

Linguistic and Cultural Impacts on English Medium Instruction:

Chinese Teacher–researchers’ Cases

Yu HAN

Bachelor of Arts

Northeast Normal University (2008, Changchun, China)

Master of Arts

Jilin University (2011, Changchun, China)

A thesis submitted in fulfilment of the requirements for the degree of

Doctor of Philosophy (PhD)

Centre for Educational Research

School of Education

Western Sydney University

April 2019

DEDICATION

This thesis is dedicated with deep love to my sweet husband Xiaoyan (Allen) and the whole family for their everlasting support.

PDF Pro Trial

ACKNOWLEDGEMENTS

Looking back on this four-year research journey, I am genuinely impressed by many people's zeal in offering their support to me. Now, at the end of this journey, I would like to express my gratitude and appreciation to them.

First, I would like to express my sincere gratitude to my principal supervisor, A/Professor Jinghe Han. She has all the attributes a research student could expect from an outstanding supervisor. She is patient, encouraging and insightful. She is prompt and generous in terms of spending time discussing on issues, concerns and puzzles I have had. She has a powerful logical and scholarly thinking capability, which enabled her to provide me with constructive advice throughout my research journey. She was like the lighthouse in the sea enlightening me with the right direction. Through many discussions, she brought out my potential, my strength, my keenness to research. I could not have completed this tough journey without such support from her. The Chinese proverb “授人以鱼不如授人以渔” (*shòurényǐyúbùrúshòurényǐyú*, “Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime”) describes the quality of best teachers. Professor Han is definitely one of them. I was very lucky to be one of her students.

Professor Michael Singh was my co-supervisor during this research journey. He not only provided academic guidance in my research, but also offered warm help in my life when I first arrived in Australia. Academically, with more than three decades of teaching and research experience, he always gave me appropriate supervision by using metaphors and analogies, which made this research journey much interesting and attractive. I was impressed tremendously by his open-mindedness and insightful viewpoints. He encouraged me to explore the potential in my background culture, including exploring valuable Chinese concepts in everyday life and to apply them as theoretical tools in research, which granted me a new perspective in viewing my background culture as well as conducting educational research.

Thanks to the research workshops initiated by Professor Michael Singh and Dr. David Wright. Fortnightly workshops during my third and fourth year of study provided me opportunities to discuss and share my research with my peers (Kunpeng, Wei, Huan and Bing) and the two research supervisors. Thank you all for your suggestions on my research and for sharing your inspiring research.

I am sincerely thankful for the joint financial support from China Scholarship Council and Western Sydney University, without which I could not have focused intensively on this research project. Consul Wenwu Liu and Yongfeng Hou offered warm help during the period.

Special thanks to Professor Hongying Qi, a mentor, a friend, and my supervisor who instructed me with my Master thesis. She has supported me incessantly and offered me inspirational suggestions on life-important decisions. Without her far-reaching insights, I could not have achieved what I have now.

Appreciation also goes to the three primary schools where I collected my research data. Thanks to the principals, the coordinators, the classroom teachers, and the students. The three Mandarin teachers generously spent time on participating in this research. Thank you very much for your help, and your generous offering enabled me to have collected quality data.

Thanks to the two thesis examiners who provided valuable feedback and to Pam Firth (Detail Devil Editing Services) who provided professional copyediting services in accordance with the guidelines laid out in the university-endorsed national *Guidelines for Editing Research Theses*.

Along with these four-year research journey was my life journey. I will never forget the happy times I have had in Kingswood, Sydney, Australia, especially the friends I made in Australia who are my life-long treasures: Uncle Gary, Dan and Mason's family, the Lance family, Evan and Eliser, Jason and Karmen, Joey and Arick, Candy and Jenson, Sam and Tim, the Kirk family, Steven and Rachael, Cam and Kim, the Steve family.

All in all, along this journey, so many people I have acknowledged here, and others who are not mentioned because of space limitation, have offered me enormous help. I sincerely appreciate it. Your love, generosity, and care have made me who I am, and I will always remember these so that when people need me in their lives, I will generously pass these on.

STATEMENT OF AUTHENTICATION

The research presented in this thesis, to the best of my knowledge and belief, is original except where acknowledgement has been made 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.



Yu HAN

25 April 2019

PDF Pro Trial

Table of Contents

LIST OF TABLES	vii
LIST OF FIGURES.....	viii
LIST OF ABBREVIATIONS	ix
ABSTRACT.....	x
CHAPTER ONE: AN OVERVIEW OF THE RESEARCH	1
1.0 INTRODUCTION	1
1.1 BACKGROUND OF ENGLISH MEDIUM INSTRUCTION RESEARCH.....	1
1.2 EXISTING PROBLEMS IN ENGLISH MEDIUM INSTRUCTION FIELD.....	3
1.3 EXISTING PROBLEMS IN ENGLISH MEDIUM INSTRUCTION IN MANDARIN TEACHING	5
1.4 RESEARCH METHOD.....	7
1.5 THEORETICAL FRAMEWORK OF THE RESEARCH.....	7
1.6 RESEARCH QUESTIONS	8
1.7 AIMS AND OUTCOMES	8
1.8 SIGNIFICANCE OF THE RESEARCH	9
1.9 STRUCTURE OF THESIS	10
CHAPTER TWO: LITERATURE REVIEW OF TEACHERS IN ENGLISH MEDIUM INSTRUCTION PROGRAMS	12
2.0 INTRODUCTION: TEACHERS IN ENGLISH MEDIUM INSTRUCTION PROGRAMS....	12
2.1 TEACHERS' LANGUAGE IN ENGLISH MEDIUM INSTRUCTION PROGRAMS	12
2.1.1 Teachers' Language Issues in English Medium Instruction Programs	13
2.1.2 Teachers' Resources in English Medium Instruction Programs	15
2.1.3 Teachers' Pressure in English Medium Instruction Programs	15
2.1.4 Teachers' Attitudes Towards English Medium Instruction Programs	16
2.2 TEACHERS' TEACHING STRATEGIES IN ENGLISH MEDIUM INSTRUCTION PROGRAMS.....	18
2.2.1 Nonlinguistic Strategies	18
2.2.2 Linguistic Strategies.....	19
2.2.3 Insufficient Teaching Pedagogies in English Medium Instruction Programs.....	21
2.2.4 Teacher Assessment in English Medium Instruction Programs	21
2.2.5 Teacher Training in English Medium Instruction Programs	22
2.3 CULTURAL FACTORS IN TEACHERS' ENGLISH MEDIUM INSTRUCTION.....	25

2.3.1 Teacher Identity in English Medium Instruction Programs.....	25
2.3.2 Teacher Power in English Medium Instruction Programs.....	26
2.3.3 Cultural Impact on Teachers' English Medium Instruction	27
2.4 CONCLUSION	27
CHAPTER THREE: <i>WÉNHUÀGÒNGSHÈNG</i> (文化共生).....	28
3.0 INTRODUCTION	28
3.1 <i>WÉNHUÀGÒNGQĪ</i> (文化共栖)	32
3.1.1 Cultural Universality	33
3.1.2 Cultural Uniformity.....	36
3.1.3 Cultural Commonality.....	37
3.2 <i>WÉNHUÀGÒNGCÚN</i> (文化共存).....	38
3.2.1 <i>Bǎihuāqífàng, Bǎijiāzhēngmíng</i> (百花齐放, 百家争鸣).....	39
3.2.2 <i>Héshíshēngwù, Tóngzébùjì</i> (和实生物, 同则不继)	39
3.2.3 Cultural Difference	42
3.2.4 Cultural Distance	43
3.2.5 Cultural Friction.....	44
3.3 INCARNATIONS OF CULTURE.....	45
3.3.1 Cultural Subjects and Their Identity	45
3.3.2 Cultural Subjects' Ideological and Behavioural Capabilities for <i>Wénhuàgòngshēng</i>	47
3.3.3 Carrier of Culture: Language.....	51
3.4 CONCLUSION	53
CHAPTER FOUR: METHODOLOGY AND METHODS.....	54
4.0 INTRODUCTION	54
4.1 RESEARCH PARADIGMS.....	54
4.1.1 Positivism.....	55
4.1.2 Interpretivism.....	56
4.1.3 Critical Theory.....	57
4.1.4 Poststructuralism.....	57
4.2 RESEARCH APPROACH.....	58
4.3 RESEARCH PARTICIPANTS AND SITES.....	59
4.3.1 Research Participants	59
4.3.2 Research Sites	61
4.4 DATA COLLECTION	61
4.4.1 Classroom Observation	62

4.4.2 Semistructured Interview.....	63
4.5 DATA ANALYSIS.....	65
4.5.1 Data Transcription.....	65
4.5.2 Data Coding and Categorisation	65
4.5.3 Data Analysis.....	66
4.5.4 Data Reduction and Display	68
4.5.5 Data Interpretation	68
4.6 RESEARCH PRINCIPLES.....	69
4.6.1 Research Ethics.....	69
4.6.2 Anonymity	69
4.6.3 Confidentiality	70
4.6.4 Generalisation	70
4.6.5 Validity and Reliability	70
4.6.6 Triangulation	71
4.7 CONCLUSION	72
CHAPTER FIVE: CROSS-CULTURAL COMMUNITY BUILDING AND DEVELOPMENT THROUGH DIVERSITY OF TEACHER–STUDENT RAPPORT STRATEGIES	73
5.0 INTRODUCTION	73
5.1 ENCOURAGING STUDENTS.....	74
5.1.1 Extrinsic and Intrinsic Rewards	74
5.1.2 Encouraging Students’ Voluntary Participation	76
5.1.3 Promising Interesting Activities and Future Activity Participation	77
5.1.4 Peer Modelling.....	78
5.1.5 Demonstration of Appreciation.....	78
5.1.6 Confidence Lever	79
5.2 EMPATHY AND SYMPATHY	80
5.2.1 Showing Understanding towards Students’ Difficulties in Language Learning.....	80
5.2.2 Calling for Students’ Sympathy through Emotional Labour	81
5.3 CARING AND SHARING	82
5.3.1 Caring about Students	82
5.3.2 Sharing Personal Stories.....	84
5.3.3 Contextualisation of Learned Contents	85
5.3.4 Sharing Chinese Food Culture.....	85
5.4 KNOWING STUDENTS THROUGH INDIVIDUAL NOMINATION.....	87

5.5 DISCUSSION	89
5.6 CONCLUSION	93
CHAPTER SIX: EXPLORATION OF UNIVERSALITY IN FEEDBACK	94
6.0 INTRODUCTION	94
6.1 GENERAL vs. SPECIFIC FEEDBACK	95
6.1.1 General Positive Feedback	95
6.1.2 Feedback with Elaboration	99
6.2 PERSON-ORIENTED vs. PROCESS-ORIENTED FEEDBACK.....	102
6.3 DELAYED vs. REAL-TIME FEEDBACK.....	105
6.3.1 Postpone Giving Answers to Irrelevant Questions (Half Ignore)	105
6.3.2 Ignore Irrelevant Questions (Total Ignore).....	106
6.3.3 Right-on-the-spot Feedback.....	107
6.4 NO QUESTIONS vs. QUESTIONS.....	108
6.5 DISCUSSION	109
6.6 CONCLUSION	112
CHAPTER SEVEN: DIVERGENCE OF SCAFFOLDING	113
7.0 INTRODUCTION	113
7.1 VISUAL SUPPORT	114
7.1.1 Use Pictures to Visualise Chinese Pronunciation/Character	114
7.1.2 Use Chinese Ideographic Character (表意字) to Strengthen Students' Understanding	115
7.2 PROGRESSIVE TEACHING.....	116
7.3 ASKING QUESTIONS	117
7.4 MODELLING	120
7.5 EXPLANATION FOR CLEARING UP STUDENTS' CONFUSION.....	123
7.6 FORMULISATION OF CHINESE AND ENGLISH PHRASE PATTERNS.....	124
7.7 ORGANISATION OF ATTRACTIVE ACTIVITIES	125
7.8 DISCUSSION	126
7.9 CONCLUSION	129
CHAPTER EIGHT: POWER LOSS IN BEHAVIOUR MANAGEMENT	130
8.0 INTRODUCTION	130
8.1 CHINESE ROUTINE	131
8.2 DIRECTION	132
8.2.1 Telling Students What to Do	132
8.2.2 Commenting on Students' Behaviour and Telling Them What They Should Not Do.....	133

8.3 REQUESTING.....	135
8.3.1 Requesting Students Follow Instructions	135
8.3.2 Telling Students Expectations	135
8.4 WARNING AND THREATENING	137
8.5 REASONING.....	139
8.6 FAIRNESS: LISTEN TO STUDENTS' SUGGESTIONS ON RE-ESTABLISHING CLASSROOM RULES	140
8.7 THE TEACHER-RESEARCHERS' POWER ISSUE	140
8.8 DIFFERENCES BETWEEN THE TEACHER-RESEARCHERS' AND THE MENTORS' BEHAVIOUR MANAGEMENT STRATEGIES.....	144
8.9 REASONS FOR THE TEACHER-RESEARCHERS' LOSS OF POWER.....	145
8.9.1 Language Barrier Had a Negative Effect on Power Building.....	146
8.9.2 Insufficient Teaching Experience Deprived the Teacher-researchers' Power	147
8.9.3 Unfamiliarity with Students Expropriated the Teacher-researchers' Power	149
8.9.4 Personality and Cultural Background Influenced Power Building	149
8.9.5 Techniques of Power Attainment.....	151
8.10 DISCUSSION.....	153
8.11 CONCLUSION	155
CHAPTER NINE: DISCUSSION AND CONCLUSION.....	156
9.0 INTRODUCTION	156
9.1 SUMMARY OF RESEARCH.....	156
9.1.1 Brief Summary of Main Findings	156
9.1.2 Revisiting Concept of <i>Wénhuàgòngshēng</i>	162
9.2 IMPLICATIONS AND SUGGESTIONS FOR FUTURE RESEARCH.....	163
9.2.1 More Practical Studies on Linguistic and Cultural Influences from EMI Teachers' Background	163
9.2.2 EMI Teacher Training Areas	164
9.2.3 More Research on Translanguaging in EMI Area	165
9.3 <i>JĪNWÚZÚCHÌ</i> : LIMITATIONS OF THIS RESEARCH.....	165
9.4 THE RESEARCHER'S GROWTH WITH THIS RESEARCH	166
REFERENCES.....	170
APPENDICES	188
Appendix 1 Ethics Approval 1	188
Appendix 2 Ethics Approval 2	189
Appendix 3 Invitation Letters	190

Appendix 4 Participant Information Sheet and Consent Form.....	192
Appendix 5 Participant Information Sheet and Consent Form.....	194
Appendix 6 Classroom Observation Focus.....	195
Appendix 7 Interview Questions	196
Appendix 8 List of Research Participants.....	198
The Author's Publications during Her PhD Studies	199

PDF Pro Trial

LIST OF TABLES

Table 4.1 Abbreviations for research participants	66
Table 4.2 Discourse analysis areas.....	68
Table 5.1 The teacher–researchers’ rapport-building strategies.....	74
Table 6.1 The teacher–researchers’ feedback with elaborations.....	99
Table 7.1 The teacher–researchers’ scaffolding strategies.....	113
Table 8.1 The teacher–researchers’ strategies of student behaviour management.....	130
Table 8.2 Mentors’ student behaviour management strategies.....	134
Table 8.3 Reasons for teacher–researchers’ loss of power.....	146

LIST OF FIGURES

Figure 3.1 Theoretical framework of <i>wénhuàgòngshēng</i>	32
Figure 3.2 Ideological and behavioural capabilities for <i>wénhuàgòngshēng</i>	48
Figure 4.1 Four paradigms.....	55
Figure 4.2 Triangulation in data collection.....	71
Figure 6.1 The teacher–researchers’ general positive feedback.....	96
Figure 6.2 The teacher–researchers’ person-oriented feedback and process-oriented feedback.....	103
Figure 9.1 Relationships among language, culture, identity and power.....	160

LIST OF ABBREVIATIONS

CFL	Chinese as a foreign language
CI	cultural intelligence
CLIL	content and language integrated learning
EFL	English as a foreign language
EMI	English medium instruction
ESL	English as a second language
IBCW	ideological and behavioural capabilities for <i>wénhuàgòngshēng</i>
NSW	New South Wales
ROSETE	Research Oriented School Engaged Teacher Education
UK	United Kingdom
US	United States
WSU	Western Sydney University
Teacher–researchers	Chinese teacher–researchers
FENG/YA/SONG	Mandarin teacher / teacher–researcher 1/2/3
Mentors	classroom mentoring teachers
Mentor 1/2/3/4/5/6	classroom mentoring teacher 1/2/3/4/5/6

ABSTRACT

This research investigates linguistic and cultural impacts on English medium instruction (EMI) of a group of Chinese teacher–researchers who teach Mandarin in Australian public schools. Due to fast growing internationalisation, EMI has gained unprecedented prevalence across subjects and significant numbers of non-English background countries adopt it to face global market.

