reflection is essential for researchers to reduce bias in their research. Thus, in this research a pilot study on my personal involvement in the SVCLCE Program was implemented. Through reflecting on and studying my personal experience, I acknowledged the potential bias in some of the interview questions, and adjusted these questions to be more neutral and to provide feedback that was opposite to the feedback I would have intentionally sought (Appendix V). The example given at the beginning of this section is an example of my bias. Influenced by this bias, in the initial planning of the interview question, I included the question “did any conflict or challenge occur in the collaboration”? Through reflecting on my personal experience, I realised this question was biased as I assumed the participants had experienced conflict in their involvement in the SVCLCE Program, which may have been influenced by my personal experience in the Program. After identifying the bias, I altered the interview question to “how was your experience working with your partners?” which was more neutral and did not suggest assumptions.

‘Researcher bias’ refers to the researcher affecting the responses or reactions of participants during the data collection (Best & Kahn, 2003). Evidence contrary to

my own assumptions as a researcher (Chenail, 2011) was sought to reduce any researcher bias. This research applied a semi-structured interview strategy for data collection, since a semi-structured interview can “provide balance between ensuring coverage of all relevant questions and a degree of flexibility for the interviewee to elaborate on particular topics” (Yu & Wright, 2016). Questions were designed to give direction, instead of rigidly forcing the participants to give answers reflecting what may have already been perceived in the researcher’s mind. For example, if student-volunteers mentioned that they did not like the tasks assigned to them by the school, then a follow-up question asked of these student-volunteers would be “did you tell the principal/teacher about how you felt?” or “how did you handle this situation”?

‘Selection bias’ refers to the qualitative researcher only selecting a certain group of participants who do not represent the population to which the findings will be applied (Petrie & Sabin, 2009). Guided by the theoretical framework and informed by the pilot study, I as researcher decided that the collaborations between the service-providers and the community partners were of particular interest for this research. To reduce selection bias, all the potential participants from all of the schools that were involved when this research was conducted were contacted through email. All the potential student-volunteers from the cohorts which this research was interested in studying were contacted through email as well. Using email as a contact method was based on an informed understanding that all the potential participants had access to email.

5.4.2 Research ethics.

In this research, National Ethics Application Form (NEAF) approval and State Education Research Application Process (SERAP) approval were both sought and obtained to meet the research ethic requirement (Cohen & Crabtree, 2008; Ryen, 2016). Cohen and Crabtree (2008) highlight that carrying out ethical research is an important criterion for all research involving human beings and animals. Tracy (2010) also identifies ethics as a key marker of quality in research. Tracy (2010) contends that consent, confidentiality and trust are necessary procedural ethics which “suggest that research participants have a right to know the nature and potential consequences of the research—and understand that their participation is voluntary” (p. 847). Information concerning this research was fully provided to the potential participants on the information sheet distributed to the participants (Appendix VIII, IX, X). Ryen (2016) argues that codes and consent, confidentiality and trust are the three areas research ethics are mostly concerned with. Codes and consent refer to “informed consent” which means research participants “have the right to be informed about the nature of research, and the right to withdraw at any time” (Ryen, 2016, p. 32). On the information sheets, the participants were clearly informed they could contact me if they had any concerns or questions. They were also informed that if they did not wish to participate in the research, they could withdraw at any time without consequence. Researchers are “obligated to protect each participant’s identity, places and location of the research, [and to build trust with participants] not to ‘spoil’ the field for others to prevent potential research participants from being reluctant to be studied” (Ryen, 2016, p. 33). This research thus uses pseudonyms for all participants to protect their identity. Since the interviews with school principals and teachers were all conducted

in the schools in which they were working, each school was only referred to by the name of its principal (e.g. the school of Principal ‘Rè Qiè’). The student-volunteers were all interviewed at Western Sydney University. The specific locations of the interviews were not mentioned in this research as this information is irrelevant to the content of this research study.

Consent, confidentiality and trust in this research have been established by developing strategies to protect the participants which satisfy the requirements of both the NEAF and SERAP applications. All the requests in these three areas follow NEAF and SERAP guidelines. The approval of both ethics guidelines can be seen as evidence of the applicability of these strategies (see Appendix I & II). The research strictly follows the requirements and standards of these two ethics approvals with regards to participants throughout the research procedure. It also shows the strategies being followed with regard to these areas. Each strategy will be explained in detail in the section below.

5.4.2.1 Initial contact prior to interview.

Interviews were used as a data collection method. In recruiting the research participants, a purposeful sampling strategy was applied in this research. Purposeful sampling entailed “identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest” (Palinkas et al., 2013, p. 534). This research was particularly interested in studying the nature of reciprocity in the operation of ISL from the perspective of service-providers and community partners. The school students were the recipients of the Chinese language and cultural education provide by the Program, however, they were not able

to give insight about the operation of the Program in schools. Thus, the school students were not involved in this research. This research also intended to obtain information about the personal experiences of student-volunteers, the school principals and the teachers who directly worked with the student-volunteers to answer the research question regarding the nature of reciprocity in their ISL collaboration. Thus, NMEB and WSU staff were not involved in this research as they were not directly involved in the educational service and learning collaboration between the service-providing student-volunteers and the local primary and secondary schools.

As explained in Chapter 2, within each school, teachers who directly worked with student-volunteers were identified as knowledgeable participants who could provide valuable feedback about collaboration with the student-volunteers because of their immediate involvement with the student-volunteers. It was also explained in Chapter 2 that the principals interviewed in this research were initially referred to by each school's administration as the best representatives of each school to speak from the leadership and management perspective. After identifying the school principals, the teachers who had experience in directly collaborating with the student-volunteers, and the student-volunteers who were potential interviewees in this research, all of these potential participants were informed by emails about the research (Appendix III).

In the email, the potential interviewees were informed about the nature of the research. They were also given the opportunity to choose to be or not be involved in the research interviews. They were given the option to choose whether to participate or not, without needing to provide any reasons. They were also informed that if they chose not to participate in the research, they would not experience any negative impact in any possible way. If they agreed to participate, then an interview time and place was arranged with them through email. The interviews with the participants from schools

were all conducted in their schools during term-time and interviews with the student-volunteers were all conducted at the university.

5.4.2.2 During interview.

The participants were each given an information sheet about the nature of the research and a consent form to inform them of the rights they had (Appendix VIII, IX, X). The participants were given the opportunity to raise questions if they were not clear about anything on the information sheet. The participants were fully informed that they had the right to withdraw at any time and they did not need to give any reason for their withdrawal. The participants were also informed that the interviews were recorded and that the recording would be transcribed into text. They were informed that both the recordings and transcriptions were only for research usage, and the researcher was the only person to have access to them.

Following the NEAF and SERAP guidelines, the research participants were fully informed that they were being researched. A consent form was given to each of the participants prior to the start of the interview (see Appendix XI, XII, XIII). They were informed by the consent form about their participation, the nature of the research, and their right to withdraw at any time. The research participants signed the research consent form if they agreed to participate.

During the composition of this thesis, all the participants were given pseudonyms in *Pīn yīn*. The pseudonyms were also illustrated with Chinese characters, along with explanations of their meanings, when they were first introduced in this thesis. Pseudonyms are an integral part of social science research for protecting the identity of the participants (Denzin, 2014; Lincoln & Cannella, 2009). Although

questions about the use of pseudonyms have been raised with regard to its effectiveness and validity (Nespor, 2000), it is still often applied as a strategy to protect the participants' identity according to the NEAF and SERAP guidelines. It was also requested by the participants. As explained in Chapter 2, in this thesis, pseudonyms are written in *Pīn yīn* and used as a strategy to challenge the Western-centric view in the Australian educational field (Berger, 2017). To avoid tokenising the *Pīn yīn* pseudonyms, the research participants were given the chance to choose their own pseudonym to describe their attitude towards their participation. The pseudonyms were also opportunities for the participants to have their own voice.

5.5 Research design

A research design is the plan or blueprint of a study (Yin, 2011; Patton, 2002; Merriam, 2009). It maps out what is to be studied and how to study it. The research design is described as a “logical blueprint” rather than a “logistics” plan (Yin, 2011, p. 75). This description highlights the logical relationships between the components of research including research questions, data, data collection and analysis strategies, to ensure that the findings of the research can address the intended research questions, rather than lose their coherence.

This section describes the research design of this study. This research follows a flexible design. The reason for this choice is explained below. This study includes three interrelated stages: literature review, data collection and analysis of interview data, and report writing. After explaining the reason for applying a flexible research design, a detailed explanation of how each stage was arranged and applied is displayed. The application of research strategies that were embedded in the research design to

improve its validity and reliability are also explained.

Informed by the research question, this study employed a flexible research design catering for its specific nature. The term “flexible” here refers to the structure of the research as being sufficiently flexible to accommodate adjustments, or what Yin (2014) refers to as adaptive. Yin (2014) further explains the quality of “adaptive” as “being willing to adapt procedures or plans if unanticipated events occur” (p. 119). The flexibility allows the research to be adjusted while still enabling it to achieve its desired outcomes, even when changes occur during its implementation. The nonlinear and recursive process of qualitative research requires a flexible design that allows it to adjust to naturally evolving events and situations (Patton, 2002; Hartman & Kiely, 2014).

This research investigates a specific instance of the phenomenon of ISL through examining the collaboration between the schools and student-volunteers in the SVCLCE Program. As a critical interpretative research, this study investigated this particular case of this educational phenomenon through using a flexible research design in order to gain a deeper understanding of the complexity of this phenomenon (Owen, 2014). The choice of research design is also informed by the problem and purpose of the research. The following section will elaborate upon the research problem in detail.

5.5.1 Research problem.

Deciding the research problem is the starting point of any research. Merriam (2009) contends that “the first step of conducting research is to raise a question ‘about something that perplexes and challenges the mind’” (Merriam, 2009, p. 76). This

research studies the learning and service collaboration in research-based ISL, and the problem it specifically focuses on is the nature of reciprocity in ISL. Specifically, this study explores the nature of reciprocity in learning and service in a quite distinctive ISL from the perspective of service-providers and community partners. The aim of this research is to collect and analyse evidence about the nature of reciprocity in ISL. As Flick (2015) states, research problems sometimes are related to researchers' personal interests and experiences. My personal experience in the Program is one factor that informed my decision to pursue a specific research problem. This personal experience is examined as a pilot study and the details are explained in the following section.

5.5.1.1 Pilot study.

A pilot study is described as a study where researchers are “piloting their means for collecting and analysing data on a small sample of participants with the same or similar inclusion criteria as would be the case in the main study” (Chenail, 2011, p. 257). A pilot study is believed to provide a researcher the opportunity to test a research design and thus gain crucial insights into the specific feasibility of the research methodology (Kim, 2010).

Prior to the commencement of the research reported in this thesis, I conducted my own self-study research, as a former student-volunteer, as a pilot study whereby I gained insights into the research problem and realised the value of the research questions. I was a student-volunteer from the 2013 cohort in the SVCLCE Program. The experience of providing Chinese language and cultural education in two primary schools and one high school in the Western Sydney area provided me with an opportunity to personally experience working with school principals and teachers.

Chapter 5

During my involvement, I complete a school-based higher degree research study on the topic of strategies for teaching *Pīn yīn*.

As already explained in Chapter 1, my personal experience working with teachers and principals in schools was a mixture of satisfaction and disappointment. I was selected as a student-volunteer with the qualification of a bachelor degree in English education from Ningbo University in China. I achieved my teacher qualifications in China and was accredited to be a high school teacher. I was aware of the growing popularity of Chinese language and cultural learning globally, and the enthusiasm of the Chinese government for promoting this education. I joined the SVCLCE Program to gather personal experience in such education for the purpose of assessing possible future career directions.

During my participation in the Program, I worked with teachers who showed negative attitudes towards my involvement in educational activities, but I also collaborated with teachers who were positive and supportive. Although during my 18-month involvement in the schools, I only had very few conversations with the school principals and DEC, and mostly at the beginning of my involvement, I had opportunities to engage with the staff members and teachers.

Through investigating my own experience in the Program as a pilot study, I realised the significance of collaboration between student-volunteers and schools to the long-term development of this ISL program. This pilot study also gave me insight into what sources of data were to be collected for answering the research question, and what methods were to be used for collecting data. Informed by both the theoretical framework of reciprocity and its relevant concepts, as well as the insights from the pilot study, I decided to study the student-volunteers, school principals and the teachers who worked directly with the student-volunteers. The research design,

development of the research instrument, and data collection procedure were also informed by both the theoretical framework and the pilot study. This pilot study preceded the collection and analysis of the evidence presented in the data analysis/evidentiary chapters (Chapters 6, 7 and 8).

5.5.2 Research questions.

This research explores one main research question and three contributory questions. Research questions are expected to “reflect the researcher’s thinking on the most significant factors to study ... [to] determine how data are to be collected” (Merriam, 2009, pp. 78-79). The design of the main research question and its contributory questions are informed by the theoretical framework (Grant & Osanloo, 2014) and the pilot study for achieving the research intention. The purpose of this research was to collect and analyse evidence about the nature of reciprocity in ISL. The theoretical framework of this research has identified reciprocity as the key element of ISL (Lowe & Medina, 2010). The pilot study suggested that the collaborative experiences of student-volunteers and schools needed investigation in order to enhance the likelihood of the successful implementation of ISL. Thus, based on the awareness of the significance of reciprocity and the necessity of better understanding the experience of service-providers and community partners, and in order to achieve the research aims, the main research question was developed as: what is the nature of reciprocity in the collaboration between service-providers and community partners in ISL?

This research investigates the case of the SVCLCE Program. Having gained some understanding of the contested nature of ISL and the significance of reciprocity,

and having acknowledged the core role of schools and student-volunteers in the SVCLCE Program, I developed the three contributory research questions. The contributory research questions were raised to support the investigation of the main question. The first contributory question investigated in this research was: what is the nature of reciprocity in the policy settings of the governments of China and Australia with respect to teaching Chinese language and culture to Australian school students? Both the Chinese and Australian governments have been demonstrating some levels of investment in promoting the teaching and learning of Chinese (Xinhua, 2017; Commonwealth of Australia, 2012). The SVCLCE Program was organised and conducted in this policy context. Its implementation may or may not be affected by these policies. Thus, the nature of reciprocity in the settings of the nation-to-nation level policies needs to be examined, as it may affect the collaboration between the Australian schools and the student-volunteers who are sent by the Chinese government in the Program.

The second contributory research question was raised to understand the interests and objectives of the two partners. This contributory question was: how did the expectations of the schools and student-volunteers regarding this particular ISL program affect the reciprocity in their collaborations? The satisfaction of partners' needs is crucial to the successful provision of a satisfying participatory experience for both the community and the students (Coryell et al., 2016). Interests and objectives, which are driven by the needs of each partner, affect the reciprocity in their collaboration (Dostilio et al., 2012). To gather more insight into whether the schools and student-volunteers were collaborating reciprocally in the research-based ISL, it was important to understand their interest and objectives in their collaborations.

The third contributory question asked: how did interpretations of the role of

‘student-volunteer’ by the schools and student-volunteers affect their collaborations in terms of reciprocity? Reciprocity as a crucial character of ISL is reported as not always successfully being maintained in the relationships among the participating parties (Grusky, 2000). The interpretation of ‘student-volunteer’ reveals each school’s and student-volunteer’s understanding of the capacities and responsibilities of ‘student-volunteers’. How each partner understands the responsibilities and capacities of student-volunteers may affect their way of interacting with one another. Investigating the schools’ and student-volunteers’ interpretations of the role of ‘student-volunteer’ provides information for understanding the nature of reciprocal SL collaboration.

This research is aware that due to the nature of reciprocity in SL these are broad propositions, that interpretations from these three perspectives may not reflect all the existing issues in this discourse and that there are far more perspectives that could be interpreted. Merely one research paper on the topic can only reveal some of the challenges, and then only from the study’s chosen perspective and its chosen three contributory questions. The focus on investigating from the perspectives of service-providers and community partners is the limitation of this research, but also its value and contribution. The value of this research is in discovering the problems in the experiences of the community partners and the service-providers (learning recipients). It is expected that the discovery of the nature of reciprocity in the collaborations between these two groups will enrich the development of ISL with a new understanding of reciprocal collaboration in such education.

5.5.3 Research procedure.

The research procedure (Figure 5.1) of this study is based on the case study cycle

developed by Yin (2014) and has been adopted into this research as it meets the needs and research design of this study.

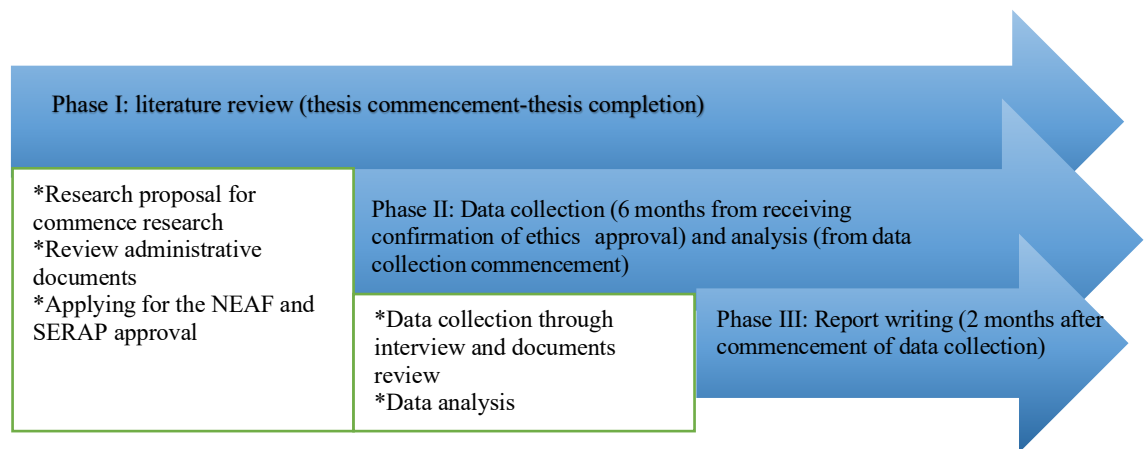


Figure 5.2 Research Procedure

The procedure of this research includes three phases: literature review, data collection, and report writing. It essentially involves the same components as the six-phase design by Yin (2014), which includes plan, design, prepare, collect, analyse and share, but some of these six phases were amalgamated to be more applicable to meet the conditions of this research. Each phase will be explained in the paragraphs below.

5.5.3.1 Phase I: Literature review (commencement – the completion of the research thesis).

This phase began at the commencement of drafting the proposal for this research and finished at the end of the thesis writing. A critical review strategy was applied to present, analyse and synthesize the relevant literature (Grant & Booth, 2009). The literature concerning ISL, SL and reciprocity was critically reviewed and presented in Chapter 3 and 4. Sources regarding the policies about global CLC education promotion and the SVCLCE Program were critically analysed and presented in Chapter 6. Literature about the research methodology was also reviewed and used

for this chapter.

5.5.3.2 Phase II: Data collection and analysis.

The confirmation of NEAF and SERAP approval signified the commencement of Phase II, which was the data collection and analysis phase. The process of the data collection procedure in this research lasted for six months. Interview recordings were transcribed after every interview, and the data analysis procedure started after the first interview transcription was completed and was simultaneously undertaken during the data collection. Policy and administrative documents on Chinese language and cultural education by Australian and Chinese governments, together with the organisational and institutional documents of the SVCLCE Program, were collected and analysed throughout this phase. The main data analysis process was finished before the start of thesis drafting, however, during the construction of this thesis, multiple revisits to the raw data for adjustments to the interpretation and support of the thesis arguments also occurred.

5.5.3.3 Phase III: Report and thesis writing.

The writing of the reports and thesis started once the first sets of data were analysed, which was approximately two months after the commencement of Phase II. This phase finished once the thesis writing was completed.

5.5.4 The timeframe of the events being studied.

The research as a case study was focused on the events that happened during a certain time frame. It studied the implementation of the Program in the time frame from 2012 to 2014. The reason the implementation of the Program was studied during 2012, 2013 and 2014 was that these three years were crucial transitional times for the Program. By the end of 2012, the Department of Education (originally Department of Education and Community - DEC) was going through a departmental restructure which affected the operation of the Program. As a result, the previous DEC Regional Office structure no longer existed; ten DEC Regional Directors were replaced by five Executive Directors (PSA, 2012). This change directly affected the SVCLCE Program; the Program was reformed and was no longer a Departmental program. The coordination of the Program was disrupted, and the Program was challenged by the difficulty of continuing the operation without coordination.

5.5.5 Research sites.

The research was carried out in 13 participating schools in NSW, and at Western Sydney University. All the school principals and teachers were interviewed in their own schools and all the student-volunteers were interviewed at Western Sydney University. This research originally planned to involve all 21 principals of the schools that were still involved in the Program at the commencement of the study. However, after contact with the school principals, two school principals chose not to participate in this research; three did not respond, and another three who agreed to be interviewed were eventually unable to participate due to various reasons, that are not the focus of this research.

The participating schools included both high schools and primary schools. Since this research is interested in studying the experience of schools participating in the SVCLCE Program, whether the schools were high schools or primary schools did not affect the outcome of the study. Therefore, whether the principals and teachers were from primary schools or high schools is not specified in this study. Among the 13 schools who participated in the thesis research, one school was about to withdraw from the SVCLCE Program while the other 12 schools were still involved in the Program during the time the research was conducted.

5.5.6 Research participants (n=30).

The selection of organisations and participants in this research was made according to the aims and objectives of this research (Tuckett, 2004) and was informed by the pilot study. The selection of participants focused on the quality and richness of evidence they could provide in gaining insight into the nature of reciprocity in ISL rather than the number of participants (Hennink et al., 2017). Sample saturation in this research was guided by the interpretative framework of this research and the practicalities as well as the logistics involved (Tuckett, 2004).

In this research, school principals, teachers who directly worked with student-volunteers, and student-volunteers were selected as research participants to provide evidence for understanding the nature of reciprocity that occurs in the service and learning collaboration in the SVCLCE Program. Details of these participants are elaborated upon in Chapter 2. A purposive sampling strategy was applied in selecting participants. Purposive sampling is implemented based on the understanding of the specific research purpose to “ensur[e] that particular categories of cases within a

sampling universe are represented in the final sample of a project” (Robinson, 2013, p. 32). Considering my personal experience in the program which is the content studied in the pilot study, the experiences of school principals, student-volunteers, and teachers who directly work with student-volunteers are believed to best reflect the service and learning collaboration in the SVCLCE Program. School principals who are the decision makers and leaders of schools are expected to provide useful information representing the schools’ experience in collaborating with student-volunteers in the Program. Student-volunteers, and teachers who work directly with the student-volunteers, are expected to provide feedback on their personal experience in the Program.

A total number of 30 participants were involved in the research. The participant group consisted of 14 student-volunteers, 13 principals, and three teachers. Among the 14 student-volunteers, three were from the Program’s 2012 student-volunteer cohort, five from the Program’s 2013 cohort, and another six were 2014 cohort student-volunteers. The 13 principals were the heads of the 13 schools which participated in the Program. There were seven primary schools and six high schools, and each of the three teachers was from one of the schools among the 13 schools mentioned above.

Students from the participating schools were not involved in the research because this research intended to investigate the collaboration between the student-volunteers and schools from the SVCLCE Program’s operational perspective rather than the perspective of language study pedagogy. Students were not involved in the ISL operation, and therefore, they did not need to be involved in the research.

The research originally was planning to involve at least one teacher who was directly involved in working with the student-volunteers (n=15) from each school in the interview. Fifteen teachers who met these criteria were invited to participate in the

interview. However, due to various reasons, which are not the focus of this research, only three teachers agreed to be interviewed to share their experience in the Program. The population of participants was comparably smaller than expected. Sampling in this research was for detailed in-depth understanding of each individual's experience (Guest et al., 2006). The involvement of each of the three teachers who directly worked with the student-volunteers provided valuable insights into the issues these teachers have experienced. This study acknowledges that the ISL collaboration is an ongoing process and various issue may continually occur in the process. Rather than focus on generalisability, this research focuses on the quality of data provided by the participants (Guest et al., 2006). Though the number of interviews was small, they were sufficient to capture a comprehensive range of issues reflected in the phenomenon (Hennink, 2017). Although not every issue will have emerged through the investigation of this research, some aspects of the nature of reciprocity in SL collaboration are revealed and examined. This research intends to interpret the nature of reciprocity as revealed in the interviewed participants' experiences, and provide constructive reference based on the identified complexities for the future development of ISL. It is not the goal of this research to identify and reveal every issue that the Program may experience in the process of its implementation.

5.5.7 Data collection methods.

Data collection in this research is informed by the theoretical framework of reciprocity and its related concepts. In this research the theoretical framework “dictate[s] the data collection plan ... and will illuminate information within the data” (Grant & Osanloo, 2014, p. 21). Evidence was collected that contributes to developing an

understanding of the condition of reciprocity in the collaboration between the schools and student-volunteers. The condition of reciprocity refers to whether the collaboration is reciprocal, and what elements of the various orientations of reciprocity are demonstrated in the collaboration. The findings of this research can “be used to support, extend, or modify” (Lester, 2005, p. 459) the theory of the four orientations of reciprocity presented and applied in this thesis.

The data collection methods for this study included the review of relevant policy documents (Bowen, 2009) and in-depth semi-structured interviews (Yin, 2014). Interviews and documents are identified as possible sources of evidence for case study (Yin, 2014). The critical interpretative nature of this research requires it to focus on interpreting the meaning behind the experiences of humans. Including both interviews and document reviews provides diverse sources regarding the phenomenon of Chinese language and cultural education to allow the meanings behind this phenomenon to be more deeply interpreted.

As revealed by the pilot study, the SVCLCE Program is a product of the national promotion of Chinese language and cultural education by both the Chinese and Australian governments. To understand the policy environment of the SVCLCE Program, a contextual framework for investigating the nature of reciprocity in the actual practice of Chinese language and cultural education is essential. Thus, in this research the relevant documents are reviewed, in complement with the interview method, to enhance triangulation (Bowen, 2009). Policy and institutional documents concerning Chinese language and cultural education, created by both the Chinese and Australian governments in their promotion of Chinese language and cultural education, together with administrative documents regarding the SVCLCE Program are reviewed. All the documents were reviewed during Phase I of this research together with the other literature.

In this research, in-depth, semi-structured interviews are used for collecting feedback from the school principals, teachers and student-volunteers. The purpose of the in-depth, semi-structured interview is to form a more comprehensive and insightful view (Yin, 2014) of the experiences of participants, and the meanings they derive from the experiences (Seidman, 2006). By not fully structuring the interview questions, the semi-structured interview allows more flexibility for the researcher to better understand the perspective of research (Daymon & Holloway, 2002).

To maintain the consistency of data collection, interview protocol was used across all interviews (see Appendix V, and Appendix IV for the interview schedule). The interview questions are designed to address the research question regarding the nature of reciprocity in the learning and service in the program. Thus, all the interview questions are formed in light of the contributory and research questions, although they are not directly asked of the participants. For example, contributory research Question 2 asks “how did the expectations of the schools and student-volunteers regarding this particular international service learning program affect the reciprocity in their collaboration?” Thus, questions were raised about the participants’ expectations and motives for their participation in the Program, (e. g. Question 3: “What attracted [the participants]?” - see Appendix V), as well as about whether the expectations were met (e. g. question 10: “Do you think your expectations were met in the Program?”).

Samples of probes and prompts are included in Appendix V. Probes (e. g. “can you please explain a bit more?”) are used to respond to the comments made by the interviewee to elicit more evidence on the points they made. Prompts are designed to remind the interviewee of the focus of the interview question.

5.5.8 Data collection procedure.

The document data was collected in the literature review phase after receiving approval for the research proposal. Various types of documents were reviewed, including policy and administrative documents from both the Chinese national and Ningbo local governments; institutional documents regarding the institutes being used to promote this education; news reports; and internal announcements, letters and email. These documents and texts were collected from government department and institute websites. The internal announcements, letters and emails regarding the SVCLCE Program were provided by then executives Ms Diane Dunn and Mr Jason Miezis from the NSW Department of Education as this research was started with the support of that Department.

The initial stage of policy review was commenced with the drafting of the research proposal. The policy review then continued thoroughly for the duration of the research and was finished only with the finalisation of this thesis.

The interviews were carried out after NEAF and SERAP approvals were granted (Appendix I & II). Once NEAF and SERAP approval letters were received, initial contact with each school and initial contact with potential participants was made. During this process, phone calls and emails were made to each school's administration office for the contact details of the school's principal and teachers who were involved in working with the student-volunteers in Chinese language and cultural education. A letter for potential interviewees (Appendix III) was sent to the school principals and relevant teachers via email. The contact details of student-volunteers were provided by the supervising panel for the SVCLCE Program from the University. A letter for

potential interviewees (Appendix III) was sent to the student-volunteers during the initial contact.

After the participants expressed their intent to be involved in the interview, times and locations were arranged. The Participant Information Sheet (Appendix VIII, IX, X) and Participant Consent Form (Appendix XI, XII, XIII) were sent to the participants by email. The signed consent forms were collected at the beginning of each interview. Participants were also reminded before the start of each interview that in compliance with the protocol in the consent form, the interview would be recorded. If the participants had any concerns, they could withdraw at any time.

The research reported in this thesis involved human subjects, but not children, which is compliant with the relevant ethics approval process. This study was deemed to be one of minimal risk to participants and that the probability and magnitude of harm or discomfort anticipated in the research was not greater than any ordinarily encountered in daily life, or during routine work.

5.5.9 Data processing and analysis.

In this research, data collected from interviews are analysed through thematic analysis, and the data from documents are analysed with critical discourse analysis. The theoretical notions which construct the theoretical framework were used to structure the data analysis plan (Grant & Osanloo, 2014). All data were interpreted through the lens of the theoretical framework of reciprocity and its relevant concepts which are presented in Chapter 4.

5.5.10 Thematic analysis.

Yin (2014) pointed out there is not a particular data analysis strategy for the case study method, and the key to such a method is analytical generalisation. Since this research applied a critical interpretative case study approach, an interpretative approach has been applied to conduct thematic analysis in this research.

Thematic analysis is a systematic qualitative data analysis method that suits a wide range of research interests and theoretical perspectives (Braun & Clarke, 2013; Clarke & Braun, 2013).

This research studies the student-volunteers', school principals' and teachers' experiences in the SVCLCE Program to understand the challenging phenomena in the Program. Data collected in this research included the interview transcriptions. To achieve the research goal, analysis that could dig into the interview evidence to gain insight was needed. The critical interpretative nature also determined that this research should be data-driven. All these research needs required the use of thematic analysis in interpreting the data for theorising the research outcomes.

5.5.10.1 Six phases of data analysis.

Braun and Clarke (2006) developed a six-phase structure for thematic analysis:

- 1) Familiarisation with the data.
- 2) Coding.
- 3) Searching for themes.
- 4) Reviewing themes.

5) Defining and naming themes.

6) Writing up.

The data analysis procedure in this research is based on this six-phase structure, and the details of the implementation in each phase are explained through using examples from the research. The example listed here is only about interview analysis. The documentation in this research is used only as a lens for analysing the data from the interviews.

5.5.10.1.1 Phase I: Familiarisation with the data.

Braun and Clark (2006) suggest the researchers should “immerse themselves in, and become intimately familiar with, their data ... noting any initial analytic observations” (p. 121). During this stage, interview transcription was read, and re-read (Braun & Clarke, 2006). Furthermore, because in this research I personally transcribed all the data from the interview recording, the process of noting initial analytic observations had already started during the process of transcription. During the transcription, I highlighted the paragraphs that could potentially contribute to answering the research question (see Table 5.2). During this stage, the highlighting was very extensive and only aimed to point out the direction for the next phase.

Documentation review was conducted at the same time. A review was conducted of the Memorandum of Understanding and DEC letters and announcements, and the Australian government policy on Chinese language and cultural education. Skimming (superficial examination) and reading (thorough examination) were initially involved (Bowen, 2009) in reading these documents under the guidance of the research questions. The list of documents included:

1. National governmental Chinese language and cultural education promotion policies of both Australian and Chinese governments.
2. Administrative documents of Chinese language and cultural education promotion practices of China (Confucius Institutes and Overseas Chinese Affairs Office) and Australia (curriculums).
3. Criticisms of Chinese language and cultural education promotion practices of China and Australia.

A wide range of literature and documents were reviewed in this stage for gathering a thorough understanding of the current condition of CLC education in both Australia and China. This process formed a broad direction for the next step in the coding phase.

Table 5.2 Phase I Familiarising (example).

Phase I:	Interview transcript: Principal 'Fa Zhan'
Familiarising (example)	<p>“because we were a new school, we were looking for opportunity to engage with our broader community, and this was seen as one way of engaging with the broader community... that’s why we wanted to become involved in it. If you are asking me, honestly, was anything to do that I had a burning passion that Mandarin was going to be the language here or anything like that, no, but we did know that the Ningbo Program was in place, and we knew that our school was having a volunteer there, and we thought that will be great to follow on to have someone here as well”</p>

5.5.10.1.1 Phase II: Coding.

After familiarisation, systematic data coding was conducted. Saldaña (2016) explains that “[a] code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language base or visual data” (p. 24). It is the construct

generated by the researcher which symbolises data and “[attributes] the interpreted meaning to each individual datum for later purposes of pattern detection, [categorisation], assertion or proposition development, theory building and other analytic processes” (Saldaña, 2016, p. 24).

The initial codes in thematic analysis aim to identify potentially meaningful parts of the data at the smallest level (Boyatzis, 1998). It initially starts with “descriptive comments” (Smith, Flowers, & Larkin, 2009), which summarises the surface meaning of the data (or possibly further meanings), then it digs deeper into the “‘hidden meanings’ (called latent code) [such] as assumptions underpinning the semantic content” (Clarke & Braun, 2013, p. 122). The “descriptive comments” were sought first in this study since this research design is data driven and inductive. It prioritises the meanings contained in the data. At the end of this phase, a list of codes was produced (see Table 5.3).

Table 5.3 Phase II: Coding (example).

	Interview transcript: Principal ‘Fa Zhan’	Codes
Coding (example)	“because we were a new school, we were looking for opportunity to engage with our broader community, and this was seen as one way of engaging with the broader community... that’s why we wanted to become involved in it. If you are asking me, honestly, was anything to do that I had a burning passion that Mandarin was going to be the language here or anything like that, no, but we did know that the Ningbo Program was in place, and we knew that our school was having a volunteer there, and we thought that will be great to follow on to have someone here as well”	“new school”; “opportunity”; “engage with our broader community”; “why ... wanted to be involved”; “burning passion ... Mandarin ... no”; “knew volunteer was there”

The example in Table 5.3 shows how the “descriptive comment” was taken out of the paragraph and has been used as the code. Since the purpose of data analysis is to answer the research question, when looking for codes from the transcription,

the three contributory research questions were always being used as the lens to interpret the data. What dissatisfactions have the schools and the student-volunteers encountered? How do the schools and the student-volunteers define the ‘student-volunteer’? What were they expecting from participating in the Program? These three research questions were also asked when reading the data. After this phase was finished, Phase III was conducted.

5.5.10.1.2 Phase III: Searching for themes.

In Phase III, themes are identified. A theme refers to “a meaning patterned across the dataset, which is important for illuminating the research question” (Braun & Clarke, 2014, p. 1). Through cross analysing the already coded data, a “particularly large and complex code” or a cluster of “smaller codes” should be identified and used as “broader patterns of meaning” for organising the data, which presents the theme (Braun & Clarke, 2014). Through this process, some code will inevitably be discarded, and the data are, therefore, more condensed (see Table 5.4).

Table 5.4 Phase III: Searching for theme (example)

Phase III:	Interview transcript: (Principal ‘Fa Zhan’)	Codes	Theme
Searching for themes (example)	“because we were a new school, we were looking for opportunity to engage with our broader community, and this was seen as one way of engaging with the broader community... that’s why we wanted to become involved in it. If you are asking me, honestly, was anything to do that I had a burning passion that Mandarin was going to be the language here or anything like that, no, but we did know that the Ningbo Program was in place, and we knew that our school was having a volunteer there, and we thought that will be great to follow on to have someone here as well”.	“new school”; “opportunity”; “engage with our broadercommunity”; “why ... wanted to be involved”; “burning passion ... Mandarin ... no”; “knew volunteer was there”; “follow on”.	“opportunity to engage with ... broader community”; “volunteer was there... follow on”.

As Table 5.4 shows, the themes of “opportunity to engage with ... broader community” and “volunteer was there ... follow on” were identified. The first theme, “opportunity to engage with ... broader community”, was combined from the two codes “opportunity” and “engage with our broader community”. The theme “volunteer was there ... follow on” was combined from “knew volunteer was there” and “follow on”. The code “new school”, “why want to be involved”, “burning passion [for] Mandarin ... no” were temporarily excluded in this set because, compared to the two themes which had been identified, these two codes were less representative. However, this procedure is not the end of the analysis, and the two codes that have been removed may respond to other questions when they are grouped with a larger amount of data. After this step, themes should be reviewed to judge their relevance to the research questions.

5.5.10.1.3 Phase IV: Reviewing themes.

In Phase IV, the relevance of the theme to the coded data was examined first. According to Clarke and Braun (2014), the question that needs to be asked here is whether the themes “capture the most important features of the coded data relevant to the research question” (p. 6628). This strategy was conducted after the completion of Phase III. Another important step in this phase is to examine whether the themes are relevant to the whole dataset (see Table 5.5). The researcher needs to complete a final read through of the themes that have been created and examine their coherence and substantiality (Clarke & Braun, 2014).

Table 5.5 Phase IV: Reviewing themes (example)

Phase IV	Interview transcript: (Principal 'Fa Zhan')	Codes	Theme
Reviewing themes (example)	“because we were a new school, we were looking for opportunity to engage with our broader community, and this was seen as one way of engaging with the broader community... that's why we wanted to become involved in it. If you are asking me, honestly, was anything to do that I had a burning passion that Mandarin was going to be the language here or anything like that, no, but we did know that the Ningbo Program was in place, and we knew that our school was having a volunteer there, and we thought that will be great to follow on to have someone here as well”.	“new school”; “opportunity” “engage with our broader community”; “why ... wanted to be involved”; “burning passion ... Mandarin ... no”.	“opportunity to engage with ... broader community”; “[not] burning passion [for] Mandarin”.

Table 5.5 presents the changes that were made to the themes originally developed in Table 5.4 in Phase IV. After examining the themes through the lens of the research question, it was found that the “[not] burning passion [for] Mandarin” theme responded better to the research question “what did the school expect for their participation?” as it provided evidence contrary to my assumption (furthermore, the use of contrary evidence also helps to reduce the bias that may exist in the research).

5.5.10.1.4 Phase V: Defining and naming themes.

Phase V is described as the “most substantive, interpretive” (Clarke & Braun, 2014, p. 6628) part of the analysis. This phase produces “detailed and complex definitions of each theme” (Clarke & Braun, 2014, p. 6628). The definition of the themes should be representative of the meanings behind, and coherently related to, other themes. Data extracts that will be used in the final reports will be developed during this phase (see Table 5.6). The final form of each theme should clearly address the research question, and the same requirement should apply to the analysis overall.

Table 5.6 Phase V: Defining and naming themes (example).

Phase V:	Interview transcript: (Principal 'Fa Zhan')	Codes	Theme	Theme Name
Defining and naming themes (example)	“because we were a new school, we were looking for opportunity to engage with our broader community, and this was seen as one way of engaging with the broader community... that’s why we wanted to become involved in it. If you are asking me, honestly, was anything to do that I had a burning passion that Mandarin was going to be the language here or anything like that, no, but we did know that the Ningbo Program was in place, and we knew that our school was having a volunteer there, and we thought that will be great to follow on to have someone here as well”.	“new school”; “opportunity” “engage with our broader community”; “why ... wanted to be involved”; “burning passion ... Mandarin ... no”; “knew volunteer was there”; “follow on”.	“opportunity to engage with ... broader community” ; “burning passion ... Mandarin ... no”.	Schools’ expectation for engaging with the student-volunteers.

In Phase V, the name being given to the theme is in correspondence with the research question on schools’ expectations for participating in the Program (Table 5.6). Through analysis of the two themes and their relationship, it was concluded that the schools’ expectation for the Program was found to be engagement with the community, and not for the development of Mandarin in the school. After naming these themes, the data analysis moves on to the next step.

5.5.10.1.5 Phase VI: Producing the report.

Producing the report is the last phase of Braun and Clarke’s version of thematic analysis. Braun and Clarke (2014) do not require the writing to have been fully drafted before this phase, but all other qualitative analytic approaches do. They suggest that this phase is the final chance to examine the themes, which have been developed through the process, and make essential changes as needed.

In this research, the report writing was an ongoing procedure, which has been described in the section “Research procedure”. The report writing was conducted

simultaneously throughout the whole research. During the research, attention and strategies have been attached to dealing with matters related to research ethics. The discussion of details relating to the aspects of research ethics is explained in the next section.

5.5.11 Critical discourse analysis.

Apart from thematic analysis, critical discourse analysis is also applied in this research for analysing documents on the promotion of Chinese language and cultural education produced by both the Chinese and Australian governments. Such analysis is mainly applied in answering the first research question and this analysis is presented in Chapter 6. As Wodak and Meyer (2009) contend, critical discourse analysis is “not interested in investigating a linguistic unit per se but in studying social phenomena” (p. 2). Instead of focusing on the language of discourse, the critical discourse analysis method “tries to explain [discourses] in terms of properties of social interaction” (Van Dijk, 2015, p. 467). Thus, when analysing the documents in this research, the focus is not on the text but on the meaning behind the text.