After a literature review on EMI study through linguistic, pedagogical and cultural lenses, different factors that impede teacher development are found. Linguistically, lack of English proficiency hinders EMI teachers' overall progress from the language base. Pedagogically, insufficient understanding of teaching strategies results in unfavourable outcomes and training shortage obstructs consistent improvement. Culturally, EMI teachers struggle with finding their identity and power in foreign environment. There is scarce study on linguistic and cultural background influence of EMI teachers on their teaching practice and development. Therefore, this research seeks to contribute in this aspect.

To obtain in-depth data for exploration of linguistic and cultural background impacts on Chinese Mandarin teachers' EMI in Australian classes, case study was applied. Through classroom observation and semi-structured interview, three cases with nine participants and three research sites were involved. Data were coded and categorised after transcription and further reduced based on relevance and manageability. Four main themes emerged from data analysis, which fell into places of four respective evidentiary chapters.

The theoretical framework for this research was constructed through a combination and synthesis of theories and concepts from resources of both Western and Chinese origin. It covers Western concepts of culture (e.g., cultural universality, cultural commonality, and cultural difference), concepts of intercultural capabilities (e.g., cultural sensitivity, cultural adaptability, and cultural tolerance), Chinese concepts (e.g., *bǎihuāqífàng*, *bǎijiāzhēngmíng* and *héshíshēngwù*, *tóngzébùjì*), incarnations of culture (e.g., cultural subjects, their identity, and language) as well as biological concepts (e.g., symbiosis and mutualism). This framework was named the theoretical framework of *wénhuàgòngshēng*, which was used for data analysis and yet tested by the data.

Significant findings are revealed from data analysis. First, the teacher–researchers’ native language influences their EMI. Language patterns and grammatical forms of Chinese root are uncovered in interactions with students. Second, the teacher–researchers’ cultural background exerts influence on their EMI. Embodiment of cultural patterns permeates the process of instruction and demonstrates extensive impact. Third, identity dilemma caused by a range of reasons such as environmental unfamiliarity leads to uncertainty to both teaching and their self-cognition. Fourth, coming from a culture where teacher “authority” is assumed, these teacher–researchers struggle in Australian classes claiming power. In many cases, they find themselves caught on the horns of a dilemma between being authoritative and democratic.

Based on the findings of this research, it is salubrious to be cross-cultural teachers with competence of *wénhuàgòngshēng* that explore and utilise both background and targeted linguistic and cultural elements instead of avoiding them. Comprehensive awareness of relationship amongst culture, language, identity and power is conducive to appropriate self-appreciation and connection recognition. For these teacher–researchers, their background resources could be strategically accommodated and applied to facilitate their Australian classroom. Through *wénhuàgòngshēng* valuable ingredients from both Chinese and Australian culture is suggested to be integrated to generate inclusive associations.

Key words: EMI, Chinese teacher–researcher, linguistic and cultural impact, identity, power, *wénhuàgòngshēng*

CHAPTER ONE: AN OVERVIEW OF THE RESEARCH

1.0 INTRODUCTION

Courses taught through English medium instruction (EMI) started in higher education and have spread rapidly since 1999 when the Bologna Declaration was signed (Björkman, 2011). EMI is growing and starting to attract policymakers' and researchers' attention with the internationalisation of higher education in those countries where English is used as a second or foreign language (del Pozo & Ángeles, 2015). While English-speaking countries such as Australia, the United States (US), and the United Kingdom (UK) are trying hard to recruit international students, making use of the advantage they hold, that is, English, non-English-speaking countries such as Sweden, Italy, and Denmark in Europe and Korea, Japan, and China in Asia are developing their EMI courses, aiming to share this global student market. It is an irrefutable fact that, to date, EMI has been adopted to teach content knowledge in non-English-speaking countries globally in every stage of the educational field. This research focused on the linguistic and cultural impacts on EMI practice of a group of Chinese teacher-researchers who studied and taught in Australia. It was supposed that in the process of teaching practice through EMI in Australian local schools, their background language and culture might play a part in it. This overview chapter provides a background of EMI research, covering the existing problems in EMI application, the research questions, the aims and expected outcomes, the significance, and the structure of this research, starting with an introduction to the background of EMI research.

1.1 BACKGROUND OF ENGLISH MEDIUM INSTRUCTION RESEARCH

Driven by the internationalisation of education and the competitiveness of higher education worldwide, EMI as a popular mode of content and language integrated learning (CLIL) has become a prevalent approach to teaching course content at the higher education level, which determines the competitiveness of higher education in the world (Byun et al., 2011; Huang, 2013) and gradually permeates into primary and secondary education levels. To survive better in the global labour market, employees need to have both English competence and subject knowledge. Professionals' potential in such a market would be greatly limited without English ability. Therefore, the traditional style of English learning—English as an independent subject—can no longer satisfy the global labour demands in the 21st century. It is suggested that subject education be combined with English education so that talents in both

English ability and professional knowledge can be trained to satisfy the needs of the global labour market. Since the 1990s, EMI teaching has been driving change in higher education in Europe and Asia. In Asia, EMI studies were mainly conducted in Japan, South Korea, Hong Kong, and Taiwan. In mainland China, EMI is seldom studied, albeit its immense application at various education levels.

The term EMI is a relatively new concept, and until recently there was no universally accepted definition for it. The most common definition in use is found in the EMI research conducted by Oxford University and reported by Dearden (2014, p. 2), in which the definition of EMI is “The use of the English language to teach academic subjects in countries or jurisdictions where the first language of the majority of the population is not English”. According to this definition, EMI needs to satisfy three conditions. First, EMI should be implemented in English as a foreign language (EFL) and English as a second language (ESL) countries. Second, both teachers who use English to teach academic subjects and students who learn subject knowledge through English should be non-English native speakers. Third, English should be used as a communication tool in delivering academic subjects.

This definition of EMI, to some extent, is questionable as in a broader sense, EMI, as its name suggests, could be the use of English as an instruction medium by non-English or English native teachers to teach various subjects (Mandarin, engineering, business, medicine, literature, etc.), either in native or non-native English-speaking environments, for learning occur in class. EMI could also refer to both oral and written instructions, which are not specified in the definition; for example, English instructions on worksheets or examination papers are regarded as written instructions. EMI is about the language and how teachers use it to guide classes, to engage students, to organise classroom activities, and how students learn through it. EMI teachers and EMI students could be defined separately. It could be accepted that conventionally, EMI teachers have non-English native background but teach through English since their oral English ability might be one weak aspect. However, EMI teachers should not be confined to those who teach in non-English native areas. It is not a decisive factor that non-English native background teachers teach subjects through English in non-English native areas. Rather, Chinese-background Mandarin teachers who teach Mandarin as a subject mainly through EMI in Australia can be EMI teachers, though most of the Australian students they teach are not EMI students.

The focus of this research was the oral part of EMI of those Mandarin teachers with Chinese-background who teach Mandarin as a subject in Australian schools. Specifically, it concentrates on their daily classroom English expressions to interact with students efficiently, to provide meaningful and understandable feedback, to give appropriate scaffolding, and to manage students' behaviour effectively, rather than the professional and technical language of the subjects they teach. These EMI teachers are participants of the Research Oriented School Engaged Teacher Education (ROSETE) program. They are Mandarin teachers and researchers at the same time; thus, they are named as Chinese teacher-researchers in this research.

The ROSETE program is a multilateral cooperation project of the NSW Department of Education, Ningbo Municipal Bureau of Education, Western Sydney University and *Hanban* China. It is a practical teacher-researcher education program, which cultivates future EMI researchers and Mandarin teachers by sending the participants of the program to primary and secondary schools in Sydney to teach Mandarin for 18 or 36 months. The time varies because the participants of this program are research students who are enrolled in either a master's degree (18 months) or doctor's degree (36 months) program at Western Sydney University. The ROSETE program, which enrolls up to 15 students from China each year, has been operated since 2008. These teacher-researchers' medium of instruction, unlike Mandarin teachers who teach in China switching between English and Chinese for teacher-student communication (Wang, 2010), is mainly English, due to their predominantly monolingual Australian students. This English-only environment provides the teacher-researchers precious and opportune time to practise and improve their EMI. However, learning to teach through EMI is no easy task since their first language and culture may impact on it. The research questions (see section 1.6), thus, were raised in this context.

1.2 EXISTING PROBLEMS IN ENGLISH MEDIUM INSTRUCTION FIELD

The wide implementation of EMI within the past two decades, generally speaking, has brought some positive outcomes, such as improving students' overall English proficiency (Dearden, 2014). However, EMI as a relatively new focus in education is facing a series of challenges.

First, there is a deficiency of linguistically qualified EMI teachers. To catch the trend of globalisation in education, EMI implementation has expanded rapidly; therefore, a large

number of EMI teachers are needed. However, the reality is that it is unrealistic to cultivate many qualified EMI teachers within limited time. Teachers are appointed to do the EMI work regardless of their English proficiency and sometimes, their attitudes (Arnó-Macià & Mancho-Barés, 2015; Byun et al., 2011; Dearden, 2014; Werther, Denver, Jensen, & Mees, 2014). In Croatia, for instance, university staff are concerned that EMI teachers' language proficiency level is inadequate (Hultgren, Jensen, & Dimova, 2015).

Second, there is a shortage of EMI-relevant policies. Some countries or areas do have specific policies for EMI implementation, such as Hong Kong's *Enriching Our Language Environment: Realising Our Vision: Fine-tuning of Medium of Instruction for Secondary Schools* (Dearden, 2014, p. 13). However, there are more countries and areas that do not have specific written expectations for EMI teachers' English language proficiency, and there are few pedagogical and organisational guidelines for EMI teaching and learning (Dearden, 2014; Kyeyune, 2003). Approximately half of 55 countries investigated by the British Council do not have policies on EMI (Dearden, 2014).

Thirdly, there is a lack of EMI teacher training courses and programs. EMI teachers have expressed a need for adequate support on different aspects, such as language training, proofreading, and supervision from language experts, to improve their language proficiency. Classes are not expected to be delivered by teachers with twisted English; therefore, English language support needs to be guaranteed so that it is at EMI teachers' disposal (Hultgren et al., 2015). However, the fact is that there are rarely teacher pedagogical training programs for both initial teachers and in-service teachers (Byun et al., 2011; Dearden, 2014; Dearden & Macaro, 2016).

Fourth, English language teaching is neglected in EMI classes. Although English teachers are essential for improving learners' language skills through EMI, subject content teachers may pay little attention to the language skills—listening, speaking, reading, and writing—that cause students' low academic achievement. There are several reasons. First, as for the role language plays in classroom, in course description little attention is paid to language, which gives EMI teachers the excuse to neglect language teaching in class (Arnó-Macià & Mancho-Barés, 2015; Uys, Van der Walt, Van den Berg, & Botha, 2007). Second, some EMI teachers do not stress English in their classes because they are not confident in their English language ability (Werther et al., 2014). Third, some EMI teachers hold the idea that in EMI classes, subject knowledge outweighs English (Uys et al., 2007). Fourth, some others consider that

students' English ability could improve when they learn the subject knowledge through EMI, so there is no need to pay special attention to language teaching (Dearden, 2014). Last, most subject knowledge is required be taught within a set number of classes; therefore, there is no extra time for language instruction (Arnó-Macià & Mancho-Barés, 2015).

Finally, EMI classes bring unsatisfactory learning outcomes. Successful classes are supposed to be well and systematically prepared, but the reality is that EMI implementation has not brought satisfactory learning outcomes (Dearden, 2014). It has been difficult for students to comprehend what professors deliver; therefore, students tend to believe that the content of the subject is complicated (Kim, 2011). Well-organised and motivational activities in EMI classes should bring a harmonious learning environment, which stimulates students' eagerness to learn. However, this has not always been the case. Though EMI is widely implemented, it "has not been translated into practical, conscious and careful manipulation of learning activities" (Kyeyune, 2003, p. 174), the main reason for which is that teachers are unconscious that the creation and adoption of learning activities are crucial in the classroom. Students' and teachers' low English proficiency has also been the limitation for learning activities.

To summarise, through a literature review of EMI studies, EMI teachers' language practice in EMI classes seems to be the key barrier. Until recently, little research has explored how exactly teachers practice their EMI and what roles EMI teachers' first language and culture play during their EMI practice in another culture. Further, there is a lack of guidance or discussion of EMI standards (Dearden, 2014). This research explored a group of Chinese-background Mandarin teachers' EMI practice in Sydney, Australia, mainly investigating the roles that these teacher-researchers' first language and culture played during their EMI practice in their non-native cultural environment.

1.3 EXISTING PROBLEMS IN ENGLISH MEDIUM INSTRUCTION IN MANDARIN TEACHING

This research focused on EMI in Mandarin classes in Sydney, Australia. Therefore, literature on Mandarin teaching through EMI, especially the existing problems in implementation, has been reviewed, which provides information on the situation and environment of Mandarin teachers' EMI practice.

With the unfolding globalisation of Chinese language and culture, the number of Mandarin learners has risen (Moloney & Xu, 2018). In Australia, for example, Chinese is taught in every state over all educational systems (Orton, 2016). The Australian government set a target that “by 2020, at least 12 per cent of students could exit Year 12 fluent in one of the target languages” (Wang, Moloney & Li, 2013, p. 118), including Mandarin. The number of Mandarin learners in Australia has risen to 172,000, but drops dramatically before Year 12. In 2015, there were 4,500 students still learning Mandarin in Year 12; among them, more than 4,000 were from Chinese background (Orton, 2016).

At the same time as the explosion in number of Mandarin learners, the demand for qualified Mandarin teachers has increased dramatically. An insufficient number of qualified Mandarin teachers has become an impeding factor for the success of Mandarin acquisition (Chen, 2015; Moloney & Xu, 2012; Orton, 2011; Wang et al., 2013). McDonald’s (2011) study shows that Chinese learners are far from proficient Chinese users because the impediment that is “unconsciously created by Chinese language teachers” (p. 1).

Among the reasons for the unrealistic teaching results, influence from Chinese teachers’ background culture is one of the most recognised and discussed factors. Moloney’s (2013) study shows that “teachers educated in China remain influenced by a traditional Chinese approach to language pedagogy, grounded in Confucian principles” (pp. 215–216). It cannot be denied that Chinese education ideology might exert influence on the knowledge and authority of Mandarin teachers (Hui, 2005). However, what specific Chinese pedagogies Mandarin teachers have implemented in Australian classrooms and which traditional Chinese ideologies have affected their EMI practice in Sydney schools remain to be excavated.