As “relatively stable uses of language serving the organization and structuring of social life” (Wodak & Meyer, 2009, p. 6), the content often being analysed by critical discourse analysis includes personal documents such as letters, memorandums, e-mails; written reports of events, such as announcements and minutes of meetings, agendas; administrative documents such as proposals, progress reports, and other internal records; formal studies or evaluations related to the case; news clippings and articles (Yin, 2014). In this research, policy and administrative documents issued by the Australian and Chinese governments, media reports,

administrative documents of institutions, website reports, and personal communications within organisations are analysed to build an understanding of the policy context in which the SVCLCE Program operates.

Critical discourse analysis is problem-oriented and abductive (Wodak, 2004). In this research, the documents are all interpreted through the lens of the theoretical framework of reciprocity to understand the nature of reciprocity in the SL collaboration. The analysis of documents also constantly moves between theory and empirical data. The analysis of policies puts “persons, their meanings, and their very human agency to the center of analytic focus” (Yanow, 2007, p. 118). This research is interested in understanding the nature of reciprocity in the participants’ collaborative experience in the Program. In addition, through analysing policies, the language ideologies behind the policies are expected to be revealed (Warhol, 2011). Acknowledging the operation of such ideologies is expected to contribute to a better understanding of the implementation of the SVCLCE Program as an ISL program for Chinese language and cultural education.

Analysing policies by focusing on the human ideologies behind the policies, links the phenomenon of the participants’ experience in SVCLCE Program with its policy context. Through critical discourse analysis of the policies, this researcher expects to expose the nature of the reciprocity in the Australian and Chinese governments’ policies and strategies for promoting Chinese language and cultural education.

5.6 Conclusion

As critical interpretative research, this research applies flexible design to investigate the nature of reciprocity in ISL through examining the nature of reciprocity

Chapter 5

in the SVCLCE Program, which is a case for such education. A pilot study which was a self-study that investigated my personal involvement in the Program was implemented before the conduct of research. Through reflecting on my personal experience and by considering the theoretical framework of this research, the research problem was determined, research questions were developed, and suitable research participants were identified. Suitable interview questions were formed with the intention, amongst other intentions, of reducing personal bias.

The next three chapters are evidentiary chapters which present critical analysis of evidence to answer the three contributory questions. Each evidentiary chapter answers one contributory research question. The findings to these three questions are expected to contribute to answering the main research question. It is expected that the findings of this research will provide evidential reference to extend and enhance the understanding of the nature of reciprocity in ISL for the future development of such forms of education.

Chapter 6 presents and analyses evidence of policies on Chinese language and cultural education. It focuses on answering the first research question. The nature of reciprocity in the two governments' policies are identified. These policies are also compared to identify the dynamics at the national level between these two countries' governments in promoting Chinese language and cultural education. The acknowledgment of the nature of reciprocity in these policy settings is expected to help provide grounds for deepening the understanding of reciprocity in the practice of the SVCLCE Program.

Chapter 6 Policy Analysis Regarding Teaching Chinese Language and Culture to Australian School Students

6.1 Introduction

This chapter presents an examination of the first research question: What is the nature of reciprocity in the policy settings of the governments of China and Australia with respect to teaching Chinese language and culture to Australian school students? Using critical discourse analysis strategy, this chapter analyses some key documents relevant to Chinese language and culture (CLC) education aimed at addressing the research question through different data sources. As the ‘Student-Volunteer-based Chinese Language and Culture Education’ (SVCLCE) Program per se is a practice within CLC education, the investigation of relevant documents is expected to reveal some contextual factors that affect the nature of reciprocity in the collaboration between its service-providers and community partners. A comparably comprehensive insight is expected to be developed as a reference for achieving the research aim.

A range of documents which covers three aspects of CLC education were critically analysed and the results are presented in this chapter. These aspects include:

- 1) National CLC promotion policies of the Chinese and Australian governments.
- 2) Administrative and institutional documents pertaining to the practice of CLC education promotion created by both China and Australia.
- 3) Literature regarding the criticism and difficulties of the CLC education

promotion by both countries.

The studying of these documents and the literature contributes to developing a comprehensive understanding of CLC education from the policy instructional level to the practical level, as well as the criticism of this education. In relation to the research question, two aspects this research particularly focused on in critically analysing the discourse include:

- 1) What was the attitude of the governments towards the promotion of CLC education?
- 2) How did they promote this education?

Assuming that CLC education was not completely successful in both countries, criticism regarding the promotion of CLC education by governments of both countries was especially investigated. To help readers who are not familiar with CLC education, some particular details regarding this form of education are presented in this chapter.

6.2 Promotion of Chinese language and cultural education in China

China's promotion of CLC education around the world has been viewed as a strategy to respond to the increasing demand for learning the Chinese language. Chinese is arguably becoming the world's new *lingua franca* (Gil, 2011; Sharma, 2018). The decades long hegemony of English as the global language has been challenged by the growing demand for Chinese.

A series of directional policy documents for national development⁶ and global

⁶ *Secure a Decisive Victory in Building a Moderately Prosperous Society in All Respects and Strive for the Great Success of Socialism with Chinese Characteristics for a New Era* - Delivered at the 19th National Congress of the Communist Party of China, (October 18, 2017), Xi Jinping.
Work Together to Build the Silk Road Economic Belt and The 21st Century Maritime Silk Road (14 May 2017), Speech delivered by Xi Jinping At the Opening Ceremony of The Belt and Road Forum for International

CLC education⁷ have been issued by the Chinese government; administrative and directionary documents together with news reports regarding Confucius Institutes (CIs)⁸ and the Overseas Chinese Affairs Office (OCAO)⁹ were investigated in this research. These documents and news reports were studied because they provide information which reflects the official voice and attitude of the Chinese national government and its relevant institutes and organisations towards promoting CLC education globally.

This research has found that the purpose of Chinese global promotion of CLC education was to increase its global power status through challenging the existing power dynamic. This research has found, by examining the directional policies for national development and CLC education overseas, that the promotion of CLC education is a part of China's soft power strategy, which has been used to increase its global power influence and serve its priority of gaining economic benefits. Table 6.1 presents direct quotes from China's directional policy regarding education and CLC education. Several themes have been identified by analysing these documents. Further discussion regarding these themes will be conducted in the following sections.

Cooperation

Ministry of Education of the People's Republic of China. (2016 July 15). 教育部关于印发《推进共建“一带一路”教育行动》的通知。

⁷ 《对外汉语教学事业 2003 年至 2007 年发展规划》(A Plan for Developing Teaching Chinese as a Foreign/Second Language: 2003-2007)

《国家中长期教育改革和发展规划纲要 (2010-2020 年)》(An Outline of the Medium-and Long-Term Plan for National Education Reform and Development (2010-2020)).

《国家中长期语言文字事业改革和发展规划纲要 (2012-2020 年)》(An Outline of the Medium and Long-Term Plan for National Language and Letter Reform and Development (2012-2020)).

Xi Jinping: China to promote cultural soft power. (2014). Xinhuanet.

⁸ Ministry of Education of the People's Republic of China. (2013 February 28). 孔子学院发展规划 (2012—2020 年) [Development plan for Confucius Institutes (2012-2020)].

About Confucius Institute/Classroom. (2018). Confucius Institutes.

About Confucius Institutes. (2014). Confucius Institute Headquarters.

Constitution and By-Laws of the Confucius Institutes. (2014).

2006: 孔子学院是中国软实力的最亮品牌 [‘2006: Confucius Institute is the brightest brand of China's soft power’]. (2007). Xinhuanet.

⁹ Overseas Chinese Affairs Office of the State Council. (2014) The State Council of the People's Republic of China

Western Sydney University signs MOU with Qiao Ban. (2015). Western Sydney University

Table 6.1 Analysis of China's directional policy from the perspective of education

Documents	Key words/phrases	Theme
Secure a Decisive Victory in Building a Moderately Prosperous Society in All Respects and Strive for the Great Success of Socialism with Chinese Characteristics for a New Era - Delivered at the 19th National Congress of the Communist Party of China, (October 18, 2017), Xi Jinping.	<p>“To deliver on the two centenary goals, realize the Chinese Dream of national rejuvenation, and steadily improve our people's lives, we must continue to pursue development as the Party's top priority in governance; we must unleash and develop productive forces, continue reforms to develop the socialist market economy, and promote sustained and sound economic growth”.</p> <p>“Building stronger cultural confidence”; “China's cultural soft power and the international influence of Chinese culture have increased significantly”; “Chinese culture has greater appeal”.</p> <p>“Fundamental foreign policy goal of preserving world peace and promoting common development”; “a new form of international relations featuring mutual respect, fairness, justice, and win-win cooperation”.</p>	1). Economic growth is a top priority of the educational development of China;
Work Together to Build the Silk Road Economic Belt and The 21st Century Maritime Silk Road (14 May 2017), Speech delivered by Xi Jinping at the Opening Ceremony of The Belt and Road Forum for International Cooperation.	<p>“Second, we should build the Belt and Road into a road of prosperity. Development holds the master key to solving all problems. In pursuing the Belt and Road Initiative, we should focus on the fundamental issue of development, release the growth potential of various countries and achieve economic integration and interconnected development and deliver benefits to all”.</p> <p>“Mutual understanding, mutual respect and mutual trust among different countries”; “foster a new type of international relations featuring win-win cooperation”; “forge partnerships of dialogue with no confrontation and of friendship rather than alliance”; “foster the vision of common, comprehensive, cooperative and sustainable security, and create a security environment built and shared by all”; “international cultural and educational exchanges ... have brought our people increasingly closer”; “friendship”.</p>	2). Economic development is fundamentally important for China;
Ministry of Education of the People's Republic of China. (2016 July 15).教育部关于印发《推进共建“一带一路”教育行动》的通知。 [Ministry of Education issued announcement for ‘Promoting the One Belt one road educational movement’].	<p>“教育为国家富强、民族繁荣、人民幸福之本，在共建“一带一路”中具有基础性和先导性作用” (Education is the foundation of a country's wealth, power, a prosperous nation, and its people's happiness. It plays the fundamental role and guides the direction in the collaboration of building ‘One Belt One Road’)</p> <p>“增进理解、扩大开放、加强合作、互学互鉴，谋求共同利益、直面共同命运、勇担共同责任”；(enhance understanding, increase opening-up, strengthen cooperation, learning from each other, pursuing common interests, face shared future, and be bold to embrace mutual responsibilities).</p> <p>“中国愿意在力所能及的范围内承担更多责任义务，为区域教育大发展做出更大的贡献”(China is willing to carry more responsibility within its capacity to make greater contributions to the educational development in these areas); “支持更多社会力量助力孔子学院和孔子课堂建设，加强汉语教师和汉语教学志愿者队伍建设，全力满足沿线国家汉语学习需求” (support more social resources in supporting the development of Confucius Institutes and classrooms, enhance the development of teachers and volunteers for Chinese language education, spare no effort in satisfying the Chinese language learning needs of the participating countries).</p>	3). Education is the fundamental factor which benefits the economic development
《国家中长期教育改革和发展规划纲要（2010-2020年）》(An Outline of the Medium-and Long-Term Plan for National Education Reform and Development (2010-2020)).	<p>“把育人为本作为教育工作的根本要求。人力资源是我国经济社会发展的第一资源，教育是开发人力资源的主要途径”；</p> <p>(It is the fundamental requirement of education to focus on the education of individuals. Human resource is the primary resource of China's economic and social development. Education is the principal pathway for developing human resources).</p>	4) increase international attractiveness;
《国家中长期语言文字事业改革和发展规划纲要（2012-2020年）》(An Outline of the Medium and Long-Term Plan for National Language and Letter Reform and Development (2012-2020)).	<p>“语言文字事业具有基础性、全局性、社会性和全民性特点，是国家文化建设和社会发展的重要组成部分”</p> <p>(Language and literature education is fundamental, overall important, social, and public. It is also integral to the cultural and social development of a nation).</p>	5). Requires benefits and responsibilities to be shared with the other countries globally.
Ministry of Education of the People's Republic of China. (2013 February 28). 孔子学院发展规划（2012—2020年） [Development plan for Confucius Institutes (2012-2020)]	<p>“随着我国经济社会快速发展、国际地位大幅提升，世界各国更加重视发展与中国的友好合作关系，汉语在国际交流中的作用日益凸显” (with the rapid economic development of China, and the great rise of its international status. Developing friendly collaborative relationships with China was given more significance. Chinese language became increasingly important in international exchange).</p>	

6.2.1 Discussion: Expanding soft power through increasing cultural attractiveness.

Although the term “soft power” was not explicitly used in some documents, this research found that the Chinese government did aim to expand soft power by increasing its cultural attractiveness in its policy rhetoric (Table 6.1). Achieving economic gains was found to be the focus of the expansion of soft power.

Gil (2008) argues that soft power strategy has become China’s focus in its foreign policy because “China’s spectacular economic development gave both the Chinese leadership and public greater confidence in China and its place in the world” (p. 117). Language and culture are crucial components of soft power in increasing cultural attractiveness (Kumaravadivelu, 2012). Ding and Saunders (2006) argue that “cultur[al] attractiveness [has] a direct impact on relations between countries and helps a country to achieve important foreign policy goals” (p. 9). The promotion of Chinese language and cultural learning was essentially a strategy to attract other countries, and the goal of increased national attractiveness was to derive economic benefits.

This research has found, from analysing the Chinese government’s policy rhetoric, that it had an ambition of raising its global power status. This ambition can be identified in its expression of a desire to establish a “new form of international relation”, which showed its intention of challenging the current Western dominant power structure. However, this analysis of the rhetoric also found that the Chinese government did not demand this new form of international relations to be one where it wields powers over other countries, but rather that it share “共同责任 (common

responsibility)". Ding and Saunders (2006) argue that China is increasingly wanting "to become a global player" (p. 20). Its stated willingness to share global "responsibility" shows that the Chinese government wants to increase its influence and show a positive image of China to the world, essentially aiming to increase its influence through a less threatening way. A special use of influence-oriented reciprocity was found in the Chinese government's approach of using CLC education as a strategy to create a positive image. Influence-oriented reciprocity requires an ongoing responsive interaction between the participants (Ngai et al., 2010) by which they change their modes of collaboration due to their awareness of the interrelatedness of factors (Davis et al., 2015). However, the Chinese government's approach of extending soft power through CLC education reveals a further development of the use of influence-oriented reciprocity. The interrelatedness between factors were intentionally approached as tools, rather than as elements that caused reactive alteration.

The Chinese government's intention for soft power extension was also found in the repetition of the word "mutual" which was used to describe its expected connection with other countries. Cai et al. (2009) explain the importance of national image as a crucial element "in the conduct of international relations [as a] favourable image plays a critical role in asserting one's influence" (p. 213). The action of the Chinese government in using the term "mutual" confirms its intention to build a favourable image. Shambaugh (2015) describes soft power as "a magnet that pulls and draws others to a nation simply because of its powerful appeal by example" (p. 209). These documents together expressed a common theme of creating a "responsible", "friendly" and "peaceful" image of China as a strategy to enhance China's future development. "Building stronger cultural confidence" was especially emphasised as

China's national objective in Chinese President Xi Jinping's report at the 19th National Congress of the Communist Party of China (Xinhua, 2017, section VII). His report revealed an intention to make Chinese culture "appeal" to and attract other countries, demonstrated in expressions such as "partnership", "friendship", "willing to carry more responsibilities", and "making greater contribution". This action of promoting CLC education in other countries reflected a unique practice of generativity-oriented reciprocity. Generativity-oriented reciprocity, as a synergistic collaboration of creation, transforms the participants in the ways they identify themselves in the partnership (Henry & Breyfogle, 2006). The use of CLC education as a soft power tool is a practice of generativity-oriented reciprocity, as this type of education needs the collaboration between the Chinese government and the local partners. However, it is also a unique use of generativity-oriented reciprocity as the purpose of the creation of CLC education was not just to transform the identity of China in this collaboration, but to serve the purpose of soft power expansion, which essentially was to also contribute to influence-oriented reciprocity.

A relationship-oriented reciprocity was also identified in the Chinese government's rhetoric regarding overseas CLC education. Relationship-oriented reciprocity such as *Ayni* is defined as a reciprocity which focuses on network building and which requires all participants to share benefits, responsibilities and obligations (Porter & Monard, 2001). As already discussed in previous paragraphs, the policy rhetoric of the Chinese government showed an interest in relationship-building, as it strongly emphasised its willingness to share responsibility with other countries while achieving common benefits. This is especially reflected in its description of its foreign affairs goal as "preserving world peace and promoting common development" (Xinhua, 2017, section VIII). As already discussed in the previous paragraph, the

Chinese government was essentially pursuing the extension of soft power in its CLC education. The Chinese government's demand for more influential global power was clear and firm. Thus, the pursuit of relationship-oriented reciprocity, which was the hidden intention of the policies, served the purpose of increasing its power status through a less threatening way and drawing the other countries to benefit from its development.

6.2.1.1 Economic gain being the focus.

An investigation of China's directional policy (Table 6.1) discovered that economic growth, as one of the goals of the educational development of China, was the goal with the highest priority. Promoting CLC education overseas, which is an aspect of Chinese education policy, is essentially guided by the national directional policies and was highlighted as a crucial means for enhancing this economic achievement.

In these descriptions regarding the development of education, and as stated in these policy documents, the connection between the development of "economics" and "education" was repeatedly highlighted. In particular, the "economic development of China" was identified by the Ministry of Education PRC (2013) as the reason behind the increase in demand for learning the Chinese language. This emphasised the relationship between "economic" growth and growth in "Chinese language" learning. As "education" is repeatedly described as "fundamental" and "principal" for China's national development, this research argues that the Chinese government considered that the promotion of "Chinese language" education would result in the economic development of China. Thus, the pursuit of exchange-oriented reciprocity is clearly

identifiable in these policies. Exchange-oriented reciprocity describes a bi-directional partnership for giving and receiving (Smith-Tolken & Bitzer, 2017). CLC education was clearly being used by the Chinese government as part of its investment in education in exchange for economic development.

Additionally, in Xi's speech at 19th National Congress of the Communist Party of China, "sustained and sound economic growth" was highlighted as a necessity for national development. Relationship-oriented reciprocity is regarded as a long-term collaboration (Porter & Monard, 2001). Given the Chinese government's belief that language education is crucial to development, it is clear that the Chinese government was building relationship-oriented reciprocity through CLC education to enhance the achievement of ongoing economic benefits.

This study of the policy rhetoric found, as presented in Table 6.1, that the Chinese government associated its cultural attractiveness with its Chinese language and culture education. In order to further understand CLC promotion, it is necessary to investigate the Chinese government's practise of this promotion through two major organisations: CIs and the OCAO. The following sections will discuss these two organisations in detail.

6.2.2 The practice of CLC education promotion.

Since the approval of the foundational policy document for international promotion of the Chinese language in 2004¹⁰, China has been increasingly investing in the global popularisation of CLC education. This research found that a range of

¹⁰ A Plan for Developing Teaching Chinese as a Foreign/Second Language: 2003-2007 (《对外汉语教学事业 2003 年至 2007 年发展规划》).

government-sponsored programs emerged as a result of this approval, and several additional official documents were developed afterwards to support the promotion of Chinese language learning internationally¹¹. The expressions “collaboration”, “mutual” and “enhance understanding” occurred repeatedly in these documents, expressions which also occurred repeatedly in China’s national development directional policy documents. In commenting on the innovations in Chinese government policy, Zhang (2005) described the promotion of CLC as “a leapfrog development” (p. 46). This researcher’s close study of these documents identifies the Confucius Institutes and the OCAO as the main institutions and the government organisation responsible for developing instructional materials and courseware, qualified teachers and other instructional resources. However, to more clearly understand the Chinese government’s attitude and intention towards the global promotion of CLC education, it is essential to investigate the Confucius Institutes (CIs) and the OCAO directly.

This research particularly investigated the introductory and administrative documents of the CIs and the OCAO. It was discovered that the CI’s and the OCAO’s involvement in the CLC promotion was to enhance the soft power expansion of the Chinese government. The following section will discuss the documents and materials regarding CIs.

6.2.2.1 Discussion 1: Using Confucius Institutes as soft power tools.

This research has found, from studying the documents regarding CIs (Table

¹¹ 《国家中长期教育改革和发展规划纲要（2010-2020年）》(An Outline of the Medium-and Long-Term Plan for National Education Reform and Development (2010-2020)).

《国家中长期语言文字事业改革和发展规划纲要（2012-2020年）》(An Outline of the Medium-and Long-Term Plan for National Language and Letter Reform and Development (2012-2020)).

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6.2) that CIs were used as soft power tools which functioned to enhance cultural exchange and understanding, in the belief that this would eventually change China's power status in the world.

Table 6.2 Analysis of the intentions of CIs in the institutional, administrative, introductory documents and news reports

Document	Key words/phrases	Theme identified
About Confucius Institutes. (2014). Confucius Institute Headquarters.	"China began its own exploration through establishing non-profit public institutions which aimed to promote Chinese language and culture in foreign countries in 2004: these were given the name 'the Confucius Institutes'".	Use CIs as soft power tools to: 1) Enhance the positive and friendly national image of China. 2) Establish a favourable impression among other countries to improve its power status in the world.
Constitution and By-Laws of the Confucius Institutes. (2014).	"Confucius Institutes devote themselves to satisfying the demands of people from different countries and regions in the world who learn the Chinese language, to enhancing understanding of the Chinese language and culture by these peoples, to strengthening educational and cultural exchange and cooperation between China and other countries, to deepening friendly relationships with other nations, to promoting the development of multi-culturalism, and to construct a harmonious world"; "The Confucius Institute Headquarters is a non-profit organization that has the independent status of a corporate body"; "The Confucius Institute Headquarters shall be governed by the Council. The Council shall consist of the Chair, the Vice Chairs, the Executive Council Members, and the Council Members. Candidates for the Chair, several Vice Chairs and the Executive Council Members shall be recommended by the education administrative agency of the Chinese State Council and approved by the State Council".	
Ministry of Education of the People's Republic of China. (2013 February 28). 孔子学院发展规划 (2012—2020 年) [Development plan for Confucius Institutes (2012-2020)].	"深化中外人文交流与合作 (meet the need of humanitarian exchange and collaboration between China and other countries); "进一步加强孔子学院建设, 有助于推动中外教育交流与合作, 提高我国教育国际化水平, 为中外在多领域合作共赢提供人才支撑; 有助于展现我国文明、民主、开放、进步的形象, 增进国际社会对中国的理解和认同" (Further development of the CIs is beneficial for facilitating the educational exchange and collaboration between China and other countries, enhancing the internationalisation of education in China, providing talent resource for win-win collaboration in diverse fields; beneficial for presenting the image of China as a civilized, democratic, open, and developed country, and to enhance the global understanding and acceptance of China).	
2006: 孔子学院是中国软实力的最亮品牌 ['2006: Confucius Institute is the brightest brand of China's soft power']. (2007). Xinhuanet.	"海外通过汉语学习中国文化、了解当代中国的需求十分迫切。'孔子学院'已成为体现中国'软实力'的最亮品牌 (There is an urgent need overseas for learning Chinese language and culture to understand today's China. Confucius Institutes have become the brightest brands of China's soft power)"; "孔子学院"由中外教学机构合办。这种合作形式不仅有利于汉语言文化的推广, 还间接推动了中国学校的教育改革(Confucius Institutes are organised collaboratively by educational institutions of China and other countries. This kind of collaboration is beneficial for the promotion of Chinese language and culture, and at the same time indirectly accelerates the educational reformation in China). "国家强则文化盛, 国家强则语言强 (when the country is powerful, its culture will flourish; when the country is powerful, the influence of its language will increase).	

On the Confucius Institute Headquarters (Hanban) website, the establishment of the CI is described as China's "own exploration [of] establishing non-profit public

institutions [to] promote Chinese language and culture in foreign countries” in meeting the increasing need for such learning (“About Confucius Institutes”, 2014, para. 1). Li and Wang (2016) argue that China has achieved a growth in global CLC education promotion through “establishing the Confucius Institute, developing instructional materials and multimedia courseware, cultivating qualified Chinese language teachers [and] providing Chinese books and other instructional resources to overseas libraries” (Li & Wang, 2016, p. 34). Very similar expressions can also be found in the CIs’ *Constitution and By-Laws*; to “develop and facilitate the teaching of the Chinese language overseas and promote educational and cultural exchange and cooperation between China and other international communities” (“Constitution and By-Laws”, 2014, para. 5). This increase in global interest and demand for CLC education was acknowledged by Hartig (2015), who believed “CIs play[ed] an important role in satisfying this demand” (p. 255).

This research argues that CIs were used as tools in China’s soft power expansion. This is particularly reflected in the way CIs portray themselves. As already mentioned above, China is promoting a friendly national image. From analysing these descriptions, this research also discovered that whether CIs may have actually met the needs for global CLC education or not, CIs have indeed portrayed themselves as purely educational and cultural institutes which serve the needs of the public, rather than one-way, forcible instillations of propaganda controlled by the Chinese government.

This intention was particularly found in the re-emphasising of CIs as “non-profit public institutions”. However, it needs to be noted that although Hanban identified CIs as a “independent status of a corporate body”, this does not change nature of CIs as Chinese government affiliated organisations. The organisational structure of its headquarters (Hanban) which manages CIs’ activities is deeply

associated with the Chinese State Council. Thus, it is understandable that the purpose of CLC promotion through CIs was repeatedly described as to “facilitate” the other countries’ “teaching of Chinese language” to enhance “cultural exchange”, which is presented as harmless and friendly, to reduce the possible resistance in other countries caused by the involvement of the Chinese government in CIs. Hartig (2016) describes this expectation of CIs as to “pursue idealistic goals in relation to international understanding and cultural exchange” (p. 101). Whether the goals of cultural exchange and understanding were achieved or not, the evidence in the policy rhetoric revealed an undeniable interest on China’s behalf to use CIs to create a favourable national image to attract other countries. The favourable image was meant to enhance the building of relationship-oriented reciprocity. Relationship-oriented reciprocity is believed to create interconnected webs of stakeholders which motivate the participants in making contributions as their ownership is being facilitated (Porter & Monard, 2001). Thus, through enhancing mutual understanding to build relationship-oriented reciprocity with the partners of CIs, the partners were expected to take the initiative in providing benefits to China.

Even the Director of CIs particularly highlighted the significance of CIs as China’s soft power tools by emphasising the association between the power status of China and its CLC promotion, stating that “国家强则文化盛，国家强则语言强 (when the country is powerful, its culture will flourish; when the country is powerful, the influence of its language will increase)”. Thus, the wide spread of CIs globally reflects the Chinese government’s effort in extending its global influence through the use of soft power. Leung and Du Cros (2014) argued that using CIs as China’s main soft power strategy could “influence how future professional decision-makers graduating from those [Western] universities view China and its culture” (p. 83). Using

CIIs as soft power tools was believed to facilitate a developed understanding of China to nurture sympathy from future decision-makers towards China, which could potentially help China gain favour in their decision-making (Zhou & Luk, 2016).

By investigating a more recent policy document published by Hanban entitled *A plan for Developing the Confucius Institute Network (2012-2020)* (《孔子学院发展规划 (2012-2020)年》), this research has found more evidence of the use of CIIs to promote a friendly image. In this document, “深化中外人文交流与合作 (meet the need of humanitarian exchange and collaboration between China and other countries)” was described as an expectation for the CIIs. Moreover, the development of CIIs was considered as “展现我国文明、民主、开放、进步的形象，增进国际社会对我国的理解和认同 (presenting the national image of China as a civilized, democratic, open, and developed country, and to enhance the global understanding and acceptance of China)”.

This description highlights the positive connection that the Chinese government believed to exist between CLC promotion and the “国际社会对我国的理解和认同(global understanding and acceptance of China)”. This rhetoric explicitly expressed the Chinese government’s expectation that CIIs would present the national image of China as a “文明、民主、开放、进步的形象 (civilized, democratic, open, and developed country)”. The intention behind this approach is clearly to attract other countries with a favourable national image that can help China achieve desired outcomes in international exchanges and collaborations.

As listed in Table 6.2, further evidence of CIIs being used as soft power tools was the explicit description of CIIs being Chinese soft power’s “brightest brand” (“2006: Confucius Institute”, 2007, n.p.). This description not only acknowledges the

use of CIs as China's soft power tools, but also highly appreciates the impact that CIs have had on China's expansion of soft power.

Based on the numbers of CIs around the world, this research believes that a compliment like this is understandable. According to the statistics on the CI website, there are currently 525 CIs and Confucius Classrooms in primary and secondary schools in 142 countries and regions; in 2016, the CI's cultural events had an audience of 2.7 million people, and in 2017 the number of students had reached 2.1 million, including 550,000 online students ("About Confucius Institute/Classroom", 2018). CIs also conducted 7,500 cultural exchange activities with over 3 million participants. Ding and Saunders (2006) commented on the spreading of CIs as a strategy for "expanding China's economic, cultural, and diplomatic power" (Ding & Saunders, 2006, p. 27). Given the substantial number of CIs around the world and their considerable reach to the global population, this research argues that to be able to expand CIs in such a way also reflects the Chinese government's increasing ability to exercise its economic power.

6.2.2.1.1 Large financial investment to extend soft power.

According to CIs' *Constitution and By-Laws*, Hanban provides the financial and administrative support for the implementation of CIs. An analysis of this support is presented in Table 6.3.

Table 6.3 Duties of Hanban and local partners listed in CIs Constitution and By-Laws

Duties	Key words/phrases	Theme identified
Hanban	a. Formulating development plans, criteria for the establishment of Confucius Institutes, and assessment standards for the Confucius Institutes;	Planning
	b. Examining and approving applications for the establishment of new Confucius Institutes;	
	c. Examining and approving the implementation plans of annual projects, annual budgetary items, and final financial accounts of individual Confucius Institutes;	
	d. Providing guidelines for and making assessments of activities carried out by Confucius Institutes, supervising their operations and doing quality assurance management;	Providing human and teaching material resources
	e. Providing support and teaching resources to individual Confucius Institutes;	
	f. Selecting and appointing directors and faculties from the Chinese side for individual Confucius Institutes, and training administrative personnel and instructors for these Confucius Institutes;	
	g. Organising Confucius Institutes Conferences annually;	Managing
	h. Constituting regulations and institutions for the management of the Chinese funds.	
	A newly established Confucius Institute will receive aid to its initial operation in the form of a set amount of funds provided by the Chinese Parties. The funds for its annual projects shall be raised by individual Confucius Institutes and the Chinese Parties together in a ratio of approximately 1:1 commitment in general.	Funding
Local partners	A legally registered organisation or corporation at the place where it is located with resources to conduct teaching, educational and cultural exchanges, and public service;	Facilities and staff

It should be noted that CIs around the world are either operated entirely by Hanban, or jointly operated with local partners (the majority of which are universities), or run by Hanban-licensed local offices (Lo & Pan, 2016; Yang, 2010). Lo and Pan (2016) conclude that in the establishment of CIs, the Chinese government provides utilitarian support including “material and human resources [to] local partners in various countries/regions” (p. 516). Metzgar and Su (2017) more straightforwardly describe this kind of support as “money, instruction and other benefits to the linked organizations” (p. 1001).

Having studied the duties of Hanban listed in the CI’s *Constitution and By-Laws*, this research concludes that the support provided by the Chinese government to CIs includes planning and management, human and teaching resource provision, and monetary resource provision. In particular, CIs are financially supported by Hanban who provide a “set amount of funds” for the initiation of the institution wherever it is

established. The CI's "typically receive initial funding of US\$100,000 – 150,000 per annum for a period of three to five years" (Hartig, 2015, p. 246). A "project-based funding of up to \$US10,000 a year" is also believed to be provided by Hanban (Clennell, 2018, para 12).

The local partners on the other hand need to provide facilities and staff resources for establishing CIs. However, money and language teaching resource are not required from the local partners. It is expected that both CIs and their partners would benefit from the cooperation as "CIs immediately benefit from the prestige and convenience of becoming parts of existing campuses, [and] the [partner] will also have a vested interest [with] staff and funds" (Yang, 2010, p. 240). Thus, both Hanban and local partners contribute to the operation of CIs and also receive benefits in their collaboration.

This research argues that the investment by Hanban is an example of the Chinese government's exercise of its economic power. Kumaravadivelu contends that the Chinese government's intention is to transfer economic capital to form a globally recognised and respected cultural capital (Kumaravadivelu, 2012). By comparing the duties of Hanban with the duties of its local partners (Table 6.3), this research identified that the amount of investment between Hanban and local partners is imbalanced. Hanban makes the majority of the investment, particularly the financial investment in the establishment of CIs. This research argues that such an action by Hanban could be perceived as paving the way with funds to make it easier and more attractive for the local partners to be willing to apply for the establishment of CIs. Based on the findings regarding the Chinese government's investment behaviour, this research agrees with Kumaravadivelu's argument and believes that the expansion of CIs is a power play by the Chinese government in its attempt to challenge the global

power dynamic.

6.2.2.1.2 *Power play in propaganda dispute.*

This study of the literature and documents regarding CIs has discovered that some criticism has been levied at CIs which deems them to be Chinese propaganda tools. Hartig (2015) explains that because propaganda is viewed as something done by “others”, “public diplomacy (and therefore cultural diplomacy) normally initiated by governments leads to the accusation of propaganda” (p. 247). Some examples of incidents which have been criticised as CI’s spreading propaganda are listed in Table 6.4.

Table 6.4 Two examples of the actions of CIs which raised propaganda suspicions

Example	Direct quote	Theme
CIs’ teaching of Korean War on its website to US students (The video is now deleted)	“[The] United States had manipulated the United Nations Security Council to pass a resolution to organize a United Nations Command, consisting mainly of U.S. troops and intended to expand the aggression against Korea” (Bevis, 2014, p. 172)	Portrayed U.S. in a negative light; Projected China’s political stand
CIs’ approach towards sensitive matters such as the issue with Taiwan	“At a Chinese studies conference in 2014 in Portugal, European Sinologists were rankled when Xu Lin - the director of the Ministry of Education who oversees the Confucius Institutes - ordered that pages in the conference program that mentioned Taiwan be torn out” (Shambaugh, 2015, p. 105)	Projected China’s political stand

From these two incidents, it seems that the criticism regarding CI’s spreading propaganda was of China’s projection of its political stand and whether the host countries were presented in a positive light. To further understand this propaganda criticism and focus particularly on criticisms in Australia, a recent review of CIs by the NSW Government is now examined (Bolger, SBS News, May 8th, 2018). The news reported its interview with Charles Sturt University's Public Ethics Professor Clive Hamilton, who criticised that “[t]he objective of the Confucius Classroom is to

spread a positive image of Communist Party rule in China. And so anything that might be a negative to detract from Communist Party history in China is whited out, students don't hear about it" (Bolger, May 8th, 2018, para 4). In this criticism, the expression "spread a positive image of Communist Party rule in China" reveals that Hamilton's suspicions were aimed at the "truthfulness" of the image of China being presented by CIs.

Criticisms about the use of CIs as a propaganda strategy have also been raised by scholars such as Falk Hartig, an expert who has studied CIs in Australia. Hartig (2015) argued that CIs tend to present a "correct version" of China rather than the "real China", as they function as "an important contribution[s] to enforce the good image of China" (p. 262). A similar idea is presented by Fallon (2015) who argues that the contents of the textbook "represent Chinese people in a positive light [and describe] very little social tensions ... [and show] only a small amount of the unfortunate or undesirable in society" (p. 110). Lo and Pan (2016) also criticise the resources used by CIs for being "appealing to foreigners' interest in, or favourable impressions of, the culture and language offered in CI programs, and ha[ve] little or nothing to offer in terms of normative/ideational resources" (p. 517). These criticisms of the "good image", "positive light", "favourable impressions" of China reflect these scholars' concerns that a "positive and favourable China" image was being presented to its younger generation through CIs. This research argues that these comments at some level reflect a bias of these scholars. It needs to be questioned whether these critics have their own intention of portraying China as having a negative influence on Australian's younger generation. Additionally, this research also questions whether the status of resources as being "normative/ideational", or whether the image of China as "real" and "truthful", should be determined and based on the Western scholars' or

government officials' opinions of how China should be presented. This research does not intend to defend China by contending that China is as perfect as it has been portrayed by its CIs. It acknowledges that the “very little social tensions” and that “only a small amount of the unfortunate or undesirable in society” is presented by CIs is problematic, and that this may not reveal the full picture of how China really is. However, it needs to be highlighted that since the “good” image of China was considered to be a biased projection of Chinese government propaganda, in the same manner, the “truthful” image of China which the Western critics, particularly the Australia critics, argued about should also be critically approached as it may also project a Western ideology and bias.

Although they appreciate the resources provided by the CIs, the Australian partners also criticise as suspicious the motives behind the large amount of funds invested by China in establishing CIs. Since similar criticisms were found to have re-occurred in various reports prior to the commencement of the NSW investigation, here only two examples are presented for analysis. The first example is from 2015 when then Australian Greens party member David Shoebridge argued that “[t]hese classes [provided by the Confucius Institute] might be free to Treasury, but they are paid for by exposing children to a foreign government’s propaganda machine” (reported in Munro, 2016, para. 17). Another example is the comment from the NSW MP, Jamie Parker, who highlighted the concern that “schools are always so desperate for funding that people that are supposed to be providing funds are often welcomed with open arms without the kind of analysis and critical eye that’s required” (reported in Lim & Furze, Dec 8th, 2017). Both these two comments expressed concern about the large amount of funding supplied from China in CI establishment being a tool for spreading not just soft power, but also propaganda.

Zhou and Luk (2016) argue that because of the aggressive way CI is outreaching around the world and its ‘Great Leap Forward’-style cultural promotion, CI is seen as China “[operating soft power] in a ‘hard power’ way with little difference from the ... propaganda work or external publicity” (p. 641). Hence, CIs are expanding as overseas institutions which are “monitored and regulated by an authoritarian political system, whose intent is to use those institutions as a state propaganda tool, [which] could raise suspicion and concern among foreign peoples, especially those academic” (Lo & Pan, 2016, p. 518).

From studying these criticisms of CIs, this research argues that the root-cause of CIs being labelled as propaganda tools is the resistance of Western hegemony. To maintain the dominant status of English is part of the strategy to sustain Western hegemony (Ives, 2009). This strategy is exposed in the criticism towards CIs as an attempt by Western hegemony to control what is being taught and to appropriate the CLC promotion to maintain the West’s predominant global power status. Having analysed the phrase “mutual” as used by the Chinese government in its policy rhetoric, this researcher finds that China’s intention is for power sharing with the predominantly Western powers globally, rather than power domination over the West. This is to say that this research does not intend to defend the Chinese government’s use of CIs as its tool for extending its soft power based on the study of its policies of Chinese language education promotion. However, it does want to highlight the discomfort that the West is experiencing, caused by the demand for a shift in power. Language is a significant tool of cultural power (Askeland & Payne, 2006). Thus, the promotion of language can contribute to promoting power practices. After having its CLC education promotion described as a soft power extension, critics then claimed that the Chinese government was also using the popularisation of Chinese language to achieve this goal.

However, it is similarly argued that the global spreading of English is a practice by Western hegemony to protect its own interests (Tietze & Dick, 2013). The promotion of CLC challenges the central position of English, which affects the interests of Western hegemony. CLC promotion thus becomes the point of discomfort in this power tension. Consequently, the activities of CIs as the main institutes for CLC education promotion have been questioned. Some teaching resources used by CIs which contain criticisms of the US have in turn been criticised, especially by US educators and scholars, as being unsuitable (Robertson, 2012).

The criticism of CIs for being propaganda tools should be more critically approached. In particular, whether the teaching materials used in CIs intend to project propaganda needs to be critically distinguished. Questions should be posed as to whether any criticism was based on any inappropriateness of the learning material per se, or whether it was a result of the discomfort caused by Western hegemony being challenged.

It is interesting and needs to be noted that China's attitude towards the criticism regarding CIs being propaganda has changed from mere denial to acknowledgment. For example, in 2010, as reported by China's official online news media, the vice director of Hanban, Guocheng Zhao said that “孔子学院不是中国的谍报和宣传机构，所有孔子学院的设立都是国外主动申请的 (CIs are not propaganda institutions and all the establishment of CIs was based on the voluntary application by the foreign partners)” (Chinanews, 03 Aug, 2010, para 1). However, gradually, some Ministry of Education Humanities PRC supported scholars such as Guangyu Zeng started acknowledging the problems regarding CI projects which have raised propaganda suspicion. In his conference paper in 2017, the 4th International Conference on Literature, Linguistics and Arts (ICLLA 2017), Zeng (2017) states that

“in the process of international promotion of the Chinese language, [CIs] have made mistakes [which are the] use of ‘propaganda’ to ‘promote’ and ‘spread’[ideas]” (p. 129). Zeng (2017) urged the CIs to transform as soon as possible and to “earnestly assume the cultural function of the ‘Chinese Window’, so that the world [sees] through the Confucius Institute to understand and learn Chinese culture” (p. 129). From this comment, the particular phrases “made mistakes” and the expression of “use of ‘propaganda’ to ‘promote’ and ‘spread’” need to be noted. These expressions could be deemed as China starting to admit or at least acknowledge the possible propaganda influence conveyed by CIs. Although not representing the official voice of the Chinese government, Zeng being a government-supported scholar openly admitted the propaganda influence at an international conference, which showed some change in the Chinese government’s attitude.