Thus, it is urgent to investigate the reality of Mandarin teaching within authentic classrooms to understand their teaching and find the existing challenges. Wang et al. (2013) held the opinion that “a coherent examination of the curriculum of Chinese teacher education program” could change the situation in “qualified teacher supply” (p. 117). It is vital to examine and optimise the Mandarin teacher education curriculum, especially through feedback from a thorough examination of their teaching practice in authentic classrooms. In Australia, nine out of 10 Mandarin teachers were born and grew up in mainland China (Wang et al., 2013). Their EMI practice in Mandarin teaching impacts students’ learning outcomes directly, and their EMI practice may be influenced by their background language and culture. Thus, a study of Mandarin teachers’ classes could provide an authentic picture of their

Mandarin teaching, which in turn could offer us an understanding of the linguistic and cultural influences on Mandarin teachers' capacity in intercultural communication within intercultural classrooms. Scrimgeour (2010) found an insufficient record of authentic classroom practices that reveal characteristics of Mandarin teaching and teachers' background influences on their teaching in Australian classrooms. Consequently, there is a lack of research on how to deal with these influences, which provides the opportunity for this research to explore more about this field.

1.4 RESEARCH METHOD

Case study was chosen as the research method for this research project. Three cases were involved in this research. Triangulation was employed for data collection, in which classroom observation and interview were included. Classroom observation and interview were chosen as complementary data collection methods for the reason that by classroom observation, the researcher could have a clear view about how specific EMI strategies were used by teacher-researchers in their Australian classrooms. The purpose of conducting classroom observation was to collect authentic classroom data about the teacher-researchers' teaching strategies. Interviews gave the researcher opportunities to check what she had observed in the teacher-researchers' classrooms. Interviews were conducted with both the teacher-researchers and their equivalent Australian classroom mentoring teachers (mentors). Interviews with the teacher-researchers mainly contributed to giving the researcher insights into how their Chinese linguistic and cultural background impacted their EMI; interviews with their mentors contributed to understanding the strategies adopted by the teacher-researchers. From both teacher-researchers' and their mentors' perspectives, the EMI strategies of the teacher-researchers unfolded clearly.

1.5 THEORETICAL FRAMEWORK OF THE RESEARCH

The theoretical framework of this research, named *wénhuàgòngshēng*, was a construct developed as one complete theoretical framework from a series of theoretical concepts of several resources. Jullien's (2014) concepts regarding cultural universalism formed one part of the framework, including cultural universality, cultural uniformity, cultural commonality, cultural diversity, and cultural divergence. Some Chinese concepts, for example, *wénhuàgòngqī* and *wénhuàgòngcún*, formed another part of the framework. Other concepts

from various other resources, for example, cultural distance, cultural friction and intercultural capabilities formed the last part of the framework.

1.6 RESEARCH QUESTIONS

The main research question proposed for this study was:

What might be the impacts on the Chinese teacher–researchers’ English medium instruction in teaching Mandarin in Sydney schools?

Two contributory questions were raised as

1. How do the Chinese teacher–researchers practice Mandarin teaching through English medium instruction in Sydney schools?
2. What might be the impact factors of their teaching practice through English medium instruction?

1.7 AIMS AND OUTCOMES

The aim of this study was to demonstrate the reality of Mandarin teaching through investigating a group of Chinese-background Mandarin teacher–researchers’ Mandarin classes in Sydney, Australia, to identify the strategies they used in their teaching through EMI in Sydney schools and to find out what were the roles of their mother tongue and culture in their EMI practice.

The key outcomes of this study were that, first, four main strategies in the teacher–researchers’ classroom EMI were identified: EMI for rapport, feedback, scaffolding, and behaviour management. Thus, four data analysis chapters (Chapters Five to Eight) were developed based on these four themes. Then, through data analysis of the teacher–researchers’ EMI under these four themes, it was found that the teacher–researchers’ EMI practice in their Australian classes were greatly influenced by their background language and culture. It was found that they took some Chinese pedagogy into Australian classrooms, some of which fit into Australian classrooms very well, while others did not. A *wénhuàgòngshēng* theoretical framework was proposed and applied by which to analyse the root of their EMI features, and corresponding solutions were proposed to promote communication in cross-cultural classrooms.

1.8 SIGNIFICANCE OF THE RESEARCH

EMI practice and relevant research is essential to sharpen the focus of educational institutions on internationalisation and to create global citizens. Teachers of all subjects under EMI have the responsibility to enhance their students' linguistic competence (Dearden, 2014). Thus, to make students' learning experience as enabling and rewarding as possible, teachers are expected to be experienced EMI practitioners.

This research unveiled the current situation of EMI practice in Australia by the investigation of a group of teacher-researchers with Chinese-background. Through closely looking at their ways of EMI, the roles played by their mother tongue and culture were found. Therefore, reasons behind the teacher-researchers' ways of teaching and managing classes were revealed so that the teacher-researchers in this study, as well as other EMI teachers, would be informed about their way of EMI so as to improve their EMI capability. By finding out the impact from first language and culture, this research contributes to the internationalisation of the EMI curriculum in education in China. It could also benefit other countries and areas worldwide where EMI is practised because of the globalisation of education. Chinese Mandarin teaching around the world could also gain some ideas from this research, since the EMI teachers under investigation in this particular research project are Chinese-background Mandarin teachers.

Specifically, the significance of this research lies in EMI practice and Mandarin teaching globally. First, it informs countries and areas where EMI is practised that influences from first language and culture could be an unavoidable part in EMI teacher development. Second, through a case study of a group of teacher-researchers' teaching practice, other EMI-practicing countries and areas could also gain some insight into how EMI teachers' first language and culture impact their EMI practice, either positively or negatively, so that they can further develop plans to both conquer the negative influences and utilise the positive influences from their first language and culture. Third, because Chinese language and cultural influence on EMI teacher-researchers' language development were investigated in this case study, some ideas and concepts of Chinese culture were introduced in this research, which was a precious opportunity to inject a new dimension for the global education environment, which focuses more on Western ideas and theories (Jullien, 2014). This could also set an example for other EMI-practicing countries to look into their culture and contribute the best parts of their culture to the global educational world. In addition, since Chinese language

education is a prevailing phenomenon worldwide, the research contributes greatly to the cultivation of Chinese language teachers. By analysing the teacher–researchers’ EMI, their positive aspects will be saved and extended, while their negative aspects will be detected and removed so that qualified EMI Chinese language teachers would be prepared for worldwide Chinese education. Last, the point of penetration for this study is EMI practice of Chinese Mandarin teaching in primary schools, which conforms to Moloney and Xu’s (2018) aspiration that “strong primary school programmes . . . will instil a curiosity and love of Chinese learning in children’s early development, and carry forward to later years” (p. 12). In brief, this research contributes greatly to the EMI teaching and researching area as well as worldwide Chinese teacher preparation.

1.9 STRUCTURE OF THESIS

This study finds that the teacher–researchers’ background language and culture do impact teachers’ EMI practice in Australian schools and thus, for the wellbeing of intra-classroom cross-cultural interaction, *wénhuàgòngshēng* is proposed as an approach to deal with these linguistic and cultural influences.

This thesis is developed through nine chapters with their respective focus as follows.

Chapter One is the introductory chapter, giving a comprehensive overview of the research, including an introduction of the research background, the research questions, the aims and outcomes, the significance, and the structure of this thesis.

Chapter Two reviews the literature on EMI study mainly in three areas: EMI teacher language, EMI teacher pedagogy, and cultural aspects of EMI teachers. During this review process, many existing problems of EMI implementation are detected and thus give the chance for the current study of EMI.

Chapter Three elaborates the theoretical basis for this research. Jullien’s (2014) theory of cultural universalism is the core theory of this study. Several concepts in biology are also borrowed to describe cultural phenomena in intercultural communication, including, for example, symbiosis and mutualism. There are also some Chinese concepts in building the theoretical framework of this research.

Chapter Four explains and justifies the research methods used in this research. The data collection and data analysis procedures used in this research are described. The researcher employs interview and classroom observation as the methods of data collection. Thematic coding and content analysis are used to categorise and analyse the data.

Chapters Five to Eight display the data and data analysis. Four themes emerged from the data: rapport, feedback, scaffolding, and behaviour management, which form the four evidentiary chapters.

Chapter Nine presents a conclusion for the research and provides some suggestions for EMI implementation and future EMI study in several areas. A summary of the researcher's development in conducting this research is also presented.

CHAPTER TWO: LITERATURE REVIEW OF TEACHERS IN ENGLISH MEDIUM INSTRUCTION PROGRAMS

2.0 INTRODUCTION: TEACHERS IN ENGLISH MEDIUM INSTRUCTION PROGRAMS

English is widely used as a medium of communication worldwide, despite people's region, nation, and individual cultural identities (House, 2013). It is an incontrovertible fact that English is a global language, which is taught as a foreign language in more than 100 countries (Crystal, 2003). A great proportion of those English-competent people are the beneficial owners of English medium instruction (EMI) in non-English-speaking countries and jurisdictions under the driving force for the rising of English as a global language—globalisation (Ament & Pérez-Vidal, 2015).

Under the circumstances of internationalisation and globalisation, academic mobility and marketisation of higher education has become a trend, which makes universities develop EMI programs for survival or for competitiveness in this fast-developing world. As Costa and Coleman (2013) put it, EMI is one of the vital ways to realise universities' international dreams. Policymakers, teachers, and parents endorse the use of EMI, mainly because EMI is a passport to the world (Dearden, 2014). Consequently, English, rather than the mother tongue is chosen to give content lectures in universities on an unprecedented scale. Teachers, as the implementers of EMI policies, have gained various achievements and have been going through various challenges at the same time.

This chapter reviews relevant literature about aspects relating to teachers in various EMI programs in different countries, mainly including EMI teachers' language issues, EMI teachers' teaching pedagogies, and cultural factors in EMI programs.

2.1 TEACHERS' LANGUAGE IN ENGLISH MEDIUM INSTRUCTION PROGRAMS

Several problems for EMI teachers have emerged from recent literature on EMI studies, including English language proficiency, EMI teacher resources, EMI teacher pressure, and their attitude towards EMI programs.

2.1.1 Teachers' Language Issues in English Medium Instruction Programs

Many countries aim at developing human capital through EMI. However, this objective is usually obstructed by EMI teachers' inadequate English language proficiency (Byun et al., 2011; Doiz, Lasagabaster, & Sierra, 2013; Macaro, 2017), regardless of the fact that EMI teachers regard English proficiency as a crucial factor for both themselves and their students (Aguilar, 2017). Sah and Li (2018) studied EMI teachers in Nepal who received their teacher preparation education in Nepali, and found that delivering lessons in English was challenging for them. The challenges for EMI teachers could be from English pronunciation, vocabulary, phonology, and their adaptation to the comprehension of English cultures, with some of them relating to their mother tongue influences (Ibrahim, Shafaatu, & Yabo, 2017).

Many EMI teachers are themselves English learners who are struggling with English language proficiency and expect to improve their English language proficiency during the process of teaching through English (Aguilar, 2017). Some EMI programs are implemented despite the lack of linguistically qualified teachers (Sah & Li, 2018). Compared to their students, some EMI teachers have only several more years of English learning experience. In Aguilar's (2017) investigation of EMI teachers' language proficiency, teachers refused to take any responsibility in teaching English language in EMI programs. Students' complaints about their teachers' English non-efficiency also indicates an issue that deserves more attention from educational researchers (Chang, 2010).

EMI teachers' language proficiency problem has been recognised universally as the foremost problem in EMI development. In the 55 countries investigated by the British Council, teachers are assigned to teach through EMI mainly for the reasons that they had overseas experience and good oral English competence. However, in most of the investigated countries, there is "no standardised English benchmark test for subject teachers teaching through EMI" (Dearden, 2014). Therefore, there is no standard for becoming an EMI teacher. In another study conducted by the British Council in 2013 in Pakistan, EMI teachers' English language skills were tested, and results showed that 56% of teachers lacked even basic English knowledge (as cited in Sah & Li, 2018). Moreover, few EMI teachers are confident in speaking English in Vietnam as they are in other Asian polities (Dang, Nguyen, & Le, 2013; Kirkpatrick, 2011; Nguyen, 2011). The challenges EMI teachers face regarding their English language proficiency could also be from influences from their mother tongue or local languages (Ibrahim et al., 2017).

The inadequacy of EMI teachers' English language proficiency has affected both teachers' teaching and students' learning. Zacharias (2013, as cited in Hamid, Nguyen, & Baldauf, 2013) found that EMI teachers' low language proficiency influenced both teaching and learning in Indonesia. Drinan (2013, as cited in Macaro, 2017) found that the impact of low language proficiency could bring serious outcomes: EMI teachers' language could fossilise, which means their English language level may not develop further because of their repetition of similar content and memorisation of textbook content they are teaching.

Specifically, EMI teachers' low English proficiency influences their interaction with students in the classroom. Switching from one's native language to English seems easy if the EMI teachers have a high level of English proficiency. However, in real situations, this kind of switching may cause serious problems because the teachers have long been accustomed to their native language. For example, paying too much attention to expressing their lectures clearly and easily for students to understand in English, EMI teachers with low English proficiency miss out on interaction with students in the classroom (Klaassen & De Graaff, 2001; Probyn, 2001) and the development of thought (Probyn, 2001). Moreover, EMI teachers' low English proficiency results in students' low academic achievement (Sah & Li, 2018).

Since teachers' language proficiency could have an impact on students' learning and mastering of subject content knowledge, with low English proficiency, EMI teachers may not impart subject content in effective and meaningful ways (Namuchwa, 2007, as cited in Ibrahim et al., 2017). Macaro (2017) found that "not all teachers are equipped linguistically to be able to effectively deliver subject content to students" (p. 2). Drinan (2013, as cited in Macaro, 2017) reported that EMI is not effective in teaching science and mathematics because students do not learn the import concepts in English; rather, they can only remember technical terms in English. The ultimate reason for this unidealistic phenomenon is that their EMI teachers lecture technical terms in English but explain them in their native language.

English proficiency of EMI teachers is the focus of most studies in the area. Researchers believe that students' learning could be improved with the growth of teachers' language proficiency (e.g., Coleman, 2011, as cited in Freeman, Katz, Gomez, & Burns, 2015). However, language proficiency is not the only move to solve all the problems. It is more complex than it seems to be, which requires a combination of language proficiency and skilful classroom practices (Freeman et al., 2015). Freeman et al. (2015) developed a new

construct named “English for teaching” and proposed a reconceptualisation of EMI teacher language proficiency, “not as general English proficiency but as a specialised subset of language skills required to prepare and teach lessons” (p. 1). This idea of reconceptualisation of EMI teacher language proficiency takes the field of research a further step that values language in pragmatic situations.

2.1.2 Teachers’ Resources in English Medium Instruction Programs

Although policymakers highly advocate EMI to stimulate economic growth, to increase country or university prestige, and to accelerate internationalisation, limited teaching resources, especially qualified teachers, is still the utmost problem (Dearden, 2014; Tamtam, Gallagher, Olabi, & Naher, 2012). The criteria for the selection of EMI teachers vary from country to country and from institution to institution. Many EMI teachers are appointed to do the job against their will (Arnó-Macià & Mancho-Barés, 2015; Dearden, 2014; Werther et al., 2014), while others volunteer for the position (Aguilar, 2017). In universities, EMI teacher selection is an important but difficult task. The prerequisite for EMI teacher enrolment is expected to be proficiency in English language and solid subject knowledge; however, the reality is that some universities weigh research performance over language skills (Werther et al., 2014).