Another interesting phenomenon is that the Chinese government has also changed its attitude towards CIs being soft power tools. This research has already identified that CIs have been utilised by China as a means to expand its soft power. The impact of CIs expanding their soft power was also appreciated by Chinese government officials. However, this view of considering CIs as tools for projecting soft power was initially disputed by the Chinese government and its academics (e.g. Yang, 2010; Zhao & Huang, 2010). Chinese officials such as former presidents Jiang Zemin and Hu Jintao placed disproportionate emphasis on building soft power through cultural development (Li & Worm, 2011). Yang (2010) argues that CIs are not just connected with Hanban, but are partnering with local universities in its teaching, and Hanban does not have full control over the content being presented in lectures designed by individual teachers. In 2014, Chinese President Xi Jinping vowed that “efforts are needed to promote China’s cultural soft power by disseminating modern Chinese

values and showing the charm of Chinese culture to the world” (Xinhuanet, 2014). The change of the Chinese government’s attitude from denying that CIs were being used for soft power, to accepting and particularly promoting the contribution of CIs in expanding soft power, reflects a change in the national policy attitude. Zhou and Luk (2016) argue that using CIs as China’s main soft power strategy could help “shape an international environment conducive to the sponsor getting its way as often as possible in foreign affairs” (pp. 629-631). The findings of this research agree with this view, and this researcher argues that the change of attitude towards using CIs as soft power tools reflects the Chinese government’s firm pursuit of achieving more powerful status globally.

6.2.2.2 Discussion 2: adjustment for long-term relationship.

This examination of China’s response to the criticism of its CIs concludes that the Chinese government applied sophisticated strategy in achieving its goal of expanding soft power to challenges the Western-centric global power status. Having analysed the CI’s adjustment of its teaching content and the supporting arguments made by a Chinese government-supported scholar, this research argues that China is building a relationship-oriented reciprocity in its CLC education collaboration with other countries. Relationship-oriented reciprocity strengthens community cohesion (Porter & Monard, 2001). China’s adjustments reflect this relationship-building aspect, which was done to ensure that it would be perceived as friendly and peaceful, and so that the discomfort experienced by the Western hegemony might be eased. However, though China may have changed its attitude and ways of using CIs, it is clear that its fundamental pursuit of becoming a more powerful global nation and increasing its

economic and other areas of development has not changed, and has even been enhanced. This sophisticated approach could be encapsulated by the Chinese idiom “以退为进” (retreat in order to advance). The Chinese government pursued a relationship-oriented reciprocity, as discovered by this analysis of its policies, to use it as a stabiliser to ease the power tension, and to eventually help China to gain a more powerful and influential global power status.

6.2.3 Using the Overseas Chinese Affairs Office to enhance connection.

Another important institute which needs to be mentioned in China’s promotion of CLC education is the Overseas Chinese Affairs Office (OCAO). Different from CIs, which mainly directly establish educational organisations, the OCAO primarily focuses on support for non-CI overseas Chinese language schools with resources including funds, providing teacher training (Zhou & Lee, 2015), and helping to organise cultural events or festivals with a particular focus on the Chinese diaspora population (Liu & Dongen, 2016). It also provides a particular type of cultural education - ‘Root-seeking Camps’ - for diaspora students to travel to China and attend education forums (Liu & Dongen, 2016). To understand the input of the OCAO, the official mission statement in the OCAO’s was analysed¹². In this introductory document, the duties of the OCAO regarding CLC education include: “[to] maintain contact with and support overseas diaspora [and] Chinese language schools, [and to]

¹² Overseas Chinese Affairs Office of the State Council. (2014). The State Council of the People’s Republic of China website:

http://english.gov.cn/state_council/2014/10/01/content_281474991090995.htm

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increase cooperation and exchanges between overseas Chinese and China-related culture and education” (“Overseas Chinese Affairs Office”, 2014, para. 10-11). In this short description the word “overseas diaspora” and “overseas Chinese” refers to the same population groups, who appear to be the central recipients of the OCAO’s work. The terms “maintain contact” and “support” relationship-building, as well as “increase cooperation and exchange” of culture and education confirms the OCAO’s intention of contributing towards China’s soft power expansion, particularly through building friendly and favourable connections with its diaspora and Chinese communities overseas.

This description does not specify the detailed responsibilities of OCAO but rather draws a wide frame around its areas of involvement. Thus, it is reasonable to argue that the OCAO is flexible in supporting soft power expansion through diverse ways which make its reach broad and less identifiable.

To understand the influence of the OCAO in Australia, an example is listed here for explanation. In 2015, the OCAO signed a memorandum with Western Sydney University for collaboration in promoting Chinese language education. This was the OCAO’s first collaboration with an overseas university. The memorandum states that the collaboration covers areas including the provision of training to teachers of Chinese in local public schools in Sydney and supporting the development of teaching materials, inviting Chinese heritage students of Western Sydney University to attend “Root-Seeking Summer Camps” in China, organising cultural expos and workshops, and short-term exchange programs for scholars (“OCAO signed memorandum”, 2015).

Deputy Vice-Chancellor and Vice President (Academic) Professor Denise Kirkpatrick commented on this collaboration, saying that “Western Sydney University

has a proud history in providing the study of Chinese language and research in bilingualism. This is a wonderful opportunity to build initiatives that promote Chinese language and culture” (“Western Sydney University signs MOU”, 2015). From this comment, it is evident that WSU considers the collaboration with the OCAO as a manifestation of its interest in enhancing cultural exchange. The phrase “wonderful opportunity” reflects the University’s appreciation of the potential benefits it could receive from the collaboration with the OCAO through such cultural exchange.

Director General of the OCAO, Lei Zhengang, who is the Chinese representative in this collaboration says the agreement with the University also has wider implications as it “represents the [OCAO’s] commitment to supporting the growth of not only Chinese culture, but all cultures” (“Western Sydney University signs MOU”, 2015). Considering the activities, the OCAO supports in the collaboration, the use of “the growth of not only Chinese culture, but all cultures” is a rather strategic expression which reflects the soft power agenda of the OCAO. Due to Lei’s position in the OCAO, his expression represents the official attitude of this organisation. The reduction of the emphasis on “Chinese culture” and increased attention on “all cultures” in the rhetoric reflected that the OCAO did not want its promotion of Chinese language and culture in the collaboration to be perceived as threatening or overpowering other cultures. Thus, this research argues that the OCAO is another soft power tool of the Chinese government, additional to the CIs, in gaining more influence and power globally.

6.2.3.1 Discussion: Interwoven use of reciprocity with diverse orientations.

A unique phenomenon was discovered in China's collaboration with other countries in promoting CLC education. This research has found, upon examining China's investment in Confucius Institutes and Classrooms and the OCAO, that generativity-oriented reciprocity was sought to provide ingredients to be used in influence-oriented reciprocity. The use of these orientations of reciprocity was to achieve benefits, particularly economic benefits. Partners of an exchange-oriented reciprocity participate in a bi-directional partnership for the interchange of resources, benefits and responsibilities (Lowe & Medina, 2010). Since the achievement of economic benefits was found to be the fundamental driver behind the Chinese government in its CLC education promotion, this research argues that the Chinese government was driven by exchange-oriented reciprocity to achieve economic benefits.

Influence-oriented reciprocity was enacted in the Chinese government's promotion of CLC education as it was driven by the impact of both contextual and internal factors. However, the contextual factor that facilitates the popularisation of Chinese language is the growing interest and demand for this education around the world (Sharma, 2018). The internal factor was the Chinese government's pursuit for China to be perceived positively as a friendly global player in order to achieve economic benefits (Ding & Saunders, 2006).

Influence-oriented reciprocity was also found in the adjustment by China of its CLC promotion. It is argued that partners in collaboration with influence-oriented reciprocity acknowledge the interrelatedness of factors and their impact on the collaboration, and alter their approach accordingly (Dostilio et al., 2012). China's attitude changed from denying that CLC education was being used as a propaganda

tool to acknowledging the criticism, took off the debatable video and acknowledged the negative impact from the academic perspective. This change reflected its acknowledgment of the influence-oriented reciprocity and showed its intention to interchange benefits.

The Chinese government's attempt at extending soft power and increasing its cultural attractiveness was an example of using influence-oriented reciprocity. The policies rhetoric exposed its intention to increase the attractiveness of the country to obtain economic benefits. Influence-oriented reciprocity highlights the interrelatedness between factors and urges the partners to respond according to the mutual impact of those factors (Ngai et al., 2010). However, the actual use of influence-oriented reciprocity by the Chinese government was found to be different from the use required by this definition. It actively utilised the interrelatedness as an effective tool to achieve goals, rather than passively respond to the change which emerged. Acknowledging the interrelatedness between the CLC education, national attractiveness and economic benefits, the Chinese government continuously adjusted, and used this interrelatedness to develop its policy to facilitate the promotion of CLC education. The continual implementation of new policies and Hanban's active action of adjusting the teaching materials reflects this use of influence-oriented reciprocity.

The generativity-orientation of the Chinese government was reflected in the global establishment of CIs and the OCAO collaboration with local partners. Characterised as the collaborative generation of a new entity, the generativity-oriented reciprocity requires that participants synergistically join together (Davis et al., 2015). Hanban and local partners co-establish CIs and OCAO co-creates cultural events and educational initiatives with its global partners. These learning opportunities and initiatives serve the purpose of achieving economic benefits.

6.2.3.1.1 *Relationship-oriented reciprocity as a stabiliser.*

Having analysed the aforementioned documents, this research has found that relationship-oriented reciprocity is being pursued in the Chinese government's collaboration with other countries in promoting CLC education. Considering the Chinese government's intention of expanding its soft power, a relationship-oriented reciprocity is needed to function as a stabiliser in those collaborations to reduce tension and sustain the long-term collaborations. This study of the Chinese government's interaction with other countries has revealed that the Chinese government was very careful with how its image was presented and made efforts to ensure it was seen as friendly and peaceful. These actions of the Chinese government are typical of a partner who is pursuing relationship-oriented reciprocity.

The intention of enacting relationship-oriented reciprocity was also reflected in the OCAO's policy of establishing a network of overseas talent and enhancing cultural exchange. A relationship-oriented reciprocity like *ayni* creates interconnected webs of stakeholders (Paerregaard, 2017). The OCAO's action of collaborating with diverse local partners and co-creating various language and cultural education opportunities resonates with *ayni*. Relationship-oriented reciprocity focuses on the resource being interchanged but also focuses on the continuity of interchange (Porter & Monard, 2001). Its policy rhetoric showed interest in long-term collaboration, similar to that shown by the Chinese government, in focusing on stimulating more opportunities through building relationships.

It also needs to be particularly highlighted that the relationship-building with the Chinese diaspora by the OCAO aims for transformation of potential talent sources

through relationship-oriented reciprocity. Different from generativity-oriented reciprocity, where the participants' transformations are not the focus but a potential outcome (Dostilio et al, 2012), the OCAO's policy reflected an intentional pursuit of transformation. This intentional pursuit of transformation resonates with the participant development goal of relationship-oriented reciprocity (Porter & Monard, 2001). *Ayni* provides a model of relationship-oriented reciprocity as it focuses on the development and transformation of partners (Wutich et al., 2017). This type of relationship-oriented reciprocity guides the participants to deepen their engagement with one another through investing their emotions and physical labour, as well as binding their reputations to the interaction (Porter & Monard, 2001). Through purposefully facilitating the diaspora's attitudes and understandings about China by employing cultural events such as the "root-seeking camp" it co-created with international partners, the OCAO expects the diaspora would be attracted to China to contribute to its economic development.

This research found from studying the phenomenon of the Chinese government's large amount of financial resources, teaching materials and teacher resources invested into CLC education through CIs and the OCAO, that its focus was not on immediate benefits but long-term benefits in the future, which would be brought about by improved relationships with other countries. Partners in relationship-oriented reciprocity, as in *ayni*, are often willing to invest 'a bit more' to stimulate the continuity of the cycle of interchange (Porter & Monard, 2001). The policy narration consistently emphasises the building of future developments which resonate with the cycle of interchange focus of *ayni*. However, the Chinese government did not just contribute a 'little bit more' to stimulate the cycle, but invested a large amount of resources to build the relationship through CLC education. The inequality between the

investment and expected return resonates with the inherited inequality in *ayni* (Paerregaard, 2017). With the return of economic benefits not being guaranteed, the Chinese government's large investment in CLC education seems to be altruistic. However, this is far from true. Relationship-oriented reciprocity such as *ayni* focuses on equity in exchange over the long-term cycle (Porter & Monard, 2001). It has a clear goal of benefit interchange (Paerregaard, 2017). These above-mentioned studies of the Chinese government's policy rhetoric together confirm the Chinese government's intention of enacting relationship-oriented reciprocity in its use of CLC education as a soft power strategy for deriving benefits in the future. This research especially wants to stress that the action of the Chinese government in making continual and large financial investments, together with its focus on presenting a "friendly China" image for relationship-building, needs to be understood from the particular epistemology deeply embedded in Chinese culture and society. It needs to be acknowledged that this pursuit of relationship-oriented reciprocity may be influenced by some broader cultural factors which influence Chinese society, and which should perhaps be further studied in future research.

These pursuits of relationship-oriented reciprocity are needed as the Chinese government expands its soft power. The Chinese government wants to be perceived as non-threatening and friendly. Additionally, in the context where China's power expansion challenges the Western hegemony and exacerbates the power tension, merely enacting generativity or influence-oriented reciprocity individually was insufficient to respond to those issues caused by the power tension.

Relationship-oriented reciprocity, which reflects the concept of *ayni*, is not defined by market value but by the development of participants, and focuses on the long-term exchange of benefits (Porter & Monard, 2001). The participants in the

reciprocity are willing to contribute a bit more to stimulate the progression of the relationship (Strunk, 2014). Thus, this research argues that even when power imbalance still exists, and the interchange of resource may be imbalanced, through the enactment of relationship-oriented reciprocity, the Chinese government's collaboration with other countries in promoting CLC education can be stabilised.

6.3 Promotion of Chinese language and cultural education in Australia

It is arguable that equipping the younger generation with knowledge of Asian, particularly Chinese language culture, is essential for Australia's future development. The Australian government has incorporated the promotion of Asian literacy, including Chinese, into its national policy (Singh & Ballantyne, 2014). To understand the Australian government's attitude about CLC education and the practice of this education in Australian schools, relevant directional and administrative policy documents¹³ and scholarly reports were examined. Among these documents, the *Australia in the Asian Century White Paper* (2012) is particularly studied for it is the key instructional policy document which is expected to function as a "roadmap" for Australian's engagement with Asian countries.

¹³ Australia in the Asian Century White Paper (2012), Commonwealth of Australia. *The Melbourne Declaration on Educational Goals for Young Australians*. (2008), Australian Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). *The Shape of the Australian Curriculum: Languages*. (2011), Australian Curriculum Assessment and Reporting Authority (ACARA). *The Australian Curriculum Languages*, (2016), (ACARA). *Chinese K-10 syllabus*, (2017), NSW Education Standards Authority (NESA).

6.3.1 Building relationships with China through CLC education.

This research discovered that the intention of the Australian government in promoting CLC education was to enhance engagement with China through equipping its young generation in particular with Chinese language skills and intercultural competency. This is identified as a key theme in the Australian government's Asian engagement instructional and administrative policy documents. Table 6.5 presents the analysis of the discourse regarding the Australian government's promotion of the learning of CLC. Since the learning of CLC is an aspect of the Australian government's Asian engagement, national directional policies regarding this aspect and national curriculum documents were studied. These documents were investigated with a focus on the attitude of the Australian Government towards the promotion of CLC education, from the particular angle of its identification of the connection between Asian (Chinese) language education and the development of Australia as a nation.

Table 6.5 Analysis of the Australian government's promotion of the learning of CLC

Document	Key words/phrases	Identified themes
<i>Australia in the Asian Century White Paper</i> (Commonwealth of Australia, 2012).	<p>As a nation we also need to broaden and deepen our understanding of Asian cultures and languages, to become more Asia literate. These capabilities are needed to build stronger connections and partnerships across the region.</p> <p>Fifth, we need to strengthen Australia's deep and broad relationships across the region at every level. These links are social and cultural as much as they are political and economic. Improving people-to-people links can unlock large economic and social gains. While the Australian Government plays a leading role in strengthening and building relationships with partners in the region—with more intensive diplomacy across Asia—other partners across a broad spectrum spanning business, unions, community groups and educational and cultural institutions also play an important role. Stronger relationships will lead to more Australians having a deeper understanding of what is happening in Asia and being able to access the benefits of growth in our region. In turn, more of our neighbours in the region will know us better than they do today.</p> <p>(Five key areas for Australia to succeed in the Asian century).</p> <p>The challenges ahead require sustained effort; Australians cannot build stronger relationships or learn new skills overnight, or even over five years, especially given the diversity of the countries in our region. Some actions can be taken immediately, but others require further conversation among communities across the nation, detailed planning and careful implementation over a generation.</p>	<p>1) Learning Asian language is for enhancing relationship with Asia.</p> <p>2). Enhanced relationship with Asian countries benefits Australia with especially economic and social benefits;</p>
<i>The Melbourne Declaration on Educational Goals for Young Australians</i> . (2008), MCEETYA.	India, China and other Asian nations are growing and their influence on the world is increasing. Australians need to become 'Asia literate', engaging and building strong relationships with Asia.	
<i>The Shape of the Australian Curriculum: Languages</i> (2011), (ACARA).	(Priorities that should be considered in all learning areas that comprise the Australian Curriculum in the language learning area). Asia and Australia's engagement with Asia: A direct means for learning about and engaging with the diverse countries and people within the Asian region is to learn an Asian language. Learning to communicate and to interact with intercultural sensitivity are fundamental to this engagement. When learning an Asian language students can explore concepts, experiences, and perspectives from within and across Asian cultures. (p. 34)	
The Australian Curriculum Languages, (2016), (ACARA).	<p>In the Australian Curriculum: Languages, the cross-curriculum priority of Asia and Australia's engagement with Asia enables the development of rich and engaging content and contexts for developing students' capabilities to engage with the languages and cultures of Asia and of people of Asian heritage within Australia.</p> <p>The Australian Curriculum: Language enables students to learn the languages of the Asian region, learning to communicate and interact in intercultural appropriate ways, exploring concepts, experiences and perspectives from within and across Asian cultures.</p> <p>In the languages learning area, students develop an appreciation for the place of Australia within the Asian region, including the interconnections of languages and cultures, peoples and communities, histories and economies. Students learn how Australia is situated within the Asian region, how our national linguistic and cultural identity is continuously evolving both locally, regionally and within an international context.</p>	

This research has found that the Australian government believed that building relationships with Asian countries in the region was in the interests of Australia's national development. This finding was based on the repeated occurrence of terms

such as “relationship” “engage”, and “engagement” in the above-mentioned documents. The Australian government believed it needed to become ‘Asia literate’, engaging and building strong relationships with Asia. In the *White Paper*, the capacity for being “Asia literate” is believed to be the necessary factor to “build stronger connections and partnerships across the region” (Commonwealth of Australia, 2012, p. 1). The building of this relationship is identified as one of the five key areas Australia needs to develop to succeed in the “Asian century”. As shown in the table, it was particularly highlighted by the Australian government that the “relationship” needs to be “deep and broad” and “across the region at every level”. *The Shape of the Australian Curriculum: Languages* (2011, ACARA) even explicitly described learning Asian language as “a direct means” for building relationships with Asian neighbours. Thus, based on this description, this research argues that learning Asian languages and culture was deemed by the Australian government as a way to deepen its connection with countries in the region.

It needs to be highlighted that the *White Paper* acknowledged that relationship-building with Asian countries through learning their languages and about their culture is time consuming. The expression “Australians cannot build stronger relationships or learn new skills overnight” showed this acknowledgement. The long-term relationship building intention of the Australian government was shown in the term “over a generation”, used to describe the actions needed to deepen the Asian engagement.

The use of such expressions in these policies leads this researcher to conclude that language and intercultural competency are some of the particular areas considered by the Australian government as beneficial for its relationship-building with Asian countries such as China. The “intercultural” competencies of being able to “communicate” and “to interact” were identified in both ACARA curriculums and the

White Paper. However, a particular expression in the *White Paper* needs to be highlighted. It was stated that “[i]mproving people-to-people links can unlock large economic and social gains” (Commonwealth of Australia, 2012). In this sentence, the relationship aspect was explicitly associated with “economic and social gains”. This is to say that the Australian government sees the relationship-building with Asian countries as a means for gaining economic and social benefits. The same view is also reflected in *The Melbourne Declaration* (2008) where it was stated that “India, China and other Asian nations are growing and their influence on the world is increasing. Australians need to become ‘Asia literate’, engaging and building strong relationships with Asia” (p. 4). In this sentence, the reason behind Australian’s relationship-building with China and other Asian countries was attributed to the growth and increasing influence of these nations. This research thus argues that the Australian government’s motive for relationship-building with Asian nations was to achieve benefits. This particular motive is further analysed in the following section.

6.3.1.1 Discussion 1: Utilitarian approach to CLC education.

This study of the relevant government policy documents found that the Australian government holds a utilitarian view in the promotion of CLC education. Hamid and Kirkpatrick (2016) have raised criticisms regarding the Australian government’s utilitarian view of Asian language learning, including Chinese learning. They claim that promotion of this kind of education subjects the humanistic and socio-cultural value of language to the economic imperative (Hamid & Kirkpatrick, 2016). They argue that the Australian government believed that “what [was] needed for global and intercultural communication [was] literacy and language proficiency and therefore

values such as good will, mutual respect, tolerance and empathy could be safely bypassed” (Hamid & Kirkpatrick, 2016, p. 40). Having analysed the relevant documents, this researcher agrees with this view. In order to understand the Australian government’s attitude towards CLC education, it is necessary to investigate its overall attitude towards engaging with Asian countries including China, which is reflected in its policy rhetoric.

The *White Paper* describes itself as “an economic story, a foreign policy story, a defence story, a story about society” (Commonwealth of Australia, 2012, p. 252). From this description, this research argues that “economic”, “foreign policy”, “defence” and “society” are aspects that the Australian government has consciously highlighted in engaging with Asian countries. Particularly, by considering the order in which these aspects are presented in this sentence, it is reasonable to argue that the “economic” aspect is especially emphasised. Considering the “roadmap” role of the *White Paper* in Asian literacy education, this research thus argues that the CLC education which the Australian government promotes singles out the economic, societal, national safety and political values of the learning of language and culture, with a particular focus on the economic benefits.

This economic emphasis was found to be repeatedly highlighted in the *White Paper*¹⁴. In the “Foreword” of the *White Paper* written by then Australian Prime Minister Julia Gillard, she explicitly identified the economic benefit as being the core driver behind Australia’s engagement with Asia. In this foreword, “economic” was repeatedly referred to as the focus of Australian’s future development. Gillard wrote: “History teaches us that as economic weight shifts, so does strategic weight”

¹⁴ The words “economic” and “economy” occurred 891 times.

(Commonwealth of Australia, 2012, p. ii). This sentence particularly highlights the connection between “economic weight” and “strategic weight”. Based on this expression, this research argues that the Australian government’s national development strategy is developed around and is driven by its economic intention. Gillard continued: “[t]hriving in the Asian century therefore requires our nation to have a clear plan to seize the economic opportunities that will flow and manage the strategic challenges that will arise” (Commonwealth of Australia, 2012, p. ii). In this sentence, “seize the economic opportunities” was the central emphasis. Considering that this sentence also states that economic issues are the driving motivators behind the government’s strategy development, this sentence again confirms that economic issues are the primary concern of strategy development. Being the then prime minister, Gillard represents the voice of the Australian government. Thus, this research argues that the gaining of economic benefits is the fundamental pursuit of the Australian government in engaging with Asian countries.

This utilitarian approach was also reflected in the CLC education curricula. This research particularly studied the rationale for studying languages, particularly Chinese language as expressed in the national language curriculum, national Chinese language curriculum, and the NSW State Chinese language curriculum (Table 6.6). The national language curriculum provided general guidance for its Chinese language curriculum (ACARA, 2016), while the NSW State Chinese language curriculum (NESA, 2017) was developed under the national curriculum.

Table 6.6 Analysis of expression regarding rationale for studying (Chinese) language.

Documents	Key words and phrases	Identified themes
The Shape of the Australian Curriculum: Languages (2011).	<p>Diplomatic, business, and trade circles have recognised the importance of a capability in languages and multilingualism in economics, diplomacy, trade, cultural exchange, and national security (p. 3).</p> <p>Learning languages also contributes to strengthening the community's social, economic, and international development capabilities. Language capability contributes to the development of rich linguistic and cultural resources through which the community can engage socially, culturally, and economically in all domains, including business, trade, science, law, education, tourism, diplomacy, international relations, health, and the arts (p. 7).</p>	1). Economic benefits is the core emphasis 2). socio-cultural aspects were increasingly highlighted
The Australian Curriculum (2016), (ACARA).	<p>Learning languages also contributes to strengthening the community's social, economic and international development capabilities. Language capabilities represent linguistic and cultural resources through which the community can engage socially, culturally and economically, in domains which include business, trade, science, law, education, tourism, diplomacy, international relations, health and communications (p. 5).</p> <p>Current links between Australia and China are characterised by bilateral relationships in trade and investment, as well as educational exchanges, and research and development in science and technology. The movement of people and ideas, as well as economic, cultural and educational exchange, add to the richness and complexity of this relationship.</p> <p>Chinese is recognised as an important language for young Australians to learn as Australia progresses towards a future of increased trade and engagement with Asia (p. 44).</p>	
Chinese K–10 Syllabus (2017), (NESA).	<p>Students broaden their horizons in relation to personal, social, cultural and employment opportunities in an increasingly interconnected and interdependent world. Proficiency in languages provides a national resource that serves communities within Australia and enables the nation to engage more effectively with the global community.</p> <p>Chinese is an important language for young learners in Australia, as Australia progresses towards a future of increased trade, investment, educational exchange, research and development in science and technology, and engagement with Asia. Students develop an appreciation for the place of Australia within the Asian region, including the interconnections of languages and cultures, peoples and communities, histories and economies.</p> <p>The ability to communicate in Chinese provides incentives for travel and for more meaningful interactions with speakers of Chinese, encouraging socio-cultural understanding between Australia and Chinese-speaking countries, and cohesion within the Australian community. It also provides opportunities for students to gain insights into the contributions that have been made by Chinese-speaking communities to Australian, and to global society. For background speakers, this valuable learning experience is further enhanced by the opportunity to maintain and develop their Chinese language skills and understanding of their cultural heritage.</p>	

From the descriptions regarding the rationales for studying Chinese, utilitarian terms such as “trade”, “business”, “investment”, “science, law, education, tourism, diplomacy”, “international relations, health”, and “economic” occur repeatedly in these documents. This is especially so in *The Shape of the Australian Curriculum:*

Languages (2011), which of the three documents was published the earliest, where language learning was directly associated with utilitarian gain. Although later in the 2017 NESA *Chinese K–10 Syllabus*, the “socio-cultural” aspects of language learning were described in more detail than in the previous curriculums, when the order of presentation of the benefits of learning Chinese language is considered, the utilitarian value of learning Chinese still has a higher priority in the policy rhetoric.

In addition, it needs to be highlighted that the “contributions that have been made by Chinese-speaking communities to Australia” were particularly acknowledged as a ‘socio-cultural’ aspect of learning Chinese language. This emphasis per se reflects a focus on the contributions that Australia has received from the Chinese community, even though it had neglected the other values of language learning.

Considering that the majority of the terms used, such as “trade”, “business”, “tourism” essentially point to economic benefits, this research argues that the utilitarian approach of the Australian government in promoting CLC education clearly reflects its economic focus.

This utilitarian view of the Australian government towards CLC education is also reflected in its lack of recurrent funding. Hamid and Kirkpatrick (2016) criticise the utilitarian approach of the Australian government, arguing that “the priority Asian languages are part of the political, economic and defence narrative of Australian engagement with Asia” (Hamid & Kirkpatrick, 2016, p. 35). Thus, if it does not achieve returns in utilitarian terms, the Australian government may lose interest in prioritising its promotion of CLC learning. However, CLC education does not guarantee economic benefits. Mascitelli and O’Mahony (2014) express their concern that the Australian government is being demotivated from developing CLC education because of the “staggering funding investment with little assurance of a return on that

investment [associated with this education]” (p. 551). Having found that the Australian government is reluctant to fund CLC education, this research agrees with this view and argues that the utilitarian approach of the Australian government towards language education is the principal cause of the lack of continuity in its financial investment in CLC education.

The above argument was developed as a result of this research’s investigation of an official government review by the Board of Studies Teaching and Educational Standards NSW (BOSTES) in 2014¹⁵ on the condition of CLC education in NSW. The review identified areas which needed to be improved. Among these areas of improvement, it was emphasised that “[t]here was overwhelming support for advocating to the Australian government for funding that would contribute to the future coherence and sustainability of languages education in NSW” (BOSTES, 2014). The description “overwhelming” showed a strong need for funding for sustainable and coherent language education in NSW. Thus, it is reasonable to argue that the funding for CLC education in NSW before 2014 had been insufficient. A proposal regarding finding was made in the review (see Table 6.7).

Table 6.7 Proposal for more funding in BOSTES Review

Key words/phrases	Theme identified
Respondents welcomed the proposal to advocate to the Australian government for further national contributions to languages education. Many respondents commented on the need for significant and ongoing funding to meet the Australian government’s goal of ensuring that at least 40% of Year 12 students are studying a language other than English within a decade and that the study of at least one foreign language from Year 5 to Year 10 is compulsory within a decade.	Funding was insufficient and there was a lack of continuity; Short-term funding was unsuccessful; Achievement of language education goals requires time.
Noting the failure of previous short-term funding of languages education initiatives, some respondents also commented on the need for funding from the NSW government to ensure continuity of state-based initiatives for languages education.	

¹⁵ *Learning through Languages: Review of Languages Education in NSW*. (2014), BOSTES. (Note: this review was published around the same time when this research initially took place).

The lack of sufficiency and continuity in government funding clearly has caused difficulty for schools in implementing CLC education initiatives. The above proposal also referred to the time needed for the achievement of language learning goals as “within a decade”. Thus, it is reasonable to argue that CLC education is time-consuming and the outcomes may not present themselves immediately. Considering the utilitarian approach of the Australian government towards CLC education, the lack of immediate outcomes may serve to demotivate the Australian government from making long-term investments.

The National Asian Languages and Studies in Schools Program (NALSSP) which aimed “to raise the rates of ‘fluent’ Asian language learners to 12% of the Australian population” was initiated by the Rudd government in 2008 but “ended in 2012 after funding was discontinued” (Dabrowski, 2015, para 9). Critics argued that “[i]f governments increased funding for Asian languages, principals and schools would not need to rely on a Communist Party-influenced Chinese language curriculum” (McLean-Dreyfus, 2016, para 11). This lack of recurrent funding confirmed the utilitarian attitude of the Australian government and its primary focus on achieving immediate economic benefits.

6.3.1.2 Discussion 2: Promotion for benefit interchange.

This research has found, having studied the policy documents, that building a relationship with China was emphasised as essential for Australia’s future development. However, the utilitarian approach to the Australian government’s engagement with Asian countries shows that the fundamental driver behind this relationship-building was exchange-oriented reciprocity. Partners in collaboration

exchange-oriented reciprocity achieve benefits that they both desire (Nnakwe, 2002). This expectation was reflected in the Australian government policies' expressed desire to achieve economic benefits from business and trade opportunities from equitable interchange with broader communities including Chinese speaking countries. However, different from the one-off interchange in exchange-oriented reciprocity, the Australian government also pursued relationship-oriented reciprocity, by which it aimed to achieve more economic benefits from a sustained, ongoing interchange with China. Relationship-oriented reciprocity is believed to create a cycle of interchange and develops the partners to be part of the community through the process (Porter & Monard, 2001). This research thus argues that the pursuit of long-term interchange that the Australian government was interested in achieving through building relationships with Asian partners such as China was for both future economic interchange and also to secure its position in the world.

Different from the more sophisticated Chinese government's policies, and driven by a utilitarian ideology, the Australian national government policies explicitly expressed an expectation of interchange from the government's financial investment in CLC education as it derived economic benefits from its Asian partners. A study of these policies reveals that relationship-oriented reciprocity was used as a catalyst to stimulate the economic interchange. This finding reflects the impact of the dialectical nature of relationship-oriented reciprocity which was highlighted by Allen (1988). In return for investing in building a talent pool with Asian language capacity, the Australian government believed it would be able to obtain utilitarian benefits, especially economic, from engaging in more trade and business with Asian countries (Hamid & Kirkpatrick, 2016). This researcher's analysis of those policies has confirmed the exchange-orientation of the Australian government.

To achieve this goal, Australian governments co-created CLC education with local schools. A generativity-oriented reciprocity was pursued in the collaboration. Partners in generativity-oriented reciprocity pursue the public good through co-working together (Saltmarsh et al., 2009). It was found in this research that the CLC education in Australian schools was the result of co-creation between the Australian government and local schools, as the government departments provided curricula and resources, while the schools established initiatives. This co-creation is essentially a practice of generativity-oriented reciprocity to serve the development of Australia as a country.

The enactment of generativity-oriented reciprocity was essentially used to facilitate the government's interchange of economic benefits with its Asian partners. As the *White Paper* expressed, the learning of Asian languages was to take advantage of the rise of Asian countries, and to obtain more trade and opportunities as the associated economic benefits. Influenced by the utilitarian ideology of the national government, state governments also established CLC educational programs for interchanging economic benefits. This phenomenon was also identified and explained in Chapter 2; the NSW Department of Education and Communities (DEC) and the Department of Education initiated and continually participated in the SVCLCE Program as part of their strategy to achieve economic benefits through satisfying industry needs and increasing its share in international tourism, business and education (NSW Government, 2017).

However, the success of the generativity-oriented reciprocity was questioned, and this is reflected by the consequence of the lack of recurrent funding from the governments. As required in co-creation, both partners need to make contributions (Dostilio et al., 2012). Without governments' stable investments of funds into the

development of CLC education, the continuous enactment of co-generation is likely to face challenges. As already identified in the previous section, this lack of funds may have resulted from the utilitarian ideology which was the driver behind the government's exchange-orientation. Interestingly, this utilitarian approach was also the factor behind the lack of successful benefits exchange. Thus, based on this phenomenon, this research argues that the relationship-oriented reciprocity, which the Australian government was found to be pursuing, needs to be adjusted. More attention needs to be given to the relationship-building, and the focus should be shifted away from the purely utilitarian benefits.

As explained in the previous discussion, exchange-oriented reciprocity was the fundamental driver behind the state governments in their collaboration with Asian governments, but it aimed for more opportunities for benefits interchange. Affected by the utilitarian ideology, the state governments did not consider the local schools, with whom they co-created CLC education, as their partners in interchange, but as part of their investment to help them in the relationship-oriented reciprocity with China. Generativity-oriented reciprocity focuses on the co-production of entity rather than the benefits of interchange (Dostilio et al., 2012). The findings of this research confirm this view but extend it by highlighting some particular aspects. It was found that the participating party's identification of who they wanted to enact exchange-oriented reciprocity with affected their behaviour in co-creation, which consequently affected the enactment of generativity-oriented reciprocity. Since the schools were not identified as partners of interchange by the Australian government, no recurrent funding was provided because the economic benefits would not be returned immediately. Due to the lack of funding support, the enactment of generativity-oriented reciprocity was negatively affected and the CLC education, which was the

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product of their co-creation, suffered from harmful challenges.

6.3.2 Problematic CLC education in Australia.

Although learning Asian languages is said to be socially and economically beneficial and increasingly necessary for Australia, the reality of language learning is not as positive. Orton (2008) states that “at the end of 2007 [fewer] than 20% of Australians working in China can speak the language, and only 10% have studied even one China-related subject” (p. 5). A 94% drop-out rate among those learning Chinese in Australian schools shows the challenge of promoting CLC in Australia (Orton, 2016a).

This research particularly investigated two reports reviewing CLC education, one concerning CLC in Australia generally and one on the condition of CLC education in NSW¹⁶. This research investigated CLC educational practice in a particular SVCLCE Program from the perspective of student-volunteers who provided CLC education in schools. Thus, in order to link the problem with the teaching practice that occurred in the SVCLCE Program with the issue in its broader context, the particular aspects this research analysed in the two reports focused on the weakness of the teaching (Table 6.8).

The lack of government funding caused by its utilitarian ideology has already been discussed in the previous section and has been found to be a major problem. Regarding the problems with teaching, the low-quality teaching was identified in these reports as the main cause of the low engagement of the school students in CLC learning. To bridge the gap between the reality of CLC learning in Australian schools, and the

¹⁶ *Learning through Languages: Review of Languages Education in NSW*. (2014), BOSTES.
Orton, J. (2016a). *Building Chinese language capacity in Australia*. The Australia-China Relations Institute (ACRI).

policy expectations for enhanced engagement with Asia, calls for a strategy to retain students' engagement in such education.

Table 6.8 Analysis of the weakness of teaching identified in two reviews by BOSTES and ACRI.

Document	Key words/phrases	Theme identified
<p><i>Building Chinese language capacity in Australia.</i> (2016), ACRI</p>	<p>Most teachers of Chinese in Australia grew up in an education system very different to the one they now teach in. Not surprisingly, many have difficulties in adapting to local norms in pedagogy and classroom management.</p>	<p>1). Lack of understanding of the Australian education system; 2). Lack of understanding from the learners' perspective; 3). Resources were not suitable for the Australian students; 4). Lack of specialised training to equip the teachers.</p>
	<p>Difficulties due to the different educational culture the teachers were raised in are compounded by factors such as the common insensitivities of teachers when teaching their own language, the lack of research and research-informed resources to tackle the challenges of Chinese, and the lack of training available in teaching the special features of Chinese.</p>	
	<p>Many of these matters are outside the control of individual teachers, but certain very common pedagogical practices and professional attitudes among L1 speaking teachers of Chinese are matters within their powers to change and [which they] need to change in line with Australian professional standards if Australian students of the language are to progress. Key among these are the lack of reflective practices which consolidate learning and lead students to a deeper intellectual appreciation of the nature of language and the meaning of their own growing bilingual competence, and in primary programs, the presentation of vocabulary-laden chunks of language (colours, numbers, domestic animals, school subjects, song lyrics) with little development of language control.</p>	
	<p>Resources are not tailored to the Australian context and are often in contradiction to the principles of the Australian Curriculum for Languages. This problem is especially acute for international students whose English proficiency and academic preparedness for a teaching career can be lacking.</p>	
	<p>Improve the quality of teachers and the number of L2 speaking teachers: In conjunction with university Faculties of Education, test all Chinese language teacher candidates in English and Chinese and offer an incentive to non-background speakers with sufficient proficiency to train as teachers of the language; A variety of changes were made by various bodies that have led to gradually tighter rules for acceptance into teacher education courses, especially in some institutions, and to higher standards of English language competence for international teacher candidates. Institutions that take in larger groups of students have difficulty in finding practicum placements and all say the lack of quality placements is an impediment to good Chinese teacher preparation. This problem is especially acute for international students whose English proficiency and academic preparedness for a teaching career can be lacking. Change in basic practices is never easy for anyone, and teachers of Chinese may need the assistance of school leaders, colleagues and teacher educators if they are to change these matters successfully, the most common being: too often using English, and immediately translating their own and students' Chinese into English.</p>	
<p><i>Learning through Languages: Review of Languages Education in NSW.</i> (2014), BOSTES.</p>	<p>While respondents were very supportive of students' language proficiency being more broadly recognised, they strongly argued that quality assurance guidance for teachers across the range of mainstream and community settings would be essential to ensure consistency of judgement.</p>	
	<p>Further, many respondents did not agree that a meaningful language experience could be delivered by a generalist primary teacher or a native speaker without formal language teaching qualifications. In its response, the NSW Teachers Federation commented: <i>Federation strongly defends the position that the teaching of language must take place by a qualified language specialist. A generalist primary school teacher does not have the expertise in language methodology and pedagogy behind them to deliver the curriculum proposed, unless trained as such. The use of community members and those teaching languages in the NSW Community Languages Schools who are in the main untrained, and as such are ill equipped to deliver the changes in languages education in NSW</i> In contrast, respondents from the community languages sector recommended that the expertise of community languages teachers be utilised to support languages programs, although they acknowledged that this may require additional support and professional development for some teachers.</p>	

Having analysed the weakness of teaching as identified in these two documents, this research concludes that the themes which emerged regarding the weakness of teaching include:

- 1) A lack of understanding of the Australian education system.

- 2) A lack of understanding from the learners' perspective.
- 3) Resources were not suitable for the Australian students.
- 4) A lack of specialised training to equip the teachers.

These themes reflect issues with the lack of professional skills of the Chinese language teachers which contributed to the use of irrelevant teaching strategy and content, and their low instructional English proficiency.

6.3.2.1 Discussion 1: Lack of professional skills.

The four weaknesses expressed in the reports indicate a lack of professional skills among Chinese language teachers. For example, the BOSTES (2014) report listed two example responses regarding the teacher qualifications which were contrary to each other. The first response insisted that the teachers who teach Chinese language in school should be “qualified language specialists” rather than “generalist primary school teachers” or “community members”, unless specialised training was given to the latter candidates. The second response argued that “community language teachers” should be employed as teachers of Chinese language in schools, but also acknowledged the need for specialised training to be given to these candidates. The recommendation for specialised training to equip the teachers of Chinese was proposed repeatedly in both reviews. Thus, this research argues that this recommendation reflects that a lack of teachers with professional skills which would target the particular teaching needs in delivering CLC education was an issue identified in Australian schools. Based on the identified “four weaknesses”, this research concludes that the irrelevant teaching strategy and content, and the lack of professional skills including instructional English proficiency, are the manifestation of the overall lack of

professional skills. The negative influence of Western hegemony in Australian school system was also found as a factor contributed to the problem of CLC education in Australian schools. All three aspects are analysed below.