This deficiency of teacher resources is partly because a high percentage of EMI teachers are non-English native speakers. Therefore, they face tremendous challenges in implementing EMI. In Italy, for example, 90% of the teachers are Italian native speakers (Costa & Coleman, 2013). It is not possible for all institutions around the world to hire English native speakers as their EMI teachers, although a small percentage of EMI teachers are English native speakers. Therefore, to cultivate one’s own EMI teachers is the best way to solve the EMI teacher deficiency problem.

2.1.3 Teachers’ Pressure in English Medium Instruction Programs

EMI poses enormous pressure for its teachers, especially new EMI teachers. The minimum requirement for new EMI teachers should be sufficient English proficiency to instruct their EMI class (Dearden, 2014). In Werther et al.’s (2014) research in Denmark, five EMI teachers were interviewed. They expressed that if they were allowed to teach in Danish, their class would be far better, which indicates pressure from English language proficiency.

Furthermore, EMI teachers need to adopt alternative methods to present the academic content ESL or EFL students need to learn. EMI teachers need to know how to provide students with effective feedback and create an unthreatening atmosphere so that students are not afraid to speak in English. However, for teachers with little teaching experience, it is challenging to satisfy this “double demand” of teaching both language and subject content simultaneously (Othman & Moht Saad, 2009, as cited in Tamtam et al., 2012). Smith (2004, as cited in Tamtam et al., 2012) pointed out that there are five challenges preservice teachers face: concept explanation in English, insufficient teaching strategies in combining language and content, low English proficiency, insufficient quantity of teaching materials, and a lack of English competence.

In addition, during the process of EMI, students’ English language capability and various cultural differences also need to be taken into account (Dearden, 2014). This indicates that teachers not only need English proficiency, but also need to be veterans in handling classes. Expectations for EMI teachers are expressed in Kim’s (2011) study: EMI teachers are expected to provide diverse expressions and kindness in explanation to help students to overcome their fear in English, and they need to have the ability to explain subject content “in a clear and easy way” (p. 734). EMI teachers are also expected to make changes from teacher-centred classes to more dynamic, interactive classes in which teaching and communicative strategies are indispensable elements. These indications echo the attributes of EMI teachers, the top three of which are the capability to explain complicated concepts, the ability to bring about interactive classes, and the belief that students’ English capacity could be raised (Dearden, 2014). EMI teachers often struggle with balancing these three attributes.

2.1.4 Teachers’ Attitudes Towards English Medium Instruction Programs

Literature demonstrates that positive and negative attitudes towards EMI programs coexist. Positive attitudes come from the benefits of EMI, while negative attitudes mainly lie in the hurdles of EMI practice.

EMI teachers generally hold a positive view towards EMI, both from their own perspective and from the students’ perspective. For their own benefit, teachers regard EMI as an opportunity to strengthen their academic career (Aguilar, 2017; Arnó-Macià & Mancho-Barés, 2015; Doiz, Lasagabaster, & Sierra, 2011), to improve their English proficiency (Aguilar, 2017; Arnó-Macià & Mancho-Barés, 2015), and to promote class participation of

teachers (Doiz et al., 2011). Doiz et al. (2013) found that EMI teachers acknowledge both academic and personal achievement derived from EMI. Academically, they benefit linguistically; personally, their minds are broadened. One interesting finding is that younger teachers and heavily loaded English teachers are more positive facing the increase in EMI (Jensen & Thøgersen, 2011). This might be because younger teachers are more willing to improve themselves for their career sake, and it is relatively easier for them to improve their proficiency in English.

For the benefit of students, EMI teachers regard EMI as an induction into a subject for students so that students can learn discipline-related language (Arnó-Macià & Mancho-Barés, 2015; Doiz et al., 2011; Doiz et al., 2013; Macaro, 2017). Students can practice their English skills (Aguilar, 2017). EMI could promote students' class participation and increase their job opportunities (Aguilar, 2017; Doiz et al., 2011). EMI could also be used as preparation prior to education and career mobility (Aguilar, 2017).

However, some teachers hold negative attitude towards EMI for various reasons. To start with, regarding low English language proficiency, some EMI teachers consider EMI a factor that impedes students' understanding of subject content (Kim, 2011), hinders students' participation in English lessons, and negatively impacts students' academic achievement (Simasiku, Kasanda, & Smit, 2015). Other EMI teachers believe there is no need to learn English because of its foreignness. In some colonised countries, such as Uganda, English is regarded as a colonial administration tool and thus is not welcome (Kyeyune, 2003). Therefore, teachers tend to teach through their mother tongue when there is no compulsory regulation from higher administration (Simasiku et al., 2015). In a study of the effectiveness of EMI in the Arabian Gulf conducted by Belhiah and Elhami (2015), one teacher expressed his opinion towards EMI: since students receive their former education in Arabic, they would benefit more from Arabic instruction than EMI. However, this opinion was opposed by his colleagues who regarded EMI as a better method for benefiting students' future. Some EMI teachers believe the subject they are teaching would lose breadth and depth, being taught in English rather than their native language, especially with limited class time (Klippel, 2003). Negative attitudes towards EMI also come from the requirement of more effort in EMI class preparation without any reward, a higher teaching workload, a lack of support from leaders and colleagues, and students' insufficiency in English (Doiz et al., 2011; Doiz et al., 2013). EMI teachers also complain about the subject choice limitation for students and the narrow

scope of EMI application: EMI should not be applied solely in the classroom; administrative staff also need to be part of EMI programs so they can improve their English to assist visiting scholars (Doiz et al., 2011). In addition, the desire to protect first language and concerns of unsophisticated policies (Kim, 2011) may bring social inequality and lead to some teachers' negative attitude towards EMI implementation (Dearden, 2014).

From investigating the role of teachers in EMI programs, teachers hold strong beliefs that their task is not to teach students English but subject content knowledge, which means they do not see themselves as English teachers but as subject teachers who are merely responsible for content learning (Aguilar, 2017; Dearden, 2014; Macaro, 2017). Macaro (2017) reported the reasons why EMI teachers are not willing to teach students English language in EMI programs: their low English language proficiency, their class time and school support limitation, inadequate recognition, and low economic payback. What role EMI teachers are expected to play is a topic that deserves more discussion in future research.

2.2 TEACHERS' TEACHING STRATEGIES IN ENGLISH MEDIUM INSTRUCTION PROGRAMS

EMI teachers' teaching strategies have been explored through research from nonlinguistic and linguistic perspectives. Proper teaching strategies could enhance understanding and reduce confusion. An effective teacher in EMI programs "is a speaker who employs appropriate pragmatic strategies frequently in his/her speech to create transparency for the listener" (Björkman, 2010, p. 87). A highly proficient language speaker is not necessarily an effective teacher without sufficient and appropriate pragmatic strategies. In EMI settings, the effectiveness of communication is more important than English language complexity (Björkman, 2010). By using different kinds of communicative strategies, misunderstandings and disturbance occur less in classroom situations. However, if misunderstandings do occur, strategies such as clarification, direct questioning, and repetition are beneficial ways to clear those misunderstandings (Björkman, 2011).

2.2.1 Nonlinguistic Strategies

Nonlinguistic strategies are used to enhance teacher–student interaction in EMI classes. Firth (1996) was among the earliest researchers to study nonlinguistic strategies. In his study, several strategies are mentioned: *let it pass* is the first, which in education could mean that EMI teachers choose to avoid problematic situations by ignoring unclear utterances or words

provided that there will not be any misunderstandings; *make it normal* is another strategy, which could refer to EMI teachers' effort to take students' nonstandard English usage as normal. With this strategy, it is suggested that emphasis be put on teaching content rather than students' obscure English usage. To enhance communicative effectiveness and to avoid the humiliation of others, other nonlinguistic strategies include choosing safe topics, using long pauses, and supportive laughter. Another approach is to focus on the information conveyed rather than the form (Gramkow, 1993, as cited in Björkman, 2011). To accommodate students' understanding, EMI teachers also adopt strategies such as speaking slowly, using simpler vocabulary, waiting longer for students' question answering, using visual aids, employing everyday life examples, and making use of body language (Probyn, 2001).

2.2.2 Linguistic Strategies

Linguistic strategies have not been researched by many. Björkman is one researcher studying the topic. Commenting, signalling, backchannelling, repair, and repetition are commonly used linguistic strategies in EMI classroom communication (Björkman, 2011, 2010). Commenting on intent and on content of tasks is the most commonly used strategy by teachers. Commenting on concepts and terms is more in use in lectures than in student group-work sessions. Commenting on details of the task refers to "the speaker comments on the task, predominantly emphasizing the instructions of the task, or simply checking his/her understanding of the instructions" (Björkman, 2011, p. 954), which is a commonly employed technique in lectures. Lecturers give students detailed information of the task and students discuss the content of the task in detail, and then lecturers comment on their discussion. Signalling discourse structure is also a beneficial strategy and is often adopted by both teachers and students. Two ways of signalling discourse structure are mentioned: "prospective and retrospective signalling of discourse structure, i.e. pointing forward in the discourse and referring to prior discourse in the speech event or series of speech events" (Björkman, 2011, p. 955). Signalling importance is used by teachers as a strategy to draw students' attention to important concepts, in which lexical items such as noteworthy, important, and the main plus noun are applied, and modal verbs like should, must, and have are adopted (Björkman, 2011). Good lecturers also use signposting as a teaching strategy, that is, "telling students what they are to expect in the coming parts of the lecture" (Björkman, 2011, p. 955). Backchannelling is another strategy often used by both teachers and students,

which is “the acknowledgement of what the other speaker has said” (Björkman, 2011, p. 957). Backchannelling is mainly determined by how many utterances students make in class and the number of questions raised by students and teachers (Björkman, 2011). Repair is an interesting point that deserves investigation, which includes both self-repair and other-repair. Studies show that most self-repairs are repairs of linguistic elements; however, a slip of the tongue is also sometimes a reason for self-repairing (Björkman, 2011). Repetition is another critical strategy in classroom communication. Among the three types of repetition, “repetition for emphasis purpose, repetition of disfluencies and repetition of parts of others’ utterances” (Björkman, 2011, p. 958), only repetition for emphasis is the focus. Björkman’s (2011) study revealed that teachers and students apply repetition for emphasis equally as often. Other repetition is another type of repetition, which is, “repeating parts of others’ utterances” (Björkman, 2011, p. 959)—is also mentioned in the study but separately for the reason that the person who repeats is another person rather than the speaker. For example, this kind of repetition is commonly used by teachers to repeat important information to confirm students’ understanding (Björkman, 2011).

Due to the particularity of EMI classes, adopting mother tongue for help is another linguistic strategy commonly used by EMI teachers. Advantages of using mother tongue for help varies: to scaffold students’ learning, to emphasise important points of learning content, to improve students’ understanding (Kim, 2011), to check students’ following of the learning content, to discipline students, to manage classroom activities, to relax students, to negotiate with students on their involvement and cooperation, to invite students’ participation, and to build students’ confidence (Probyn, 2001). Mother tongue could achieve most of the effects EMI brings, and at some points, it could provide better consequences because of the sharing of mother tongue between students and their EMI teacher. A mixture of English and mother tongue composes the last linguistic strategy of EMI classes: translanguaging (García & Wei, 2013).

To summarise, different kinds of pragmatic strategies are used to improve communication effectiveness. Teachers in lingua franca situations are recommended to create as many opportunities as possible to use pragmatic strategies because they can enhance interactions within classrooms, especially beneficial strategies such as backchannelling, signalling discourse structure, and repetition. Pragmatic strategies are so important in the classroom but unfortunately, not many of them are employed in EMI classrooms. Therefore, it is suggested

that more studies are undertaken in this respect to exploit useful strategies to improve communicative effectiveness, through which students' comprehension level of subject content could be increased, and at the same time, their English ability could be improved. EMI teachers with a different first language are expected to make effective use of pragmatic strategies and to pay enough attention to students and make sufficient preparation. As Björkman (2011) argued, "Without a sufficiently frequent use of pragmatic strategies, lectures may be potential minefields where students do not get the opportunity to negotiate meaning and check their understanding" (p. 961).

2.2.3 Insufficient Teaching Pedagogies in English Medium Instruction Programs

Since EMI teachers are non-native English speakers, they are not professionals in teaching English as a foreign language (De Graaff, Jan Koopman, Anikina, & Westhoff, 2007). This lack of pedagogical strategies in EMI classes could result in students' limited learning outcomes (Sah & Li, 2018), which is in support of Zhou's (2010) finding of the insufficiency of pedagogical strategies:

A more fundamental problem lies in the fact that many Chinese language teachers are trained in East Asian languages and cultures departments where the focus of training is generally on literature and cultural studies, with little or no preparation in language pedagogy. (p. 144)

Zhou (2010) further stated that because of Chinese language teachers' lack of pedagogical flexibility, they have to pick up the pedagogical strategies in the process of their teaching in the EMI programs.

2.2.4 Teacher Assessment in English Medium Instruction Programs

Research on various aspects of EMI has been prevalent for several decades, especially in the last decade; however, research targeted at the field of teacher performance assessment is rare (Huang, 2013). Takala (2002) and Ludbrook (2008) underlined the significance of reliable assessment and certification methods for EMI teachers' language capability (as cited in Huang, 2013), which echoes the opinion that it is crucial to create an evaluation framework of high quality so that EMI teachers' performance and effectiveness can be assessed (Chang, 2012; Chen & Tsai, 2012). Huang (2013) also proposed that teaching quality "can only be assessed through the creation of a teaching quality evaluation system where performance or effectiveness indicators should be available to assess teaching quality" (p. 33). In a critical study of EMI teacher education and assessment, Huang and Singh (2014) suggested,

Teachers being trained in EMI can be expected to be assessed—judged, rewarded, and perhaps penalised—in various ways to test their strength, persistence, and resolve to continue undergoing the examination of their teaching/learning capabilities. (p. 364)

These above mentioned assessment methods are shown in studies through the assessment of different aspects of EMI teachers, from assessing their English language proficiency to assessing their epistemology.

Ludbrook (2009) studied issues in language performance tests for assessing Italian teachers' language competence. One salient issue is that European educational researchers do not have an agreed standard for EMI teachers' language proficiency. Some claim that native language competence is not necessary (for example, Marsh, 2002, as cited in Ludbrook, 2009), while others claim that, it is a necessity for flexible and effective teaching (Smith, 2005, as cited in Ludbrook, 2009). These contradictory opinions towards language performance assessment influence European education authorities. The current situation is that education authorities in different countries apply different standards for teacher language proficiency.

Bowles (2017) investigated EMI application in the subject of immunology examination and found that “the conduct of immunology examination reflects a local epistemology” (p. 197), which indicates that linguists need to assess the local epistemology of the EMI courses of their investigation to gain deeper insight into “the local disciplinary culture” (p. 198). He also suggested that to build up a good relationship with the EMI teachers they assess is necessary so that in-depth discussion about their EMI practice can be generated.

2.2.5 Teacher Training in English Medium Instruction Programs

EMI teacher training programs are crucial in that EMI teachers need professional development programs to train them, so they can teach content subjects through English (Macaro, 2017). Teachers, in most cases, think training programs are necessary (Aguilar, 2017). A study of EMI teacher training programs in Vietnam showed that such programs benefited teachers in their teaching practice (Dang et al., 2013). EMI teacher training programs could include language training and teaching strategies training. The former focuses on improvement of teachers' English language competence while the latter focuses on questioning, explaining, and other pedagogical strategies used in classrooms (Kyeyune, 2003).