6.3.2.1.1 Irrelevant teaching strategy and content.

This research argues that the lack of understanding of the teachers of Chinese in the Australian school system, and their unfamiliarity with the learners' perspectives, have resulted in an irrelevance of existing teaching strategies and resources. Singh and Han (2014) argue that there is an unmet need for qualified teachers of Chinese to help school students to obtain successful learning experiences and develop their interest in studying the Chinese language. They argue that the teachers of Chinese "have to develop the professional stance and capabilities for making Chinese learnable for learners in schools where English is the primary medium of instruction and the prevailing language of societal communication" (Singh & Han, 2014, p. 404). This problem was also identified in a study by Miller (2010) who found that "[personal] practical knowledge, which allowed them to make sense of their work, was multi-dimensional in terms of each teacher's knowledge of self, content, pedagogy and context" (p. 134).

Scholars such as Miller (2010) argue that because these teachers of Chinese had no personal experience of the Australian school context, their "implicit knowing" about teaching content and pedagogy was very limited (p. 134). Regarding this issue, Chen (2015) further explains that because of the absence of "the same experience of learning Chinese as a foreign language, the [teacher of Chinese] lacks understanding about the difficulties non-background learners would encounter in their learning"

(Chen, 2015, p. 932). Lacking understanding of the pedagogy and teaching content in Australian schools, teachers of Chinese tend to design teaching content based on what they think is needed by the students. To make Chinese language learnable for Australian students, the teachers need to understand the needs of students and the ways they learn. However, due to the lack of personal experience about the teaching content and pedagogy in Australian schools, the relevance of the teaching of Chinese to Australian school students was found to be questionable.

The lack of a learner's perspective has also resulted in the problem of a lack of relevance. Scrimgeour (2010) argues that Chinese pre-service teachers tend to apply strategies based on "process mimetic production, modelling, copying, and active memorisation" which is the learning pattern they know from the Chinese culture of learning (p. 138). However, due to the different learning culture in Australian schools, they found themselves needing to respond to the issues of students' "low motivation, limited engagement, and issues of learning in general, without which language learning is not likely to take place" rather than focusing on issues of effective learning (Scrimgeour, 2010, p.140). Orton (2016b) argues that the Australian learning culture requires teachers to "raise students' interest in the study and seek to engage them intellectually [in] understanding the nature of human language and communication [in] addition to providing activities aimed at basic language acquisition" (p. 373). Hence, without understanding the learning culture, but merely applying the traditional Chinese approach which focuses on language acquisition, teachers of Chinese often experience difficulties in engaging students (Orton, 2016b).

Inappropriate teaching resources can obstruct students' learning and enhance the image of CLC among students as irrelevant. Duff et al. (2015) acknowledge the traditional Chinese cultural focus in the current teaching of Chinese and argue that the

content of Chinese language teaching does not need to “be so strictly related to traditional Chinese cultural themes and places, but rather to issues and voices around the world” (p. 195).

Orton (2016b) points out that the great majority of the current teachers of Chinese are “already over 50 years old, their own language is not always that of today’s China, and their own education was generally narrow, taking place in the pre-digital age and very constricted by the closed society of the time” (p. 373). This out-of-date pedagogical approach, together with the out-dated language resources provided by the teachers, is unable to give the students the language knowledge which they could link to their everyday lives. Scrimgeour (2010) argues that teachers of Chinese need to “see language learning from the learner's perspective rather than from the teacher's first-language perspective” (p. 130). Teachers of Chinese need to develop teaching materials and update teaching content from the perspective of the language learners to meet their needs and to make it relevant to them.

6.3.2.1.2 *Lack of professional skills including instructional English.*

Interestingly, among all the expressions regarding the professional skills in these two documents, English language proficiency was particularly highlighted in the report by Orton (2016a) as a requirement for a qualified teacher of Chinese. The standard of English language proficiency was even raised, particularly for “international teacher candidates” to enter into education courses in universities. To understand this requirement, it is necessary to refer to the entry requirement regarding English language proficiency for international students to be accepted into teacher education courses in Australia universities. In general, Chinese international students

are required to have achieved high levels of performance on IELTS or TOEFL tests to enter into teacher education courses in Australian universities¹⁷.

Since the requirement of English was especially emphasised under the suggestions for “improve the quality of teachers” in Orton’s (2016a) report, this research argues that this shows that the current condition of teachers’ English is not satisfactory. Chen (2015) claims that “[these teachers’ language proficiency] is deficient in terms of understanding expressions of young children, responding immediately and appropriately to students’ behaviour, establishing explicit criteria of work and maintaining students’ interest and concentration” (p. 938). Miller (2010) gave an explanation of this issue, stating that “due to the multiple pathways of entry to [education] courses (e.g., via high school or citizenship), some [pre-service teachers] circumvented these language requirements” (p. 135). Scrimgeour (2010) attributes the problem to the “difficulties in teaching the first language in the second language, English” (p. 130). The analysis of Orton’s (2016a) report, however, found a different view to Scrimgeour (2010).

Orton (2016a) regards “too often using English” as being a matter which needs to be changed to improve the teaching of Chinese language. This view disagrees with Scrimgeour (2010) who believes that Chinese language should be taught in English. However, in the same report, as presented in Table 6.9 above, Orton (2016a) also claims that the lack of “English proficiency” was the reason why international students encountered “difficulty in finding practicum placements” which was of concern as an “impediment” to the preparation of quality teachers. Therefore, the lack of English

¹⁷ IELTS requirement of Western Sydney University Master of Teaching Degree: 7.5 overall score, minimum 7.0 in reading and writing, minimum 8.0 for speaking and listening.

IELTS requirement of University of Sydney Bachelor of Education Degree: minimum overall result of 7.5, minimum of 8.0 in speaking and listening modules, minimum of 7.0 in reading and writing modules.

proficiency was considered to be a barrier to the development of the quality of Chinese language teachers. This concern reflects the belief that English language proficiency was an essential capacity for Chinese language teachers, which almost contradicts Orton's (2016a) opinion that English was being used too often in teaching Chinese. This research argues that this "self-contradiction" actually showed the need for an English-centric ideology controlled requirement of English proficiency in delivering Chinese language teaching. A more in-depth discussion will be conducted in the following section.

6.3.2.1.3 *Western hegemony-controlled CLC education.*

This research argues that the tension regarding the relevance of the teaching content, especially about Chinese culture, was caused by the changing power dynamic where Western hegemony has been challenged by the rising power of China. Having examined these policies, it is evident that the Australian government promotes a fundamentally Western hegemony controlled CLC education. The English-only monolingual mindset in Australia still dominates and privileges the Western worldview, and the West's social, cultural, and political interests (Tietze & Dick, 2013). Thus, this control over CLC education exposes the hegemonic practices of Western power, as economic benefits have been sought through CLC education, but the content was appropriated to prevent the power status of Western hegemony from being challenged.

According to Orton's (2016a) report, "[a]pproximately 97 percent of teacher candidates [who train to teach Chinese in Australia] are immigrants [who are Chinese as] first language speakers" (p. 60). These candidates' first language are not English.

Thus, the teaching content used in classrooms is mostly chosen by teachers the majority of whom are Chinese. Therefore, the lack of relevance of their teaching content, as addressed by Orton (2016a) reflects two layers of assumptions: The Western-centric, stereotypical assumptions about China; and the teachers of Chinese's assumptions as to how monolingual English-speaking students see China. Considering that in Orton's (2016a) study, the average ages of the majority of teachers of Chinese were over 50, and may not have personally experienced the rise of China for the greater part of their lives. Their previous experience of mono-lingual English speakers' Western-centric views of China in the Western world had affected their understanding of what their students in Australian schools wanted to learn. Affected by the hegemonic White Australian national identity, Australian education still experiences an English hegemony (Walton et al., 2018). Hegemonic practices project their own particular ways of seeing the world and accept those ways as universal, true, and superior (Meriläinen et al., 2008). Affected by the English hegemony, these mostly Chinese-background teachers intentionally or unintentionally feed the Western stereotype of China in their perceptions about their own Chinese culture. This confirms the existence of Western hegemony in Australian education by exposing the control by this predominant power. As a result of this control, their students were not given sufficient opportunity to learn about real life in modern China. Failure to adjust to the power dynamic change has resulted in a lack of success in providing relevant CLC education that attracts students.

The disengagement results from the tension between the Western-centric culture in schools and the Chinese background of the teachers. Another aspect could be identified from the finding of Orton's (2016a) study regarding the mature age of the majority of the teachers of Chinese is that that most of them had been teaching

Chinese for a long period of time. Yet they had been holding on to their Chinese way of teaching. This phenomenon may, of course, be affected by teachers' personalities, educational backgrounds, or perceptions of change. However, the mismatch in the teaching strategy reflects that the Australian teaching culture has attempted to transform the teachers and have them adopt the Western way of engaging with students, while the teachers refused to be transformed.

ISL is also being challenged by the Western hegemonic global power dynamic (Kahn, 2011). The above phenomenon in Orton's (2016a) study confirms this view by showing the complexities of the attitudes and perceptions of the teachers of Chinese to CLC education in Australian schools. The teachers of Chinese per se were at the tension point of the power play between the West and East. They were impacted by Western-centric views in providing what they believed the mon-lingual English-speaking learners wanted to learn. However, they simultaneously challenged the Western hegemony through their reluctance to adapt to the Australian way of engaging with the students.

The issue identified from reviewing the documents regarding the lack of instructional English language proficiency of the teachers of Chinese reflected an assumption about English language. Both the schools and the teachers of Chinese held this assumption; they did not acknowledge the difference between conversational English and instructional English used in teaching. The teachers' personalities and educational backgrounds may have resulted in this assumption being made. Particularly, the attitude of the schools exposed the institutional English-only monolingualism in Australian education (Turner & Cross, 2016) in a different way. In addition to privileging English, schools considered instructional English language proficiency as not being crucial and hired teachers without specific validation or

continual support in this area.

6.3.2.2 Discussion 2: establish relationship to ease power tension.

The problems occurred in the CLC education in Australian schools, firstly, reflects that the power dynamic in the governments' collaboration with the schools is an up-down hierarchy rather than one which is shared horizontally. The federal government's decisions are controlled by the state government's action; while schools' abilities to implement CLC education is controlled by the states government's involvement, or lack of involvement. As required in generativity-oriented reciprocity, power needs to be shared between partners for successful co-generation of entity (Henry & Brefogle, 2006). The lack of success of CLC education in Australia shows that without shared power, the co-generation of entity is negatively affected.

A lack of influence-oriented reciprocity has also negatively impacted CLC education. The irrelevant teaching strategies and resources, as well as low instructional English language proficiency, have been identified as the causes of the low quality of CLC education. Particularly, the teachers' lack of personal experience in the Australian education system (Orton, 2016a), their lack of knowledge of students' interests, their learning style (Chen, 2015), lack of familiarity with up-to-date technology, and unfamiliarity with Australian culture are the factors which have caused the irrelevance of teaching strategy and resources. Influence-oriented reciprocity requires partners to critically approach and consider participants' social, personal and environmental contexts and actively make adjustments to satisfy the needs of one another (Dostilio et al., 2012). Without respectful understandings and intentionally making adjustments to solve these issues, the success of CLC education

has been negatively affected. Consequently, the success of generativity-oriented reciprocity between the state government and the schools in producing CLC education opportunities has also been negatively impacted.

From analysing the challenges in the CLC education in Australia, a tension caused by the power play between Western hegemony and China could be identified. With this tension, influence-oriented reciprocity has been insufficient to improve the quality of CLC education, as the partners' adjustments to their engagement have only been at the behavioural level. To improve the CLC education, both schools and teachers of Chinese need to be transformed.

Relationship-oriented reciprocity provides a possible response to this problem. Although an examination of the government's policies has revealed that they did enjoy a relationship-oriented reciprocity, it was not enacted in the collaboration between the teachers and schools. Thus, this research suggests that relationship-oriented reciprocity should be enacted as a stabiliser to develop CLC education. Even though CLC education has been facing challenges, collaboration between these two countries for promoting this education is still being continually implemented (eg. via the SVCLCE Program). Therefore, it is reasonable to believe that enacting relationship-oriented reciprocity can help benefit CLC education by easing the tension between the teachers and the schools, as well as the tension in the teachers' attitudes and perceptions. Through creating a cycle of exchange (Porter & Monard, 2001) in which the teachers and schools continually develop understandings about one another, assumptions are challenged. However, the development of relationships and the occurrence of transformations take time (Porter & Monard, 2001) and the involvement of both schools and teachers. Thus, a strategy is urgently needed to validate and improve the capacities of the current teachers of Chinese. Ongoing and transparent

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mutual communication, regarding the needs of students and the difficulties that teachers of Chinese are facing in teaching, should be initiated and maintained to help develop the relationship between the schools and teachers. Considering that the schools' lack of engagement in supporting the teachers of Chinese in their professional development was impacted by the lack of support from the Australian governments, a broader perspective of relationship-oriented reciprocity is required to maintain improvement in the quality of CLC education.

6.4 Conclusion

This chapter analysed both Australian and Chinese government's promotion of CLC education through investigating into the relevant policies. Each government's attitude towards the CLC education reflected in the policy rhetoric and their practice were studied in aim to answer the first contributory research question "what is the nature of reciprocity in the policy settings of the governments of China and Australia with respect to teaching Chinese language and culture to Australian school students?" The finding to this question is presented in chapter 9 with an analysis comparing the two governments' approach to CLC promotion. In next chapter, the expectations of both schools and the student-volunteers in SVCLCE Program will be investigated to answer the second contributory question.

Chapter 7 Expectations of the Schools and Student-volunteers

7.1 Introduction

In Chapter 6, the policies of China and Australia regarding the promotion of Chinese language and cultural education are analysed and interpreted through the lens of the theoretical framework of reciprocity. It was discovered from studying the policies that these two countries intend to establish relationship-oriented reciprocity with potential partners through promoting Chinese language and cultural (CLC) education. Exchange, generativity, and influence-oriented reciprocity were found to be interwoven together and used as a means to facilitate relationship-oriented reciprocity for the long-term interchange of economic benefits. A tension caused by the power play between Western hegemony and the rise of China was identified as the root cause of the difficulties which have occurred in the CLC promotion. Whether the issues regarding reciprocity, and whether the policy tensions between Australia and China occurred in policies which also emerged in the ‘Student-Volunteer-based Chinese Language and Culture Education’ (SVCLCE) Program, also needs to be studied.

This chapter answers the contributory research question: How did the expectations of the schools and student-volunteers regarding this particular international service learning program affect the reciprocity in their collaboration? To achieve the research aim of collecting and analysing evidence about the nature of reciprocity in international service-learning (ISL), the expectations of student-

volunteers and schools in the Program are investigated in this research. The fulfilment of the participants' expectations affects their attitude and impacts their behaviour and decisions in their SL participation (Paull et al., 2017). The satisfied and unsatisfied expectations of the schools and student-volunteers are especially investigated through the theoretical lens of reciprocity. This analysis is expected to produce insight into the impact of schools' and student-volunteers' expectations about their collaboration, to understand the nature of reciprocity in the SL partnership. These interpretations contribute to answer the main research question to understand the nature of reciprocity in the collaboration between service-providers and community partners in ISL.

This chapter interprets the evidence of expectations of both schools and student-volunteers for the SVCLCE Program. Through applying thematic analysis strategy, the interview data were interpreted, and the results were categorised thematically.

7.2 Schools' expectations: development-driven

Examining schools' expectations for the Program is essential as it helps to understand the schools' interests and needs in collaborating with the student-volunteers. Butin (2010) argues that for all participants in SL to benefit, the service recipients in the SL should specify what benefits they are expecting to receive. What the schools wanted to receive in collaborating with the student-volunteers is specified in the schools' expectations for the Program.

Some schools participated in the Program with the expectation of benefitting from the Chinese language and cultural educational service provided by the Program. The feedback from the schools highlights the following aspects regarding their

expectations for increasing schools' attractiveness through;

- 1) increasing their visibility,
- 2) enriching their cultural diversity,
- 3) creating learning opportunities,

with the additional resource provided by the Program. They also want to maintain connection with other parties in the Program to facilitate the collaboration.

The schools' expectations are service-focused. These expectations are described by Basinger and Bartholomew (2006) as "a combination [of] self-interested ... and predominance-based motivations" for participating in service-learning (p. 20). Whether these expectations are fulfilled, and how the expectations impact the reciprocity in schools' collaboration with student-volunteers, is examined in the following section.

7.2.1 To increase schools' visibility.

ISL is believed to be beneficial in enhancing the community partners' visibility (Shalabi, 2014). Some school principals and one teacher particularly mentioned that they were expecting to increase their schools' visibility through providing CLC education to their students with the help of the student-volunteers¹⁸. Higher visibility of schools was believed by these participants as beneficial factor in attracting more parents seek to send their children to study in these schools. Among the participants, 4 principals and 1 teacher specifically attributed the increase of their schools' attractiveness to the special learning opportunity offered by the Program.

¹⁸ Principal 'Zēn Zhǎng'; Principal 'Zhǔ Dòng'; Teacher 'Chéng Jiù'; Principal 'Chén Kěn'; Principal 'Rè Qiè'.

These schools were expecting their visibility in the community to increase through the unique learning opportunity provided by the Program. Smedley (1995) argues that for local schools, making themselves more visible is a high priority on their agenda. The findings of this research confirmed this view. For example, Principal ‘Zēn Zhǎng’ described her school as being “a new school ... [and] did not have as many programs to offer to the community compared to the other schools in the area”. She explained that to change this condition, “the school was looking for an opportunity to add something new to the school’s curriculum ... that can raise the interest among the parents”. Principal ‘Zhǔ Dòng’ and Teacher ‘Chéng Jiù’ who are from the same school addressed the connection between the school’s visibility and the participation in the Program. Principal ‘Zhǔ Dòng’ stated that the Program “[gave] the students a chance to learn new knowledge and skills, [which helped] their knowledge development”. Teacher ‘Chéng Jiù’ said some “parents were attracted by the Program and wanted to send their children to [the] school to learn Chinese”.

The comments given by the principals reflect that the increased popularity did bring more students to study at the school. Parents are interested in educational opportunities that can benefit their children’s future development, and the parental decisions affect the students’ participation in educational activities (Burgess et al., 2015). Finding of this research showed the schools’ attempt of attracting parents with an opportunity of helping their children to develop Chinese language capacity and intercultural understanding through the Program. After experiencing the impact of the Chinese language and cultural education in attracting parents, the principals of some schools¹⁹ acknowledged the connection between Chinese language and cultural

¹⁹ Principal ‘Chén Kěn’; Principal ‘Rè Qiè’.

education and the school's popularity. Principal 'Rè Qiè' expected that the Program would continue to increase the popularity of the school. Thus, she decided to continue her school's participation in the Program and collaborate with the student-volunteers for further benefits. To increase the schools' visibility, the principals were aiming at both current and future benefits.

7.2.2 To enrich the schools' cultural diversity.

Schools consider that participation in the SVCLCE Program is an opportunity to create a culturally diverse environment. ISL is expected to benefit the community members because of the cultural exposure brought by the presence of international students (Spooner-Lane et al., 2009). This expectation was identified by the school principals. For example, Principal 'Wèi Lái' said in an interview that "it is important for the students to acknowledge they are surrounded by cultures other than their own". Principal 'Qiú Zhēn' stated that especially for the schools dominated by English mono-lingual culture, "it is critical for [them] to enrich their cultural diversity". This 'cultural diversity' is described by these schools as "more non-Western culture particularly Asian culture" (Principal 'Rè Qiè'). Student-volunteers are expected to provide their partner schools with educational services which was described by Jacoby (2015) as addressing the cultural education needs of those schools.

It is reported that in Australia for the year ending in December 2017, the preliminary estimated population of net overseas migration (NOM) was 240,400 people (Australian Bureau of Statistics, 2018). The large immigrant population in Australia determines its cultural demography as being highly diverse. Among this overseas-born population, the China-born resident population is approximately

481,800, which makes up 2.0% of the Australian population. Sydney is reported as the city with the largest overseas-born population in Australia. For example, according to an estimate that as of the year 2011, the China-born population in Sydney makes up about 4% of Sydney's population ("4102.0 - Australian Social Trends, 2014", 2017). Living among this vast population with such a strong Chinese-speaking community makes it inevitable that the students will interact with people who are from a Chinese cultural background, and who speak Chinese, in their everyday lives.

It is important for the students to at least have some basic understanding of Chinese culture and language. The *Melbourne Declaration on Educational Goals for Young Australians (Melbourne Declaration)* pointed out that because of the increasing influence of China and other Asian nations "Australians need to become 'Asia literate', engaging and building strong relationships with Asia" (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 2008, p. 4). It also urges schools to "ensure that schooling contributes to a socially cohesive society that respects and appreciates cultural... diversity" (MCEETYA, 2008, p. 7).

Aware of the increasing influence of the Chinese community in Australia, many schools are compelled to provide Chinese language and cultural education to their students. There has been increasing interest in including Chinese language and cultural education in school curriculums to add diversity to the schools' cultural environment. Some principals pointed out that they "value the Chinese culture aspect of the Program" (Principal 'Rè Qiè'), especially the "authenticity of the Chinese language and culture [the Program provides]" (Principal 'Biàn Huà').

Some schools have specifically highlighted their expectation of enriching the cultural diversity in their schools though developing their cultural and language

education²⁰. They expect that participation in the Program could help them achieve this objective. These schools acknowledged the importance for students to learn about culture and languages other than what was familiar to them. However, the cultural diversity among the student populations is still low in some schools²¹. For example, Principal ‘Chuàng Xīn’ explained that his school “[had] no Mandarin-speaking students, or students from a Mandarin-speaking background”. The students in the school of Principal ‘Rè Qiè’ were “predominantly English-speaking”. One school “had only three students from a different cultural background” (Principal ‘Biàn Huà’). The schools were looking for opportunities to enrich the schools’ cultural diversity.

ISL is believed to assist the development of cross-cultural understanding of host community members (MacDonald & Vorstermans, 2016). Valuing the Chinese cultural aspect of the Program and acknowledging the student-volunteer as “someone from a culture different from our general community” (Principal ‘Zēn Zhǎng’), the principals were “expecting [they] can help the school to start creating [a] diverse cultural environment” (Principal ‘Rè Qiè’) through conducting “cultural activities such as teaching songs to the students” (Principal ‘Qiú Zhēn’).

Some principals further explained the cultural elements they were expecting to receive from the student-volunteers’ service. In ISL what is considered as service may vary among the community partners (Furco, 2011). Participating schools identified different learning activities as the content of educational services they needed for their students, such as “Chinese painting” (Principal ‘Wù Shí’), “making traditional Chinese paper craft” (Principal ‘Chuàng Xīn’), “making [traditional] Chinese lanterns”

²⁰ Principal Wèi Lái; Principal ‘Zēn Zhǎng’; Principal ‘Rè Qiè’; Teacher ‘Qián Jīn’; Principal ‘Biàn Huà’; Teacher ‘Xiān Fēng’; Principal ‘Chuàng Xīn’; Principal ‘Wù Shí’; Principal ‘Qiú Zhēn’; Principal ‘Zhǔ Dòng’.

²¹ Principal ‘Biàn Huà’; Principal ‘Rè Qiè’; Teacher ‘Qián Jīn’; Principal ‘Chuàng Xīn’.

(Principal ‘Rè Qiè’), “writing Chinese calligraphy” (Principal ‘Wù Shí’), and “playing Chinese games” (Principal ‘Biàn Huà’). Principal ‘Shuāng Yǔ’ also expressed that she hoped the student-volunteers can “talk about life and people in China today”. Most of these principals said that they would leave the student-volunteers to decide what cultural knowledge they wanted to teach. Principal ‘Biàn Huà’ required that the school staff and teachers collaborate with the student-volunteers in organising the activities. Principal ‘Wù Shí’ assigned a few student-volunteers in her schools to work together with some primary school classroom teachers to help them decorate their classroom with Chinese arts and choose books about Chinese culture to put in the classroom for the students to read. The school of Principal ‘Rè Qiè’ already had a Chinese language and cultural education program, and the principal anticipated that student-volunteers would help with the program in school by “helping the school to organise various kinds of cultural activities within and outside of class time”. Principal ‘Zēn Zhǎng’ expected the student-volunteers to arrange activities such as a “Chinese culture day, Chinese food tasting and cooking lesson, culture club, and help to run the school’s pen pal program with its sister school in China”.

Some principals also expressed their expectation that the student-volunteers would engage with the school community outside the classroom to enhance the cultural interchange²². ISL is expected to benefit the project leaders and the faculty of the community partners who are indirectly involved with the development of knowledge, skills, networks and provide them with access to resources (Crabtree, 2013). Principal ‘Chuàng Xīn’ expressed that “the staff members were curious about the [student-volunteers] and the culture they represent ... Communication can help [the

²² Principal ‘Zhǔ Dòng’; Principal ‘Chuàng Xīn’.

staff and student-volunteers] understand each other better”. Teacher ‘Qián Jìn’ described her experience with student-volunteer S-V ‘Nǚ Lì’ who was eager to have conversations with others in the staff room. According to Teacher ‘Qián Jìn’, S-V ‘Nǚ Lì’ was “very eager to learn about the Australian culture, food, language and education system and [willing to] share about her family, her schools, her life in China”. Teacher ‘Qián Jìn’ believed that both S-V ‘Nǚ Lì’ and she developed their understanding about “the culture and language of one another”.

Most of the principals and teachers were satisfied with most of the student-volunteers’ contributions to enriching the cultural diversity in the school community. Principal ‘Shuāng Yǔ’ commented on her experience of working with student-volunteers at school as “generally satisfying ... [as the student-volunteers] were very good at what they do and very eager to work with the students”. She said her school would “want to have more [student-volunteers] in the future because the authentic cultural elements they bring [were] extremely beneficial for the students”.

Some principals expressed their dissatisfaction with some student-volunteers’ lack of engagement with the school community, and that this affected the enrichment of the schools’ cultural diversity. It is expected that ISL could develop students’ positive attitudes, knowledge and skills for their engagement with their community partners (Curtin et al., 2013). However, these expected benefits did not necessarily occur in the SVCLCE Program. When the student-volunteers were not engaging with the school community, the enrichment of the cultural environment in the school community was challenged. Principal ‘Zhǔ Dòng’ expressed the expectation for the student-volunteers to interact more with the others in school. Principal ‘Zhǔ Dòng’ described the disappointment that some student-volunteers “were ... not willing to connect with people ... and ...just sit by themselves not talking to anyone else in the

staff room. She further addressed that “if the student-volunteers could be more engaged with the staff, [the staff] can learn more about China and Chinese people ... and the [student-volunteers] can learn about Australian culture”. Without student-volunteers taking responsibility to engage with the school community, the intercultural exchange between the school staff and student-volunteers is limited. Principal ‘Chuàng Xīn’ emphasised that the student-volunteers should take the initiative in engaging with others in the school rather than passively sit back. The student-volunteers “could not expect people [to] keep taking the initiative to talk to them” but need to show interest and willingness to engage with others in the school (Principal ‘Chuàng Xīn’).

7.2.3 To access to resources.

Some schools expect to have access to resources that they otherwise would not have through participating in the Program²³. These principals and teachers who acknowledged access to resources as their expectation are from eight different schools. Among these schools, five had no teachers of Chinese before they joined the Program²⁴. Three schools had teachers of Chinese and ran Chinese language and cultural teaching before they joined the Program²⁵. In ISL, community partners are expected to enhance their capacities through having access to university resources, saving their budgets, and obtaining free labour (Miron & Moely, 2006). All eight schools expected to access human and teaching resources (Basinger & Bartholomew, 2006) provided by the

²³ Principal ‘Qiú Zhēn’; Principal ‘Xīn Qù’; Principal ‘Zhǔ Dòng’; Principal ‘Wèi Lái’; Teacher ‘Qián Jīn’; Principal ‘Shuāng Yǔ’; Teacher ‘Xiān Fēng’; Principal ‘Fā Zhǎn’.

²⁴ Principal ‘Qiú Zhēn’; Principal ‘Xīn Qù’; Principal ‘Zhǔ Dòng’; Principal ‘Wèi Lái’; Teacher ‘Qián Jīn’

²⁵ Principal ‘Shuāng Yǔ’; Teacher ‘Xiān Fēng’; Principal ‘Fā Zhǎn’

Program.

The schools that had no teachers of Chinese expected the student-volunteers to enable them to commence language and cultural education. They had to rely on student-volunteers to provide Chinese language learning programs for their students because they had limited or no educational resources or teacher resources to offer Chinese language and cultural education to their students independently. For example, at the school where Principal ‘Zhǔ Dòng’ worked, there was a need for the Chinese heritage students to learn Chinese. Knowing these heritage students were taking Chinese language classes outside school, the principal acknowledged that the school failed to satisfy the learning needs of these heritage students due to its lack of resources. Well-designed ISL is believed to provide resources to meet the needs of individuals and communities (Brown, 2012). Principal ‘Zhǔ Dòng’ expected that the student-volunteers’ service would meet the school’s needs through helping these heritage students to learn CLC in school. It is also expected that educational resources from the Program would also provide students who are interested in CLC with a learning opportunity.

The schools that had their own teachers of Chinese and were running Chinese language programs expected that the SVCLCE Program would bring educational resources to assist their existing education of CLC in the school²⁶. These principals all expected that the student-volunteers would enrich the existing CLC education with authentic cultural elements. ISL is expected to leverage resources to benefit the community partners (Sandy & Holland, 2006). Principal ‘Shuāng Yǔ’ and Teacher ‘Xiān Fēng’ also expressed their expectation that the Program would assist their

²⁶ Principal ‘Shuāng Yǔ’; Teacher ‘Xiān Fēng’; Principal ‘Fā Zhǎn’.

existing Chinese language and cultural education with teacher-resources. With the help of student-volunteers, the schools were able to extend the Chinese language and cultural education to more students and provide more support in their studying.

Some of these schools provided their students with an opportunity to visit China²⁷. However, the authentic Chinese language and cultural experience from this kind of opportunity could only be provided to a small group of students. ISL is believed to benefit the organisations through extending or expanding the organisations' resources (Worrall, 2007). Thus, these schools expected that through working with the student-volunteers in the Program, they would be able to bring authentic CLC into the schools. More students would thus experience authentic language and culture by interacting with and learning from the student-volunteers even though they may not be able to go to China.

These schools also expected to use the teacher-resource and authentic language and cultural elements from the Program to help prepare their students who were involved in the opportunity to visit China. For example, Principal 'Fā Zhǎn', whose school was involved in the Program partly to obtain student-volunteer resources to assist their existing Chinese sister school exchange project, spoke highly of the benefits of the participation. Principal 'Fā Zhǎn' commented that the student-volunteer provided them with additional teaching resources as they "had no staff to run tutoring" to prepare students for their exchange to China with "basic language skills and understanding of culture". The school also benefited as it expanded its influence overseas and it give them "more opportunities to establish partnership with schools in China" (Principal 'Fā Zhǎn'). These partnership programs may help attract more

²⁷ Principal 'Shuāng Yǔ'; Principal 'Fā Zhǎn'.

potential students to study in the school.

Principal ‘Shuāng Yǔ’ also expected to receive student-volunteers’ help to prepare students to be ready for their school trip to China. Principal ‘Shuāng Yǔ’ shared an example of how such an expectation of her school was fulfilled by a student-volunteer. This specific student-volunteer (S-V ‘Xué Xí’) helped a group of Year 5 students learning everyday Chinese such as “how to ask for price and bargain” before they went for their trip (Principal ‘Shuāng Yǔ’). Principal ‘Shuāng Yǔ’ commented that S-V ‘Xué Xí’ also showed these students about “real everyday life in China such as what public toilets are like, which is very different from what [Australia] has”. During the trip, the students went shopping and used the language they had learnt from S-V ‘Xué Xí’. The students “received compliments from Chinese people in the shops [and] most of them showed a willingness to try to understand and even appreciate the difference in the way of living that is different from what they are used to” (Principal ‘Shuāng Yǔ’). After they came back from the trip, the majority of these students expressed their interest in “continuing to study Chinese in high school because they [were] interested in knowing more about China” (Principal ‘Shuāng Yǔ’). With the student-volunteers’ help in preparing these students before their trip, the students were able to practise the everyday language they had learnt in the classroom. They also had an opportunity to see and experience what they were taught in class about everyday life themselves. Reflected in their willingness to know, and their appreciation for knowing, a culture that was different from their own, their intercultural capacity grew from the experience.

7.2.4 To maintain connection with other partners.

Some schools were dissatisfied at the inconsistent communication and liaison among partners in the Program. Worrall (2007) argues that consistent communication can benefit ISL partners in developing trust and relationships in their collaboration. Since the commencement of the operation of the SVCLCE Program, the Ningbo Education Bureau's (NMEB) involvement extended only to the recruitment of student-volunteers, initial screening of eligible candidates, and in providing financial allowances. According to all the interviewed student-volunteers, no communication with NMEB regarding their work in the schools was made during their participation in the Program. Principal 'Fā Zhǎn' said that "[the school] had never had any communication with Ningbo (NMEB)". Principal 'Qiú Zhēn' also claimed that "[the school] would really want to know what Ningbo (NMEB) is looking for [and] would want to 'return the favour' since [the school] has been benefited by the [student-volunteers] but unfortunately no conversation with (NMEB) has happened". S-V 'Wěi Shēn' confirmed the principal's concern, stating that "[she] felt that the Ningbo Education Bureau (NMEB) did not really care about what [the student-volunteers] were doing in Australia, apart from giving them money and sending them out".

From 2013, because of the disbandment of NSW Department of Education regional offices, the role of the Department coordinator who used to liaise between the partners was removed. Consequently, communication among the schools, the Department and Western Sydney University (WSU, previously University of Western Sydney) was interrupted. Principal 'Rè Qiè' noted that "[the school used to] have a meeting organised by the Department with the University and the student-volunteers when they first [arrived], but it did not happen [since 2013]". When ongoing

communication breaks down in ISL, participants experience dissatisfaction and confusion (Tryon & Stoecker, 2008). As a key element of reciprocity, the absence of consistent communication negatively affects the processes and outcomes of collaboration. Because of the lack of communication, schools were not able to continually liaise with the Department or the University in solving problems when challenges occurred. The direct communication with the University did not exist either. They were not able to liaise with the other partners regarding the logistics of working with the student-volunteers. The school of Principal ‘Tuì Chū’ withdrew from the Program because of the absence of consistent communication, even though the value of the Chinese language and cultural education was acknowledged. Principal ‘Tuì Chū’ explained the reason for his school’s withdrawal stating that working with the student-volunteers “could have to be beneficial to our students, but there was no one we could communicate with when we had problems with the [student-volunteers]. The experience turned out [to] be very disappointing” (Principal ‘Tuì Chū’). It is not only the communication with the student-volunteers, but the communication among stakeholders which affects the success of reciprocity between schools and student-volunteers.

Lack of communication in the SVCLCE Program also negatively impacted the logistics in the collaboration between the schools and the student-volunteers. Principal ‘Tuì Chū’ commented that providing transportation for the student-volunteers added pressure on the school and stated that “transportation should be [student-volunteers’] own responsibility [and] this issue could have been solved if there was any liaison with the University”.

Additionally, it needs to be taken into consideration that the interviews with school principals and teachers were conducted in the context of the implementation of

the policy of *Local Schools, Local Decisions* (LSLD) (PwC Australia [PwC] & Department of Education [DoE], 2013). This policy introduced a new resource allocation model (RAM), which meant increasing the amount of money allocated to schools for the educational purposes they elected:

Under the new RAM, base funding will be provided to meet the core requirements of operating a school and providing an education to its students. This amount will be supplemented with funds to address specific areas of need. The RAM will provide increased flexibility for schools/principals in the use of some previously prescriptive program funds and with a reduced administrative burden (PwC & DoE, 2013, p.ii).

With this new funding model, the schools are expected to have more funds for developing education in specific areas according to their need. The increased flexibility in the use of program funds also devolved more responsibility to the schools. It means that schools have the freedom to decide whether to invest funds into providing Chinese language and cultural education to their students. The new RAM also decided that the “[schools] will ... be provided with the resources to purchase the staffing, and goods and services, required to operate their school” (PwC & DoE, 2013, p.ii).

The local schools are supposed to be financially capable of hiring staff and purchasing resources for developing Chinese language and cultural education independently. Some schools still rely on the resources from the Program to provide Chinese language education to their students, even though that they were allowed to

use the funding according to their own requirements in hiring a teacher of Chinese. Principal ‘Biàn Huà’ whose school was going to withdraw from the Program explained that “no additional funding was given to the school for [its] Chinese program since [the reformation]”. In the Program, no financial allowance for student-volunteers was provided by the schools (‘MoU’, 2012). In other words, these schools had to rely on obtaining resources without financial cost to provide their students specific education, such as teaching the Chinese language, which is considered to be a community language and not the primary focus of the curriculum. This phenomenon indicates that schools did not have sufficient funding for their educational development in general, as they had no additional resources to be allocated to Chinese language and cultural education. These instances of insufficient funding confirm the criticism of the Australian government’s lack of recurrent funding in CLC language education (McLean-Dreyfus, 2016). The tension between the policy rhetoric and actual practise of CLC education occurred in the schools’ experiences and became a factor that pushed them to participate in the SVCLCE Program.

7.2.5 Discussion: schools’ benefit-driven, multi-dimensional, bi-directional approach to reciprocity.

This study of the expectations of the schools identifies a benefits-driven, multi-dimensional, bi-directional approach to reciprocity in the schools’ collaboration with the student-volunteers. This is to say that in order to achieve the benefits, especially economic benefits, the schools were trying to enact reciprocity which involved interwoven elements of exchange, influence, generativity and relationship-orientation. The objects of this reciprocity simultaneously include both the broader community and

student-volunteers.

Schools participated in the Program to acquire relationship-oriented reciprocity with the broader community including the parents and students community, the University, the NMEB and other potential partners in China. The exchange-oriented reciprocity was the fundamental driver behind establishing relationship-oriented reciprocity. While exchange-reciprocity provides the fundamental principal of satisfying the needs of partners (Clayton et al., 2010), relationship-oriented reciprocity establish a cycle of interchange while focusing on the development of the partners (Porter & Monard, 2001).

Influence-oriented reciprocity affected the partners' participation in the Program and was intentionally used as a strategy to enhance the relationship-oriented reciprocity. To achieve the expected benefits from the broader community, generativity-oriented reciprocity was sought by schools to be enacted with student-volunteers to produce factors to be used in influence-oriented reciprocity.

Schools viewed the broader community as their partners in economic benefit interchange, but considered the collaboration with student-volunteers as a part of their investment. For example, some schools showed interest in knowing the intention of the NMEB. Relationship-oriented reciprocity aims to satisfy both partners with equitable interchange of benefits, so that partners can achieve the outcome that is meaningful to them (Porter & Monard, 2001). The interest in knowing the NMEB's needs showed that the schools considered the NMEB as their partners in relationship-oriented reciprocity and intended to meet the needs of equitable interchange. None of the school principals or teachers showed interest in understanding the needs of student-volunteers, but they were interested in knowing what contribution the student-volunteers could bring.

7.2.5.1 Co-generating learning opportunities with student-volunteers.

The intention to enact generativity-oriented reciprocity was reflected in the schools' expectations of enriching schools' cultural diversity and access to resources. To achieve these expectations schools collaborated with the student-volunteers to co-create learning opportunities. The student-volunteers were expected to contribute through providing cultural elements and labour resources in the co-creation. Schools provided the student-volunteers a space and some level of support in this co-generation. Partners in generativity-oriented reciprocity are expected to share and shape ideas together to co-create new knowledge (Janke, 2013). The schools' concerns about some student-volunteers' disengagement with the school community confirmed the need for the student-volunteers to make contributions to enact generativity-oriented reciprocity.

7.2.5.2 Enacting influence-oriented reciprocity for benefits interchange.

The expectations of schools to increase their attractiveness in the community showed an interest of the schools in enacting influence-oriented reciprocity with the broader community. Influence-oriented reciprocity describes the relational connection which is impacted by interrelated factors (Dostilio et al., 2012). The use of influence-oriented reciprocity reflected in the action of schools extended this view. Instead of altering the manner of their engagement in the Program to maintain the collaboration, schools used the impact of CLC education to attract partners to collaborate with them. The ongoing interchange of economic benefits was expected to be achieved as a result.

The factors in influence-oriented reciprocity are interrelated and impact one

another (Dostilio et al, 2012). Some schools participated in the Program due to their own lack of resources. The educational resource provided by student-volunteers was the factor that attracted the schools into collaboration. Other factors, including the student-volunteers' lack of engagement and the lack of fund resources allocated to the schools in the Program, affected the schools' experiences. Some student-volunteers' lack of engagement with school students, in failing to initiate educational services that meet the learning needs of the school students, was criticised by some school principals as they believed it affected the quality of the CLC education. Some student-volunteers' lack of engagement with the wider school community was also criticised by some principals. Their comments showed that they believed the student-volunteers' disengagement jeopardised the opportunities for the school community to develop intercultural capacity. When factors in the collaboration are not intentionally adjusted, the outcomes of influence-oriented reciprocity will be affected (Dostilio et al., 2012). This study of the schools' experiences found that without the enactment of influence-oriented reciprocity, schools' enactment of relationship-oriented reciprocity with the broader community was consequently negatively affected.