Werther et al. (2014) suggested ways of improving EMI teachers' language proficiency, such as going to international conferences, staying for a period of time in an English-speaking country, developing international research cooperation, and participating in other international activities. Universities are suggested to "view language skills not only as a requirement that is taken for granted, but also as a resource and competence that is highly valued and rewarded" (Werther et al., 2014, p. 448). To improve and update English language ability is a process, and support from universities is a facilitator and accelerator in that process. Kim (2011) pointed out the need for efforts to improve EMI quality through sharing model information and lectures and organising regular workshops so that EMI professors can spread their effective teaching methods. However, the reality is disappointing. In Costa and Coleman's (2013) investigation, 77% of the universities investigated admitted that they did not provide any training for their EMI teachers. This is either because of the universities' ignorance of the necessity for training or that training is unaffordable. Only eight percent of the universities in their study provided brief training for teachers. Another finding of their study is that at some universities, decision-makers "appear ignorant about what is taking place in the classroom" (Costa & Coleman, 2013, p. 16). Provided management personnel have little idea about the classroom situation, it is hard for them to make decisions on EMI teacher training.

If universities provide teacher-training programs, they should be comprehensive and uninterrupted. All teachers who teach EMI classes are expected to achieve certain qualifications in EMI teaching, for which training is a part that should not be overlooked. Teacher training should take place in improving language proficiency, introducing methodology, and enhancing presentation skills. A language proficiency certificate could be issued if teachers show proficiency in these assessed aspects (Uys et al., 2007).

Studies conducted by Klaassen and De Graaff (2001), Kyeyune (2003), and Björkman (2010) have focused on the training of EMI teachers' communication skills. In Klaassen and De Graaff's (2001) research, workshops were used to train teachers, in which discussions and presentations were the main methods applied. Discussions were held and three presentations were given on the topics of nonverbal behaviour and speech, structure and organisation, and how to cope with questioning. During the process, teachers were required to question their knowledge base, resulting in understanding and restructuring of strategies. They also noticed their positives and negatives in teaching, which might be helpful in their future EMI teaching

practice. Stimulation of integrating newly learned skills into their teaching was achieved by following up with peer coaching, which was videotaping or listening to each other's lectures and giving each other feedback so improvement could be made. In another research on EMI teacher training, application of various kinds of questions was used. The research suggested that a good teacher should know whether learners are involved in the learning or not and are expected to allow students to express their concerns, even if these concerns may not belong to any part of the lesson plan. Thus, open-ended questions are much better than yes/no questions, because they grant students the opportunity to explain their opinions (Kyeyune, 2003). With regard to the questions asked by teachers in class, Björkman (2010) pointed out two kinds of questions used by teachers: genuine questions that need students' response and rhetorical questions that mainly "serve as organizational elements" (p. 84) and do not need students' response. Björkman (2010) studied questions asked by students in class. The study showed that pragmatic strategies are not fully used by teachers. Thus, it is suggested that training programs on pragmatic strategies are offered to EMI teachers.

EMI teachers' capability for explanation also needs to be trained. Their ability to explain requires appropriate vocabulary selection, teaching content mastery, and sensitivity to other resources. Teachers' explaining capability is practised by students' questions and their requests for explanation, which is also a positive sign of their learning endeavours. Therefore, teachers are suggested to inspire students to ask clarification of issues and to think aloud so that teachers can have the opportunity to explain, and teachers' reciprocation can be facilitated in the asking and explaining process (Kyeyune, 2003).

Worthy of a special mention is that the most effective training happens at the beginning of one's teaching experience (Klaassen & De Graaff, 2001). Therefore, it is necessary to provide training programs at the beginning of EMI teachers' teaching experience. Moreover, the motivation to participate in training varies from person to person. EMI teachers' main expectations of training is to learn more practical teaching skills, to acquire different ways of transferring knowledge, and to exchange views (Klaassen & De Graaff, 2001).

EMI teacher training has been put on the agenda in some areas. However, the outcomes of EMI teacher training are not satisfactory—training does not impact EMI implementation due to a lack of training sustainability and school politics (Sah & Li, 2018). Some schools still do not provide much support for EMI teachers' professional development (Sah & Li, 2018).

EMI teacher training programs should not be temporary occurrences; rather, it needs to be implemented regularly, profoundly, and comprehensively, as Ibrahim et al. (2017) suggested:

Any programme for the effective implementation of EMI should give adequate attention to training and retraining of teachers, policy makers and primary school administrators/proprietors. (p. 71)

In fact, EMI teachers are not the only group that needs training in EMI programs. Training is indispensable for school administrators and policymakers. EMI teachers need to be trained to achieve proficiency in English and pedagogical skills (Ibrahim et al., 2017). School administrators need to be trained to be equal and considerate so that the most appropriate teachers can be chosen to teach in EMI programs and proper sustainable training programs can be offered to EMI teachers. Policymakers need to be trained to make overall strategic policies that could benefit all stakeholders.

2.3 CULTURAL FACTORS IN TEACHERS' ENGLISH MEDIUM INSTRUCTION

The literature reviewed in this section mainly focuses on those EMI teachers who teach students in another cultural environment or students of another cultural background so that cultural factors could be revealed. Teacher identity is found to be one of the topics, and teacher power is another issue. To a lesser extent, cultural impact on EMI teachers' teaching practice is another focus.

2.3.1 Teacher Identity in English Medium Instruction Programs

There is some research on identity issues in EMI programs (Parkinson & Crouch, 2011), mainly on the impact of EMI on individual identities and social inequalities (Sandhu, 2010, as cited in Hamid, Jahan, & Islam, 2013; Parkinson & Crouch, 2011) from the macro-policy angle. A few studies, including Sandhu (2010, as cited in Hamid, Jahan, et al., 2013) and David and Tien (2009, as cited in Hamid, Jahan, et al., 2013), set their focus on the relationship between EMI and identity construction from a micro perspective. Tamtam et al. (2012) revealed that EMI is considered "to pose a threat to people's identity" (p. 1422) because of the fear of losing their native language. These studies show how EMI "serves as a critical variable in identity construction at the individual, social and national levels" (Hamid, Jahan, et al., 2013, p. 148). Hamid, Jahan, et al.'s (2013) study of EMI teachers' identity in Bangladesh showed that teachers reconstruct their identities of languages and institutions in

EMI practices, and this reconstruction may perpetuate a linguistic hierarchy. Arnett (2002), in his study of the psychological consequences caused by globalisation, pointed out that globalisation “results in transformations in identity” (p. 777). He found that in the globalised world the development of a dual cultural identity is inevitable, which means their identity is composed of both their native culture and another culture or other cultures they are involved in.

There is a lack of research on EMI teachers’ identity issues, mainly because when EMI teachers are studied in their native cultural context, speaking English to their students of the same cultural background does not bring many critical changes in their identity. However, when they are placed in English cultural contexts, there is much to say about their identity change.

2.3.2 Teacher Power in English Medium Instruction Programs

EMI teacher power cannot be separated from their identity. Norton (2000, as cited in Tsui & Ngo, 2017) found that EMI teachers who learn English for an instrumental purpose tend to modify their self-perception when they interact with others; for example, they grapple with their shifting identities embedded in the existing power relations. For EMI learners, their learning is also related to their identity; Taylor’s (1994, as cited in Tsui & Ngo, 2017) study on learner identity found that learners have the power to recognise identity formation and learning because identity can be negotiated. He added that dialogues are beneficial to identity formation. Therefore, it is crucial for students to negotiate their identities through helping “students make connections between their local, national, racial, cultural, and global identities” (Ladson-Billings, 1994, as cited in Tsui & Ngo, 2017, p. 60). EMI teachers are themselves EMI learners, therefore are suggested to negotiate their identities with their students and with anyone who interacts with them. An Indonesian study showed that “EMI has the potential to encourage teachers to give up their power and authority and become learners in a community of learners and learn the language collectively in the class” (Hamid, Jahan, et al., 2013, p. 10). If this cannot be achieved in EMI practice, EMI teachers will retain their traditional image as an “omniscient authority” who teaches textbook-bound, grammar-focused and teacher-centred classes (Le, 2007, as cited in Dang et al., 2013).

2.3.3 Cultural Impact on Teachers' English Medium Instruction

Not many studies have focused on cultural impact on EMI teachers' teaching practices. Han and Han (2019) studied cultural background impact on a group of Chinese EMI teachers' interaction with their Australian students and found that Chinese cultural concepts of personal relationship influenced their understanding and behaviours of teacher-student interaction strategies. Dang et al. (2013) studied socio-cultural-historical-economic factors, especially global factors that might influence EMI teaching processes. Newell and Connors (2011) found that pedagogical tools like adaptation, localisation, and modification could be used as "appropriation" in EMI practices. The term appropriation comes from Grossman, Smagorinsky, and Valencia's (1999) study on EMI, which indicated that in the sociocultural perspective, EMI teachers could adopt "the pedagogical tools available for use in particular social environments" and internalise ways of thinking "endemic to specific cultural practices" (p. 15). Nevertheless, from this sociocultural aspect, Dang et al. (2013) made an appropriate conclusion: "The use of EMI cannot be understood outside the broader socio-cultural-historical context in which English was used" (p. 56). Thus, research on the cultural impact on EMI teachers could be an area that deserves more attention.

2.4 CONCLUSION

Through a summary of the recent literature on EMI, this chapter demonstrated the existing EMI studies from three main perspectives of EMI teachers: their low English language proficiency, their lack of pedagogical strategies, and cultural impacts on their EMI practice. Among the limited number of studies relating to cultural issues, several have pointed out that cultural factors may shape and influence EMI teacher development; however, there are no detailed studies on how EMI teachers' linguistic and cultural background might influence their EMI practices and development. Since people are cultural subjects, culture would influence their ways of thinking and their ways of behaviour. Therefore, research on EMI practice from the perspective of influence from people's first language and culture is necessary. This research aims to take the current EMI research further by exploring a group of Chinese teacher-researchers' EMI practice in an English-dominant environment (Australia). Particularly, it focuses on how their EMI practice is influenced by their first language and culture. To achieve this goal, a theoretical framework is proposed in the following chapter.

CHAPTER THREE: WÉNHUÀGÒNGSHÈNG (文化共生)

3.0 INTRODUCTION

Similarities and differences between cultures coexist. Similarities between cultures lay a solid foundation for the communication of people from different cultural backgrounds, while differences between cultures provide the groundwork for mutual advancement of cultures. The Chinese concept *héshíshēngwù, tóngzébùjì* (和实生物, 同则不继: Harmony promotes the development of things; however, sameness stops the continuity of things) (see Section 3.2.2 for detail) expresses these ideas accurately and concisely. If two things in interaction are the same, the opportunity for mutual enhancement is deprived. Luckily, it will not happen in cultural communications, as no cultures are the same. The differences between cultures might be sources for conflicts, whereas they could also provide the foundation for development of cultures in intercultural communication. A few questions in the researcher's mind aroused her interest in more explorations in the topic: What are the concepts regarding the similarities and differences of cultures? How can differences between cultures be revealed? How can people deal with those differences between cultures to enhance intercultural communication? How are people, as cultural subjects, developing with the development of their surrounding cultures? Does people's language as a cultural carrier also develop with cultural development? These are the questions will be discussed tentatively in the following sections of this chapter.

Researches on intercultural communication are not rare, among which Jullien's book *On the Universal* discusses the relationship between cultures theoretically and in depth, which, at many points, reconciles with the researcher's ideas; thus, some of his concepts were borrowed with the intention to form a theoretical framework of this research project. However, the researcher found that Jullien's theoretical concepts alone could not explain her ideas thoroughly. Under the pressure of forming a tailored theoretical framework for this research as well as producing a theoretical framework with malleability, the researcher sought for assistance from her entire knowledge system and produced a theoretical framework with both Western and Chinese concepts of communication for theorising. Western concepts get married with Chinese indigenous concepts for the strengthening of theoretical contribution of this research. It is named *wénhuàgòngshēng* as a theoretical

framework and concept to define the dynamic mutual ongoing enhancement and development of both cultures in contact, which is the researcher's theoretical contribution to knowledge.

Specifically, this chapter delineates a conceptual map for this research. *Wénhuàgòngshēng*, as an overarching concept is introduced first. The two subordinate concepts *wénhuàgòngqī* (cultural coexistence based on similarities) and *wénhuàgòngcún* (coexistence of cultural differences) are then discussed. Further down, a series of next level of cultural concepts are explored. These include cultural sensitivity, cultural intelligence, cultural flexibility, cultural adaptability, and cultural tolerance. In intercultural communication, cultural similarities and differences act on the communication outcome together. The similarities between cultures are introduced under the term *wénhuàgòngqī*, which includes cultural universality, cultural uniformity, and cultural commonality, while the differences between cultures are elaborated under the term *wénhuàgòngcún*, which includes cultural diversity, cultural divergence, cultural difference, cultural distance, and cultural friction. In addition, the cultural subject's dynamic identity in intercultural communication and their languages as the carriers of different cultures are elaborated upon.

Before any further elaboration, culture as a concept needs to be defined. Among various definitions of culture, Spencer-Oatey (2000, as cited in Signorini, Wiesemes, & Murphy, 2009) defined culture in the context of intercultural communication as “a fuzzy set of attitudes, beliefs, behavioural conventions and basic assumptions and values that are shared by a group of people and that influence each member's behaviour and their interpretation of the meaning of other people's behaviour” (p. 258). This definition of culture demarcates a boundary for the cultural connotations in this research. Culture has “group orientation” (Yau, 1988, p. 51) so people from the same cultural background may share some similar behaviours. This group orientation does not come from nowhere, but has its origin. For example, Hsu (1968) found that “the collectivistic nature of the Chinese is reflected in the Chinese family and kinship system” (as cited in Yau, 1988, p. 51).

Any single culture has two prominent characteristics: dynamic and plural. Culture is not a static existence, as Jullien (2014) described it, “culture is essentially a phenomenon of alteration” (p. 142). He further elaborated, “Culture is always in a process at once of homogenizing and heterogenizing itself, of confounding and demarcating, of dis-identifying and re-identifying, of conforming and resisting, of imposing (dominating) and entering into dissidence” (p. 142). The plurality of culture is revealed from both its inner specifications and

modulations and its intrinsic plural forms, which enables the opportunity for dynamism, or as Jullien (2014) put it, if a culture becomes “the culture, in the singular . . . is already a dead culture” (p. 142). The plural and dynamic nature of culture makes *wénhuàgòngshēng* possible.

Wénhuàgòngshēng is a Chinese concept in which *wénhuà* means “culture”; “*wén*” alone could mean “culture” and “*huà*” is a verb describing a “transformation” phenomenon or process (Jullien, 2014), *gòng* means “together”, and *shēng* means “develop”. When two cultures interact with each other, to ‘develop together’ through mutual enhancement is an ideal state. The English concept of cultural symbiosis is similar to *wénhuàgòngshēng* but not the same. Cultural symbiosis is of Greek origin etymologically, which means living together without any connotations of extramarital or marital cohabitation (Lewin, 1982). Biologists, such as Anton de Bary, adopted the term symbiosis to refer to “unlike organisms living together” (Bronstein, 2015, p. 6) or “unfriendly as well as friendly associations of different creatures” (Lewin, 1982, p. 254). He explicitly explained symbiosis “to be independent of outcome; that is, it subsumed physically close interactions ranging from parasitic to commensal to mutualistic” (Bronstein, 2015, p. 6). Davidson and Mckey (1993) argued that when close interaction occurs but its consequences for the participants have not been worked out entirely, it is better and safer to name it symbiosis (as cited in Bronstein, 2015). Biologist Herwig (1883, as cited in Lewin, 1982) started to use the term symbiosis to refer to “associations of organisms” which can meet each other’s complementary needs or “dissimilar partners live together with some mutual benefit, explicit or implicit” (p. 254), which is the definition commonly in use today (Krebs, 2001). The connotation development of the concept symbiosis shows that its connotation changes with the practical application of it. It is from a term that connotes two creatures coexist with each other but not necessarily beneficial or detrimental to each other to a term with mutual benefit connotation. *Wénhuàgòngshēng*, however, depicts a further step of cultural symbiosis: When cultures meet each other, they not only benefit from each other, but also enhance the development of each other through unconsciously influencing each other and/or voluntarily learning from each other.

Wénhuàgòngshēng is also different from another concept, mutualism, which is often interchangeably used with symbiosis. Mutualism was originally used in biology by Pierre van Beneden (1873, as cited in Bronstein, 2015) to mean “mutual aid” (p. 6) among species and “the adaptation of species to each other” (Boucher, 1988, p. 8) so that both benefit from each other. Odum (1953, as cited in Bronstein, 2015) defined mutualism as an interaction “in

which growth and survival of both populations is benefited and neither can survive under natural conditions without the other” (p. 7).

Mutualism is ubiquitous, not only in biology, but also in the human society including in the communication of different cultures, which is essential to the survival and reproduction of different cultures in the world, or as Boucher (1988) puts it, “mutualisms were simply examples of the perfect adaptation created by God” (p. 9). Mutualism focuses on positive interdependence based on complementary differences (Barnett & Carroll, 1987), which, in cultural communication, could mean that both cultures benefit from each other by the differences they have, rather than the similarities they share. For example, a wedding ceremony could be colourful and splendid through a combination of both Western white wedding dress and Chinese traditional cardinal wedding dress at different sessions of the ceremony. In such a globalised world, no culture could avoid communication with other cultures. Cultural mutualism occurs when two cultures, for example, Chinese culture and Australian culture, in communication complement each other so that both cultures benefit from the other. Cultural mutualism is important to the ecology of cultures because it creates cultural communities with special properties of their own (Hawley, 1986, as cited in Barnett & Carroll, 1987) so that they share with each other, learn from each other, and grow together. Different from cultural mutualism, which emphasises the interdependence of cultures on their complementary differences, *wénhuàgòngshēng*, as a brand new cultural concept, could be fulfilled by both similarities and differences between cultures; that is, *wénhuàgòngshēng* could be achieved by *wénhuàgòngqī* (see Section 3.1) and *wénhuàgòngcún* (see Section 3.2).

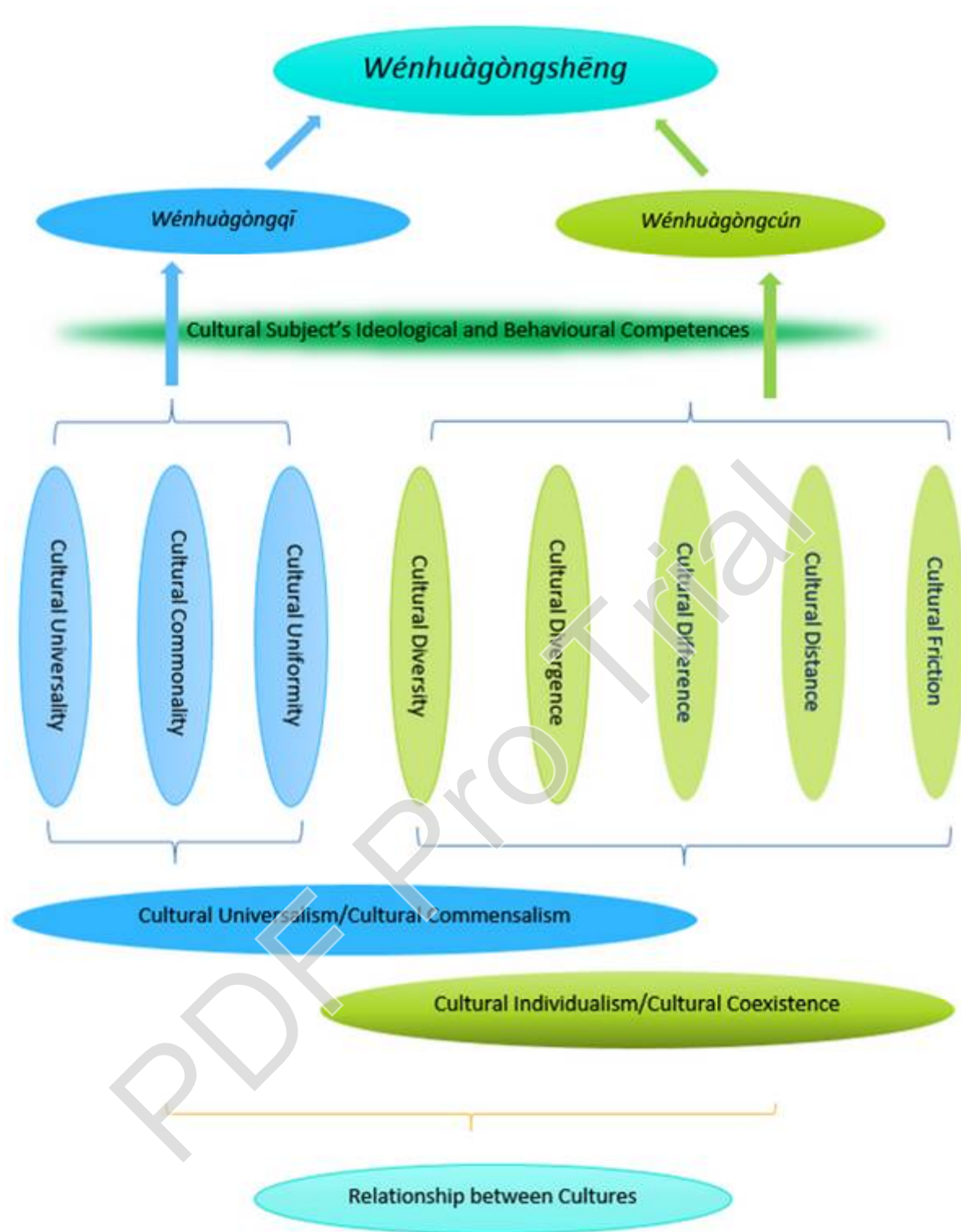


Figure 3.1. Theoretical framework of *wénhuàgòngshēng*

3.1 *WÉNHUÀGÒNGQÍ* (文化共栖)

Wénhuàgòngqī (cultural coexistence based on similarities) is the basis of intercultural communication, which enables people from different cultural backgrounds the capability to

understand each other at first interaction and later, more understanding can be built on it. Parallel to the concept of *gòngqī*, there is a term in biology that depicts the similar phenomenon—commensalism. Commensal is a word of Latin origin, which means a guest who shares one's dinner table (Lewin, 1982). Previously, the commonly accepted definition of commensalism in biology was “the relationship between two different organisms when one receives benefits from the other without damaging it” (Zapalski, 2007, p. 1376; Shindala, Bungay, Krieg, & Culbert, 1965). However, this definition is seldom in use nowadays mainly because this kind of phenomenon is rare in nature (Shindala et al., 1965; Zapalski, 2007). Sociology borrows this word to mean “peaceful coexistence among individuals or groups having independent or different values or customs” (“Commensal”, n.d.). Thus, based on this definition, cultural commensalism could refer to the peaceful coexistence of cultures with different values and customs in intercultural communication. However, there is no hint of what kind of coexistence this could be. Is it beneficial or detrimental to one of them or both of them? Hawley's (1986, as cited in Barnett & Carroll, 1987) clarification of commensalism gives clear boundary of the concept: “positive interdependence based on supplementary similarities” (p. 401), which is the connotation *gòngqī* wants to express. *Wénhuàgòngqī* is thus, defined in this study as: positive interdependence of two cultures with different values and customs on the foundation of their supplementary similarities. In this process of cultural communication, both cultures benefit from each other, not from their differences but from their similarities. Those similarities are in the brackets of cultural universalism, which according to Jullien (2014) encompasses three concept: cultural universality, cultural uniformity, and cultural commonality. These concepts regarding cultural similarities are theoretical tools in analysing research data in Chapters Five to Eight for answering the second research question through probing into the similarities of classroom instructional language between the teacher-researchers' and their mentors so that factors impacted their EMI practice could be identified.

3.1.1 Cultural Universality

Universality is a concept of reason, which means there is a priori, before any experience, for example, universality between cultures before anyone goes from one culture to another culture. Two levels of universality need to be distinguished: weak universality and strong universality (Jullien, 2014). Weak universality is languid, closed, and exclusively limited to people's former experience and sets standard usage (the use of language, for example) as its

content “without making clear its relation to its other form” (Jullien, 2014, p. 1). This results in the phenomenon that one thing constantly appears in a certain way on any occasion. This explanation of weak universality raises these questions: What is the standard usage of a language (English, for example)? Who has the authority to set the standard? Is it the more powerful one who has the right to decide what the criterion for standard usage is? In education, if two female teachers both teach in the English language but come from different cultural backgrounds (for instance, one is of Chinese-background and English is her second language, while the other is of English background with English as her mother tongue), whose way of expression is regarded as standard usage?

Strong universality is a strict universality, which is regarded as the only legitimacy prior to any experience and there cannot be any exceptions. The absoluteness of it is insisted with the claim that “until the present day such a thing has always existed in this way” and “it cannot be otherwise” (Jullien, 2014, p. 1). People have many questions relating to these definitions: Where did this “only legitimacy” come from? Who decides what strong universality is?

Even though, with doubt, we have to admit that no matter we talk about knowledge or action, about knowledge of objects, or about our relationship with others, universality exists before any of these experiences can provide us the legitimacy to accomplish intercultural communication (Jullien, 2014). Cultural universality is the prerequisite for any intercultural communication. However, even though we share cultural universality, in real communication, there are differences and misunderstandings considering that the subjects of communication are from different cultural backgrounds. For instance, there might be problems in communication in a classroom if the teacher is Chinese and the students are Australian. It is unavoidable during classroom communication that there are misunderstandings and confusion on both sides. Those misunderstandings and confusion are caused by cultural differences, which are the result of different environments, regions, and geography. That is also the reason why Jullien (2014) said,

If we can't count on the invariants delivering a given universality to us, we will propose to recuperate it by finding or producing equivalents from the other side. Will this equivalence, from one culture to the other, then itself be assignable? We already know that it cannot be direct, that the more pregnant the notions in collective thought are, the more they find themselves caught in a perspective which is elaborated by language or by its use, from which we cannot remove them and therefore would be unable to transpose them. (pp. 82–83)

When we talk about universality in the communication of different cultures, we need to remember that it is a term “epistemologically and culturally circumscribed” (Jullien, 2014, p. 2), from which its need is illustrated: The knowledge governed by understanding alone is objective and valid; it does not vary from case to case and is free from subjectivity. The understandable knowledge refers to the knowledge understood by “Westerners” who set the criteria and export it to other parts of the world (Jullien, 2014). It is an overt fact that the criteria are set by Westerners mainly because they are the more powerful ones. Thus, it is a good time to reflect upon this question seriously: In the modern world, with communication between cultures happening every second, is it common for people from different cultures to live under the pre-established universality (Jullien, 2014)? Can universality change along with the increase of intercultural communication and the formation of the new world order?

However, cultural universality is not easy to achieve, which is not the standardisation in intercultural communication between two countries (Jullien, 2014). Cultural standardisation is a kind of cultural uniformity but not cultural universality, and it could cause a loss of diversity of cultures. To achieve cultural universality, open-mindedness is the essential step. Only by mind-emptiness and understanding can people be rid of any burden and available so that they can “reflect spontaneously on the configuration of things and be able to know ‘equally’ everything that exists” (Jullien, 2014, p. 76).

In intercultural communication, people tend to find the “equivalents” between cultures. Equivalents are those who share the transversal universality between two cultures (Jullien, 2014). However, the problem is that sometimes, it is not possible to find an equivalent in another culture. Take the Chinese notion *chuàngxīn* (which is translated as “create” or “innovate” in English most of the time) as an example. *Chuàng* originally means injury or cut. It also has the meaning of making a breakthrough but a need to suffer first (Singh & Han, 2017). Therefore, anything that experiences a breakthrough after suffering a lot can be described by using *chuàng*, for example, *chuàngzuò* (to produce something new, for instance, to write a new song after a lot of thinking or maybe one week of staying up) and *chuàngzào* (to produce something new, for instance, to create a new record after three years of hell-like training). There are two equivalent terms in English to translate *chuàngxīn*, which are “create” and “innovate”. However, as Singh and Han (2017) pointed out, neither of them can express the connotation of *chuàngxīn* fully. “Create” means bring something into existence, that is, to make something from scratch or make something from nothing, while “innovate” means to

“make changes in something established, especially by introducing new methods, ideas, or products” (English Oxford Living Dictionary). Both these terms do not have the connotation of making a breakthrough after a lot of suffering. Here comes the problem to ponder: how to translate the Chinese term *chuàngxīn* into English when teaching Australian students Chinese Mandarin, since there are no real equivalents in the two languages.

Cultural universality is the foundation of communication between different cultures. Two other terms that are also very important and always confused with cultural universality—cultural uniformity and cultural commonality—also need clarification.

3.1.2 Cultural Uniformity

Cultural uniformity is often confused with cultural universality. Cultural uniformity does not repeat and strengthen cultural universality (Jullien, 2014). To make it clear, it is necessary to look at the differences between cultural uniformity and cultural universality. Uniformity is “a concept of production (such as the standard or the stereotype), not of reason” (Jullien, 2014, pp. 10–11). It appears because it is convenient, not because it is necessary. It is convenient and not expensive because it is the product of an assembly line. It has its standard. However, such standardisation does not necessarily mean equality. In education, for example, the school uniform is used because it is convenient to manage students from the same school. Each student from one school is dressed in the same uniform so they appear to be equal individuals. However, the uniform is a false covering. Equality is not something that can be shown from the clothes one wears. Similarly, cultural uniformity “rests on imitation and is not, in any event—in contrasts to the universal—of the order to logic and the prescriptive” (Jullien, 2014, p. 11). In education, non-English-background teachers who teach in English countries may try hard to imitate the English way of speaking to achieve language uniformity so that they will be welcome by their English-background students and adapt well to the English-background school culture. However, this way of imitation cannot solve all the problems caused by intercultural communication.

If we oppose the prevailing standardisation, the right to divergence is invoked. It is not only, in a superficial way, to distinguish oneself from others or to escape normative levelling, but also concerns difference between cultures and further, concerns the identity of people from different cultural backgrounds (Jullien, 2014). For example, in terms of Chinese and U.S. culture, they share universality but are unable to achieve uniformity at every point, which

means they have commonality, but it is not possible for them to reach the same standardisation in their ways of doing things. Therefore, in classrooms with Chinese teachers and U.S. students, there must be conflicts or misunderstandings, but with the process of teaching and conflicts, teachers will change their minds and their ways of teaching so as to adapt themselves to the new environment. It may never happen that Chinese teachers and U.S. teachers could achieve uniformity one day, but because of the universality they share, it is possible for Chinese teachers to create harmonious classes with their U.S. students. As Jullien (2014) suggested,

We propose the need for everyone, in a more essential way, to be able to have an intrinsic history which, through continual differentiation and surpassing, would make each of us equally possible subjects, as cultural subjects, containing within ourselves the possibility of self-promotion and an inventive future. (Jullien, 2014, pp. 12–13)

To change our minds and language during the process of teaching for a harmonious classroom environment does not necessarily mean that non-English-background teachers need to achieve the same standard as English native-speaking teachers so that they are consistent in the way of EMI. Because if the standardisation of the English-speaking environment they live in is expected to be cultural universality, whatever includes elements of the diversity of the non-English-background culture will be lost, along with the imitation and assimilation to the environment (Jullien, 2014). Uniformisation “suppresses divergence” (Jullien, 2014, p. 163).