7.2.5.3 Enacting relationship-oriented reciprocity as a response to power play.

However, the study of the evidence revealed that the above factors were the outward manifestation of the power tension below the surface. The collaborations between schools and student-volunteers were affected by cultural assumptions and the power play of governments.

The evidence of schools' expectations regarding the content of Chinese

cultural education reflected cultural assumptions. Some of the content of Chinese culture, which the principals suggested should be taught to the students, was stereotypical and did not necessarily reflect the richness of Chinese culture and was irrelevant to the students. Chinese culture is more than “making lanterns”. The Western-centric mindset in Australian schools creates an exclusive intellectual culture (Singh, 2018). The school principals’ presumptions reflected this Western-centric mindset. “Asianness” has already been perceived as foreign and irrelevant in Australia because of the Western-centric mindset. Thus, if not corrected, educational activities arranged with this mindset will enhance the disengagement and deepen the influence of Western hegemony.

Interestingly, while suggesting the teaching of cultural knowledge which was in fact stereotypical, these schools also expressed great interest in the student-volunteers bringing “authentic” Chinese culture to the students. This self-contradiction exposed an ignorance of these schools regarding the CLC education, which showed the control of the English hegemony that was embedded in the Australian education system (Ndhlovu, 2015). Hegemony is believed to always produces strategies to prevent counter-hegemonic responses from being formed (Ives, 2009). The tension regarding the choice of teaching content showed the predominant Western-centric, English monolingual culture in the Australian school system pursuing economic benefits through engaging with CLC education, but trying to stop this Western hegemony from being challenged by the influence of Chinese language and culture. It reflects the power play identified in Chapter 6 whereby Western hegemony tries to protect itself from being challenged by the rising power of China and to maintain its position in the global power dynamic. It also needs to be noted that none of the schools insisted that the stereotypical cultural knowledge was the content student-volunteers

had to teach. According to the expectations the schools had for student-volunteers to initiate teaching content, most of the schools did want their students to learn about “authentic” Chinese culture and share their knowledge about life in modern China, requiring them to engage with the school community for intercultural communication. This phenomenon revealed the dilemma of schools in handling the power dynamic. ISL is criticised for having the potential to perpetuate neo-colonialism and Western hegemony because of the influence brought by the Western students to the community partners (Askeland & Payne, 2006). The findings of this research provide a new perspective. The problem with Western hegemony was reflected in the implementation of this SVCLCE Program. However, those who contributed to the formation of this issue were not the Chinese service-providers but the Australian community partners. This finding reminds the ISL program developer and practitioners that the problems with Western hegemony can manifest themselves in diverse forms, but they fundamentally affect the implementation of the program. With the complicated global power dynamic behind the ISL implementation (Kahn, 2011), strategies that bring the partners together, but do not deepen the power imbalance or hegemony, should be sought.

Thus, in implementing ISL between the student-volunteers and schools in the context of the power play between China and Australia, a relationship-oriented reciprocity should be enacted. This relationship-oriented reciprocity should adopt the same perspective reflected in the CLC education promotional policies of the Chinese government. The relationship aspect of relationship-oriented reciprocity emphasises that collaboration functions when it is built upon trust (Porter & Monard, 2001). This relationship-oriented reciprocity can, similarly to the philosophy of *ayni*, help to mitigate the economic differences between communities (Paerregaard, 2017).

However, the findings of this research extend this view by discovering that the relationship aspects of relationship-oriented reciprocity can ease the tension caused by the global power imbalance context in which ISL is situated. Through building mutually trusting relationships, schools will develop better understanding of student-volunteers as individuals and feel less threatened about the CLC education.

Schools' lack of resources for promoting CLC resulted from their power dynamic with the state governments. As explained in Chapter 6, the NSW DEC/DoE did not view the schools as its partners in benefit interchange, but as part of its investment in building relationship-oriented reciprocity with its Asian partners. The *Local Schools, Local Decisions* reformation seemingly gave schools more flexibility in decision-making, but it actually showed the government's withdrawal of responsibility for supporting the schools. Every school has unique needs, but their resource insufficiency showed that the funding provided to each school was not catering for them. The schools were left to resolve emerging problems on their own without recurrent support financially, while still being required to produce talented resources to bring the government financial benefits.

The cause of the disengagement of the state education department was the utilitarian ideology of the Australian governments towards education. Since the reformation did not just target CLC education but school education in general, it did not necessarily reflect the power tension between the Chinese and Australian governments. However, the state government's withdrawal of its responsibilities in education did reveal its utilitarian perspective about education, which was reflected in the materialistic pursuits of the Australian government as expressed in the *White Paper*. In the hierarchical power dynamic between the schools and the government, the local schools are subject to the state government education department's authority. Without

the government taking the initiative to adjust its investment in CLC education, schools may not be able to additionally resource CLC education from a down-up approach. Thus, for schools to build a relationship-oriented reciprocity with the student-volunteers was even more important. Relationship-oriented reciprocity develops partners' ownership (Porter & Monard, 2011). As schools are unlikely to be able to obtain more resources from the government, they need to fully utilise the resources they already have in building quality CLC education. When the student-volunteers in this study took ownership in their collaboration and cared about the CLC education, they were expected to contribute willingly, which helped the schools to maximise the benefits achieved. Service-providers in relationship-oriented reciprocity, reflecting the philosophy of *ayni*, serve as catalysts to stimulate the partners to achieve desired outcomes (Porter & Monard, 2011). Based on the above analysis, this research proposes that building relationship-oriented reciprocity with student-volunteers who provide CLC education, can provide opportunities for them to be the catalysts to stimulate the contribution of other members in the school community to achieve the desired outcomes of this education.

Additionally, the setting of transformative goals of schools is required for relationship-oriented reciprocity. Some schools in this study explicitly identified the transformation of school staff and school community as their expectations. The particular aspect of transformation which the schools pursued was the development of an intercultural understanding which would facilitate mutual understanding between the student-volunteers and the school community. Henry and Breyfogle (2006) described this type of transformation as the possible outcome of generativity-oriented reciprocity, by which participants would develop better understanding of the broader issues involved. However, different from the transformation anticipated by Henry and

Breyfogle (2006), the transformation the schools expected was not the potential outcomes, but the goal of collaboration. Thus, to achieve this goal, generativity-oriented reciprocity which focuses on generative goals (Donahue et al., 2003) is insufficient. Relationship-oriented reciprocity which focuses on the development of participants (Porter & Monard, 2001) is needed. However, it needs to be noted that these transformations take time to occur. The principals' ideal expectation that increasing the student-volunteers' engagement with the school community would immediately increase the school staff's understanding of China may not have necessarily occurred. Thus, building an ongoing relationship-oriented reciprocity with the student-volunteers from a broader perspective should be initiated and maintained. Schools need to build relationships with not just one student-volunteer, but student-volunteers from every cohort.

7.2.5.4 Ongoing communication must be maintained.

To enact relationship-oriented reciprocity requires ongoing communication. Relationship-oriented reciprocity is not a short-term contract but requires partners to invest their emotions and reputations (Porter & Monard, 2001). Without continuous communication, positive relationships cannot be established. Because of the interruption caused by the reformation and NMEB's disengagement, schools experienced dissatisfaction as no adjustments were made to the collaboration. Particularly, the lack of communication caused a lack of cultural awareness leading to student-volunteers' cultural shock. One principal insisted that transportation to the school should be the student-volunteers' own responsibilities. A Western-centric assumption was reflected in the principal's comment. Assuming the transportation

system the student-volunteers were to use would be of the same standard as that in Sydney, the principal did not consider that it would be a difficulty for the student-volunteers to get to school. Additionally, the principal's attitude towards the matter reflected a hierarchical power dynamic between the student-volunteers and the principal. The student-volunteers' transportation needs required the schools to invest additional resource into the CLC education. However, given some schools already had not enough resource for implementing CLC education, the principal's rejection of responsibility in this area was understandable. The lack of resource been allocated to promoting CLC from the education system essentially reflected the control of the predominant Western-centric mindset in the school. Thus, this research believes establishing relationship-oriented reciprocity would have served as a stabiliser to ease the discomfort of Western hegemony which was hidden in the Australian education system. To fulfil the schools' expectations in the collaboration, a relationship-oriented reciprocity needed to be enacted between the school and the student-volunteers as both a catalyst and stabiliser for continuous negotiation and adjustments.

7.3 Student-volunteers' expectations: personal-benefits-driven

The interviews with student-volunteers revealed that their expectations for participating in the Program included obtaining study, work, and life experience overseas, fulfilling a personal interest in teaching the Chinese language to monolingual English-speaking learners; and strengthening future employability. Participants who are learners and service-providers in SL often expect "hands-on practical, experience, translation of theory to practice, skill development and understanding, and career confirmation" (McClam et al., 2008, p.240). The student-volunteers were looking for

experience and hands-on practice in their collaboration with the schools which would benefit their development. Each expectation is elaborated upon in the following section.

7.3.1 For overseas experience.

Studying in Australia has become increasingly popular with students from other countries. According to the *International Student Data Monthly Summary* (January 2017), developed by the Department of Education and Training, as at January 2017, the population of international students in Australian universities, colleges, and schools was a record 376,449 in total, and Chinese students made up 30% of that population. In NSW, 197,076 international students had enrolled for 2017. The statistics show the popularity of study in Australia among the Chinese students. ISL is believed to develop participating students' intercultural competency (Salisbury et al., 2013). The SVCLCE Program in Australia gives the student-volunteers an opportunity to live, study, and work in Australia for a period of time (18 months for Master program students, 36 months for the PhD program students). The opportunity to learn and travel in another country attracted the student-volunteers.

ISL is believed to benefit the participating students in their personal development (Furco, 2002). This kind of belief is also reflected in the student-volunteers' expectations for their participation in the SVCLCE Program. Among the 14 student-volunteers who were interviewed in this research, seven mentioned they were expecting the experience of studying, working and living overseas through

participating in the Program²⁸. S-V ‘Xué Xí’ explained that she “wanted to see how people live in a different country”. Some student-volunteers also described that one of their expectations for the Program was for the experience of studying, working and living abroad²⁹. S-V ‘Xié Zuò’ specifically pointed out that during her Bachelor degree study she had studied overseas for one semester as an exchange student. She participated in the Program with the expectation to “experience what it [was] like living in Australia”. S-V ‘Nǚ Lì’ explained that she wanted to experience study overseas as her friends did. She mentioned that it was common among her friends to study in a country other than China. S-V ‘Nǚ Lì’ stated that “[more] than half of my high school classmates have studied or are studying in other countries. My three best friends are all studying abroad. One of them is in the United States, one in Canada, another one in England”. The increasing popularity of study overseas may reflect the intention of “*Zǒu chū qù, qǐn jìn lái* (走出去, 请进来, ‘going out and inviting in’)” as expressed in the OCAO policy document. The students who studied overseas may contribute to extending the influence of China in other countries and contribute to the development of talent resources in China once they graduate and go back to work in China. However, whether the influence students created overseas would be as positive as the Chinese government expects depends on each individuals’ behaviour, which results from their diverse motives. This diversity was demonstrated in the SVCLCE Program and not all expectations were met by reports of positive influence.

²⁸ S-V ‘Xué Xí’; S-V ‘Huó Pō’; S-V ‘Sī Kǎo’; S-V ‘Xié Zuò’; S-V ‘Nǚ Lì’; S-V ‘Wèi Shēn’; S-V ‘Mó Fǎng’.

²⁹ S-V ‘Huó Pō’; S-V ‘Sī Kǎo’; S-V ‘Xié Zuò’.

7.3.1.1 Personal development.

ISL is believed to have positive impacts on developing participating students' intercultural competency, language skills, appreciating cultural differences, and experiential understanding of complex global problems (Garcia & Tran-Parsons, 2017; Larsen & Searle, 2017; Daniel & Mishra, 2017). Some of the student-volunteers' expectations for their collaboration with the schools also reflects this belief. These student-volunteers were expecting to benefit in their personal development through the overseas experience³⁰. ISL is believed to be effective in changing students' "belief systems, identities, loyalties, outlook, and professional trajectories" (Crabtree, 2013, p. 50). ISL is also expected to enhance student-volunteers' personal and professional transformation (Kiely, 2005). Some student-volunteers in this research also shared this kind of expectation. S-V 'Mó Fǎng' described her expectation of working and living overseas to be "an experience of eye-opening ... [and] to know more about the outside world". S-V 'Xié Zuò' believed through participating in the Program, she would be "more mature and know what [she] want[s] to do in the future". It is believed that through being involved in ISL students can develop their language skills (Coryell et al., 2016). S-V 'Sī Kǎo' expected to "be more confident to communicate in English" from participating in the Program. A few student-volunteers expressed that they were expecting to experience studying in an education system that was different from that of China, and would study abroad for their Master degree program regardless of whether they were selected for the Program³¹. These student-volunteers were clearly

³⁰ S-V 'Xué Xí'; S-V 'Huó Pō'; S-V 'Xié Zuò'; S-V 'Mó Fǎng'.

³¹ S-V 'Mó Fǎng'; S-V 'Wěi Shēn'.

motivated to participate in the Program by the assumption of the many benefits of studying overseas.

Some student-volunteers expected schools would help them in engaging with the staff and school community. S-V ‘Wěi Shēn’ was satisfied with her experience of being included and experiencing the culture in the school community. She spoke highly of her experience of being invited by a teacher to join her on a holiday with her family and felt that she became part of the school community. S-V ‘Wěi Shēn’ expressed her gratitude by working hard. She commented that because of her “friendship with the teachers, [she] did not want to let these teachers down, [and] the students are not just their responsibility, but also [her] responsibility”.

However, not every student-volunteer’s expectation of engaging with the school community was satisfied. Yu and Wright (2016) noted that student-volunteers may encounter socio-cultural problems, such as interpersonal relationship challenges, in their interactions with the local community partners during their participation in the ISL program. For example, S-V ‘Mó Fǎng’ found her experience in the staff room to be “very awkward” because the other teachers “were all in their small groups”. She found it difficult to “find [a] topic to talk about because [she] could not relate to their culture [and] did not understand their jokes”. Similarly, S-V ‘Zhǔ Jiàn’ felt “isolated in the school [and] uncomfortable in the staffroom because nobody talked to [her]”. Not every student-volunteer took initiative in interacting with the other teachers in the schools. Their personalities, backgrounds, interpersonal skills and perceptions of authority may have affected their interaction with the school community.

7.3.1.2 Lower financial cost.

Some other student-volunteers also shared that they participated in the Program expecting to obtain overseas experience at a lower financial cost³². It is widely believed that ISL can provide service-providers with resources (Brown, 2012). The student-volunteers especially expected financial resources to be provided to them through their participation in the Program. According to the *Memorandum of Understanding* (2012), the large amount of allowances provided to student-volunteers over 18 months include AUD \$15,000 from the NMEB, AUD \$4,500 from the DOC, and AUD \$4,500 for on-time submission of a thesis, as well as \$3,000 in candidature research funds from WSU. For student-volunteers who successfully up-scale from a MEd (Hons) to a PhD, WSU provides an additional \$3,000 in candidature research funds over 18 months ('MoU', 2012).

The allowances and funding provided to the student-volunteers in the Program alleviated the financial pressure of studying overseas. S-V 'Lǐ Jiě' mentioned that she "always wanted to study overseas, but [her] family would not be able to afford the cost. The allowance provided in the Program makes studying overseas more affordable". Studies have found that the financial expense of a course directly affects a student's decision-making process when seeking options to study abroad. Offering a competitive price for the course, or making scholarship funding readily available can make the opportunity to study abroad far more attractive to students (Gong & Huybers, 2015). Gong and Huybers discovered that "the provision of scholarships for university fees and living expenses" can be the major factor motivating Chinese students to pursue

³² S-V 'Shí Jì'; S-V 'Zhǔ Jiàn'; S-V 'Lǐ Jiě'.

higher education in Australia (Gong & Huybers, 2015, p. 213).

S-V 'Lè Yi' and S-V 'Shí Ji' also expected that the cost of their transportation to the schools would be covered by the Program. S-V 'Lè Yi' was concerned about the costly and inconvenient transportation to the schools, saying that "taking public transportation was very expensive. Some of my classmates have teachers or principals to pick them up. I hoped our travel cost to the schools could be covered". S-V 'Shí Ji' felt burdened by the cost of weekly transportation and believed "it should not be at [the student-volunteers'] expense since they have already invested time and energy into providing service for the schools without pay". Considering that the transportation systems in China were more convenient and less expensive from those in NSW, the transportation issue was another cultural shock the student-volunteers were experiencing.

7.3.1.3 Travel opportunity.

Some student-volunteers mentioned they were looking for opportunities to travel, and the Program being located in Australia helped them to maintain a low budget so that they could take some domestic trips³³. The international education elements of ISL are believed to benefit participating students with unique opportunities for learning (Bringle & Hatcher, 2012). To some student-volunteers, the particularly unique opportunity that learning overseas provided was the potential chance of travelling. For example, S-V 'Xī Ai' described her expectation of having an opportunity to travel in Australia through participating in the Program. She stated that

³³ S-V 'Xī Ai'; S-V 'Mó Fǎng'; S-V 'Shí Ji'.

“the location of the Program and the financial support in the Program made it cheaper to travel in Australia or New Zealand”.

The motivations of the student-volunteers affected their interaction in the Program. S-V ‘Mó Fǎng’ admitted that she had “told the principal [she] had flu and could not go to school, but [she] actually signed up for a trip and needed that whole week off”. The irresponsible behaviour of some student-volunteers raised questions about their validation in the Program. Prins and Webster (2010) address the issue of pleasure-seeking and superficial tourism tendencies of students in short-term ISL. They emphasise that ISL “is not primarily a leisure activity, although it requires travel and usually includes some relaxation and sightseeing” (Prins & Webster, 2010, p. 8). A concern raised from this kind of “tourism tendency” in student-volunteers’ attitudes is that it may “privilege the needs and desires of the server [over the] served” (Lewis, 2006, p. 8). This problem regarding student-volunteers’ accountability questions the effectiveness of the validation process in the selection procedure.

7.3.2 Fulfil personal interest in teaching.

Three student-volunteers identified that fulfilling their personal interest in teaching CLC to Australian students was one of their expectations of the Program³⁴. These three student-volunteers acknowledged that teaching Chinese to monolingual English-speaking school students was their interest. This interest reflects an expectation of achieving professional development. It is widely believed that the service-providers experience professional development through participating in ISL

³⁴ S-V ‘Wěi Shēn’; S-V ‘Xǐ Ài’; S-V ‘Lè Yì’.

(Tran & Soejatminah, 2016). Among these three student-volunteers, S-V 'Xǐ Ài' and S-V 'Lè Yì' studied a *Teaching Chinese as Foreign Language (TCFL)* major for their bachelor degrees. S-V 'Wěi Shēn' had a bachelor degree with an English major. Though not majoring in TCFL, S-V 'Wěi Shēn' expressed her expectation of satisfying her personal interest in teaching Chinese to non-Chinese-speaking learners. S-V 'Wěi Shēn' did not study a relevant major at university but had a few years' experience of tutoring CLC. She explained that she was proud of the richness of Chinese culture and believed that learning CLC was "a way for people from other countries to know better about modern China, to change their attitude and opinions about Chinese people".

S-V 'Xǐ Ài' was also interested in teaching Chinese to non-Chinese-speaking learners. She expected the participation in the Program would provide her with a different experience of teaching Chinese overseas. S-V 'Xǐ Ài' explained that "most of my classmates [from TCFL major] go to South-East Asian countries, [so to] come to Australia is quite unusual. I love teaching Chinese to learners from other countries, but I also want to experience something different". Similarly, S-V 'Lè Yì' expressed interest in teaching Chinese overseas. She described that she expected to "accumulate experience in teaching Chinese to people in different countries around the world. Just the experience of interacting with people from different countries is very exciting".

When the service-providers and community share interest in their collaboration, both partners are expected to benefit from their collaboration (Plater, 2011). Both the above-mentioned student-volunteers described their collaboration with the schools as mutually beneficial, as their interest in teaching Chinese to non-Chinese-speaking learners aligned with the schools' interests. S-V 'Xǐ Ài' said she felt "very lucky because what [she] wanted to do is exactly what the school wanted because it makes [collaboration] with the schools much easier". She was given "a lot of opportunities to

help school students learning [CLC] and the school was very supportive”. S-V ‘Wěi Shēn’ expressed her appreciation for the collaboration she had with the teacher of Chinese in her school and described the teacher as being like “a long-lost friend”, and attributed her devotion to the work in the schools to the pleasant collaborating experience she had with the teacher of Chinese. She further explained that because “the teacher of Chinese and I both have a great passion for teaching students to learn Chinese, and have [a] shared vision about teaching”, their collaboration was “rú yú dé shuǐ (‘如鱼得水’, literal translation ‘like fish in the water’, meaning in English ‘like a duck to water’). The experience was pleasant and rewarding”.

7.3.3 Strengthen their future employability.

It is believed that ISL can enhance service-providers’ future employability (Asghar & Rowe, 2017). This view was also expressed by some student-volunteers as their expectation for the Program. Among all the 14 volunteers who were interviewed, 10 of them admitted that they considered the participation in the Program as a “gold badge” or a “launching pad” to make their resumes more attractive to future employers with the experience of working in another country³⁵. It is widely agreed that Chinese international students share the belief that employers in China often perceive that graduates with a foreign degree have better skills and therefore have a higher chance of being employed in the marketplace (Gareth, 2005). These student-volunteers believed that participating in the Program would make them comparably more employable than their competitors in the workplace, especially with their experience

³⁵ S-V ‘Yōu Xiù’; S-V ‘Gǔ Lì’; S-V ‘Huó Pō’; S-V ‘Nǚ Lì’; S-V ‘Wěi Shēn’; S-V ‘Xué Xí’; S-V ‘Xǐ Ài’; S-V ‘Xié Zuò’; S-V ‘Zhǔ Jiàn’.

of working with children in Australian schools and improved English proficiency.

7.3.3.1 Experience of working in Australian schools.

ISL is believed to be beneficial to service-providers' career development (Furco, 2002). In the Program, some student-volunteers expect the experience of working in an Australian school would be attractive to future employers³⁶. For example, S-V 'Gǔ Lì' stated "I hope this experience will add something interesting to my CV, which might help me to get a better job after finishing this program". S-V 'Zhǔ Jiàn' commented with great confidence that she believed "the unique experience of teaching Chinese in Australian schools would definitely help [her] to find a job in [a] school when [she] goes back home".

In ISL, service-providers are given opportunities to develop professional skills through applying relevant knowledge and skills in a real context in the related industry (Lavery & Coffey, 2016). Student-volunteers who were seeking a career in the field of teaching believed that the experience of working with children in the Program will help them develop their professional skills³⁷. The comment made by S-V 'Zhǔ Jiàn' addressed this belief. Garcia and Tran-Parsons (2017) argue that engaging students in future career related fields can help to shape the career paths and goals for the students. By participating in the SVCLCE Program, the student-volunteers expected that their future careers would benefit.

Through applying knowledge and skills to the real world, the service-providers are expected to better understand the complexities of the content of the subject they

³⁶ S-V 'Gǔ Lì'; S-V 'Zhǔ Jiàn'; S-V 'Sī Kǎo'; S-V 'Mó Fǎng'; S-V 'Xué Xí'.

³⁷ S-V 'Zhǔ Jiàn'; S-V 'Sī Kǎo'; S-V 'Mó Fǎng'; S-V 'Xué Xí'.

are learning, increasing their ability to analyse problems and think critically (Bringle et al., 2010). Some student-volunteers anticipated developing a better understanding of the skills and the qualities needed for working in schools through the experience of working in Australian schools³⁸. In particular, S-V ‘Sī Kǎo’ highlighted the expectation of opportunities “to observe how the teachers work in Australian schools, to learn how to communicate with children of different ages, how to give instructions, and how to choose the content to teach when there [is] no textbook”.

The expectation of developing professional skills through being involved in the classroom was not always satisfied by the experiences of some of the student-volunteers, because they were not given sufficient opportunities to be involved in teaching activities³⁹. However, among these student-volunteers, S-V ‘Xié Zuò’ changed her attitude about her involvement in the school. She was assigned to lead the reading group for the primary school students and play Chinese games with them. She was initially disappointed, but later realised that “the experience of leading reading group and playing games with students developed [her] capacity to manage group activities for students and helped her know students’ interests better”. S-V ‘Xié Zuò’ was then “motivated and enjoyed the time working with the students”. This example showed that some student-volunteers’ tasks in the schools were decided by the schools, rather than developed by mutual agreement which benefits both partners.

7.3.3.2 Developing English proficiency.

Considered by the student-volunteers as one necessary skill for improving

³⁸ S-V ‘Zhǔ Jiàn’; S-V ‘Xué Xí’; S-V ‘Sī Kǎo’.

³⁹ S-V ‘Xié Zuò’ and S-V ‘Huó Pō’; S-V ‘Zhǔ Jiàn’.

employability, learning English is another expectation some student-volunteers had for their participation in the Program⁴⁰. It is expected that the student-volunteers can develop their intercultural competency through participating in ISL (Bringle & Hatcher, 2012). This benefit was expressed by S-V ‘Mó Fǎng’ who stated, “being able to speak fluent English adds credit to [her] job profile, and [brings her] more job opportunities internationally”.

Some student-volunteers addressed the expectation of learning instructional English⁴¹. For example, S-V ‘Huó Pō’ said that “not knowing what the appropriate language is to use in giving students instruction was my challenge and I really hope there [will be] opportunity for me to learn instructional English”. Student-volunteers found it difficult to give instructions without knowing about the “effectiveness of what they were saying” (S-V ‘Huó Pō’) and “worried about the appropriateness” (S-V ‘Lè Yì’) of the English they used.

Non-native English-speaking international students are often challenged by their low English language proficiency (Soong et al.; Yu & Wright). English is expressed and understood differently based on its context. Although the student-volunteers had passed the IELTS test, they did not necessarily learn instructional language. Teacher ‘Xiān Fēng’ confirmed this issue, saying that student-volunteers did not “necessarily know the suitable language to give instructions to students”. The expectation of student-volunteers’ service as a resource to enrich schools’ cultural diversity was thus challenged.

It has been argued that of all the challenges for “higher degree research students in Australia, the key issue raised in the existing literature is English language

⁴⁰ S-V ‘Mó Fǎng’; S-V ‘Xié Zuò’; S-V ‘Huó Pō’; S-V ‘Sī Kǎo’; S-V ‘Lè Yì’.

⁴¹ S-V ‘Huó Pō’; S-V ‘Sī Kǎo’; S-V ‘Lè Yì’.

proficiency” (Yu & Wright, 2016, p. 51). The student-volunteers were required to enter Australian classrooms and conduct observations of the students. However, without structured workshops or training on instructional language, student-volunteers found it difficult to pick up those instructional language words and phrases merely through their observation.

7.3.4 Discussion: exchange-orientation as student-volunteers’ fundamental drive behind reciprocity.

This analysis of the evidence of student-volunteers’ expectations for the Program concludes that they were fundamentally driven by the attempt to enact exchange-oriented reciprocity with schools. Exchange-oriented reciprocity positions partners as both recipients and providers of benefits (Butin, 2010). This characteristic of exchange-oriented reciprocity was reflected in the expectations of the student-volunteers. They expected equitable interchange, by which their needs would be satisfied as a repayment for providing services to meet the needs of schools. For example, some student-volunteers believed that the school should satisfy their transportation needs because they had provided service to the school.

This research finds that the student-volunteers’ specific motives for collaborating with schools included; to interchange their service in CLC education with benefits that would fulfil their personal interest and strengthen their future career development. According to Flynn (2005), one’s self-interests motivate one’s participation in the relationship of exchange. The findings confirm this view, but extend it with the discovery that to satisfy their interest, student-volunteers were willing to be involved in generativity-oriented reciprocity to obtain benefits from the

co-creation.

7.3.4.1 Benefit interchange affected student-volunteers' engagement in generativity-oriented reciprocity.

Whether the generativity-oriented reciprocity satisfied student-volunteers' personal interests affected their willingness to contribute to the co-creative collaboration. Generativity-oriented reciprocity is not based on the interchange of benefits but on the co-creation of new entity (Dostilio et al., 2012). However, this research found that when student-volunteers' interest could not be satisfied from the co-generative activities, they were reluctant to make contributions. Apart from one student-volunteer whose personal interest was teaching and identified co-creating learning opportunities with the schools as their goal, the other student-volunteers did not particularly aim for generativity-oriented reciprocity, but were still willing to be involved. Evidence of student-volunteers who prioritised travel over their work in school reflected that when their interests could not be satisfied in the co-creation with schools, they were not willing to contribute to the collaboration. Generativity-oriented reciprocity requires that partners share a common vision of the outcomes of collaboration (Harrison & Clayton, 2012). The findings of this research extend this view by identifying that whether the schools and student-volunteers shared the same interest affected the enactment of generativity-oriented reciprocity.

7.3.4.2 Push-pull factors affected student-volunteers' participation.

The examination of the student-volunteers' expectations also revealed that the

student-volunteers' collaborations with the schools were affected by both contextual factors of the Program and the internal factors within the collaboration.

Externally, their participation in the Program was found to be impacted by the Chinese job market's attitude about the experience of studying and working overseas, and the requirement of English proficiency. This attitude became the factor which "pushed" the student-volunteers into the Program to achieve teaching experience and skills, as well as to develop English proficiency in the Program for a better career future back in China.

Internally, their collaboration with schools was found to be affected by the financial benefits and opportunities the Program provides and their assumption about the collaboration. The financial benefits and opportunities such as travel and overseas living, studying, and work experience associated with the Program, were the factors which "pulled" the student-volunteers into the collaboration. The unmet assumptions of the experience in schools negatively affected the student-volunteers' experience in the Program. However, these factors were merely the manifestation of some deeper issues.

The external "push" factors behind the student-volunteers' participation was discovered to be influenced by the Western hegemony which exists within Chinese society. Student-volunteers' participation in activities which contributed to the expansion of Chinese soft power was driven by Western-centric perceptions. Hegemony normalises its own particular ways of seeing the world and society (Tietze & Dick, 2013). The student-volunteers' assumptions that employers preferred their employees to have Western education and work experience showed a Western-centric stereotypical perception, and this presumption became their norm. English hegemony is demonstrated in the perception of associating English with success in life (Klapwijk

& Van der Walt, 2016). The association between their language ability and future career success was reflected by the impact of this English hegemony. Although the Chinese government is pouring large investments into expanding soft power through global CLC education, the Western-centred global power dynamic has not been changed. Concerns have been raised regarding students' privileged, ethnocentric mindsets and their associated behaviour in ISL (Hammersley, 2013). However, this research has exposed a different aspect regarding the problem of hegemony in ISL. The predominant Western influence in Chinese student-volunteers' mindsets contributed to their lack of interest in CLC education, which resulted in some irresponsible behaviour. Ironically, as hegemonic power tried to protect its interests (Tietze & Dick, 2013), the issues with these student-volunteers ultimately affected the economic benefits that CLC education could bring to Australia.

Chen (2015) identified the low English language proficiency of the teachers of Chinese as an issue negatively affected the quality of Chinese language teaching in Australia. The findings regarding the SVCLCE Program confirmed this issue but highlighted particular difficulty about instructional English. The steering parties of the Program and some student-volunteers themselves had assumptions about instructional English. Unaware that instructional English was different from the English which was tested in the IELTS test, both Australian and Chinese partners had assumptions from their own perspective. The tension caused by the power play between the monolingual English-only mindset (Blackmore, 2010) and the Chinese learners' assumptions about English, resulted in a lack of support about instructional English in the Program.

7.3.4.3 Relationship-oriented reciprocity with schools is needed for achieving benefits.

Under the impact of these complicated factors regarding power tension, to simultaneously satisfy the student-volunteers with the outcomes of exchange-oriented reciprocity, and the benefits of the generativity-oriented reciprocity process, relationship-oriented reciprocity needs to be enacted. Participants in relationship-oriented reciprocity, which embodies the concept of *ayni*, celebrate each other's development (Porter & Monard, 2001). The experience of S-V 'Wěi Shēn', in establishing a mutually appreciated relationship with a school's teacher of Chinese, confirms the positive impact of relationship-oriented reciprocity. Some student-volunteers particularly expressed their expectation to be included in the school community through building relationships with the teachers and staff. Relationship-oriented reciprocity helps the partners to deepen understanding about one another and develop an ongoing cycle of exchange (Porter & Monard, 2001). Relationship-oriented reciprocity thus can help the Program to develop collaboration between the schools and student-volunteers to clarify these assumptions by deepening their understanding of one another.

Additionally, some student-volunteers' behaviour in the Program showed their lack of responsibility. Their behaviour, such as lying to the school partners in order to travel, reflected the low accountability of these selected student-volunteers. Together with the issue raised by schools and student-volunteers concerning the NMEB's disengagement in the Program, this evidence reflected that the NMEB did not fulfil its responsibility. As explained in Chapter 2, the NMEB's involvement in the Program was found to have established long-term relationship-oriented reciprocity with the

Chapter 7

Australian government to increase its soft power for economic benefits. NMEB supports the operation of the Program through selecting and sending the student-volunteers, and providing them with large amounts of money. However, its failure to engage with schools reflected its lack of interest in ensuring the quality of student-volunteers. The inconsistent quality of student-volunteers reflects the need for effective supervision, validation and constant communication in the Program to monitor their behaviour.

7.4 Conclusion

This chapter discussed the expectations of the schools and student-volunteers in the SVCLCE Program to answer the second contributory research question: How did the expectations of the schools and student-volunteers regarding this particular international service learning program affect the reciprocity in their collaboration? The natures of reciprocities reflected in these expectations of the schools and student-volunteers were analysed separately, and the answer to the research question, which was generated from cross analysing the natures of the reciprocities of these two parties, will be presented in Chapter 9. In the next chapter, the interpretation of the role of the 'student-volunteers' in the SVCLCE Program will be investigated to answer the third contributory research question.

Chapter 8 Identifying the ‘Student-Volunteers’: Capacity and Responsibilities

8.1 Introduction

Chapter 7 examined the expectations of schools and student-volunteers in their SL collaboration and discovered some important aspects about the nature of reciprocity in their collaborations.

This chapter studies the interpretations of the role of ‘student-volunteers’ from the perspectives of schools and the student-volunteers. It contributes to answering the third contributory research question for this research: How did interpretations of the role of ‘student-volunteer’ by the schools and student-volunteers affect their collaboration in terms of reciprocity? It is expected that this investigation of the role of ‘student-volunteers’ will contribute to reaching the research aim of collecting and analysing evidence about the nature of reciprocity in international service-learning (ISL). The student-volunteers and the term ‘student-volunteers’ are differentiated in this thesis for explanatory purposes. Single quotation marks are only used when referring to the term ‘student-volunteers’. When referring to an individual student-volunteer or a group of student-volunteers, no quotation mark is used.

Examining the schools’ and student-volunteers’ interpretations of ‘student-volunteers’ is essential for deepening the understanding of the nature of the reciprocity in the collaboration between service-providers and community partners in ISL. These interpretations reflect the schools’ and the student-volunteers’ understandings of their responsibilities in their relationship with one another. They should also reflect the

capacities of these two partners in their collaboration. All the evidence is examined through the lens of reciprocity. The nature of reciprocity in the collaboration between the student-volunteers and the schools is examined. Any features of the various orientations of reciprocity or any other factors which were demonstrated in the collaboration are investigated.

Thematic analysis strategy was used for data analysis. The following section starts with the schools' interpretations of the roles of the 'student-volunteers' by elaborating on the view that the 'student-volunteers' are "graduate teachers" and "practice teachers". It then explores the phenomenon that some schools did not identify the specific roles of 'student-volunteers'. Lastly the student-volunteers' interpretations of their roles as "unofficial teachers" are examined.

8.2 Lack of clear understanding in schools' interpretation.

Some school principals and teachers interpret the role of 'student-volunteers' as "graduate teachers" while some see the 'student-volunteers' as "practice teachers". Some other schools did not have a clear understanding of 'student-volunteers'. The dissatisfaction related to the interpretations of 'student-volunteers' is also examined in the following section.

8.2.1 'Student-volunteers' as graduate teachers.

The 'student-volunteers' were identified as "graduate teachers" by some school

principals and teachers⁴². Based on this assumption of the capacities and qualifications of student-volunteers who were from a very different academic system, these principals and teachers argued that the student-volunteers should be capable of teaching, have high English language proficiency, and take the initiative in their work in schools.

8.2.1.1 Capable for teaching.

Assuming that student-volunteers were “graduate teachers”, some principals and teachers did not acknowledge the difference between the teachers’ education in China and Australia. They expected the student-volunteers to have already been equipped with professional teaching skills to teach in Australia, but accepted their lack of teaching experience⁴³.

These principals and teachers believed that the student-volunteers should have a sense of responsibility and suitable capacity to plan and conduct teaching and learning activities with minimum assistance. For example, Principal ‘Biàn Huà’ and Principal ‘Tuì Chū’ both commented that the student-volunteers were not expected to have much experience, but they should have basic teaching skills and understanding of teaching to be able to work with the students. When the student-volunteers did not show this level of capacity as graduate teachers, these principals and teachers were disappointed.

It was found that not every student-volunteer in the Program had studied a

⁴² Principal ‘Tuì Chū’; Principal ‘Biàn Huà’; Teacher ‘Xiān Fēng’; Principal ‘Chén Kěn’; Principal ‘Rè Qiè’; Teacher ‘Qián Jin’; Principal ‘Zhǔ Dòng’; Principal ‘Qiú Zhēn’.

⁴³ Principal ‘Tuì Chū’; Principal ‘Biàn Huà’; Teacher ‘Xiān Fēng’.

major in an education related field. Principals and teachers⁴⁴ were surprised at this discovery and dissatisfied with the student-volunteers' lack of knowledge about working with students. Principal 'Rè Qiè' experienced disappointment in working with a student-volunteer who majored in business and had "very limited understanding of how to teach high school students". The selection of student-volunteers was questionable as the selection criteria which required them to have previous training in an educational field was not followed. Teacher 'Qián Jin' who was from the same school as Principal 'Rè Qiè' was also disappointed with another student-volunteer who had a Bachelor degree in English but "did not even know he needs to prepare for the lessons before going into the classroom". Because of the student-volunteers' lack of knowledge in education, Principal 'Rè Qiè' had to give up her original plan for the student-volunteers to share the teaching load with the school's teacher of Chinese, but to only assist the school's teacher of Chinese outside the classroom. One concern about ISL is that it may cause the recipient agency to divert resources and energy to meet the needs and interest of the service-providers (Eby, 1998). The evidence confirmed this concern regarding ISL's negative impact on diverting community partners' resources and energy. It also extended this view by highlighting that the service-providers' capacity and sense of responsibility could be the factors that were causing the resource to be diverted.

Most of the student-volunteers had a Bachelor degree in an education related field, but some of them still did not have sufficient knowledge and skills to deliver lessons, manage classrooms, or interact with students. Teacher 'Qián Jin' explained that some student-volunteers told her that the "training they received previously in

⁴⁴ Principal 'Chén Kěn', Principal 'Rè Qiè'; Teacher 'Qián Jin'.

China about teaching was different from that in Australia”. Some principals and teacher⁴⁵ expressed their disappointment at some student-volunteers’ performance and questioned the qualifications of the student-volunteers. Principal ‘Biàn Huà’ in particular expressed his doubts stating that he did not know “whether these [student-volunteers] know how to teach even though they had a degree”.

Student-volunteers’ inadequate skills for providing services can be a challenge to schools’ participation in ISL (Worrall, 2007). For example, Teacher ‘Xiān Fēng’ was concerned that working with student-volunteers added to her workload because apart from her own responsibilities as a teacher, she also needed to “prepare the [student-volunteers] to work in a classroom because they were assigned to do so by the principal but had very limited knowledge about teaching”.

8.2.1.2 Requires high English language proficiency.

Some schools expected the student-volunteers to be proficient in professional English language to instruct and communicate with the monolingual English-speaking school students⁴⁶. Although the majority of the student-volunteers’ professional English was proficient, some exceptions still occurred in the Program.

Some principals pointed out that they had noticed a few student-volunteers were experiencing difficulties in their work with the students because of their inadequate English language competency⁴⁷. The concerns of these principals and teachers included student-volunteers struggling to communicate with the students⁴⁸,

⁴⁵ Principal ‘Tui Chū’; Principal ‘Biàn Huà’; Teacher ‘Xiān Fēng’; Principal ‘Qiú Zhēn’.

⁴⁶ Principal ‘Tui Chū’; Principal ‘Qiú Zhēn’; Teacher ‘Qián Jin’; Teacher ‘Xiān Fēng’.

⁴⁷ Principal ‘Tui Chū’; Principal ‘Qiú Zhēn’; Teacher ‘Qián Jin’; Teacher ‘Xiān Fēng’.

⁴⁸ Principal ‘Tui Chū’, Principal ‘Qiú Zhēn’.

failure to understand advice or suggestions from the teacher⁴⁹, and causing the school students to lose interest in learning Chinese⁵⁰.

The requirement for student-volunteers to be fluent in English showed the English-monolingual mindset in Australian schools. The compulsive requirement of English is a manifestation of the power play of western hegemony. It also showed the schools' lack of awareness of the difference between the English used in different contexts. Instructional English used in the classroom is different from everyday conversational English, and the academic English that was examined in the IELTS test which student-volunteers were familiar with. It also reflected an assumption of teachers' professional training in China. Assuming that all student-volunteers had studied instructional English in university for their educational major in China, schools felt disappointed when their assumptions were not met.

8.2.1.3 Taking initiative as responsibility.

Two principals and two teachers⁵¹ highlighted that student-volunteers should take initiative in both service-providing and professional development. They described the expected attitude of student-volunteers as being self-motivated in taking up responsibilities, in communicating with the schools, and in professional development.