3.1.3 Cultural Commonality

Cultural commonality is not a logical concept like cultural universality, nor is it an economic and convenient concept like cultural uniformity; it is essentially political (Jullien, 2014). Commonality is “what we are a part of or in which we take part, which is shared out and in which we participate” (p. 16). In education, there will be cultural commonality between the non-English-background teachers and English-background teachers and students, for sometimes they are participants of EMI classes at the same time. Cultural commonality is where non-English-background teachers can comfortably settle, even though it is “the never completely determinable ground” (Jullien, 2014, p. 16), and impossible to measure because non-English-background language and cultural resources are ceaselessly exploited (Jullien, 2014), which gives non-English-background teachers a sense of safety.

While cultural universality is completed in an absolute way and cannot allow the existence of exceptions, cultural commonality is legitimated gradually (Jullien, 2014). Cultural universality is the abstract concept while cultural commonality is the instantiated concept (Jullien, 2014). Cultural universality is faltering; cultural commonality is the one to replace it (Jullien, 2014).

In any kind of communication, including intercultural communication, what people want to achieve is that “the common exceeds the limitations of belonging and becomes common to all through the founding of a community of the mind” (Jullien, 2014, p. 25). In an international company with staff from all over the world, a community of mind needs to be formed for efficient work or at least basic communication. In classrooms with a non-English-background teacher and English-background students, a community of mind need to be formed so that the intercultural communication in the classroom goes smoothly. For all the participants in this kind of class, the foundation of cultural commonality is intelligence. In the cultural commonality cofounded by different cultures, ideally, “frontiers dissolve”, “antagonisms are broken down”, “partialities are mopped up”, and “contradiction is suspended” (Jullien, 2014, p. 25).

Cultural commonality should not be difficult to achieve among different cultures, because “what all cultures [have] in common is their nature as social constructs and the fact that they originate from human beings” (Stahl & Elbeltagi, 2004, p. 50). Thus, cultural commonalities of any cultures, for instance of Chinese culture and Australian culture, are based on the commonalities of all human beings. Stahl and Elbeltagi (2004) stated that we need to admit that between cultures, there are both underlying commonalities and differences.

3.2 WÉNHUÀGÒNGCÚN (文化共存)

Wénhuàgòngcún (cultural coexistence based on differences) is the focus of this section. Cultural coexistence, like any coexistence mechanisms in biology, requires environmental variability as an indispensable condition in the maintenance of diversity (Shea, Roxburgh, & Rauschert, 2004). *Wénhuàgòngcún* is based on the foundation that the differences between cultures give both cultures the chance to enhance each other in intercultural communication. This section elaborates how cultural differences are illustrated by various cultural concepts regarding differences. Jullien (2014) used the term cultural individualism, including cultural diversity and cultural divergence, to describe and differentiate the differences between

cultures. Many other concepts regarding cultural differences from various perspectives are added into this section to draw a more comprehensive picture of cultural diversity, including cultural difference, cultural distance, and cultural friction.

3.2.1 *Bǎihuāqífàng, Bǎijiāzhēngmíng* (百花齐放, 百家争鸣)

The Chinese philosophy *Bǎihuāqífàng, bǎijiāzhēngmíng* (“Letting a hundred flowers bloom, letting a hundred schools of thought contend”) (Yu, 2013, p. 92) advocates the coexistence of diversity of cultures. Diversity is the fact or state of being diverse and different (Jullien, 2014). Cultural diversity could be reflected from diverse cultural background teachers’ different ways of classroom instruction, which makes this world colourful. As Jullien stated, “God had to compose his world with difference, if he wanted it to be beautiful” (2014, p. 15). Cultures are dynamic. The plurality, as a natural attribute of any culture, gives the culture a chance for openness (Jullien, 2014). If a culture becomes the culture, in its singular form, no matter whether we are talking about one country or the world, it is a dead culture (Jullien, 2014). In intercultural communication, one culture borrows, assimilates, and integrates into another culture, eclipsing its specificities and even standardising itself. As one continually globalises oneself, one is also being reshaped in a local way (Jullien, 2014).

However, in reality, when two cultures meet, they not only assimilate and borrow from each other, but also re-individualise and re-specify themselves (Jullien, 2014). Assimilation and borrowing is for understanding better of each other, while re-individualising and re-specifying is for maintaining cultural individuality and diversity. Cultural universality is the principle maintaining so many diverse cultures together. Imagine when Chinese-background teachers work in Australian classrooms, they assimilate and borrow Australian ways of speaking for communicating with their Australian students better; they also re-individualise and re-specify themselves for maintaining the individuality of Chinese culture. Their EMI is the way to demonstrate their Chinese individuality and identity as well as the media by which to bridge the gap between Chinese culture and Australian culture.

3.2.2 *Héshíshēngwù, Tóngzébùjì* (和实生物, 同则不继)

Héshíshēngwù, tóngzébùjì is a Chinese philosophy from *Shǐbó*. He expressed his ideas about *hé* (harmony) in the philosophical book *Guóyǔ Zhèngyǔ* as *Héshíshēngwù, tóngzébùjì* (“Harmony (*hé*) is indeed productive of things. However, sameness does not advance growth”) (as cited in Li, 2006, p. 584), which expresses the *Héěrbùtóng* (harmony in

diversity; harmony without uniformity) idea. *Hé* (harmony) is the key concept here. Difference is the prerequisite of *hé*. Only *hé* based on difference could exist for a long time (Li, 2005). Things develop based on each other's differences complementing each other. Without difference, things can only stay still without achieving any development. The Chinese Daoist philosophy does not support the idea that "the elimination of individual differences is a prerequisite for harmony within the whole" (Lai, 2008, p. 9); rather, the Daoist thinkers hold the idea that systematising and unifying difference could actually cause "fragmentation and dislocation" (p. 9). The Daoist sees harmony as "a lively interchange between different points of view" and Daoist philosophy pursues an eventual getting together in plurality (Lai, 2008, p. 9). Chinese-background teachers who teach in Australian schools could be affected by the changes they experience from Chinese culture to Australian culture, which means that the Chinese-background teachers are exposed to the environment beyond their immediate control. Likewise, they will at the same time influence Australian students and teachers. We call this mutual resonance (*gǎnyīng* in Chinese), which "crystallises the concept of interdependent selfhood, capturing the susceptibility of individuals to factors external to their being and beyond their immediate control, as well as their power to affect others" (Lai, 2008, p. 10).

Since there is mutual influence, the Chinese-background teachers and the Australian teachers should not only pursue their own interests. They should also consider the other side's benefits, for this is also beneficial for themselves (Lai, 2008). Lai pointed out that in Chinese philosophy, "much effort is placed on understanding mutual influences, connections and change, and how these impact on harmony" (p. 11), under which influence the Chinese-background teachers develop both their language ability and cultural consciousness. Therefore, it is a good choice for them "to anticipate change and to know how to respond to it optimally in order to attain a beneficial outcome" (p. 11). The Chinese work *Yì Jīng* (*The Book of Changes*) is a book about changes in life, how changes influence people and their environment, and how people respond to change, "at least to minimise harms, if not to maximise benefits" (p. 11).

When language is discussed, the Mohist focuses on how language "could reflect the diversity and plurality in the world" (Lai, 2008, p. 12). The Chinese-background teachers in this research were partly the subjects of their Australian teaching experience that is only fully understood within the Australian teaching environment they are situated in. Therefore, they

were “contextually embedded” and “constituted by elements of its specific cultural and historical tradition” (p. 12).

Harmony is the reconciling of differences into a harmonious unity. Harmony, he says, may be illustrated by cooking. Water, vinegar, pickles, salt, and plums are used to cook fish. From these ingredients there results a new taste which is neither that of the vinegar nor of the pickles. Uniformity or identity, on the other hand, may be likened to the attempt to flavour water with water, or to confine a piece of music to one note. In both cases there is nothing new. Herein lies the distinction between the Chinese words *t'ung* and *ho*. *T'ung* means uniformity or identity, which is incompatible with difference. *Ho* means harmony, which is not incompatible with difference; on the contrary, it results when differences are brought together to form a unity. But in order to achieve harmony, the differences must each be present in precisely their proper proportion, which is *chung*. Thus the function of *chung* is to achieve harmony. (Fung, 1997, p. 174)

The *Zhōng Yōng* (*Chung Yung*) said, “*wànwùbìngyùèrbùxiānghài, dàobìngxíngěrbùxiāngbèi. Cǐtiāndìsuǒyǐwéidàyě*” (万物并育而不相害，道并行而不相悖。此天地所以为大也。“All things are nurtured together without injuring one another. All courses are pursued without collision. This is what makes Heaven and Earth great”) (Fung, 1997, p. 174), which illustrates the same philosophy as divergence indicates: to explore and deploy other possibilities in intercultural communication (Jullien, 2014).

Divergence is “the concept of a cultural resistance which is also ethical and political” (Jullien, 2014, p. 163). Cultural divergence, as Jullien indicated, is not difference between cultures that focuses on distinction; it concentrates on distance. Cultural divergence aims not simply at the objectives of analysis but by the distance opened up and sets in tension what it has separated. While difference is opposed to the same and to the identical, and serves as a descriptive category, divergence for its part opposes the expected, the ordinary, and the predictable, or at least it reveals another possibility. Different from difference being known from this perspective of description, divergence is understood under the angle of exploration: It envisages an elsewhere and explores the extent to which other paths can be cleared. A heuristic advantage is drawn from it, and this is what makes the concept useful referring to the relation of cultures.

To speak of the difference of languages, in particular, would be to limit us to developing this plurality by giving an inventory of the multiplicity of structures and forms, while dealing with the divergence of languages leads us to probe where these singularities can go and what by-ways they open up in thought. (Jullien, 2014, p. 147)

Therefore, the greatest contribution of cultural divergence (including language divergence) is that it opens up possibilities for thought (Jullien, 2014).

Between cultures peace does not arrive by dulling their edges, by reducing their range—in other words, by each of them falling back to their own side; or if it did, it would be a deleterious or simulated peace. The solution, in other words, lies not in compromise, but in comprehension. (Jullien, 2014, p. 140)

Since variability is the essential quality of every culture, it is not possible for people from every culture to have their unvarying identity (Jullien, 2014), which presents us with the fact that people with one cultural background going to another culture will experience identity variation to a certain extent.

In intercultural communication, divergence is used to measure the distance between different cultures so that solutions will appear to bridge the gap between the two cultures for better communication (Jullien, 2014). Divergence awakens the possibility of seeing cultures from the perspective of their dissidence and potentiality rather than their difference, so that it opens up prospects to consider different ways of expressing in language as ample resources for thought (Jullien, 2014). To make divergence function in the communication between cultures, the previous cultural universality behind those two cultures needs to be opened and put in tension; dialogue between the two cultures needs to be conducted to resist possible uniformity (Jullien, 2014).

3.2.3 Cultural Difference

Cultural difference is opposite to cultural uniformity (Jullien, 2014). Compared to the stagnant concept of cultural uniformity, cultural difference is an energetic concept in that it creates highlights and tension. Difference activates our eagerness to have the other party's knowledge. It is the ultimate difference between things and grants us the opportunity to "gain access to inherent reality" (Jullien, 2014, p. 12) and to learn their essence. Shenkar (2001) argued that "cultural differences may be complementary and hence have a positive synergetic effect on investment and performance" (p. 524). In a similar vein, Jullien (2014) held that the exploration of difference from either the perspective of the self or the other creates the chance for things to spring up and be promoted "for only by differentiating oneself that one becomes" (p. 12). Today, instead of being standardised, the "right to difference" or "the right to divergence" is invoked (Jullien, 2014, p. 12). The exploration of cultural difference could lead to the awareness of identity issues. Each individual could "have an intrinsic history

which, through continual differentiation and surpassing, would make each of us equally possible subjects, as cultural subjects, containing within ourselves the possibility of self-promotion and an inventive future” (Jullien, 2014, p. 12).

3.2.4 Cultural Distance

Cultural distance is used to measure cultural differences (Shenkar, 2001). “Distance by definition is symmetric” (Shenkar, 2001, p. 523), which means that, for example, the distance from culture A to culture B is the same as the distance from culture B to culture A. Therefore, cultural distance suggests “an identical role for the home and host cultures” (Shenkar, 2001, p. 523). Culture is difficult to conceptualise because of its complexity and subtlety (Boyacigiller, Kleinberg, Phillips, & Sackmann, 1996), not to mention gauging cultural distance between different cultures. Cultural distance is an intangible and dynamic existence that could be narrowed down along with the extent of intercultural communication. Presumably, long-distance cultures are more difficult to communicate than short-distance cultures, depending on the extent of similarity between the two cultures. For instance, generally, a Chinese would communicate easier with a Vietnamese than with an Australian at the beginning of their communication because the Chinese and Vietnamese have more shared values and customs compared with the Australian; that is, Chinese culture and Vietnamese culture are short-distance cultures compared to Chinese culture and Australian culture. Therefore, people from long-distance cultures pay more costs to obtain accurate and complete information than do people from short-distance cultures (Roth & O’Donnell, 1996). Cultural distance narrows down with more communication and people from one culture gradually gaining more knowledge of the other culture; thus, to make proper adjustment is a way to narrow down cultural distance.

In intercultural communication, cultural distance cast a far-reaching impact on one another’s perception of the culture in interaction, which in turn may profoundly affect their acquisition performance. Reus and Lamont (2009) argued that cultural distance hampers “understandability of key capabilities that need to be transferred” and “communication between acquirers and their acquired units” (p. 1298), and thus impact negatively on the acquisition performance. However, Morosini, Shane, and Singh (1998) held the opposite opinion. They tested the hypothesis that cultural distance enhances performance of acquisition on the condition that people are provided access to the “diverse set of routines and repertoires” (p. 137) embedded in the target culture. In contrast, Slangen (2006) argued that

the influence of cultural distance is “neither consistently negative nor consistently positive” (p. 161) because it depends on the extent of autonomy that has been given to the performer of one culture in another culture. Cultural distance is beneficial if there is not much limitation for people from one culture to implement their culture-specific useful and attractive practices in another culture (Morosini et al., 1998).

3.2.5 Cultural Friction

The concept of cultural friction is suggested to replace cultural distance in Shenkar’s (2001) study on cultural distance, which means “the scale and essence of the interface between interacting cultures, and the ‘drag’ produced by that interface for the operation of those systems” (Shenkar, 2001, p. 528). However, compared with cultural distance, cultural friction is more of a dynamic existence since it only makes sense when cultures interact with one another, while cultural distance is the measurement of the distance between two cultures. Cultural distance cannot be measured without cultural friction, and cultural friction is the foundation for the measurement of cultural distance. Sales and Mirvis (1984, as cited in Shenkar, 2001) found that the more intense interaction is, the more dramatic cultural friction is, which is followed by more salient cultural differences. Similar to narrowing down cultural distance by allowing the existence of autonomy, cultural friction could be released to some extent by people from both cultures, especially the guest culture, to retain or gain autonomy. It also depends on the host culture’s objectives in the intercultural communication. If the host culture allows the guest culture to position in it and loosen its control over the guest culture, the guest culture could stay in the host culture more comfortably; thus, less cultural friction is expected. Shenkar (2001) put, “The tighter the control to be maintained, the greater the friction potential” (p. 528). Hence, control plays the role of both “the product of cultural distance” and “the trigger of cultural friction” (Shenkar, 2001, p. 528).

However, cultural friction should not only be the trigger of conflict between cultures. It also implies an opportunity for the harmony of intercultural communication. Since contradiction is the driving force of the development of things, conflicts caused by cultural friction could be a starting point for better intercultural communication as well as a means for personal development.

3.3 INCARNATIONS OF CULTURE

If the world is dichotomously divided into people and things, both are incarnations of culture for the reason that people and things from different cultures can always demonstrate their unique cultural features. A singer who sings Chinese Northern *Shǎnxī* (a province of China) folk songs exhibits the unique melody of that particular area of China, while a blue-and-white porcelain vase of *Yuán* Dynasty could reveal the advanced Chinese porcelain expertise in that specific period in history. In intercultural communication, people and the languages they use could give out their cultural background. This section focuses on the perspective of incarnations of culture: people from different cultures, their intercultural competences, and the languages they speak.