The two principals particularly suggested that the student-volunteers should proactively inform the schools about their special skills and knowledge so that schools could co-create specific activities with them according to their ability to maximise

⁴⁹ Teacher 'Xiān Fēng'.

⁵⁰ Teacher 'Qián Jin'.

⁵¹ Principal 'Tui Chū'; Principal 'Biàn Huà'; Teacher 'Xiān Fēng'; Teacher 'Qián Jin'.

their contributions⁵². Principal ‘Tuì Chū’ commented that if the student-volunteers did not take initiative in providing quality service, the school’s “gain [from participating in the Program] did not justify the cost of [the] resources [the] school invested in it”.

Teacher ‘Xiān Fēng’ and Teacher ‘Qián Jin’ pointed out that some student-volunteers did not take the initiative, and were disappointed at one student-volunteer who did not want to learn. Teacher ‘Xiān Fēng’ had to “remove a [student-volunteer from] lesson delivery or working in the classroom, [and] only [give her] some assistant work [to do] because it was more efficient for [her] to do the work [herself]”. S-V ‘Mó Fǎng’, the particular student-volunteer this teacher was referring to, was actually satisfied with his experience, saying that the experience in schools gave him opportunities “to be immersed in English speaking environment and [he] can practice [his] English”. S-V ‘Mó Fǎng’ said he did not want to work in an educational field but did want to use the opportunity to practise English.

Teacher ‘Qián Jin’ and Principal ‘Biàn Huà’ expressed their concern that the irresponsible behaviour of the student-volunteers, who they saw as “graduate teachers”, added workload to the school. Teacher ‘Qián Jin’ commented that because of the student-volunteer’s lack of a sense of responsibility in developing professional skills, she “received little help but had to spend more time on helping the [student-volunteer]”. Similarly, Principal ‘Biàn Huà’ stated that his school “already had not enough resources and if [student-volunteers] were not helping but costing more resources, then [the] school would not continue the participation”.

⁵² Principal ‘Tuì Chū’; Principal ‘Biàn Huà’.

8.2.2 ‘Student-volunteers’ as “practice teachers”.

Some principals and teachers identified the ‘student-volunteers’ as “practice teachers”⁵³. The term “practice teachers” refers to the pre-service teachers who are still undertaking teacher education in university to become future teachers, and who conduct teaching practise in schools as professional experience placement as a part of teacher accreditation requirements. According to the *Framework for High-Quality Professional Experience in NSW Schools* (2017), professional experience is critical in preparing future teachers with “knowledge, expertise and passion for teaching” (NSW Education Standards Authority, para 1).

Learning is the primary purpose of “practice teachers” being involved in schools. Hence, when the schools identified the student-volunteers as “practice teachers”, they believed that the student-volunteers’ responsibilities in schools were only to learn how to teach and to work with students. A criticism often made about ISL is that the students’ learning objectives are privileged over the community needs (Hernández, 2016). Because of this concern, some of these schools were not motivated to collaborate with student-volunteers because they considered their involvement as a one-way investment⁵⁴.

8.2.2.1 Right attitude.

Some principals and teachers who viewed student-volunteers as “practice

⁵³ Principal ‘Tui Chū’; Principal ‘Biàn Huà’; Principal ‘Chuàng Xīn’; Principal ‘Xìn Qù’; Principal ‘Fā Zhǎn’; Teacher ‘Chéng Jiù’; Principal ‘Wèi Lái’; Principal ‘Zhǔ Dòng’; Principal ‘Qiú Zhēn’; Teacher ‘Xiān Fēng’.

⁵⁴ Principal ‘Tui Chū’; Principal ‘Biàn Huà’.

teachers” did not have high expectations of their capacities⁵⁵. They showed understanding attitudes towards student-volunteers’ insufficient skills and inexperience in working with students. However, these principals and teachers did have expectations that the student-volunteers still needed to fulfil some responsibilities in schools. They expected the student-volunteers to have the “right attitude” towards their work in schools. This attitude included a high sense of responsibility and commitment, taking initiative in working, and willingness to learn.

In the *Rules and application form for implementing of recruitment for Chinese volunteers in Australia Program* (NMEB, 2017) used by the Ningbo Municipal Education Bureau of The People’s Republic of China (NMEB) in its initial screening for student-volunteer candidates, it is listed as a requirement that student-volunteers need to be “[dedicated], passionate about teaching Chinese to foreigners, passionate about volunteering activities, voluntarily participate in teaching Chinese overseas” (“Guidelines”, 2015). The student-volunteers were expected to demonstrate their dedication and passion in their performance in providing Chinese language and cultural education services to the schools.

Paternalistic and unappreciative attitudes of the participating students has been identified as a concern in ISL (Arends, 2016). This research also found that the passive attitudes or low senses of responsibility of student-volunteers in satisfying their partner schools’ needs also negatively affected their community partners’ experience. The principals’ and teachers’ comments relevant to the right attitudes of student-volunteers are categorised into the aspects discussed below.

⁵⁵ Principal ‘Wèi Lái’; Principal ‘Fā Zhǎn’; Teacher ‘Qián Jīn’; Principal ‘Zhǔ Dòng’; Principal ‘Wù Shí’; Principal ‘Chuàng Xīn’; Teacher ‘Xiān Fēng’; Principal ‘Tuì Chū’; Principal ‘Qiú Zhēn’; Principal ‘Biàn Huà’; Principal ‘Shuāng Yǔ’; Principal ‘Xīn Qù’; Principal ‘Zēn Zhǎng’; Principal ‘Rè Qiè’; Principal ‘Chén Kěn’; Teacher ‘Chéng Jiù’.

8.2.2.1.1 *Prepared for work.*

Some principals and teachers expected student-volunteers to prepare for their work in school⁵⁶. Preparing for work is seen as “fundamental” (Teacher ‘Xiān Fēng’) and “crucial” (Principal ‘Wèi Lái’), as it “demonstrates [student-volunteers’] sense of responsibility” (Principal ‘Fā Zhǎn’) and “basic tasks every [student-volunteers] should do” (Teacher ‘Qián Jìn’). Principal ‘Zhǔ Dòng’ believed good preparation is a “win-win for both school students and [student-volunteers]”.

Two schools particularly highlighted their positive experiences with some student-volunteers who were prepared for their work⁵⁷. Principals spoke highly of the student-volunteers who prepared for their service, explaining that these student-volunteers “come to school with lesson materials, such as PowerPoint slides, handouts” (Principal ‘Chuàng Xīn’), and are “ready to work” (Principal ‘Wèi Lái’).

However, several principals and teachers encountered cases in which student-volunteers either went to schools without preparation⁵⁸ or were poorly prepared⁵⁹. Lack of preparation in ISL is believed to lead to harmful impacts of the collaboration (Karakos et al., 2016). The feedback from principals and teachers confirmed this view as they were concerned about the lack of preparation of some student-volunteers. Teacher ‘Qián Jìn’ initially identified student-volunteers as “graduate teachers” and later viewed them as “practice teachers” after discovering they did not have sufficient knowledge for providing teaching activities. She shared her

⁵⁶ Principal ‘Wèi Lái’; Principal ‘Fā Zhǎn’; Teacher ‘Qián Jìn’; Principal ‘Zhǔ Dòng’; Principal ‘Wù Shí’; Principal ‘Chuàng Xīn’; Teacher ‘Xiān Fēng’; Principal ‘Tuì Chū’; Principal ‘Qiú Zhēn’.

⁵⁷ Principal ‘Chuàng Xīn’; Principal ‘Wèi Lái’.

⁵⁸ Principal ‘Tuì Chū’; Teacher ‘Xiān Fēng’.

⁵⁹ Principal ‘Qiú Zhēn’.

dissatisfaction with the results of the lack of preparation by a particular student-volunteer, who she regarded as a “practice teacher”, saying “he did not cover all the essential content needed to be taught” (Teacher ‘Qián Jìn’). To make sure the school students’ learning would not be affected by the student-volunteer’s lack of preparation, Teacher ‘Qián Jìn’ had to increase her own workload.

Participating partners’ responsible actions for the common good are considered as an essential principle for any effective ISL (Eby, 1998). Having a positive and responsible attitude towards working with students in schools was another quality that some school principals and teachers were expecting from the student-volunteers. Some schools had problems with student-volunteers reacting passively towards the tasks assigned to them⁶⁰. For example, some student-volunteers made excuses to avoid working with students. Principal ‘Shuāng Yǔ’ commented that some student-volunteers would “make up different excuses such as a health problem, or university meetings, to avoid coming to school”. Principal ‘Zhǔ Dòng’ even experienced working with a student-volunteer who made up an excuse of being “involved in an accident”. Teacher ‘Chéng Jiù’ worked with student-volunteers who “refused to come to school for one term”, and discovered later that the student-volunteer was “running a business and did not want to come to school ... but somehow, she completed a thesis saying she had worked in school”.

The student-volunteers’ work-evasive behaviour consequently affected the schools’ students as they lost interest in learning Chinese⁶¹. The student-volunteers’ negative attitude particularly disappointed Principal ‘Biàn Huà’ and Principal ‘Tui Chu’, and their schools withdrew or at the time of writing were about to withdraw from

⁶⁰ Teacher ‘Qián Jìn’; Principal ‘Wù Shí’; Principal ‘Fā Zhǎn’; Principal ‘Tui Chū’; Principal ‘Biàn Huà’; Principal ‘Shuāng Yǔ’; Principal ‘Xin Qù’; Principal ‘Zhǔ Dòng’; Teacher ‘Chéng Jiù’.

⁶¹ Principal ‘Tui Chū’; Teacher ‘Qián Jìn’.

the Program.

This evidence concerns the same issue about some student-volunteers' lack of accountability as discussed in Chapter 7, but provides more evidence from the schools' perspective. The low accountability of some student-volunteers raises questions about the effectiveness of the selection, validation and accreditation procedure in the SVCLCE Program.

8.2.2.1.2 *Taking the initiative.*

Similar to the responsibilities identified by some schools for “graduate teachers”, it is also expected that student-volunteers, who were viewed as “practice teachers”, should take the initiative in developing their professional teaching skills and knowledge for service-providing⁶². A few school principals also considered that taking the initiative in communicating with the schools should be one of the student-volunteers' responsibilities⁶³.

Principal ‘Zhǔ Dòng’ who initially identified the ‘student-volunteers’ as “graduate teachers” later regarded them as “practice teachers”. She emphasised that student-volunteers should be “willing to learn from the other teachers ... learn from the students ... learn from the class”. Principal ‘Zhǔ Dòng’ believed that the capacity for “being teachable” reflects that the student-volunteers, as “practice teachers”, “[were] aware of the insufficiency in their skills and knowledge in providing Chinese language and cultural education and [were] willing to upskill”. Principal ‘Zēn Zhǎng’ who also identified the student-volunteers as “practice teachers”, expected the student-

⁶² Principal ‘Zhǔ Dòng’; Principal ‘Wèi Lái’; Principal ‘Zēn Zhǎng’; Principal ‘Rè Qiè’; Teacher ‘Qián Jīn’.

⁶³ Principal ‘Chén Kěn’; Principal ‘Chuàng Xīn’; Principal ‘Zhǔ Dòng’; Teacher ‘Chéng Jiù’.

volunteers to be active in asking questions. She believed through taking the initiative in learning, the student-volunteers would be “equipped with skills and knowledge [which] could support them in their work with students ... and [they would] have a better understanding of the schools, students, and the needs of the school”. Similarly, Principal ‘Wèi Lái’ also expressed appreciation for student-volunteers who “observe [and] ask questions”, and learn about the difference in education by “compar[ing] the Australian schools and the schools in China”. She claimed that these student-volunteers did not need much help from the schools apart from “a bit of time and would [quickly] be ready to work in the class”.

These principals spoke highly of the significance of student-volunteers taking the initiative in developing their professional skills. It is believed that participating in ISL is helpful in supporting the students to develop their skills in, and knowledge about, the service they are providing (Fitts, 2009). The principals’ feedback extend this understanding by highlighting that the student-volunteers’ actions of taking the initiative helped schools to save resources. However, not all student-volunteers were actively taking the initiative in their collaboration with the schools.

ISL is believed to be beneficial in helping the service-providers develop their professional skills and knowledge (D’Rozario et al., 2012). However, this research found that for the professional development to occur, service-providing students need to take the initiative in learning. Unfortunately, there were some student-volunteers who were not taking the initiative to pursue their own professional learning and/or service-providing. Principal ‘Tuì Chū’ described his disappointment with a student-volunteer who “was reactive and relied solely on the instructions being given to him ... and not interested in understanding the students he was working with”. Principal ‘Biàn Huà’ also shared his experience of working with a student-volunteer who “did not like

to ask questions ... and was not interested in improving his teaching skills”.

The *Australian Professional Standards for Teachers (the Standard)* (2011) indicates that teachers in Australian schools are expected to “identify their learning needs and analyse, evaluate and expand their professional learning both collegially and individually” (p. 4). The same expectations are applied to the student-volunteers by the principals and teachers involved. Principal ‘Rè Qiè’ said the student-volunteers were expected to “take ownership of their personal, professional development with [a] teachable attitude... and to be attentive in equipping themselves with improved skills and strategies in working with children”. Teacher ‘Qián Jin’ believed that student-volunteers’ failure to demonstrate such a teachable attitude or keenness in improving professional skills “damaged the trust between the schools and the student-volunteers”.

Some principals and teachers who regarded the student-volunteers as “practice teachers” also believed that the student-volunteers should take the initiative in communicating with the schools regarding their work with students⁶⁴. These principals and teachers spoke highly of student-volunteers who demonstrated this quality. Principal ‘Chén Kěn’ highlighted the appreciation for student-volunteers who take such initiative. Principal ‘Chén Kěn’ stated that “[the school] would prefer the student-volunteers to initiate if the timetable needs to be adjusted, or the workload is too much ... rather than leave the school to guess whether it works for them”. Principal ‘Chuàng Xīn’ believed that the “capability of initiating communication with schools for problem or conflict resolution is an essential skill that [student-volunteers] need to have as future teachers”. Schools’ feedback confirmed the significance of communication and flexibility in ISL (Sandy & Holland, 2006), by showing that without these qualities

⁶⁴ Principal ‘Chén Kěn’; Principal ‘Chuàng Xīn’; Principal ‘Zhǔ Dòng’; Teacher ‘Chéng Jiù’.

participants experienced difficulties and challenges.

Principal ‘Zhǔ Dòng’ described an unsatisfying experience with a student-volunteer who did not have such skills. According to Principal ‘Zhǔ Dòng’, the particular student-volunteer felt pressured by the workload but did not initiate any communication with the teacher he was working with, or the principal of the school regarding this matter. Principal ‘Zhǔ Dòng’ said that the student-volunteer’s “strategy to handle [this] was finding all kinds of excuses to avoid work [and the school] did not know he had difficulty with the workload because he did not mention anything to anyone”. Teacher ‘Chéng Jiù’, who worked directly with the particular student-volunteer in the same school, also commented on the experience with this student-volunteer as being frustrating. She emphasised that “if the student-volunteer took the initiative in telling me [the work] was too much for him, we could have rearranged for him ... I could not guess what was going on if he did not tell me”.

8.2.3 No clear interpretation of ‘student-volunteers’.

Two schools had no clear interpretation of the ‘student-volunteers’. Their understanding of student-volunteers’ capacities and responsibilities was unclear. These principals were interested in using the CLC service delivered by the student-volunteers to benefit from their language and cultural education knowledge. However, neither of them made a clear plan for how to involve the student-volunteers in the educational activities in school⁶⁵. Principal ‘Rè Qiè’ expressed her expectation for collaborating with the student-volunteers saying, “[the student-volunteers] could

⁶⁵ Principal ‘Rè Qiè’; Principal ‘Shuāng Yǔ’.

enrich the cultural elements in school and provide a language study opportunity for our students”. Principal ‘Shuāng Yǔ’ also highlighted the contribution that student-volunteers could make and commented that “[the student-volunteers could] bring authentic cultural elements into our [school’s] Chinese program”.

Clearly defined roles and responsibilities are identified as significant features that ISL participants value (Sandy & Holland, 2006). However, it was found that no clear plan for student-volunteers’ involvement was made in these schools. No clear explanation of the expected responsibilities of the ‘student-volunteers’ was given to the teachers who were working with the student-volunteers. These schools did not clarify their expectations of the capacities of the student-volunteers either. These principals gave only some brief suggestions for the ways that student-volunteers could potentially contribute without assigning particular tasks to them⁶⁶. Particularly, Principal ‘Shuāng Yǔ’ explained that the details of student-volunteers’ responsibilities “were left for the teachers [of Chinese] to discuss with them”.

Clear goals are crucial for establishing reciprocal collaboration in ISL that satisfy its participants (Eby, 1998). Findings from the interview confirmed this view by showing the negative impact of a lack of clear and agreed goals between some school principals and the teachers. Without clearly identified responsibilities of student-volunteers and the objectives of their service, teachers in these schools who directly worked together with the student-volunteers encountered uncertainty in assigning tasks and responsibilities to the student-volunteers. Teacher ‘Qián Jīn’ who worked at the same school as Principal ‘Rè Qiè’, expressed her hesitation stating she “did not know what [she was] supposed to do with the [student-volunteers]

⁶⁶ Principal ‘Rè Qiè’; Principal ‘Shuāng Yǔ’; Principal ‘Shuāng Yǔ’.

at first ... as it was never clarified to her”. Teacher ‘Chéng Jiù’ also described her uncertainty when she had just started working with the student-volunteers. She explained that “because [she] was never told what the [student-volunteers] were supposed to do, [she] decided to treat the [student-volunteers] as practice teachers”.

S-V ‘Huó Pō’ described her experience of working at a school with no clear responsibilities assigned to her. According to S-V ‘Huó Pō’, the school principal and the teacher of Chinese at one of the schools where she was collaborating showed completely different attitudes towards her participation in the school. She stated that “the principal sounded very enthusiastic about having me to support the school’s Chinese teaching, but the teacher of Chinese was not happy with my involvement”. ISL has been criticised for having the potential to negatively affect faculty members’ professional trajectories (Wood et al., 2011). The school teacher’s reaction to collaborating with S-V ‘Huó Pō’ may have resulted from such a concern. S-V ‘Huó Pō’ described that because her role in the school “was never clarified and the teacher of Chinese had a different agenda from the principal ... [she] was not given the opportunity to do cultural activities with the students, which was what the principal wanted [her] to do”.

8.2.4 Discussion: Maximising benefit-achievement by shifting responsibilities.

Similar to that which has been identified in Chapter 7, the interpretations of the student-volunteers’ roles also indicated that the schools were driven by exchange-orientation and aimed to enact relationship-oriented reciprocity with the broader community. Exchange-oriented reciprocity focuses on mutual benefits as partners each contribute to meet the needs of one another (Skilton-Sylvester & Erwin, 2000). Thus,

exchange-oriented reciprocity was not found in the schools' interactions with the student-volunteers. From studying the schools' interactions and attitudes, this research has found that the student-volunteers were seen as part of the schools' investments for satisfying the needs of the broader community. Identifying student-volunteers as "graduate teachers", schools were expecting ready-to-use talent resources to provide language education for the community. The schools' interpretations of "student-volunteers" showed their intention of using generativity-oriented reciprocity to facilitate relationship-oriented reciprocity with the broader community. Generativity-oriented reciprocity requires both partners to contribute in the entity co-creation (Feuer, 2009). However, because of some student-volunteers' inadequate ability in co-creating CLC education with schools, generativity-oriented reciprocity was not enacted. The withdrawal of schools that identified student-volunteers as "practice teachers" showed the negative impact of the lack of generativity-oriented reciprocity.

The success of the generativity-oriented reciprocity was also affected by the power dynamic between the schools and student-volunteers. This hierarchical power dynamic was also discovered in the schools' behaviours in the co-generation of knowledge. The schools saw the student-volunteers as part of their investment. In generativity-oriented reciprocity, the power dynamic between the partners should be flat rather than hierarchical (Harrison & Clayton, 2012). Without shared power, the enactment of generativity-oriented reciprocity between schools and the student-volunteers was negatively affected.

The schools' expectations for the student-volunteers to take the initiative in making contributions reflected their lack of interest in facilitating the student-volunteers to develop a sense of ownership, which is the ideal outcome of generativity-oriented reciprocity. Puma et al. (2009) argue that partners should be allowed to choose

their level of involvement in the generativity-oriented reciprocity. However, the findings of this research showed that when the partners choose their level of engagement without mutual agreement, the success of generativity-oriented reciprocity is negatively affected.

Schools showed some influence-oriented reciprocity with the broader community, but not with the student-volunteers. Some schools withdrew from the Program because of the student-volunteers' inadequate performance. As influence-oriented reciprocity requires, partners should actively alter their ways of collaboration after acknowledging the interrelatedness between factors (Dostilio et al., 2012). The withdrawal of schools from the Program reflected their intention of altering the factors that affected their collaboration with the broader community. On the contrary, the termination of collaborations with student-volunteers did not reflect that there was any intention of adjusting on behalf of the schools but showed the absence of influence-oriented reciprocity in their collaboration.

8.2.4.1 Unclarified assumptions caused by power tension.

Some assumptions were reflected in the schools' interpretations of the student-volunteers. The absence of influence-oriented reciprocity between the schools and student-volunteers resulted in a lack of clarification of these assumptions. As a result, the generativity-oriented reciprocity between the schools and the student-volunteers was found to have been negatively affected.

The requirement of student-volunteers to take the initiative in communication showed that some schools had a lack of awareness of communication style, personality, and perception of authority. This problem has already been identified from the schools'

expectations in Chapter 7.

Schools' expectations of student-volunteers' capacities showed a lack of awareness of the difference between the teachers' training in China and Australia. The evidence showed even though some student-volunteers had a Bachelor's degree in education, they were still not equipped with the skills required in Australia because of the difference in the educational systems. Assuming that the student-volunteers would demonstrate the same kind of capacity as the "graduate" or "practice" teachers who were trained in NSW showed an ignorance of the difference between the two educational systems.

Identifying student-volunteers as "teachers" was an inaccurate assumption. Based on this assumption, some schools were disappointed by the mismatch between the assumed capacity of "teachers" and the student-volunteers' actual performance. This phenomenon reflected a lack of effective communication among the schools and other parties in the Program. None of the three interpretations of 'student-volunteer' fully reflected the responsibilities and capacities of student-volunteers in the Program. In spite of the school principals' and teachers' years of involvement in the Program, some of them were still unclear about the student-volunteers' responsibilities and capacities, as well as their own responsibilities, which showed an absence of effective communication and liaison in the Program.

These various assumptions revealed some power tensions. The assumptions regarding student-volunteers' instructional English language proficiency showed an English monolingual mindset on behalf of the schools. As already discussed in Chapter 7, the monolingual English-only mindsets in schools (Walton et al., 2018) were amplified as the schools became dissatisfied when the student-volunteers could not fit into the English hegemony. This dissatisfaction and cause behind the assumption about

English instructional language proficiency reflected the same problem which has been identified in CLC education in Australia in general (Scrimgeour, 2010).

The schools highlighted the importance for the student-volunteers to have sufficient English language to be able to teach Chinese, and they presumed that English should be used as the intermediary for any learning (Klapwijk & Van der Walt, 2016). This mindset has a predominant position in schools and in the wider community in Australia (Brear, 2017). The mismatch between the expectations resulting from a Western-centric presumption, and the actual performance of student-volunteers, resulted in the dissatisfaction of these schools.

8.2.4.2 Lack of validation of student-volunteers caused disappointment.

Chapter 7 presented a student-volunteer's confession of her own irresponsible behaviour in making up excuses to travel when she was required to work in school. The evidence studied in this chapter revealed and confirmed more student-volunteers' irresponsible behaviours from the perspectives of schools. The lack of accountability was not a single case and needs to be corrected for the future development of the Program. This showed an absence of effective validation of student-volunteers' performance in schools. The evidence of the schools' feedback regarding the student-volunteers' accountability re-emphasises the importance of maintaining an ongoing supervisory strategy to monitor the behaviour of student-volunteers in schools, to regulate the quality of educational service provided by the student-volunteers.

As explained in Chapter 2, by the time the interviews in this research were conducted, and apart from the student-volunteers from cohort 2014 who were still yet to complete their 18-month involvement, all participating student-volunteers from the

2012 and 2013 cohorts had successfully completed their research thesis and been granted a Master's degree. The example of the student-volunteer who ran a business and did not engage with the schools, yet wrote a thesis about her school-based research, raised the question about the reliability of the University's accreditation in the Program. An assessment is necessary to evaluate the accreditation process employed by the university.

Additionally, in the Program, the outcomes of the research studies that student-volunteers conducted were the only points of reference for deciding their eligibility for graduation. Steinberg et al. (2010) criticises the lack of criteria that govern service-providers' performances in providing service, as students were only accredited by their performance in academic study but not in providing service. The findings of this research agree with this view. Thus, this research proposes to associate student-volunteers' graduation accreditation with their performances in schools.

The schools' lack of fulfilment of their responsibilities in supporting the student-volunteers also emphasises the need for supervision of the behaviour of schools in the Program, and of the efficacy of their liaison and communication.

The dissatisfaction and assumptions explained above emphasise the necessity of enacting influence-oriented reciprocity, in which the partners iteratively alter their way of involvement with ongoing communication (Dostilio et al, 2012). The unclear interpretations of the roles of "student-volunteers" in some schools showed an absence of communication in the collaboration, as no clarification of the role of 'student-volunteer' or any liaison was conducted. However, the problems with the power dynamic and accountability showed that merely enacting influence-oriented reciprocity may change some behaviors but will be insufficient to transform the partners. To increase participants' accountability, it is essential to develop their sense

of ownership, which requires a transformation. It is necessary to establish relationship-oriented reciprocity in the collaboration. Relationship-oriented reciprocity facilitates the transformation of individuals and develops their ownership in collaboration (Porter & Monard, 2001). The partners need to establish a progressive dialectical cycle of exchange with a focus on the development of one another.

8.3 Inaccurate interpretation by student-volunteers.

The 14 interviewed student-volunteers gave a very unified answer regarding their understanding of their roles in schools. All viewed the role of ‘student-volunteers’ as unofficial teachers who conduct school-based educational research. Thus, the student-volunteer’s role is interpreted as someone who conducts teaching activities for the schools, but at the same time is strongly supported by the schools and the Western Sydney University (University/WSU, previously UWS) in developing their skills for teaching as well as for research study. This interpretation may reflect the student-volunteers’ understandings of their own capacities and responsibilities.

8.3.1 To be given educational responsibilities.

Interpreting their roles as “unofficial teachers”, the 11 student-volunteers were aware of their inadequate capacity in providing Chinese language and cultural education service, but also expected their needs to be met through obtaining opportunities to deliver lessons⁶⁷. These student-volunteers initially believed they

⁶⁷ S-V ‘Yōu Xiù’; S-V ‘Xué Xí’; S-V ‘Xī Ài’; S-V ‘Sī Kǎo’; S-V ‘Xié Zuò’; S-V ‘Shí Jì’; S-V ‘Zhǔ Jiàn’; S-V ‘Lè Yì’; S-V ‘Nǚ Lì’; S-V ‘Gǔ Lì’; S-V ‘Huó Pō’.

should be given responsibility for lesson planning, lesson materials preparation, and delivering Chinese language and cultural lessons. For example, S-V ‘Xué Xí’ considered herself as a “teacher without the teacher’s title”. She also explained that she and the student-volunteers from her cohort were “initially told by the NMEB that [they] were going to teach students in Australian schools to learn Chinese [language and culture]”. They gradually developed an understanding that their positions were not “teachers” after they received workshop training from the University.

The “unofficial” feature in the identification of “unofficial teacher” is described by the student-volunteers as “not allowed to work by themselves in classrooms”⁶⁸, “not as trained as teachers”⁶⁹, “requirements regarding skills to work with students are not as high”⁷⁰. S-V ‘Sī Kǎo’ explained that the NMEB’s description of the responsibilities of student-volunteers included phrasing such as “*jiào xué* (教学, meaning ‘teaching’), *jiào shòu zhōng wén* (教授中文, meaning ‘teaching Chinese’) [and] thus affected [the student-volunteers’] understanding of their role in schools”.

Although knowing their roles were not as actual teachers, in the interviews with these student-volunteers, all 14 of them referred to the word “*shàng kè*” (‘上课’, meaning “deliver lessons”) to describe their expectation of their responsibilities in the schools. S-V ‘Xié Zuò’ stated that her understanding of not being a teacher in the school meant that the student-volunteers “were not allowed to teach independently in class, but not completely not involved in lesson delivery ... since [they] were sent to help students to learn Chinese”.

⁶⁸ S-V ‘Yōu Xiù’; S-V ‘Xué Xí’; S-V ‘Wěi Shēn’; S-V ‘Xǐ Ài’; S-V ‘Sī Kǎo’; S-V ‘Xié Zuò’; S-V ‘Shí Jì’; S-V ‘Zhū Jiàn’; S-V ‘Lè Yì’; S-V ‘Mó Fǎng’; S-V ‘Nǚ Lì’; S-V ‘Gǔ Lì’; S-V ‘Huó Pō’; S-V ‘Mó Fǎng’.

⁶⁹ S-V ‘Sī Kǎo’; S-V ‘Nǚ Lì’.

⁷⁰ S-V ‘Lǐ Jiě’; S-V ‘Gǔ Lì’.

ISL is believed to benefit service-providers in their learning (Brown, 2012) and professional development (Reed-Bouley, Wernli & Sather, 2012). Student-volunteers' interpretations of their responsibilities in the Program resonated with this view and reflected their expectation of developing their professional skills. Since some student-volunteers expected their partner schools to meet their needs for professional development through allowing them to practice teaching CLC, they experienced disappointment when not being involved in teaching or other educational activities⁷¹.

For example, S-V 'Huó Pō' complained about her experience of being excluded from teaching activities by the teacher of Chinese she was working with in one of the schools. S-V 'Huó Pō' stated that "the school principal wanted [her] to arrange Chinese cultural activities for the students ... but the teacher [of Chinese] was not giving [her] any opportunity to do so". S-V 'Huó Pō' also commented that the school's teacher of Chinese was fully aware that the principal wanted her to add cultural elements in lesson planning and delivery. S-V 'Huó Pō' explained that "the school's Chinese program director had a conversation with the teacher [of Chinese] after I complained, the teacher [of Chinese] reluctantly allowed [me] to teach two times but that was the only chances I got". Not being supported by the school teacher she was directly working with, S-V 'Huó Pō' felt it was "a waste of time ... and [she was] not welcomed by the teacher [of Chinese]". Though the example of S-V 'Huó Pō' was the only extreme case reflected in the interviews among the 14 student-volunteers, this specific case reflects a tension between the school principal and the teacher in involving student-volunteers in the Chinese language and cultural education. S-V 'Wěi Shēn' also experienced disappointment in one school where the teacher of Chinese

⁷¹ S-V 'Huó Pō'; S-V 'Nǚ Lì'; S-V 'Wěi Shēn'.

was supportive of CLC education, but the principal was not. According to S-V ‘Wěi Shēn’, the principal’s actions did not match her expression of interest in providing her school students with Chinese language and cultural activities. S-V ‘Wěi Shēn’ described cases where the principal “refused to provide additional sources needed for CLC education and the teachers of Chinese were very frustrated because of the principal’s unwillingness to provide support”.

The principal and teacher who Chinese S-V ‘Wěi Shēn’ was talking about were Principal ‘Rè Qiè’ and Teacher ‘Qián Jìn’. In the interview, Principal ‘Rè Qiè’ did express great interest in enriching her school’s cultural diversity by involving the student-volunteers in Chinese language and cultural education in the school. However, there was a contrast between what the principal said and what she did, which contributed to the formation of tension in Chinese language and cultural education in the school. The student-volunteer was unfortunately caught in this tension. ISL is believed to have the potential to negatively affect faculty members’ professional trajectories when the research and teaching is being conducted as part of the SL activities (Crabtree, 2013). It might be reasonable to expect that the school teachers may not be willing to be involved in working with the student-volunteers. However, from the phenomena identified above, in the collaborations between the student-volunteers and the schools, the person who showed a passive attitude towards the collaboration through action was not the teacher of Chinese, but the school principal who was the decision-maker in implementing the collaboration. This research does not focus on the specific causes of tension between the teachers and principals in schools, but on addressing the factors which impact on the reciprocity in the collaborations between the schools and the student-volunteers.

While some students were dissatisfied with the lack of opportunities to conduct

lesson delivery in schools, S-V 'Nǚ Lì' was overwhelmed by her work in school. The insufficient professional knowledge in working with school students challenged some student-volunteers such as her in their work. S-V 'Nǚ Lì' was allocated to work with multiple classes of different ages at the same time. She had a Bachelor degree in English education but had no previous experience of teaching in school as she joined the Program right after graduating from university. S-V 'Nǚ Lì' talked about her experience of being overwhelmed by the workload and believed that her insufficient teaching skills were the reason for this. She was allocated to two primary schools and one high school and had to provide an average of 5 hours of lesson delivery to different age groups every time when she was at the school. She said that "the school was not able to provide [me] with much support because they had no resources". The challenge she was facing was "to handle the busy schedule of working in different schools and at the same time investigating effective approaches to work with students of various ages" (S-V 'Nǚ Lì'). Being a new university graduate who had no previous experience in teaching, S-V 'Nǚ Lì' was "overwhelmed and not coping well".

8.3.2 To fulfil responsibilities with assistance.

Since the student-volunteers considered themselves to be "unofficial teachers", the student-volunteers were aware of their inadequacy in their capacities to provide service, and were thus expecting to receive training in teaching skills and curriculum. Jacoby (2015) stresses that for all participants to achieve the desired outcomes, service-providers need to be prepared thoroughly for their service in ISL. The lack of sufficient and effective training for providing CLC education in the Program

dissatisfied some student-volunteers⁷².

For example, S-V ‘Shí Jì’ expressed disappointment that “no training on how to teach in Australian schools or how to understand the curriculum was given to [her] cohort”. S-V ‘Sī Kǎo’ mentioned that only some lectures on Chinese culture and strategies for teaching Chinese to foreigners were given by the NMEB and “these training sessions were not enough for helping [them] to teach students in Australian schools”. It should be noted that the student-volunteers in these interviews were from three different cohorts: 2012, 2013, and 2014. During this period, the restructure of the Department of Education (Department/DoE) impacted negatively on the Program: eliminating regional leadership, abolishing inter-school and inter-partnership coordination, and jettisoning training in basic teaching skills and curriculum knowledge. As a result, training in basic teaching skills and curriculum knowledge was not provided by the Department to the 2013 and 2014 cohorts.

Among the student-volunteers interviewed, only those from cohort 2012 had received some relevant training⁷³. However, this training was criticised as being insufficient,⁷⁴ while student-volunteers from cohorts 2013 and 2014 were dissatisfied with the absence of training⁷⁵. S-V ‘Yōu Xiù’, who received training in teaching skills and curriculum, still found it “difficult to engage with students ... and help them to memorise the knowledge content”. Principal ‘Xin Qù’ who was the principal of the school where S-V ‘Yōu Xiù’ worked, commented that “[S-V ‘Yōu Xiù’] seemed to have difficulty in engaging the students [and] some students complained the Chinese

⁷² S-V ‘Shí Jì’; S-V ‘Yōu Xiù’; S-V ‘Nǚ Lì’; S-V ‘Huó Pō’; S-V ‘Wěi Shēn’; S-V ‘Sī Kǎo’; S-V ‘Mó Fǎng’; S-V ‘Lè Yì’; S-V ‘Lǐ Jiě’; S-V ‘Xié Zuò’; S-V ‘Shí Jì’; S-V ‘Zhǔ Jiàn’.

⁷³ S-V ‘Yōu Xiù’; S-V ‘Xué Xí’; S-V ‘Gǔ Lì’.

⁷⁴ S-V ‘Yōu Xiù’.

⁷⁵ S-V ‘Shí Jì’; S-V ‘Nǚ Lì’; S-V ‘Huó Pō’; S-V ‘Wěi Shēn’; S-V ‘Sī Kǎo’; S-V ‘Mó Fǎng’; S-V ‘Lè Yì’; S-V ‘Lǐ Jiě’; S-V ‘Xié Zuò’; S-V ‘Shí Jì’; S-V ‘Zhǔ Jiàn’.

lessons were very boring”. It is clear that the lack of training negatively affected the schools’ experience.

All 14 student-volunteers gave positive feedback on the research training and supervision provided by the University in their research study. For example, S-V ‘Xué Xí’ spoke highly of the workshop training she received from the University stating that her “research skills have been developed from zero to be able to conduct educational research [herself]”. They also acknowledged their own responsibilities in conducting school-based higher degree educational research. They all considered the educational research they were conducting as a means for benefiting their work in schools. Some student-volunteers specifically highlighted their appreciation for the benefits that research-learning had brought to their skills of working with the students⁷⁶. For example, S-V ‘Lè Yì’ commented that her research on a specific pedagogy “benefited [her] in finding interesting activities to use in the class ... and the students loved the games and activities involved”. All 14 student-volunteers were also satisfied with the University’s orientation and induction programs. S-V ‘Wěi Shēn’ commented that she “really enjoyed the barbecue and other activities arranged for [the student-volunteers] to adjust to the new environment and to know more about Australian culture”.

8.3.3 Discussion: understanding of ‘teacher’ affected student-volunteers’ approach to reciprocity.

The interpretation of ‘student-volunteers’ as “unofficial teachers” reflected

⁷⁶ S-V ‘Lè Yì’; S-V ‘Xì Ài’; S-V ‘Nǚ Lì’.

the student-volunteers' exchange-orientation to reciprocity in their collaboration with the schools. Generativity reciprocity was sought for the interchange of benefits. However, a lack of influence-oriented reciprocity in the Program negatively affected the student-volunteers' experience. The evidence suggests that relationship-oriented reciprocity motivated student-volunteers in contributing to the development of their partner schools.

Exchange-oriented reciprocity is a simple interchange which satisfies the partners' needs (Asghar & Rowe, 2017). Student-volunteers' interpretations of their roles, together with their expectations, which have been discussed in previous chapters, confirm their pursuit of exchange-oriented reciprocity with schools. As explained in previous chapters, the student-volunteers' involvement in the Program was for the benefits it would bring to their future career and their personal development. This study of their interpretations of their roles showed that their performance was impacted by their perceptions of being "teachers", their own educational backgrounds, capacities, the dynamics in the schools and the levels of engagement schools were willing to establish with them. It was also discovered that without influence-oriented reciprocity, the student-volunteers' experience was negatively affected.

The student-volunteers' perception of being "teachers" affected their attitude towards their involvement in schools. The assumed perception that 'student-volunteers' were "teachers" was an inaccurate assumption. Their understanding of "teacher" furthered this assumption by presuming what a "teacher" should do in Australian schools. The mismatch between their assumption and actual experience resulted in disappointment. To critically approach influence-oriented reciprocity, partners need to both be involved and engage in an in-depth consideration of the

diverse factors caused by the difference of one another and allow these factors to influence the collaboration (Dostilio et al., 2012). However, the collaboration between the student-volunteers and schools did not engage with this aspect of influence-oriented reciprocity, as the student-volunteers still had unclarified assumptions about what their partners needed them to do. The unclarified assumptions reflected the absence of effective communication in the Program. No ongoing communication to help the student-volunteers clarify their assumptions was involved. This study of student-volunteers' assumptions discovered that enacting influence-oriented reciprocity to develop in-depth understanding between them and the schools may not be sufficient. Their assumptions showed that some more complicated issue than just the influence of their educational backgrounds or personalities was involved.

8.3.3.1 The contextual power dynamic affected student-volunteers' behaviour in collaboration.

Student-volunteers' interpretation of their roles was affected by the tension caused by the power play between the Chinese government and the Australian partners. The dynamic between the West and the East is ultimately a power play for domination (Said, 1978), and this power play was found to impact the performance of student-volunteers in the Program. Their initial understanding of 'student-volunteers' was influenced by the NMEB which projected its own intention in the CLC education promotion. The progression of the student-volunteers' understanding of the role of 'student-volunteers' reflected the Australian schools' and University's intentions for CLC education. This tension caused a problem; no unified description

of the student-volunteers' role was produced.

Interestingly, this research found that the dynamic between teachers of Chinese and the school principals affected the reciprocity between schools and student-volunteers. As revealed in the evidence, some teachers of Chinese showed exclusive or even hostile attitudes in their interactions with the student-volunteers. The action of excluding student-volunteers from teaching activities showed that these teachers felt threatened by the student-volunteers. As explained in Chapter 7, though they wanted to co-create learning activities with student-volunteers, some schools did not want to share power with student-volunteers in the co-creation. The findings of this chapter further expose this issue by revealing that the power between the teachers and student-volunteers was not shared. Some teachers of Chinese were the ones who made decisions about the content to be created and the level of student-volunteers' involvement in the collaboration. The student-volunteers' expectations of their involvement in the schools challenged the teachers' power positions which brought them discomfort. Without shared power, generativity-oriented reciprocity cannot be enacted (Jameson et al., 2011). However, under the existing power hierarchy in the schools, these teachers were not in the power position of rejecting principals' requirements for them to work with student-volunteers. Thus, to prevent their power position from being challenged by the student-volunteers, these teachers chose to exclude student-volunteers in some teaching activities while allowing them to be involved in some other areas. Generativity-oriented reciprocity requires that partners work to help attain each other's goals, and also their shared goals (Henry & Breyfogle, 2006). This phenomenon confirms this view and extends it by highlighting the significance of attaining the intra-institutional goal. To simultaneously satisfy the goals of principals, teachers of Chinese and student-volunteers, is crucial to the

processes and outcomes of their collaborations.

8.3.3.2 Assumptions negatively affected the effectiveness of training.

The problem regarding the absence of effective training reflected the lack of mutual understanding about teaching in schools between partners. The difficulties the student-volunteers encountered with regard to their lack of skills and language proficiency were in the same area where the schools were dissatisfied. This insufficiency of student-volunteers' skills and knowledge was also the problem identified by Scrimgeour (2010) in CLC education in Australia in general. This research found the insufficient training provided by both the NMEB and the DOC being the cause of student-volunteers' lack of knowledge and skills for working with students.

The NMEB arranged training based on assumptions about the skills needed for teaching in Australian schools. The DOC training for the student-volunteers was based on the government's assumption of what the student-volunteers should have known. The mismatch between the NMEB's and the DOC's understanding of the skills needed for teaching showed their self-centric view about teaching CLC in Australian schools. The NMEB tried to equip student-volunteers with what China wanted to promote, while the DOC tried to shape them according to their needs. However, neither of them showed understanding about what is actually needed in schools and what is needed by the student-volunteers.

8.3.3.3 Enact relationship-oriented reciprocity as response to assumptions.

To respond to the problems caused by the existing assumptions in this research, influence orientation is insufficient. Influence-oriented reciprocity requires that the partners identify the needs of one another (Ngai et al., 2010) and develop mutual understanding of their differences (Dostilio et al., 2012). However, the issue with the effectiveness of the training in the Program requires more than merely influence-oriented reciprocity between the schools and student-volunteers. It requires the NMEB and the DOC to develop in-depth understanding about the schools and student-volunteers. Kahn (2011) contends that in ISL, it is essential to acknowledge the influence of global and local social and political environments, culture, and the voice of the individual and the community, together with structural inequalities and biases. The complexities discovered in the Program amplify the need for the partners to collaborate in a way which does not neglect the problem with hegemony, but enables the partners to collaborate despite the differences in their pursuits.

The evidence of the student-volunteers' appreciation for establishing relationships with the schools showed their desire for establishing relationship-oriented reciprocity. In relationship-oriented reciprocity, as in the philosophy of *ayni*, the interchange was measured by a human scale, which requires the repayment of personal favours (Strunk, 2014). The student-volunteer's response of repaying the favours shown to her by the schools because she was well treated, or the student-volunteers' appreciation of the community activities such as a barbeque and their friendship with school teachers, showed their desire for relationship-oriented reciprocity. The relationship aspects of these activities gave them a sense of belonging. The student-volunteers wanted to satisfy the schools' needs, to prove that

they could be trusted and included by the school community to gain more future opportunities to equip them with knowledge for their future careers.

Considering the diverse conditions in each school, caused by the states of their existing resources and the dynamics between the school leadership and the school teachers, to achieve agreement over the role of ‘student-volunteers’ is complicated. The complexities require flexibility in the collaborations between the schools and student-volunteers. To challenge the Western-centric assumptions requires more than each partner merely initiating adjustments, but rather developing in-depth understanding of each other through relational approaches. Thus, it is very important to maintain a relationship-oriented reciprocity between the schools and the student-volunteers for continuous and progressive collaboration.

8.4 Conclusion

This chapter discussed the interpretation of ‘student-volunteers’ by both schools and student-volunteers. The analysis of the impact of these interpretations contributes to answering the third contributory research question for this research: How did interpretations of the roles of ‘student-volunteers’ by the schools and student-volunteers affect their collaboration in terms of reciprocity? The answer to this question will be presented in Chapter 9 with cross analysis between the perspectives of schools and student-volunteers.

Chapter 9 Service-providers and Community Partners in Service-learning Collaboration: Findings Regarding the Nature of Reciprocity

9.1 Introduction

The critical review of the literature regarding international service-learning (ISL) in Chapter 2 revealed that the conceptualisation of reciprocity is believed to be a weakness in the field of ISL. Reciprocity does not always occur in ISL collaboration (Chong, 2014; Bringle & Clayton, 2012). This research aimed to collect and analyse evidence about the nature of reciprocity in ISL through focusing on a particular case. The purpose of this chapter is to set out the findings derived from this research. The main question this research set out to answer was: What is the nature of reciprocity in the collaboration between service-providers and community partners in ISL? Based on the evidence-driven findings regarding the three contributory research questions, it has been possible to provide an overarching answer to the main research question. For each of the findings presented in this chapter, an explanation is provided as to how it contributes to advancing knowledge in the light of the literature reviewed for this study. In other words, each of the findings for these research questions is accompanied by an exposition and is discussed critically in relation to the literature reviewed and used for analysis in this study. It is argued that the findings from this research challenge the current conceptualisation of reciprocity in ISL and provide a sound evidentiary driver for proposing a new way of enacting reciprocal collaboration. Thus, the implications of the findings from this research for establishing reciprocal collaboration in ISL are

explained in this chapter. However, these implications are made while remaining mindful of the limitations of this research, and thus the recommendations for future research are provided at the end of this chapter.

9.2 **Contributory Research Question 1**

The first contributory research question raised in this research was: What is the nature of reciprocity in the policy dynamic between the Chinese government and the Australian government in teaching Chinese language and culture to Australian school students? To answer this question, the policies of Chinese language and culture education employed by the Australian and Chinese governments were examined.

9.2.1 Finding: Shared orientations, different attitude.

From examining the policies, it was discovered that the Australian and Chinese governments share some orientations in their approach to the promotion of Chinese language and culture (CLC) learning, but showed very different attitude towards this CLC learning. The study of the policies showed that exchange-oriented reciprocity was the fundamental driver behind both governments. Partners in exchange-oriented reciprocity both contribute to satisfy the needs of their own and each other (Caspersz et al., 2012). The examination of the policy rhetoric revealed that both governments invest in CLC education, and considered that to be their contribution in exchange for gaining economic benefits. In particular, it was discovered that the Chinese government was interested in pursuing such benefits through using CLC education to expand its soft power. The Australian government specifically and openly expressed

its desire for gaining economic benefits, while the Chinese government was more sophisticated in hinting at such desire and coated it with a desire for “friendship”. Relationship-oriented reciprocity was found hidden in both governments’ policy rhetoric. Relationship-oriented reciprocity creates an ongoing cycle of interchange of the benefits (Porter & Monard, 2001). A desire for the ongoing, long-term benefits of interchange was discovered in the policy rhetoric of both countries, which this research argues showed the pursuit of relationship-oriented reciprocity on behalf of both countries.

Though not directly expressed, generativity-oriented reciprocity was also identified in both governments’ policies to create CLC education as a mean to facilitate relationship-building. Generativity-oriented reciprocity and relationship-oriented reciprocity both have transformative power, and both emphasise the participants’ relationship with the broader community (Henry & Breyfogle, 2006; Porter & Monard, 2001). The findings regarding the governments’ co-creation of CLC education identified the difference between these two by linking them together. The generativity-oriented reciprocity aims for co-creation, while relationship-oriented reciprocity creates ongoing connection for the interchange of benefits. To achieve the relationship-oriented reciprocity, generativity-oriented reciprocity can be used to create space for the interchange to take place.

This research argues that influence-oriented reciprocity needs particular attention, as it was hidden within the Chinese government’s policy rhetoric, but not found in the policy rhetoric of the Australian government. Influence-oriented reciprocity is usually about the partners adjusting their approach to collaboration in response to the impact of diverse factors in their collaboration (Harris & Wasilewski, 2004). However, the policies of the Chinese government reflected a different use of

this reciprocity. Considering its use of CLC education as a soft power tool, this research discovered that the interrelatedness of these factors was used by the Chinese government as an ingredient to stimulate the outcomes of the collaborations. These outcomes serve the long-term goal of relationship-oriented reciprocity. The Chinese government used generativity-oriented reciprocity to create the “ingredient”- CLC education - to be used by influence-oriented reciprocity. Thus, its use of reciprocity can be summarised as using generativity-oriented reciprocity to provide factors to be used in enacting influence-oriented reciprocity. Through using CLC education as a soft power tool, the Chinese government is essentially enacting influence-oriented reciprocity to attract the attention of its partners. This research found the CLC education collaboration was stimulated to enhance relationship-building between China and other countries. The Chinese government, in its promotion of CLC education through Cis, also tried to enact influence-oriented reciprocity as it adjusted actions in promotion.

Although similar orientations of reciprocity were discovered in the policy rhetoric of both governments in promoting CLC education, the collaborations were not all satisfying. The examination of these difficulties discovered that they are deeply rooted in the power plays in the global power dynamic. English hegemony, which is a reflection of the domination of Western hegemony, exists in Australian education (Turner & Cross, 2016). To protect this domination, strategies to sustain the hegemony will continue to be developed and exercised (Tietze & Dick, 2013). The difficulties in CLC education are essentially that the Western hegemony safeguards its own status from being challenged by the rising power of China.

As explained in the discussions in Chapter 6, the CLC education promoted by Australian government focuses on the economic value and is under the control of

Western hegemony. Although the policy rhetoric showed great interest in promoting CLC education, this research discovered that this utilitarian ideology was affecting policies at all levels of Australian governments regarding CLC education. This utilitarian view towards language promotion isolated the economic value of the language but ignored its other aspects, such as the socio-cultural value (Hamid & Kirkpatrick, 2016). Examination of the evidence revealed that valuing only the economic aspects, and rejecting the other aspects of language learning, is a power play on behalf of Western hegemony in Australia. As the privileged Western-value-centred English monolingual mindset dominating Australian society includes education (Blackmore, 2010), hegemonic practices were exercised to maintain the superior status of the English language (Meriläinen et al., 2008; Askeland & Payne, 2006). The utilitarian approach to CLC was to trim away the potential threat of CLC education, or any other Asian literacy education, to its predominant power status and shape it into a non-threatening tool for its own use.

The Chinese government's global promotion of CLC education challenges the hegemonic status of English around the world (Ding & Saunders, 2006). From analysing the Chinese government's changed policy rhetoric from denying to acknowledging CLC education as a soft power tool, it was discovered that with China's increasing economic rise, it is demanding more global influence, power and status to further achieve benefits in areas such as economics, global policy and foreign affairs.

The Chinese government's attempt to use CLC education to expend soft power is rattling the Western-centric global power dynamic and increasing global tension. As China increased its efforts, the old Western power was pressured to underline its hegemony (Münkler, 2005). Thus, criticism about China's major global CLC

education promotion institutes – the CIs - as propaganda tools was found by this research to be a manifestation of the discomfort that Western hegemony is experiencing, and of the West's attempt to appropriate CLC education to control the shift in global power dynamics.

As already explained above, between the two countries, influence-oriented reciprocity was only found in the behaviour of Chinese government amending its CLC education promotion. Partners in influence-oriented reciprocity are required to try to understand one another and to allow the process and outcomes of collaboration to be changed by the meaningful influence (Dostilio et al., 2012). The Chinese government's intention of enacting influence-oriented reciprocity was found in its response to this criticism by adjusting its approach to promoting CLC education.

On the contrary, this analysis of the interest of the Australian government in CLC educational collaboration identified that there was no influence-oriented reciprocity. Influence-oriented reciprocity requires a mutually respectful relationship to which both partners contribute (Bartleet et al., 2014). An attitude of expecting to be “saved” was found in the Australian government's lack of providing recurrent funding in CLC education. Expecting that a good quality CLC education would be provided without recurrent funding, it was not interested in enacting influence-oriented reciprocity with the schools.

As explained above, relationship-oriented reciprocity was found from this analysis of the policies of the Chinese and Australian governments as both were both interested in establishing relationship with one another. However, from the differences in their attitudes towards enacting influence-oriented reciprocity and making adjustments to their collaboration, it was clear that relationship-oriented reciprocity was used differently as the use of relationship was different. Hegemony has been

defined as the imposition of a dominating group's decisions over others (Gramsci, 1979), and the lack of action of the Australian government in adjusting its participation in CLC promotion revealed a Western hegemonic global power dynamic. The inactivity of the Australian government in promoting CLC was essentially English hegemony trying to prevent its power position from being challenged by the promotion of other languages. In particular, and as explained in the discussion in Chapter 6, the teaching of Chinese in Australian schools was still predominantly influenced by the Western-centric mindset. Because of the Western-centric power dynamic, the Australian government's use of relationship-oriented reciprocity was carefully controlled. Instead of trying to develop a genuine relationship (Porter & Monard, 2001) with Asian partners, relationship-oriented reciprocity was used as a catalyst to stimulate the ongoing achievement of economic benefits.

This research found that the Chinese government's adjustments in the collaboration reflected a sophisticated approach to achieving its goal. Relationship-oriented reciprocity is believed to build a trust between its partners (Porter & Monard, 2001). Through adjusting the CLC education promotion, Chinese government was "stepping back" to reduce the "propaganda suspicion" to build a relationship of trust with the partner countries. At the same time, it enhanced its soft power strategy. Moreover, partners in relationship-oriented reciprocity should be willing to give a little more to enhance the relationship (Porter & Monard, 2001). The Chinese government's large amount of financial investment in CLC education particularly revealed its familiarity with using this strategy of relationship-oriented reciprocity. Together with its strategy of easing suspicion through making adjustments to ensure its national image would be perceived as "friendly" and "peaceful", the Chinese government used relationship-oriented reciprocity as a stabiliser in its collaboration with overseas

partners in promoting CLC education. Through using relationship-oriented reciprocity, China was raising its global power position by extending its soft power through a manner that is less threatening to Western hegemony.

9.3 Contributory Research Question 2

This section presents the findings of this research which answer the second contributory research question: How did the expectations of the schools and student-volunteers regarding this particular international service learning program affect the reciprocity in their collaboration?

The detail of the investigation of schools' and student-volunteers' expectations for the Program is explained in Chapter 7.

9.3.1 Finding I: Expectations impact the use of reciprocity

This analysis of the evidence revealed that the expectations of schools and student-volunteers affected the ways they enacted multidimensional approaches to reciprocity in their collaboration. It was found that exchange-oriented reciprocity was the fundamental driver behind these participants and that the satisfaction with this reciprocity determined their experience in the Program. Influence and generativity-oriented reciprocity were found to be affected by the expectations of the student-volunteers.

The examination of the schools' and student-volunteers' expectations revealed that the exchange-orientation was the fundamental driver behind the reciprocity of both schools and student-volunteers, as exchange-oriented reciprocity is meant simply

to satisfy the partners' interests (Furco, 1996). Both schools and student-volunteers were found to be fundamentally aiming to satisfy their self-focused goals. The schools' expectations showed that their interests were the economic benefits associated with an increased student population. The student-volunteers' expectations were to secure their career future, to satisfy their personal sense of achievement, and to develop their understanding of the world.

The interests of the partners were believed to affect their participation in exchange, influence, and generativity-oriented reciprocity (Dostilio et al., 2012). The findings of this research, while extending this view, were that the different expectations of partners not only affected their behaviour in the collaboration, but affected their choice as to how to integrate the different orientations of reciprocity and use them towards deriving the benefits of interchange. Through investigating schools' interests in attracting potential students through the provision of Chinese language and culture (CLC) education, it was found that the schools wanted to establish a relationship-oriented reciprocity with the broader community. Relationship-oriented reciprocity establishes a web of connection and creates a continual progressive cycle of exchange (Porter & Monard, 2001). Through enacting relationship-oriented reciprocity, schools expected to continuously interchange their investment of CLC education for economic benefits associated with the increase of students at present and in the future.

This examination found that schools used generativity-oriented reciprocity as a means to create the factors to be used in the influence-oriented reciprocity. Generativity-oriented reciprocity was reflected in the schools' co-creation of CLC education with student-volunteers. Partners in generativity-oriented reciprocity collaborate to create something which otherwise would not exist, and the partners may

experience transformation in this collaboration (Henry & Breyfogle, 2006). The study of the schools' and student-volunteers' expectations confirmed this view about generativity-oriented reciprocity, as both partners were interested in co-creating CLC education and they were both expecting transformation: the schools expected to transform their staff members and the student-volunteers expected to transform themselves. However, the finding of this research expanded the function of generativity-oriented reciprocity, discovering that it can be used to create factors of influence, CLC education in this case, to be used in influence-oriented reciprocity.

The schools wanted to increase their visibility through providing CLC education and diversifying their cultural environments to attract more students. Some also showed interest in better understanding what the NMEB needed from the collaboration, so they could potentially satisfy these needs in future engagements. Influence-oriented reciprocity, which usually highlights the impact of the interrelated factors in collaboration (Dostilio et al., 2012) was used differently in the collaboration. It was discovered that the interrelatedness between CLC education and the community's attention was not merely a factor which needed to be taken into consideration when making adjustments, but was used by schools as an impactor to facilitate their relationship with the broader community.

These findings showed that both influence and generativity-oriented reciprocity was used to support the enactment of relationship-oriented reciprocity, which eventually benefits the schools with the exchange of economic benefits. The broader community was identified as their partners in interchange. The student-volunteers were viewed as tools to be used rather than partners to be served.

On the contrary, this study of the student-volunteers' expectations showed that they were aimed at enacting exchange-oriented reciprocity with schools. It was found

that the student-volunteers wanted to interchange their service for opportunities to improve skills and knowledge for personal and professional development. They were also found to be interested in interchanging their participation in the Program for opportunities and resources to travel. Partners in exchange-oriented reciprocity are both benefactors and benefitted (Smith-Tolken & Bitzer, 2017). This research discovered a similar understanding among the student-volunteers; that the schools were deemed as their partners in interchange and they expected the schools to serve them in return for their service.

Another important discovery from examining the expectations of the schools and student-volunteers was that the Ningbo Municipal Education Bureau's (NMEB) identification of partners in interchange also affected the experiences of the schools and student-volunteers. It was discovered that because the partners in interchange whom NMEB identified were neither schools nor student-volunteers but the University and Australian government. NMEB did not show interest in partnering with schools or student-volunteers. Consequently, it made little contribution to continually ensuring the quality of the student-volunteers. This mismatch regarding the identification of the partners in interchange between the schools, student-volunteers, and NMEB was found to have negatively impacted on the collaborations between schools and student-volunteers.

It was discovered that, although they did not necessarily express intentions to enact generativity-oriented reciprocity with schools, student-volunteers were willing to be involved in co-creative activities as long as these activities provided benefits that satisfied their interest. The examination of the evidence found that student-volunteers whose interest was in teaching and learning relevant skills desperately wanted to be involved in the co-creation of CLC educational activities. Generativity-oriented

reciprocity is expected to satisfy the needs of its participants (Dostilio et al., 2012). The negative impact of unsatisfied needs in the generativity-oriented reciprocity was reflected in the student-volunteers' reaction when they were found to be uninterested in participating in the co-creative activities. The student-volunteers whose interest was not in CLC education, but in travel and made excuses to travel during the school term, particularly exposed this problem.

Based on these findings, it was concluded that these diverse expectations were found to have affected the enactment of influence and generativity-oriented reciprocity between the schools and student-volunteers, which eventually affected the benefits interchange. The mismatch in the identification of the partners in interchange was discovered as the main cause of the dissatisfaction of some student-volunteers and schools. Participants in exchange-oriented reciprocity should both make contributions to interchange equitably in the collaboration. The evidence extended this view by showing that when participants do not mutually consider one another as partners in interchange in a collaboration, they may not be interested in meeting the needs of one another. It was found in this study that consequent dissatisfaction occurred because of the lack of equitable interchange between the participants. Thus, the difference between the self-focused expectations of the schools and those of the student-volunteers affected the enactment of exchange-oriented reciprocity between them. To enact an influence-oriented reciprocity to improve the collaboration may not be achievable. Influence-oriented reciprocity requires that both partners make adjustments iteratively (Dostilio et al., 2012). In this case, adjustments needed to be made to their identification of the partners in interchange. This may not be possible, however, as it requires the partners to change their fundamental interest. Thus, relationship-oriented reciprocity may provide a response to this complicated situation.

9.3.2 Finding II: The need for relationship-oriented reciprocity

The examination of the evidence revealed that the expectations of schools and student-volunteers were impacted by the power dynamic in the broader policy setting. This research discovered various assumptions made by the schools and student-volunteers, and these unmet assumptions negatively affected the collaboration between the schools and student-volunteers. It was discovered that these assumptions were rooted in the power play between China and the Western hegemony, and could not be easily amended by merely adjusting participants' behaviours. Considering the significance of the expectations in the enactment of reciprocity, particularly exchange-oriented reciprocity as discussed in the previous section, this research argues that a relationship-oriented reciprocity should be enacted between the schools and the student-volunteers.

This study of the schools' expectations found that they were affected by the Australian national government's utilitarian perspective on CLC education. The national government's attitude to education was found to have affected the state government's behaviour in supporting the schools. As discussed in Chapter 6, and influenced by the utilitarian ideology of the *White Paper*, the Australian government was found to have attempted to maximise the benefits it would receive through minimising its investment in Asian language education. Through examining the schools' experience regarding CLC educational support from the government after the *Local Schools, Local Decisions* reformation, it was found that the state government was affected by its utilitarian ideology, as it withdrew its support to schools in handling any new problems which occurred. The *Local schools, Local Decisions* reformation

was found to have restricted the available resources that schools could have expected to receive from the government. Thus, as could be expected in such a policy environment, the economic interchange with the broader community became even more important as the schools were left to handle many more educational matters by themselves. For the future development of schools, obtaining more economic benefits from the broader community became essential.

Caught in the tension between the limited resources and the need for future development, the schools were found to be trying to maximise their returns while minimising their investments in CLC education. This research found that the schools in the collaboration were relying on the student-volunteers as an additional supply to compensate for the NSW state government's failure to provide sufficient resources for CLC education. Thus, when the student-volunteers showed inadequacy in providing quality service, schools were found to be dissatisfied as the benefits of the service could not justify their contributions in the co-generational activities.

It was also discovered that the performance of the student-volunteers was affected by the vertical power dynamic between the Chinese government and student-volunteers. One student-volunteer specifically identified that her interest was to demonstrate a more realistic image of China and Chinese culture. The same expression was found in China's national policy rhetoric as well as in the Ningbo local government's relevant documents. The findings from this phenomenon confirm the influence of government policy on individual's values and perceptions.

The study also found that various assumptions originated from the power tension between China and Western hegemony. As explained previously in this chapter, the SVCLCE Program was found to be a tension point where Western hegemony was being challenged by the promotion of Chinese language and culture.

This English hegemony in Australian education subordinated other languages and their associated knowledge (Morgan, 2015). Assumptions which resulted from this tension exposed this practice of hegemony. These assumptions included cultural assumptions such as schools' Western-centric stereotypes about Chinese culture, a lack of awareness of the impact of cultural shock on student-volunteers, and assumptions about student-volunteers' communication styles which were affected by their personalities and backgrounds, student-volunteers' assumptions about the value of study overseas; and the lack of awareness of the contextual difference between the English language use of the steering parties, and the English language use of some student-volunteers themselves.

This research's examination of the schools' assumptions found that the schools were unintentionally promoting a controlled CLC education, which once again confirmed the status of English hegemony in Australian education (Díaz, 2018). The findings revealed that the schools' promotion of CLC helped to preserve the predominant English monolingual mindset. Ives (2009) argues that to sustain hegemonic status, hegemony will apply strategies to prevent the subaltern social group consciousness from developing, to maintain its dominating status (Ives, 2009). The promotion of the controlled CLC education showed this kind of hegemonic practice. The issues regarding the lack of relevance of CLC promotion are rooted in the power play in which Western hegemony in Australia tries to prevent China from challenging its power status by **expanding** its soft power through promoting Chinese language and culture in Australian schools.

This study of the student-volunteers' assumptions found that Western hegemony still influences the student-volunteers' perceptions of the world and their own countries. As Western hegemony promotes English language as a tool to success

(Klapwijk & Van der Walt, 2016), the Western knowledge system is also promoted as superior (Askeland & Payne, 2006). This hegemonic practice was found to have affected the student-volunteers' perceptions towards their own culture and the promotion of their own language. The student-volunteers were found to be caught up in the tension between their responsibilities for promoting CLC education, and their Western-centric mindset. The impact of this tension was reflected in the phenomenon that only one of the student-volunteers identified teaching CLC education as her expectation. The rest of the student-volunteers expected to obtain knowledge and skills of living, studying and working in Australia. This researcher thus argues that to motivate student-volunteers in providing CLC education, it is essential to transform their perceptions of their own cultures and their understanding of the world. However, as already discussed in previous sections, generativity-oriented reciprocity, which has the power of transformation, cannot be enacted unless the student-volunteers' interests are met in the processes or the outcomes. Thus, relationship-oriented reciprocity, which also has transformative power (Porter & Monard, 2001) should be enacted to achieve the goal of transformation.

The study of the evidence revealed that communication is a crucial factor which affects the enactment of reciprocity in the collaboration between the schools and the student-volunteers. Evidence of schools' and student-volunteers' expectations showed that a lack of communication caused an absence of any effective liaison in the Program, and resulted in unsuccessful collaboration between the schools and student-volunteers. The lack of communication between the schools and the other parties also resulted in the absence of student-volunteers' validation. Without effective validation, student-volunteers' accountability could not be properly monitored. Some student-volunteers' irresponsible behaviour in schools was not corrected, which negatively

affected the schools' experience in the Program. To respond to this problem, a reciprocity in which partners maintain ongoing communication is required.

In response to these complicated issues, influence-oriented reciprocity is insufficient. Influence-oriented reciprocity emphasises the connection between the factors behind and the processes of the collaboration (Dostilio et al., 2012), but it does not transform the participants. It can help adjust the collaboration at a superficial level, but it does not change the partners. Better collaborative experience between schools and student-volunteers requires more than merely superficial changes. Additionally, since the schools cannot alter their partners in interchange for achieving their fundamental exchange-oriented reciprocity, they would not take the initiative in making adjustments. However, influence-oriented reciprocity requires the participation of both partners (Dostilio et al. 2012), which may not be enacted even in the collaboration between schools and student-volunteers.

To develop a collaboration between schools and student-volunteers which benefits both partners, and despite the power tension associated with CLC education, it is essential to enact a reciprocity which focuses on the development of partners. Relationship-oriented reciprocity focuses on the development of the individual in the collaboration, rather than merely on the completion of tasks (Porter & Monard, 2001). Similar to influence-oriented reciprocity, which requires the partners to adjust their ways of participation (Ngai et al., 2010), relationship-oriented reciprocity is a process of ongoing development (Wutich et al., 2017). Participants develop a sense of ownership and willingness to contribute to make the collaboration better (Porter & Monard, 2001). This study of the characteristics of influence-oriented reciprocity revealed that this orientation focuses on completing tasks per se. On the contrary, relationship-oriented reciprocity creates a cycle of exchange which requires a

dialectical, progressive, long-term partnership (Porter & Monard, 2001). Thus, it was found that the relationship elements provide a platform for the two parties to continually communicate, clarify some assumptions they had for one another and transform their understanding of each other and themselves.

However, it needs to be highlighted that transformation takes time to occur and ownership may not appear right away (Porter & Monard, 2001). The lack of validation discussed in the previous section needs to be addressed immediately. Considering the issues with some student-volunteers' lack of accountability and some schools' lack of fulfilment of their responsibility, a strategy of supervision for student-volunteers' performance is needed. A continual validation process is required as an additional rule to regulate the behaviour of student-volunteers in the collaboration.

9.4 **Contributory Research Question 3**

The third contributory question in this research asks: How did interpretations of the roles of 'student-volunteer' by the schools and student-volunteers affect their collaboration in terms of reciprocity? According to the investigation presented in Chapter 8, it was found that partners' fulfilment of their responsibilities and their assumptions affected the enactment of reciprocity.

9.4.1 Finding I: Responsibility fulfilment affected reciprocity

This study of the interpretations of the 'student-volunteers' revealed that the mismatch in the identification of partners in interchange affected the fulfilment of responsibility, which impacted the enactment of reciprocity between the schools and

student-volunteers. As explained in the answer to Contributory Question 1, schools and student-volunteers did not mutually identify each other as partners in interchange. Schools identified the broader community as their partners with which to establish exchange-oriented reciprocity for interchange of economic benefits, while student-volunteers considered the schools as their partners in interchange. The study of schools' and student-volunteers' interpretations of the roles of 'student-volunteers' confirmed this finding regarding their identification of partners in interchange. It further revealed the impact of this mismatch on the enactment of reciprocity from the perspective of partners' fulfillment of responsibilities.

The partnership of co-creation was found to be unbalanced in the generativity-oriented reciprocity between some schools and student-volunteers. This study of the schools' attitude towards student-volunteers' involvement in the collaboration found that they tried to push some of their responsibilities for the creation of CLC educational activities onto student-volunteers. According to the schools' three types of interpretations of the term 'student-volunteers' as described in Chapter 8, it was found that the schools were not willing to spend their resources on equipping the student-volunteers. They expected the student-volunteers to be the "ready-to-use resource" with suitable skills, who would take the initiative in their work as well as in their professional development. This shift of responsibility was particularly reflected in some schools' withdrawal from the Program because of the potential investment needed for equipping the student-volunteers. The lack of clear interpretations of what was meant by 'student-volunteers' also confirmed the schools' withdrawal from their responsibilities, as no plan of co-creation was developed between the schools and student-volunteers. Schools were only willing to provide a site and limited staff resources for the co-creation of teaching activities.

On the contrary, this study of the student-volunteers' interpretations of their roles found that they were expecting the schools to fulfil their responsibilities for co-creation, and at the same time help the student volunteers to fulfil their responsibilities. The evidence showed that the student-volunteers expected to be trained and to have opportunities to teach. They were expecting the schools to contribute to the co-creation of activities by allowing them to participate in teaching activities. Although willing to make contributions in CLC education creation in schools, student-volunteers were aware of their inadequacies and limited capacities, and thus required the schools to support them so that they could fulfil their responsibilities in the co-creation.

Thus, a tension occurred between the schools and student-volunteers as neither of them fully fulfilled their responsibilities, whether it was because of a lack of willingness or lack of capacity. Partners in generativity-oriented reciprocity are required to share power and ownership in the process and out of its construction (Janke, 2013). However, the findings showed that partners may not be willing or may not have the abilities to fulfil their responsibilities, even though they are enacting generativity-oriented reciprocity. Because of this tension, generativity-oriented reciprocity was successfully enacted between some schools and student-volunteers but was only enacted at some levels in some other collaborations and did not fully satisfy the needs of partners.

A unique finding from this research is that the partners were driven by exchange-orientation, and enacted influence-oriented reciprocity to facilitate the production of generativity-oriented reciprocity. In some collaborations, some outcomes of co-generation still occurred, even though the schools and student-volunteers were dissatisfied with the process of the collaboration. For example, the

knowledge relevant to CLC education which was the result of student-volunteers' school-based higher degree research, was still produced and reported in student-volunteers' graduation theses. To achieve this goal, student-volunteers adjusted their learning according to the school's fulfillment of responsibilities. In some schools, teaching activities were still arranged as the schools adjusted their collaboration according to student-volunteers' capacities. Generativity-oriented reciprocity is believed to focus on partners' transformation through the collaboration of co-creation (Donahue et al., 2003). The understanding about generativity-oriented reciprocity was extended, as this research found that when the partners did not consider one another as their partners in benefit interchange, their experience in generativity-oriented reciprocity was affected. Another unique finding was that if the partners' interchange could only be fulfilled through the outcomes of their generativity-oriented reciprocity, the partners would enact influence-oriented reciprocity to adjust their modes of collaboration for the achievement of benefits.

9.4.2 Finding II: Assumptions affected reciprocity

As explained in the findings for Contributory Question 1, diverse assumptions which resulted from the power play between Western hegemony and China were identified as the issue which caused the unsuccessful enactment of reciprocity that resulted in their dissatisfaction in their collaboration. Thus, based on this finding, this research argues that relationship-oriented reciprocity should be enacted to provide a platform for the schools and student-volunteers to clarify assumptions and to build further collaborations.

The study of the interpretation of the roles of 'student-volunteers' revealed

that more assumptions were caused by the power play between Western hegemony and China, regarding the diverse aspects and different levels of the Program. This include in the planning and arrangement of the Program between the DEC and NMEB, and in the implementation of the Program between schools and student-volunteers.

It was found from the evidence that the tension caused by the power play between Western hegemony and China affected the training provided in the Program as the NMEB and DOC both approached it from their own perspectives. Although the student-volunteers received some training from the NMEB, some considered this training to be insufficient. Some student-volunteers from the cohorts prior to 2013 who received training from the DOC also complained about the ineffectiveness of the training. A lack of awareness by both the NMEB and the DOC regarding the difference between teaching in Australia and China was discovered as a cause of this problem. The NMEB training was found to equip the student-volunteers to teach the language and particularly the cultural content that the Chinese government wanted to promote, while simultaneously extending its soft power to challenge the Western hegemony. The DOC on the other hand, was discovered to train the student-volunteers to fit into their perception of what should be taught in schools. The old Western hegemonic power had been challenged by the emerging new power, and its imperial attitude was exposed as it underlined its hegemony (Münkler, 2005). The training was affected by the Western hegemony in Australian education which tried to prevent its predominant position from being challenged through preventing the expansion of CLC education. This power play was discovered to have resulted in assumptions being made about the actual condition and needs of CLC education in schools, and consequently student-volunteers were challenged as the training they received may not be helpful for supporting them in providing service that meet the

needs of schools.

The power play was also discovered to have caused the divergence in the assumptions about “teachers” between schools and student-volunteers. These assumptions concerned the capacity and behaviour that “teachers” should have in schools. The dissatisfaction of both schools and student-volunteers regarding their experience of working with one another was found to be the result of the mismatch in their assumptions. Western hegemony sustains its domination by positioning the difference of others as deficient (Díaz, 2018). However, this research found that the Western hegemonic practices in the Program ignored the difference in education between China and Australia. It also tried to shape the CLC education to fit the Australian model. The schools were trying to fit the student-volunteers into their preferred Western way of interaction and the Western criteria for teachers in Australia. It was discovered that they experienced dissatisfaction because the Western hegemony in the schools was being challenged. As explained previously in this chapter, student-volunteers were also influenced by this Western-centric view in their participation. They particularly valued the experience of working in Western countries such as Australia to secure their future employment. Their dissatisfaction was found to be as a result of their Western-centric view not being satisfied as their expectations for professional and personal development in Western countries were not met in the collaboration. Consequently, it was found that the enactment of generativity-oriented reciprocity experienced many challenges.

This research also found that the power play within schools between the principals and the teachers of Chinese also affected the enactment of generativity-oriented reciprocity between schools and student-volunteers. Generativity-oriented reciprocity requires power to be shared between partners as they both contribute in

carrying the responsibility and accountability (Henry & Breyfogle, 2006). However, the findings of this research extended this view by highlighting the significance of intra-institutional power dynamics to generativity-oriented reciprocity. It was discovered that the power hierarchy with the principals on the top, teachers in the middle, and student-volunteers at the bottom caused a tension when they shared different agenda. The power hierarchy was found in the phenomenon where some teachers obeyed the principals' requirement of working with student-volunteers, but themselves controlled the actual involvement of the student-volunteers. The behaviour of teachers who excluded student-volunteers from teaching activities showed their unwillingness to work with these student-volunteers. This exclusion was a power play by the teachers. The lack of shared power between the schools and the student-volunteers resulted in unsuccessful generativity-oriented reciprocity as the student-volunteers were unable to contribute to producing educational activities. This research concludes that the power tension between the teachers and school principals requires attention in the future development of the schools' collaborations with student-volunteers.

The examination of these assumptions revealed that the lack of communication in the Program was a crucial cause of the unsuccessful enactment of reciprocity. The schools' and student-volunteers' interpretations of 'student-volunteers' as "teachers" were inaccurate assumptions per se. It was discovered that what had been agreed by the steering parties in the planning of the Program regarding the roles of student-volunteers, and which was explained in the MoU, had not been communicated effectively and clearly to the schools. Communication is crucial to the enactment of reciprocity (Dostilio et al., 2012). The lack of communication and liaison in the Program was found to have negatively affected the enactment of

influence-oriented reciprocity. However, the causes of the assumptions showed that the partners needed more than influence-oriented reciprocity to guide them in adjusting the ways they interacted with one another. Although already identified in answering Contributory Question 2, the findings from studying the interpretation of ‘student-volunteers’ re-emphasise the significance of enacting relationship-oriented reciprocity between schools and student-volunteers, particularly between student-volunteers and teachers of Chinese.

Relationship-oriented reciprocity is believed to maintain reciprocity as a human scale in which the relationship factors are the focus (Porter & Monard, 2001). The relationship component provides a possible way for the student-volunteers and schools to build collaborations despite the fundamental differences in their motives for participation. Relationship-oriented reciprocity is believed to have the ability to cloak the differences between partners and strengthen the cohesion in the community (Paerregaard, 2017). These characteristics of relationship-oriented reciprocity provide a means for the student-volunteers to collaborate with the schools despite the complexities in the context and of their own pursuits. Since student-volunteers are caught in the tension between the teachers of Chinese and the principals in schools, relationship-oriented reciprocity which functions as a stabiliser is needed between the student-volunteers and teachers to ease the tension and to build a relationship of trust. A relationship-oriented reciprocity functions as a platform which is needed for the schools and student-volunteers to deepen understanding of one another, and to adjust their ways of collaboration to benefit the development of both. A relationship-oriented reciprocity plays the role of a catalyst which is needed between the NMEB and the DoE for both partners to achieve their desired outcomes, while steering the communication and engagement between them to provide training that is suitable for

the student-volunteers.

However, it needs to be noted that relationships take time to develop (Porter & Monard, 2001). The irresponsible behaviour of some student-volunteers and the schools' lack of interest in fulfilling their responsibilities for supporting the student-volunteers requires immediate attention, rather than waiting for the transformation to be developed in the relationship. As already identified in the examination of the expectations of the schools and the student-volunteers, validation strategy is necessary for the quality control of student-volunteers. The findings from this study concerning the interpretation of 'student-volunteers' emphasise the necessity of maintaining ongoing supervision. Additionally, it is necessary to connect student-volunteers' graduation to their performance in schools, in order to motivate them in their work in schools. It is also essential to develop a supervisory strategy to monitor schools' behaviour in interacting with student-volunteers to ensure they are fulfilling their responsibilities. Ongoing communication and liaison is essential for the conduct of these strategies.

9.5 Conclusions

Based on the findings concerning the three contributory questions, the main research question, "What is the nature of reciprocity in the collaboration between service-providers and community partners in international service-learning?" can be answered. The findings are as follows.

Firstly, although reciprocity may be enacted in the collaboration, these two partners may still experience dissatisfaction. The existence of reciprocity is believed to be the key to satisfying the participants in ISL collaboration and preventing

their exploitation (Larsen, 2016; Kearney et al., 2018). However, the findings of this research suggest that the condition of exchange-oriented reciprocity in collaboration was the key to dissatisfaction. The interchange of benefits was the fundamental driver behind the ISL collaboration. It was found that to achieve the benefits they wanted, partners used elements of influence and generativity-oriented reciprocity and created a web of interwoven orientations of reciprocity. In particular, rather than enacting influence-oriented reciprocity so that the partners can iteratively adjust their ways of participating to maintain the collaboration (Dostilio et al., 2012), the findings of this research showed that influence-oriented reciprocity per se can be used to stimulate the collaborations in relationship-oriented reciprocity. It was found that generativity-oriented reciprocity does not necessarily benefit the partners directly, but that it can be used for producing “ingredients” to be used in influence-oriented reciprocity.

However, the achievement of benefits was discovered to be affected by complicating factors such as the identification of partners in interchange, the impact of the power dynamic in the external context of the collaboration, the internal dynamic of the community partners, and the personalities of participants. It was found that it was difficult to enact influence-oriented reciprocity under the influence of these factors. The mismatch in partner identification was also found to have negatively affected the enactment of influence-oriented reciprocity. Since partners did not mutually view each other as partners in interchange, they may not have been willing to alter their behaviour to satisfy the needs of one another. Influence-oriented reciprocity requires partners to iteratively adjust their approach to collaboration. However, when the adjustments required partners to fundamentally change the benefits they want to achieve in the collaboration, the partners were found to be not willing to take the initiative. They were found to be dissatisfied with the experience when forced to make adjustments.

Secondly, this research also found that the collaboration of service-providers and community partners is fundamentally influenced by the power dynamic of the policy environment where the collaboration is situated. The problems discovered which affected the collaboration between the schools and student-volunteers were also fundamentally affected by the power play between China and Western hegemony which heavily influences the CLC education promotion per se. Their integrated approaches which employed exchange, influence and generativity-oriented reciprocity were all found to be formed to achieve objectives which were defined by their economic value only. As it is impossible to change this root motive, relationship-oriented reciprocity offered a possible avenue for collaboration between the two partners. Relationship-oriented reciprocity is a dialectical mechanism (Allen, 1997) which focuses on the participants and their relationship with the community (Porter & Monard, 2001), holds the partners together and provides them with the option to continuously improve their experience in the collaboration.

Particular concern has been raised regarding the potential harm which can be caused by privileged service-providers, as in the ISL program in which the community partners are from less developed countries (Kahn, 2011). In those ISL programs, the significance of the cultural competence of the ISL designers and practitioners, the issues rooted in Western hegemonic global dynamics such as inequalities, post-colonial paternalism, and white privilege have all been highlighted by scholars (Kahn, 2011; Askeland & Payne, 2006; Kearney et al., 2018). However, the findings of this research highlight another aspect regarding the impact of Western hegemony in ISL. It was discovered that the power play between the West and the East is the root cause of the issues which occurred in the implementation of the ISL program. The experiences of partners in the ISL program cannot be isolated and dealt with on their

own. As long as the ISL program involves partners from two sides of the global power dynamic, issues associated with hegemony and inequalities will emerge in its practice. The combination of the power dynamic in the context of collaboration, the internal power dynamic of the community, and the participants' personalities created unexpected and uncontrollable factors that affected the experience of the partners. Thus, merely enacting influence-oriented reciprocity in which participants alter their behaviour responsively is insufficient to maintain the collaboration, as it contributes no more than scratching the surface while glossing over the root problem.

This research discovered that relationship-oriented reciprocity is inclusive and flexible. By having a clear goal of interchange (Paerregaard, 2017), it can also involve features of exchange, influence, and generativity-oriented reciprocity to facilitate the pursuit of ongoing benefits interchange. However, although relationship-oriented reciprocity creates benefits interchange, its focus is beyond this market economic-constrained term (Strunk, 2014). Partners' development and community cohesion is the focus of relationship-oriented reciprocity (Paerregaard, 2017). It coaxes the partners out from a simple one-on-one exchange but relocates them in a broader network of interchange.

Furthermore, this research has found that relationship-oriented reciprocity can be enacted as a platform for communication, a stabiliser of relationships and a catalyst for interchange. Some community partners in the collaborations in this study have already showed interest in using this orientation of reciprocity as a catalyst to develop relationships with the broader community for the cycle of interchange. Relationship-oriented reciprocity can also function as a stabiliser as the partners develop deeper understanding of one another, which helps to enhance trust and build partnerships. The promotion of CLC education in Australia provides an example of this function of

relationship-oriented reciprocity. Although the governments of China and Australia did not share the same attitude towards CLC education, and the CLC education per se has encountered difficulties, the promotion of CLC education was still maintained and strategies such as the SVCLCE Program have been applied to develop this education.

Relationship-oriented reciprocity should especially be enacted between service-providers and community partners. It bridges over the benefits-driven motives of the participants and glues them together in the collaboration, despite the fundamental differences they may have in the collaboration. Because of the relationship focus, even though partners do not share the same goals or interests, their collaboration can still progress. The relationship aspects provide a platform for the partners to communicate and contribute to clarify the assumptions between the partners caused by the power play in the context of the collaboration. The transformative nature of the relationship-oriented reciprocity facilitates the participants in developing ownership in the collaboration and thus helps to maintain it for long-term purposes.

9.6 Implications

Relationship-oriented reciprocity provides a mechanism to improve the collaboration between service-providers and community partners in ISL programs. However, this does not mean that relationship-oriented reciprocity is the perfect solution for any problems occurring in ISL. The findings of this research particularly emphasise the need to include supportive strategies in the collaboration, in addition to relationship-building. The relationship-oriented reciprocity is a long-term collaboration which takes time to enact and the transformation of partners does not

occur immediately. Thus, while the relationship-oriented reciprocity is being developed, ongoing supervision and validation strategies should be applied to regulate participants' behaviour. In particular, the service-providers should be validated and assessed for their performance in service-providing, and the results should directly affect their eligibility for graduation.

9.7 Limitations and recommendations for further research

The limitations of this research restrict the objectives of making possible changes and future developments in this field (Yin, 2014). The process of conducting this research was subject to time, space, and resources available. Recognising the limitations of the research contributes to improving future research study (Creswell, 2013).

This research has found that the planned recruitment criteria for selecting student-volunteers has been altered to serve the actual practice of recruitment. The reason for the alteration was not the focus of this study and thus was unexamined. However, recruitment is crucial for the success of ISL. Eby (1998) points out that “[without] proper selection of students ... [SL] can support ineffective and sometimes harmful kinds of service” (p. 3). In any future studies, the recruitment of student-volunteers should be investigated through the lens of reciprocity for the purpose of providing suggestions for the development of ISL. The actual needs of the local schools that participate in the SL program should be investigated by studying the expectations and attitudes of the school teachers who directly work with the student-volunteers. Difficulties occurring in the operation of recruitment should be examined. Suggestions for improving the recruitment planning and operation should be given.

Interestingly, no particular impact of the research aspects of the SVCLCE Program or the longer length of the student-volunteers' involvement was found in this study. Although the higher-degree research element and the longer length of service-learning time differentiate the Program from other ISL programs, no particular comments were made by the schools or student-volunteers who were interviewed in this research, regarding the length of individual student-volunteers' participation or the research component. The uniqueness of the involvement of research study as part of the learning was somewhat unrecognised by the student-volunteers or the schools. The participants seemed to focus more on the necessity of maintaining effective training in service-providing to equip the service-provider in delivering Chinese language and cultural educational service. More examination is needed to deepen the understanding of the relationship between the forms of learning and the experiences of service-providers and community partners.

In addition, in any future study, the influence of the Chinese concept of reciprocity in the collaboration between the schools and student-volunteers should be investigated. The *ayni* reciprocity concept provided a model of relationship-oriented reciprocity in this research. The Chinese concept of reciprocity as another type of relationship-oriented reciprocity should also be particularly studied in any future research, in order to interpret the student-volunteers' behaviours from a different perspective. Student-volunteers and school teachers who are directly working with the student-volunteers should be involved as participants. The policies should be analysed through the lens of the Chinese concept of reciprocity to help understand the power dynamic in the context within which the collaboration was situated. It is expected that this will provide a reference for the development of ISL specifically for collaboration with Chinese partners.

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Appendix

Appendix I NEAF Approval

Locked Bag 1797

Penrith NSW 2751 Australia Office of Research Services

ORS Reference: H11112



HUMANRESEARCHETHICS COMMITTEE

13 July 2015

Professor Michael Singh
School of Education

Dear Michael,

I wish to formally advise you that the Human Research Ethics Committee has approved your research proposal H11112 "The nature of reciprocity in international service-learning", until 30 October 2016 with the provision of a progress report annually if over 12 months and a final report on completion.

Conditions of Approval

1. A progress report will be due annually on the anniversary of the approval date.
 2. A final report will be due at the expiration of the approval period.
 3. Any amendments to the project must be approved by the Human Research Ethics Committee prior to being implemented. Amendments must be requested using the HREC Amendment Request Form:
http://www.uws.edu.au/_data/assets/pdf_file/0018/491130/HREC_Amendment_Request_Form.pdf
 4. Any serious or unexpected adverse events on participants must be reported to the Human Ethics Committee via the Human Ethics Officer as a matter of priority.
 5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the Committee as a matter of priority
 6. Consent forms are to be retained within the archives of the School or Research Institute and made available to the Committee upon request.
- Please quote the registration number and title as indicated above in the subject line on all future correspondence related to this project. All correspondence should be sent to the email address humanethics@uws.edu.au.

This protocol covers the following researchers:

Michael Singh, Jinghe Han, Qianwen Deng

Yours sincerely

A handwritten signature in black ink, appearing to read "E. Deane".

Professor Elizabeth Deane

Appendix II SERAP Approval



Ms Qianwen Deng
CORP15/17887
27 Bella Vista Drive
DOC15/484133
BELLA VISTA NSW 2153

SERAP 2015347

Dear Ms Deng

I refer to your application to conduct a research project in NSW government schools entitled *The nature of reciprocity in international service-learning*. I am pleased to inform you that your application has been approved.

You may contact principals of the nominated schools to seek their participation. **You should include a copy of this letter with the documents you send to principals.**

This approval will remain valid until 24-Jul-2016.

The following researchers or research assistants have fulfilled the Working with Children screening requirements to interact with or observe children for the purposes of this research for the period indicated:

Researcher name	WWCC	WWCC expires
Qianwen Deng	WC0352820V	23-Jun-2020

I draw your attention to the following requirements for all researchers in

NSW government schools:

- The privacy of participants is to be protected as per the NSW Privacy and Personal Information Protection Act 1998.
- School principals have the right to withdraw the school from the study at any time. The approval of the principal for the specific method of gathering information must also be sought.
- The privacy of the school and the students is to be protected.
- The participation of teachers and students must be voluntary and must be at the school's convenience.
- Any proposal to publish the outcomes of the study should be discussed with the research approvals officer before

- publication proceeds.
- All conditions attached to the approval must be complied with.

When your study is completed please email your report to:
serap@det.nsw.edu.au You may also be asked to present on the findings of your research.

I wish you every success with
your research. Yours sincerely



Dr Robert Stevens
Manager, Quality Assurance/Research
24 July 2015



NSW Department of Education

Level 1, 1 Oxford Street, Darlinghurst NSW 2010 – Locked Bag 53, Darlinghurst NSW 1300
Telephone: 02 9244 5060 – Email: serap@det.nsw.edu.au

Appendix III Letter for Potential Interviewees (Initial Contact)

Hi XXX,

My name is Qianwen Deng, I am an PhD student from Western Sydney University, who is conducting a research study about the implementation of 'SVCLCE' Program (may known as 'The Ningbo Program') under the guidance and requirement of NSW DEC.

I would love to invite you to be involved in this research by participating in an interview to share your opinion about this program.

If you are willing to be involved in this interview, please respond to this email. The details in regards of the interview time and venue will be further informed to you.

My contact
detail is: Mobile:
** Email:**

Wishing you a good day!
Regards,

Qianwen

Appendix IV: Interview Schedule

Volunteer:	Date
S-V 'Yōu Xiù'	10/11/15
S-V 'Gǔ Lì'	10/11/15
S-V 'Xué Xí'	12/11/15
S-V 'Huó Pō'	16/11/15
S-V 'Nǚ Lì'	17/11/15
S-V 'Xǐ Ài'	20/11/15
S-V 'Wěi Shēn'	20/11/15
S-V 'Sī Kǎo'	20/11/15
S-V 'Mó Fǎng'	26/11/15
S-V 'Lǐ Jiě'	26/11/15
S-V 'Lè Yì'	3/12/15
S-V 'Xié Zuò'	3/12/15
S-V 'Shí jì'	5/12/15
S-V 'Zhǔ Jiàn'	6/12/15
Principal	18/9/15
1- Xìn qù	14/9/15
2- Chén kěn	9/9/15
3- Chuàng xīn	17/11/15
4- Tuì Chū	16/11/15
5- Zhǔ dòng	16/11/15
6- Fā Zhǎn	18/9/15
7- Rè qiè	9/9/15
8- Qiú zhēn	17/9/15
9- Wù shí	14/9/15
10- Wèi Lái	9/9/15
11- Biàn Huà	25-Aug-15
12- Zēn zhǎng	18-Aug-15
13- Shuāng yǔ	18-Aug-15
Teacher:	
1- Chéng jiù	25-Aug-15
2- Qián jìn	18-Aug-15
3- Xiān fēng'	25-Aug-15

Appendix V Interview Protocol

1. How long have you/your school been involved in the Program?
2. How were you initially informed? What were you informed about the Program?
3. What attracted you to the Program?
4. What was the process for you to participate?
5. How was the schools (you[student-volunteer/ teachers]) defined eligible for participating in the Program?
6. How does the preparation look like?
7. What was your expectation for the Program/your partner?
8. Who allocate the student-volunteers? What is your involvement in the allocation?

During the operation of the program

9. What were you expecting from the Program?
10. How was your initial experience in the Program?
11. How did you liaise with your partner schools/ student-volunteers? Who did you communicate with?
12. How did the Program affect the school's Chinese language teaching?
13. How did the school allocate the student-volunteers into different class within school? What was the process in regarding of their allocation?
14. How was your experience working with your partners?
15. What's your suggestion for the Porgram?

Probe:

Can you explain a bit more about that?

What do you mean by saying?

When you said ... did you mean ...?

Prompt:

That was great, let's come back to our question (repeat the question)

That's good, thanks for the sharing. What about (re-emphasis the focus), what do you think about this particular aspect?

Appendix VI: Orientation Program Sample

WESTERN SYDNEY REGION/UNIVERSITY OF WESTERN SYDNEY

Orientation Program for Chinese student-volunteer 19 July 2013

9:00 am Arrival and coffee

9:30 Welcome and Acknowledgement of Country

Introductions in groups

10:00 **Introduction to Edmodo and Poplet** John Chung

10:30 Why are you participating in this Partnership? Cheryl Ballantyne
Group concept maps

11:00 Morning Tea

11:30 **Expectations and Roles** Cheryl Ballantyne

Sharing responses to expectations and roles and feedback to whole group on edmodo

I was/we were reassured when I
read ...; I was/we were surprised to
read ...;

The expectation/role of ... challenges me/us
because ...; As a result of today I/we will

12:00 **Challenges of Chinese Language Education in Australian**

Schools Michael Singh

Local school challenges?

How have you used / can we use the Volunteer Program to respond to
challenges at the local school level?

1:00 pm Lunch

1:30 China Connect Online Program Kate Wang and Lu Yiye

2:15 **School planning** Cheryl and Michael

Who learns Chinese at your school?

What Chinese do the students need to learn?

3:30 Close

Appendix VII: Workshop Example

**PROFESIONAL LEARNING FOR CHINESE LANGUAGE
EDUCATION - WORKSHOPS**

Michael Singh & Cheryl

**Ballantyne School of
Education
University of Western Sydney**

1-5 pm Fridays: July-December

2013 During these workshops we will explore:

1. teacher-research, various methods for teacher-research, and the role of teacher-research in learning to be a professional teacher of Chinese?
2. evidence-driven teaching – using materials generated through everyday teaching to create a data set for analysis to improve students learning and use of Chinese (e.g. information about particular students, lesson content draw from students’ everyday schooling, lesson/unit plans
3. teacher-researcher diary – recording of observations as well as reflections
4. relating work required to be performed in school to generation of research problem, research questions, selection of recent literature for review, research methodology and data set

STRAND 1: Professional learning through teacher research	Required readings, Writing Tasks, Workshop activities	Schools specify tasks for Volunteers which provide focus for professional learning	STRAND 2: Making Chinese learnable for English speaking school	Required readings, Writing Tasks, Workshop activities
Term 3				
Week 1: Researcher & supervisor, Research sites, resources & feasibility & (CoC, NEAF)	Identify research sites, issues of access & project feasibility in terms of resources (e.g. time); NEAF application, ‘Entering the field’, Draft statement about resources (feasibility) & research sites - Draft research methods chapter (10,000 words)		Week 1: Confirmation of Candidature (CoC) (UWS) and UWS Graduate attributes	Introduction to UWS CoC document and requirements; write statement in response to graduate attributes for thesis appendix
Week 2: Research participants (CoC, NEAF)	Procedures for identifying & recruiting participants; NEAF application; Draft statement of procedures for identifying & recruiting participants - Draft research methods chapter (7,000 words)		Week 2: thesis examination, CoC, NEAF and SERAP	Introduction to UWS thesis examination procedures and requirements, CoC, NEAF & NSW DEC SERAP requirements

Week 3: Data collection (CoC, SERAP)	Data generation & gathering procedures; 'Methods'; Draft data		Week 3: Reviewing the literature (CoC, SERAP)	'Making use of the literature in teacher-research'; Draft literature review chapter (6,000 words)
	collection procedures: observation fieldwork diary - Draft research methods chapter (10,000 words)			
Week 4: Data collection (CoC, SERAP)	interview & focus groups; 'Verbal data', work samples, lessons plans teaching/learning materials, assessment, Continue drafting data collection procedures - Draft research methods chapter (6,000 words)		Week 4: Reviewing the literature (CoC, SERAP)	Refining the research problem through the literature review; Continue drafting literature review chapter (6,000 words)
Week 5: Data analysis (CoC, SERAP)	First/second cycle data analysis - grounded, thematic, content & global analysis; 'Coding & categorizing'; Draft methods for data analysis; 'Documentation of data,' - Draft research methods chapter (6,000 words)		Week 5: Reviewing the literature (CoC, SERAP) - Corpus:	What 'Chinese to teach English speaking students in Australia? Making Chinese as a local recurring everyday sociolinguistic activity (Pennycook) Draft literature review chapter (6,000 words)
Week 6: Data analysis (CoC, SERAP)	Conceptual analysis of data; Taking data apart and putting it together; 'Analysis and synthesis'; continue to draft methods for data analysis - Draft research methods chapter (6,000 words)		Week 6: Reviewing the literature (CoC, SERAP): Corpus:	Students' local recurring everyday sociolinguistic activities in English
Week 7: Research methodology/ approach (CoC, SERAP)	Teacher-researcher methods; 'Writing the Methodology chapter'; Draft research methods chapter (6,000 words)		Week 7: Reviewing the literature (CoC, SERAP): Acquisition:	L1/L2 transfer – (Cummins) working with students' knowledge to English to make Chinese learnable Draft literature review chapter (6,000 words)
Week 8: Research methodology/ approach (SERAP)	Teacher-researcher methods; 'The research process'; 'criteria for quality research'; Continue drafting research methods chapter (6,000 words)		Week 8: Reviewing the literature (CoC, SERAP): Acquisition:	Cross-sociolinguistic similarities (Ringbom) between English and Chinese as perceived by English speaking students, Draft literature review chapter (6,000 words)
Week 9: Research questions & research problem (CoC, NEAF, SERAP)	Formulating research questions and the research problem; NEAF application, 'Research questions' Stating the problem'; re/draft research questions and problem		Week 10: Reviewing the literature (CoC, SERAP): Acquisition:	Scaffolding, Draft literature review chapter (6,000 words)

Week 10: Research design (plan & aims, goals) (CoC, NEAF, SERAP)	Research design; NEAF application, 'How to design teacher-research'; re/draft research design, aims		Week 11: Reviewing the literature (CoC, SERAP): Status	Formative assessment to teacher's learning, Draft literature review chapter (10,000 words)
Term 4				
Week 1: Project proposal (CoC, NEAF)	Proposal for CoC; (6,000 words) UWS CoC requirements, 'Writing a research proposal'; Draft project title & summary description		Week 1: Project proposal (CoC, NEAF)	Writing a research proposal
Week 2: Project title and summary description (CoC, NEAF)	Decide on project focus and draft preliminary overview based on key elements in an abstract; NEAF application; Re-draft project title & summary description		Week 2: Project title and summary description (CoC, NEAF)	Writing a research proposal
Week 3: CoC Proposal	Rehearsals		Week 3: CoC Proposal	Writing a research proposal
Week 4: CoC Proposal	Rehearsals		Week 4: CoC Proposal	Writing a research proposal
Week 5: CoC proposal presentation	Presentation of CoC Proposals		Week 5: CoC proposal presentation	Presentation of CoC Proposals
Week 6: CoC Proposal	Follow-up and review of CoC proposal and presentation		Week 6: CoC Proposal	
Week 7: Research ethics: Minimisation of risk or harm, level of disruption (SERAP)	Introduction to research ethics; NEAF & SERAP applications, Flick, 'Ethics of qualitative research'; Draft statement about research ethics		Week 7: Reviewing the literature (SERAP) - Corpus:	Making Chinese a local recurring everyday sociolinguistic practice
Week 8: Research ethics: Researching with children & dependents (NEAF)	Ethics of researching children; NEAF & SERAP applications, 'Advocacy and ethics'; Continue drafting statement on ethics of researching children		Week 8: Reviewing the literature (SERAP): Acquisition:	L1/L2 transfer - Scaffolding learning
Week 9: Research ethics: Confidentiality & privacy (NEAF)	Ethics of confidentiality & privacy; NEAF & SERAP applications; Continue drafting statement on confidentiality & privacy		Week 9: Reviewing the literature (SERAP): Acquisition:	Cross-sociolinguistic similarities - Scaffolding learning
Week 10: Research ethics: Documentation: research instruments, ethics forms (SERAP, NEAF)	Data collection instruments & ethics documents; NEAF & SERAP applications; Continue drafting data collection instruments & ethics documents		Week 10: Reviewing the literature (SERAP): Status	Assessment of students' language learning for teacher professional development and enhancement of status of Chinese in school community

References: Professional learning through teacher-research

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Participant Information Sheet (General)

An information sheet, which is tailored in format and language appropriate for the category of participant - adult, child, young adult, should be developed.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view

guidance on what is required in each section 'hover your cursor' over the bold text. Further instructions are on the last page of this form.

Project Title: The nature of reciprocity in international service-learning

Who is carrying out the study?

The former volunteer Chinese language teacher Ms Qianwen DENG is carrying out this study. Ms DENG is a current PhD student from University of Western Sydney, she is a previous volunteer Chinese language teacher from Ningbo Volunteer Program (Group 6).

What is the study about?

You are invited to participate in an interview investigation which is part of the Ningbo Volunteer Program evaluation project conducted by Ms Qianwen Deng. The study is for the purpose of evaluating the most significant changes the Ningbo Volunteer Program has achieved in regard of the Chinese language teaching in NSW public schools. Your school is one of the participating school in the Ningbo Volunteer Program. Therefore, you, as the school principal, is invited to participate in this evaluation research project to present your opinions toward the Ningbo Volunteer Program. This evaluation research project is to provide an program evaluation report to the Department of Education and Community of NSW, as well for the fulfillment of the requirement of the researcher's Doctor of Philosophy Degree in the University of Western Sydney. The study is being supervised by Professor Michael Singh and Dr. Jinghe Han from the University of Western Sydney.

What does the study involve?

You will be involved in an interview with the researcher to share your opinions about all the matters in regards of your school's participation, the Ningbo Volunteer teacher, as well Chinese language and culture education in school.

Interview will be recorded and analyzed by the researcher as data in the study with your permission. All the content of the interview is confidential. No personal information in regard of your identity will be required or asked during the interview. The results will not affect the relationship between researcher and you, or the relationship between the researcher and your school.

How much time will the study take?

Each interview will take about 30 minutes.

Will the study benefit me?

The study will directly or indirectly enhance your understanding of Chinese language and culture. It will help you in future decision making in school policy formulating and operating in regards of all the matters about the Ningbo Volunteer ROSETE Program. It will help you in developing school's Chinese language teaching and expand the influence of your school in NSW area.

Will the study involve any discomfort for me?

The questions asked in the interview are designed to be reader-friendly. The participation is voluntary. You have full freedom to choose not to participate or withdraw during the research. If you decide not to participate, it will not affect the relationship between participants and the researcher. If you feel any discomfort during the research, you have the full freedom to withdraw your participation, and any information already been collected from you will be destroyed.

How is this study being paid for?

The study is voluntary. No payment will be involved.

Will anyone else know the results? How will the results be disseminated?

Only the researcher has access to the original information provided by your under the approved ethic permission of the NSW government. The interview record will be stored in the researcher's personal computer with security code, and only the researcher self has access to the files. After the accomplishment of the research, all the original information will be permanently deleted. On the final results of the research, only de-identified and abstracted data from the focus group will be presented, and that would be the results of this research that been published and seen by person other than the researcher. You will be personally informed by the researcher about the access to the final publication from this research.

Can I withdraw from the study?

Participation is entirely voluntary: participants are not obliged to be involved; withdraw can be made at any time without giving any reason and without any consequences.

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the chief investigator's contact details. They can contact the chief investigator to discuss their participation in the research project and obtain an information sheet.

What if I require further information?

When you have read this information, you are welcomed to carry out further discussion and question with Ms Qianwen Deng. If you would like to know more at any stage, please feel free to contact

Ms Qianwen DENG: Phone: 0415265680 or via E-mail:
17852047@student.uws.edu.au Professor Michael Singh:
Phone: 0451068539 or via E-mail: m.j.singh@uws.edu.au Dr.
Jinghe Han: Phone: 0422652972 or via E-mail:
j.han@uws.edu.au

What if I have a complaint?

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is [H11112]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Participant Information Sheet (General)

An information sheet, which is tailored in format and language appropriate for the category of participant - adult, child, young adult, should be developed.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view

guidance on what is required in each section 'hover your cursor' over the bold text. Further instructions are on the last page of this form.

Project Title: The nature of reciprocity in international service-learning

Who is carrying out the study?

The former volunteer Chinese language teacher Ms Qianwen DENG is carrying out this study. Ms DENG is a current PhD student from University of Western Sydney, she is a previous volunteer Chinese language teacher from Ningbo Volunteer Program (Group 6).

What is the study about?

You are invited to participate in an interview investigation which is part of the Ningbo Volunteer Program evaluation project conducted by Ms Qianwen Deng. The study is for the purpose of evaluating the most significant changes the Ningbo Volunteer Program has achieved in regard of the Chinese language teaching in NSW public schools. Your school is one of the participating school in the Ningbo Volunteer Program. Therefore, you, as the school teacher, is invited to participate in this evaluation research project to present your opinions toward the Ningbo Volunteer Program. This evaluation research project is to provide an program evaluation report to the Department of Education and Community of NSW, as well for the fulfillment of the requirement of the researcher's Doctor of Philosophy Degree in the University of Western Sydney.

The study is being supervised by Professor Michael Singh and Dr. Jinghe Han from the University of Western Sydney.

What does the study involve?

You will be involved in an interview with the researcher to share your opinions about all the matters in regards of your school's participation, the Ningbo Volunteer teacher, as well Chinese language and culture education in school. If

you had experience of hosting Ningbo Volunteer teacher teaching in your class, you will be encouraged to share opinions specifically about Volunteer teacher's lesson delivering. If you have never had volunteer teachers in your class before, you will be encouraged to share your opinion about the school's Chinese language and culture education in general.

Interview will be recorded and analyzed by the researcher as data in the study with your permission. All the content of the interview is confidential. No personal information in regard of your identity will be required or asked during the interview. The results will not affect the relationship between researcher and you, or the relationship between the you and your school.

How much time will the study take?

Each interview will take about 30 minutes.

Will the study benefit me?

The study will directly or indirectly enhance your understanding of Chinese language and culture. It will help you in future operating in regards of all the matters about the Ningbo Volunteer ROSETE Program in your class. It will help you in your professional development.

Will the study involve any discomfort for me?

The questions asked in the interview are designed to be reader-friendly. The participation is voluntary. You have full freedom to choose not to participate or withdraw during the research. If you decide not to participate, it will not affect the relationship between participants and the researcher. If you feel any discomfort during the research, you have the full freedom to withdraw your participation, and any information already been collected from you will be destroyed.

How is this study being paid for?

The study is voluntary. No payment will be involved.

Will anyone else know the results? How will the results be disseminated?

Only the researcher has access to the original information provided by your under the approved ethic permission of the NSW government. The interview record will be stored in the researcher's personal computer with security code, and only the researcher self has access to the files. After the accomplishment of the research, all the original information will be permanently deleted. On the final results of the research, only de-identified and abstracted data from the focus group will be presented, and that would be the results of this research that been published and seen by person other than the researcher. You will be personally informed by the researcher about the access to the final publication from this research.

Can I withdraw from the study?

Participation is entirely voluntary: participants are not obliged to be involved;

withdraw can be made at any time without giving any reason and without any consequences.

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the chief investigator's contact details. They can contact the chief investigator to discuss their participation in the research project and obtain an information sheet.

What if I require further information?

When you have read this information, you are welcomed to carry out further discussion and question with Ms Qianwen Deng. If you would like to know more at any stage, please feel free to contact

Ms Qianwen DENG: Phone: 0415265680 or via E-mail:
17852047@student.uws.edu.au Professor Michael Singh:
Phone: 0451068539 or via E-mail: m.j.singh@uws.edu.au
Dr. Jinghe Han: Phone: 0422652972 or via E-mail:
j.han@uws.edu.au

What if I have a complaint?

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is [H11112]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Participant Information Sheet (Student-volunteers)

An information sheet, which is tailored in format and language appropriate for the category of participant - adult, child, young adult, should be developed.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view

guidance on what is required in each section 'hover your cursor' over the bold text. Further instructions are on the last page of this form.

Project Title: The nature of reciprocity in international service-learning

Who is carrying out the study?

The former Ningbo Volunteer Program (ROSETE 6) member Ms DENG is carrying out this study. She is a current PhD student from University of Western Sydney.

What is the study about?

You are invited to participate in an interview investigation which is part of the Ningbo Volunteer Program evaluation project conducted by Ms Qianwen Deng. The study is for the purpose of evaluating the most significant changes the Ningbo Volunteer Program has achieved in regard of the Chinese language teaching in NSW public schools. You, as the volunteer teacher-researcher from this Ningbo Volunteer Program, is invited to participate in this evaluation research project to present your opinions toward the Ningbo Volunteer Program. This evaluation research project is to provide an program evaluation report to the Department of Education and Community of NSW, as well for the fulfillment of the requirement of the researcher's Doctor of Philosophy Degree in the University of Western Sydney.

The study is being supervised by Professor Michael Singh and Dr. Jinghe Han from the University of Western Sydney.

What does the study involve?

You will be involved in an interview with the researcher to share your opinions about all the matters in regards of your experience in volunteering. Interview will be recorded and analyzed by the researcher as data in the study with your permission. All the content of the interview is confidential. No personal

information in regard of your identity will be required or asked during the interview. The results will not affect the relationship between researcher and you, or the relationship between the you and your school.

How much time will the study take?

Each interview will take about 30 minutes.

Will the study benefit me?

The study will directly or indirectly enhance your understanding of Chinese language and culture, and the field teaching of Chinese language in NSW. It gives you opportunity to share your expectation and suggestions towards the Ningbo Volunteer Program. It will help you in your professional development as a Chinese language teacher as well a researcher.

Will the study involve any discomfort for me?

The questions asked in the interview are designed to be reader-friendly. The participation is voluntary. You have full freedom to choose not to participate or withdraw during the research. If you decide not to participate, it will not affect the relationship between participants and the researcher. If you feel any discomfort during the research, you have the full freedom to withdraw your participation, and any information already been collected from you will be destroyed.

How is this study being paid for?

The study is voluntary. No payment will be involved

Will anyone else know the results? How will the results be disseminated?

Only the researcher has access to the original information provided by your under the approved ethic permission of the NSW government. The interview record will be stored in the researcher's personal computer with security code, and only the researcher self has access to the audio-tracks. After the accomplishment of the research, all the original information will be permanently deleted. On the final results of the research, only de-identified and abstracted data from the focus group will be presented, and that would be the results of this research that been published and seen by person other than the researcher. You will be personally informed by the researcher about the access to the final publication from this research.

Can I withdraw from the study?

Participation is entirely voluntary: participants are not obliged to be involved; withdraw can be made at any time without giving any reason and without any consequences.

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the chief

investigator's contact details. They can contact the chief investigator to discuss their participation in the research project and obtain an information sheet.

What if I require further information?

When you have read this information, you are welcomed to carry out further discussion and question with Ms Qianwen Deng. If you would like to know more at any stage, please feel free to contact

Ms Qianwen DENG: Phone: 0415265680 or via E-mail:
17852047@student.uws.edu.au Professor Michael Singh:
Phone: 0451068539 or via E-mail: m.j.singh@uws.edu.au
Dr. Jinghe Han: Phone: 0422652972 or via E-mail:
j.han@uws.edu.au

What if I have a complaint?

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is []

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view guidance on what is required in each section 'hover your cursor' over the bold text.

Project Title: The nature of reciprocity in international service-learning

I, _____ as a principal, consent to participate in the research project titled [The Most Significant Changes the Ningbo Volunteer Program Has Achieved: A Research Evaluation of Chinese Language Teaching in New South Wales Public Schools].

I acknowledge that:

I have read the participant information sheet [or where appropriate, 'have had read to me'] and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to participate in Ms Qianwen DENG's interview and answer the questions accordingly. I consent that the questionnaire will be preserved by the researcher.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed: _

Name:

Date: _

Return Address:

**J.G.13-School of Education, University of Western Sydney, Locked Bag
1797, Penrith NSW 2751**

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is: H11112

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Human Research Ethics Committee

Office of Research Services



Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view guidance on what is required in each section 'hover your cursor' over the bold text.

Project Title: The nature of reciprocity in international service-learning

I, _____ as a teacher, consent to participate in the research project titled [The Most Significant Changes the Ningbo Volunteer Program Has Achieved: A Research Evaluation of Chinese Language Teaching in New South Wales Public Schools].

I acknowledge that:

I have read the participant information sheet [or where appropriate, 'have had read to me'] and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to participate in Ms Qianwen DENG's interviews and answer the questions accordingly. I consent that the questionnaire will be preserved by the researcher.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed: _____ **Name:**

Date: _____ **Return Address:**

J.G.13-School of Education, University of Western Sydney, Locked Bag 1797, Penrith NSW 2751

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is: H11112

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Human Research Ethics Committee

Office of Research Services



Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view guidance on what is required in each section 'hover your cursor' over the bold text.

Project Title: The nature of reciprocity in international service-learning

I, ___ as a student-volunteer, consent to participate in the research project titled [The Most Significant Changes the Ningbo Volunteer Program Has Achieved: A Research Evaluation of Chinese Language Teaching in New South Wales Public Schools].

I acknowledge that:

I have read the participant information sheet [or where appropriate, 'have had read to me'] and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to participate in Ms Qianwen DENG's interviews and answer the questions accordingly. I consent that the questionnaire will be preserved by the researcher.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed: _____ **Name:**
Date: _____ **Return Address:**

J.G.13-School of Education, University of Western Sydney, Locked Bag 1797, Penrith NSW 2751

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is: H11112

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0013 or email humanethics@uws.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix XIV Sample Conference



MAKING CHINESE LEARNABLE

HOW TO MAKE CHINESE LEARNABLE FOR AUSTRALIAN SCHOOL STUDENTS, FOR ENGLISH IS THEIR ONLY LANGUAGE?

When

Friday 29 Nov,
2013
8:45am-05:00pm

Saturday 30 Nov,

Where

Building I, 104 Kingswood Campus
University of Western Sydney

Transport

It takes fifteen minutes to walk to Kingswood Campus from Kingswood Railway Station.

Parking and Permit

On-campus Parking Permit is provided by the conference (on the site). P1 and P2 are convenient to building I the Conference venue (Campus Map is attached)

Convened by

Prof. Michael Singh & Dr. Jinghe Han, Centre of Educational Research, School of Education,
University of Western Sydney

Contact

Ms ZHANG Zhihong: Zhihong.Zhang@uws.edu.au 0481335488

Conference BBQ

5pm Friday hosted by Professor Yi-chen Lan, Associate Pro Vice-Chancellor
(International), Mabel Han and Sylvia Xu from UWS International

Making Chinese learnable for Australian schools students, especially for those who only speak English, requires innovative approaches to the education of Chinese language teachers. The New South Wales Department of Education, the Ningbo Municipal Education Bureau and the University of Western Sydney are engaged in a 10 year partnership to develop teaching/learning strategies and the selection of content appropriate for just such learners. Through this Partnership, a Research Oriented School Engaged Teacher-researcher Education (ROSETE) Program has been designed to reduce the 'pain/gain' ratio by investigating practical ways of making Chinese learnable from the perspective of Australian school students.

Addressing the theme of "Making Chinese learnable", this Conference brings teacher-researchers in language education, Australians who have successfully learned Chinese, and the key policy makers of languages education from the New South Wales Department of Education and Communities.

Providing a platform for participants to contribute to Chinese learnability, this Conference will hear

1. Presentations of research findings regarding the teaching/learning of Chinese
2. Discussions about the successful learning experiences of Australians and
3. Explanations of Government and University policies and programs to support of Australian languages education

College of Arts
School of Education



Mr Lindsay Wasson,
Director,
Western Sydney Region,
NSW Department of Education and Training.

March 19th, 2007

Dear Lindsay,

Following recent discussions involving the School of Education at UWS and the DET, the School of Education, University of Western Sydney is keen to work with the Western Sydney Region (NSW DET) to help establish the teaching of Mandarin and Chinese cultural studies in its primary and secondary schools, where this proves feasible. In this regard I am pleased to advise that the School is able, at this stage, to offer the following support for the exploration of the possibilities around this initiative.

1. I have forwarded this correspondence to you to Professor Wayne McKenna, Executive Dean of the College of Arts at UWS; if the proposed arrangements proceed to a formal Agreement, Professor McKenna may be required to present the Agreement to the University Executive for endorsement.
2. I have appointed Professor Michael Singh to lead the negotiations necessary for the development of this initiative; he will work on this work with Dr Dacheng Zhao, and will brief SoE's Head of Development and International, Associate Professor Mike Horsley, about progress. Together, Professor Singh and Dr Zhao will further investigations of substantive issues requiring further clarification.
3. This work is being undertaken as part of the Western Sydney Region DET and UWS School of Education Committee of Cooperation as developed under the University's Regional and Community Engagement Plan (2004-2008). Specifically, this extends the work reported in the paper prepared by Professor Singh on 28 July, 2006, entitled, "Education and Community Interface: Internationalisation."
4. The School of Education is interested in exploring the possibility of offering the Ningbo cohort of ten (10) students enrolment in the following accredited program, namely the Master of Education (Honours). Enrolment in this program allows for conversion to a Doctor of Philosophy for high performing students. There may also be the possibility of offering the cohort the Certificate in Research Studies should this be deemed more appropriate in terms of their time commitments and costs.

5. The offering of these courses would be subject to several conditions, namely that:

a. these courses are made available to be offered by the University.
b. the prospective students are able to pay the full fee as set by the University (currently \$17,000 for the MHons) and enrol as full time students (for 12 months) as required under Australian law governing international students.

c. the prospective students are able meet the University's entry requirements, including those specified for academic standing and English language proficiency.

d. the prospective students fulfil all other requirements as specified by the Department of Immigration, the Department of Education and the University.

6. The School of Education is willing to consider the possibility of a Scholarship for these students. The amount of the Scholarship is expected to be commensurate with the funding being made to the students by the Ningbo Municipal Education Bureau and the NSW DET, Western Sydney Region (i.e. \$2,000 Australian for each person in the cohort of 10 students during their year of study in Australia).

7. That in accordance with the University of Western Sydney's requirements as stated in its "Visiting and Adjunct Appointments Policy," it is possible to negotiate and make application to the University for the appointment of NSW DET officers to Adjunct positions as appropriate (under the policy, this would usually be as Adjunct Fellow). In accordance with this policy the work of Adjunct's is undertaken *without* remuneration. As part of the consideration of possible appointees it will be necessary for the School of Education to receive (a) the requisite application, and (b) full details of the nature of the work and time allocation these prospective Adjuncts will contribute to the Ningbo Project over its five years. It will be important to establish in detail the content and character of the specific training to be provided to the cohort by NSW DET in order to establish the case for Adjunct appointments and to ensure articulation with the MHons program.

8. It is understood that in order to expedite student's RHD project start-up that the Ningbo Municipal Education Bureau will nominate a range of specific topics for the students to undertake. That, as a consequence of this the NSW DET will identify specific related projects that that students can undertake well prior to their arrival. This will then enable School of Education to identify from among its staff associate supervisors to provide specialistic research training workshops and supervisory support in these areas.

9. If enrolled as full-time MHons students this cohort will be expected to attend University workshops relating to research higher degree studies. These are offered on a regular basis and are free for all UWS higher degree research candidates (MHons or Doctorate). The workshops are targeted to the needs of research higher degree students at particular stages of their

candidature (researchworkshops@uws.edu.au).

10. It is also understood that DET will make arrangements through the schools where the prospective students will be assigned, for home stays; and that the prospective students will have opportunities to improve their English language proficiency through receiving advice on and participating in community-based public speaking associations.

11. The UWS School of Education is interested in:

- a. developing an ARC Linkage research project around this initiative.
- b. recruiting a Visiting Fellow from the Ningbo Municipal Education Bureau to undertake collaborative research around the teaching of Chinese language and culture in Western Sydney Education region.
- c. recruiting one or more PhD students from Ningbo, or Fujian province more generally to undertake research in this area.
- d. to have a representative/s of the School of Education meet with officials of the Ningbo Municipal Education Bureau in association with the NSW DET to pursue issues of mutual interest and benefit.

Yours sincerely,

Associate Professor Steve Wilson,
Head, School of Education,
Interim Director, Centre for Educational Research.

Appendix XVI S. Wilson Minister's announcement 7 May 07

From: owner-education-all@uws.edu.au [mailto:owner-education-all@uws.edu.au] **On Behalf Of** Steve Wilson

Sent: Monday, May 07, 2007 10:37 AM

To: education-all@uws.edu.au

Cc: Wasson, Lindsay; Wayne Mckenna; Michael Atherton; VC (Professor Janice Reid); DVCID

Subject: Ningbo initiative

Dear Colleagues,

Some of you may have heard an item on ABC news this morning in which the NSW Minister for Education, John Della Bosca, announced an MOU between the Western Sydney Region of the DET, and the Ningbo Education Department in China. The news item referred to the fact that Chinese teachers who undertake formal work in western Sydney with the DET will also undertake study in MEd (Hons) programs at UWS.

We are still in the process of developing an equivalent agreement with Western Sydney DET concerning our involvement, but this is proceeding well and envisages Ningbo sending to GWS 10 of their teachers each year, for a period of 5 years, with each of these teachers to undertake a Med (Hons) at UWS. The program of study for these students, and their supervisory arrangements, will jointly involve and be managed by the School of Education and the Centre for Educational Research at UWS.

This is an exciting project, and an rewarding manifestation of our strengthening relationship with the DET in western Sydney. The key drivers behind this project on the UWS side have been Professor Michael Singh, and Dr Dacheng Zhao, who have worked closely with Lindsay Wasson, Regional Director of the Western Sydney Region of the DET, in developing the initiative. I would like to thank and congratulate them both on their work to this point, and wish them every success in further negotiations. Michael and Dacheng will shortly be visiting Ningbo with the DET to further this agreement, and will then visit other educational organisations and universities to further develop the SoE - CER strategic plan around the internationalisation of research and partnerships in China.

Kind regards,
Steve.

Associate Professor Steve Wilson
Head, School of Education,
Interim Director, Centre for Educational Research,
University of Western Sydney.

Phone: +61 2 4736 0322

Fax: +61 2 4736 0055