3.3.1 Cultural Subjects and Their Identity

People from different cultural backgrounds have their cultural universality and cultural individuality. People are cultural subjects. Since culture is dynamic, or as Jullien (2014) put it, “Culture is essentially a phenomenon of alteration” (p. 142), people’s identity affiliated to the culture cannot be static.

3.3.1.1 Cultural Subjects: People from Different Cultures

There is a consensus that people are cultural subjects. People do not exist in a cultural and social vacuum; they are situated within sociocultural context(s). People are constituted as social beings through their cultural system, which is not possible for them to get rid of, or as Jullien (2014) put it, “A culture is really that through which a subject exists” (p. 145). He further argued, “Cultural subject is neither passive nor possessive” (p. 143). Being not passive means they can look back into the past and make reconsiderations; being not possessive indicates one’s culture is not the type of possession like a property, for example, but something stands out often at the encounter with other cultures. He also argued that “the cultural is neither isolatable, nor is it stabilizable, and nor is it detachable” (p. 144). The formation of people as social beings is established during the process of communication with other people. Every person has an intrinsic history, but when one goes into another culture, continual differentiation and surpassing would give one the opportunity to promote oneself to get an inventive future by acquiring the capability of being cultural subjects in more than one culture. We can imagine that at the beginning of going into another culture, there will be some conflicts or contradictions. The innovative way to solve these problems is by cultural

intelligence, because people in the situation “have an obligation to integrate the absolute into the singular perspective appropriate to diverse cultures” (Jullien, 2014, p. 97) since they can only be understood as cultural subjects. Culture is the dimension of effectivisation and deployment of subjects.

Given that people are cultural subjects, the beauty of cultural encounters is that often, through encounters and communication with another culture, people start to become aware of the culture they come from and take it for granted (Jullien, 2014). The sense of affiliation is also one of the problems caused by intercultural communication. As Bauman (2011) wrote, “I feel at home everywhere, despite the fact that there is no place I can call home” (p. 3). For a great percentage of those who have the chance to live in another culture after adulthood, everywhere is home, yet everywhere is not home. People adjust themselves to fit into a new culture; cultures also alter, de-specify, and mutate themselves so that they can maintain their specificity (Jullien, 2014).

3.3.1.2 People’s “Fluid” Cultural Identity

People are cultural-bound existence, constantly adjusting themselves in worldviews and behaviours. In each of our actions, we count on values, ideas, feelings, strategies, and goals that are forged by our cultural experiences (Heine & Ruby, 2010). People are born in various cultural environments so that they have different cultural experiences that influence their ideas as well as what they do (Heine & Ruby, 2010). Most of the time, people take their own culture for granted if they stay a long time in their culture. They will become aware of the culture they belong to through the interaction with another culture (Jullien, 2014).

Many people think the function of language is to express ourselves by speaking and communicating. However, “saying things” is far from the only function of language. It also gives us the opportunity to do things and to be things, which means it offers us the chance to take on different social identities (Gee, 2014). Gee (2014) said, “To take on any identity at a given time and place, we have to ‘talk the talk’ and ‘walk the walk’” (p. 2). Castells (2000, as cited in Stahl & Elbeltagi, 2004) expressed the idea that “not only do humans collectively build cultures but they also require a cultural background to develop an individual and collective identity” (p. 50). In any language, there are close connections among saying, doing, and being, which indicate the language one uses could reflect one’s identity. Therefore, the structure of people’s language might reflect their different ways of doing and being in their

non-native environment. Teachers may invite their students to assume themselves having a particular kind of identity so that the students can behave according to the identity, and consequently, they can achieve their purpose as teachers in class (Gee, 2014).

In Chinese, *huà* in *wénhuà* (culture) is more dynamic than static. Most of the time, the English suffix -lisation is translated as *-huà* in Chinese; for instance, internationalisation is *guójìhuà*, and globalisation is *quánqiúhuà*. *Huà* is the dynamic process of developing towards some objectives. People are cultural subjects not only because they are born in different cultures so they will pick up the characteristics of certain cultures, but also because that even though they were born in one culture, when they go to other cultures, they adjust themselves so that they can adapt to the new culture, which is the process of identity—*huà* themselves—“identitisation”.

Culture is always in a process at once of homogenizing and heterogenizing itself, of confounding and demarcating, of dis-identifying and re-identifying, of conforming and resisting, of imposing (dominating) and entering into dissidence. (Jullien, 2014, p. 142)

Therefore, the identity of cultural subjects is also always in the process of changing, naming “fluid identity” (Kosmala, 2007, p. 37). Gee (2014) also said, “Identity is a performance. Like all performances it will not work unless at least some people recognize what you are and what you are doing in your performance” (p. 24). Language is one way used by people to build their identities. There are other ways of building identities, for instance, “by using language together with other ‘stuff’ that isn’t language” (Gee, 2014, p. 45)—facial expressions, for instance, which is not elaborated since it was not the focus of this study.

3.3.2 Cultural Subjects’ Ideological and Behavioural Capabilities for *Wénhuàgòngshēng*

Ideological and behavioural capabilities for *wénhuàgòngshēng* (IBCW) refer to the ideological and behavioural competences that could help people from different cultures achieve *wénhuàgòngshēng* in intercultural communication. Both ideological and behavioural capabilities are emphasised here because *wénhuàgòngshēng* cannot be achieved only by ideological capabilities. Ideological capabilities are the initial competences for the fulfilment of *wénhuàgòngshēng*, and they need to be followed by behavioural actions.

This section introduces five concepts regarding IBCW: cultural intelligence, cultural sensitivity, cultural flexibility, cultural adaptability, and cultural tolerance, among which cultural intelligence and cultural sensitivity are ideological competences, while cultural

adaptability, cultural flexibility, and cultural tolerance are both ideological and behavioural competences. The five competences are divided dichotomously for the reason that cultural intelligence and cultural sensitivity are more psychological requirements that mainly happen within people's ideology. However, cultural adaptability, cultural flexibility, and cultural tolerance are both ideological and behavioural competences, which require not only psychological preparation and adjustment but also behavioural actions in intercultural communication. The coming sections elaborate on the five IBCW.

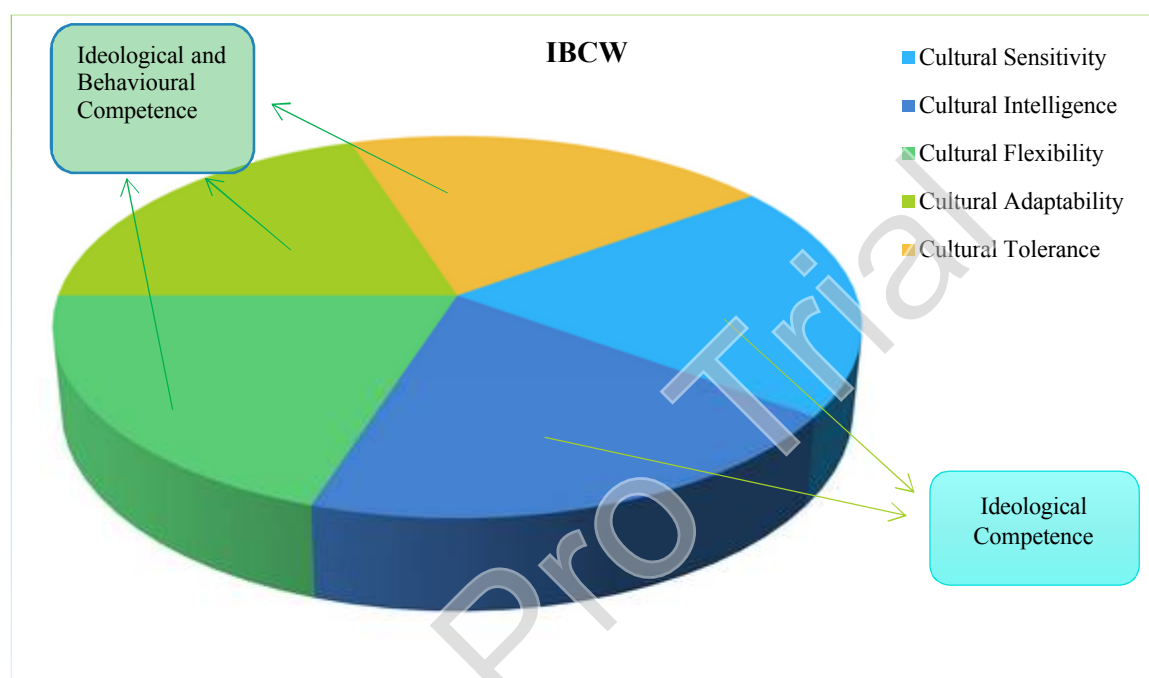


Figure 3.2. *Ideological and behavioural capabilities for wénhuàgòngshēng.*

3.3.2.1 Cultural Sensitivity

Cultural sensitivity refers to people who know both the surface differences and the deep differences of cultures in communication (Qin, 2012), which is the foremost competence in intercultural communication. For those who have cultural sensitivity, they may identify the surface cultural differences easily; for example, in an educational environment, this could be reflected in the fact that when some Chinese-background students go to study in Australia, it is easy for them to find the Australian professors who use different instructional language from their Chinese professors. They could also perceive deep cultural differences, which are not as easily identified as surface differences, mainly because they are more abstract and hidden in people's minds.

In real-life teaching and learning settings, the demonstration of cultural sensitivity requires the maximisation of learning opportunities—teachers need to “learn about the cultures represented in their classrooms and translate this knowledge into instructional practice” (Shealey & Callins, 2007, p. 196), which in turn means that teachers’ instructional practice could reflect their cultural sensitivity to a certain extent.

3.3.2.2 Cultural Intelligence

Cultural intelligence (CI), according to Earley (2002), refers to “a person’s capacity to adapt to new cultural settings” (p. 271). Thomas et al. (2008, as cited in Alon, Boulanger, Meyers, & Taras, 2016) defined CI as a system of skills and knowledge for intercultural interaction, which allows people to build adaptive skills to be effective in various intercultural situations.

To understand the divergence of cultures, intelligence is essential, which is a “common resource, always in development as well as infinitely shareable, for the apprehension of coherences and the process of communication” (Jullien, 2014, p. 138). In Jullien’s opinion, anything in any culture is intelligible in principle. Tolerance between cultures can only come from shared intelligence. Each person and each culture “renders the values of the other intelligible in their own language and, consequently, becomes able to reflect upon the basis they have established” (p. 141). It cannot be achieved by compromise, concession, or conciliation of each culture, but can only be achieved by each culture being equally open, by intelligence, to understand the conceptions of the other culture.

Confrontation between cultures exists, especially between non-Western civilisations (China, for example) reclaiming their cultural value and Western universalist pretensions (Huntington, 1996, as cited in Jullien, 2014). Dialogue is one of the ways to alleviate confrontation. However, in the relationship of cultures and their confrontation, dialogue is really a weak notion because it is used as a soothing tool in irenicism (Jullien, 2014). Dialogue is claimed to be neutral and egalitarian, but in fact, with power relations and gradient strategies, prejudice finds its way in, so that it cannot run away from being operative by the more powerful side (Jullien, 2014). Therefore, in intercultural communication, for *wénhuàgòngshēng* to be achieved, CI is essential.

3.3.2.3 Cultural Flexibility

Cultural flexibility is the capability of being flexible in intercultural interactions. A flexible mind is the foremost basis of intercultural communication because a flexible mind is a flexible cognitive state, which “allows individuals to celebrate and participate in a variety of different local, national, and group-oriented cultural ways” (Carter, 2010, p. 1533). A flexible mind provides opportunities for flexible behaviours. Culturally flexible people possess the capability to participate in, interact with, and navigate various cultural and social settings, to “embrace multiple forms of cultural knowledge and expand their own understanding of self, and to hold inclusive perspectives about others who differ in myriad social aspects or identities” (Carter, 2010, p. 1531).

Cultural flexibility could be seen from culture-raised problem solving capabilities, which, according to Qin (2012), covers two aspects of competence. First, to achieve the ideal result, people involved in intercultural communication need to be flexible in adjusting their behaviour in accordance with mutual cultures. Second, once conflicts occur in cross-cultural interaction, people require certain flexibility to deal with the conflicts.

3.3.2.4 Cultural Adaptability

When people newly enter into a culture, they often feel confused and stressed because of the unfamiliar behaviours and norms in the new culture (Ang et al., 2007). At this time, people need to have the ability to adapt to the new culture. Adaptation is “the process of altering one’s behaviour to fit within a new environment and circumstances or positive response to social pressure” (Ward, 2001, as cited in Jyoti, Kour, & Bhau, 2015, p. 24). Cultural adaptability is a person’s readiness to interact with people of another culture and adapt oneself to a new culture in intercultural interactions (Davis & Finney, 2006; Erwin & Coleman, 1998; Montagiani & Giacalone, 1998). Even though researchers use various terminology to talk about the elements of adaptability, Chang, Yuan, and Chuang (2013) summarised that the main elements are “successful interaction with people from other cultures” (such as openness and communication) and “maintaining a self-stable status (e.g. emotional stability) when facing different customs, values, and assumptions” (p. 269).

Cultural adaptability is extremely important in every profession that involves intercultural interaction. Kim (1991, as cited in Williams, 2005) even proposed the hypothesis that “intercultural communication competency results from adaptability” (p. 359).

As for the relationship between CI and cultural adaptation, Earley (2002) concluded that “cultural intelligence reflects a social adaptation tied to intercultural interactions” (p. 283). He indicated, “Successful adaptation to a new cultural setting requires that a person must understand a culture and he must feel motivated to engage others in the new setting. Without such motivation, adaptation will not occur” (p. 286).

3.3.2.5 Cultural Tolerance

Tolerance in intercultural communication refers to tolerant attitudes: Cultural differences are respectable and understandable rather than disgusting and insufferable (Qin, 2012). Jullien (2014) indicated that cultural tolerance cannot come from each side “reducing the claims of its own values or by moderating its commitment to them, or even by ‘relativizing’ its positions” (p. 140). Cultural tolerance can only come from shared intelligence, “from the way that each culture and each person renders the values of the other intelligible in their own language and, consequently, becomes able to reflect upon the basis they have established” (p. 141). Happy mediums could be employed to bridge the gap, such as to learn each other’s language or to learn each other’s way of speaking. In Jullien’s (2014) opinion, everything in culture is intelligible:

It cannot consist on each of the parties compromising, each taking a step back, in a spirit of concession, by seeking conciliation so as to avoid excesses, but only in each of them equally being open, through intelligence, to the conceptions of the other. (p. 141)

To summarise, in the process of intercultural communication, there are communication barriers. One reason for these is that people’s foreign language capability is not enough for communication (linguistic barrier); the other is that people’s cultural differences result in misunderstandings or contradictions (cultural barrier). To erase the barrier from either language or culture, people need verbal communication capacity to make sense of the puzzlements or misunderstandings. Explaining clearly is the best way to eliminate conflict. Therefore, intercultural communicative competence largely relies on linguistic competence (Qin, 2012).

3.3.3 Carrier of Culture: Language

“Language is the carrier of culture” (Conversi, 1993, p. 190) and “culture is to be found within the use of language” (Hinnenkamp, 2009, p. 188). The Chinese teacher–researchers’ primary means of conducting their Mandarin teaching classes is their EMI. When their EMI

is used in classroom communication, it is inseparably associated with their cultural background in complex ways (Kramsch, 1998). First, culture is expressed by their EMI. They express ideas, facts, or any other things communicable through their EMI because their language is “not a culture-free code” (Kramsch, 1998, p. 8). The language they choose can also reflect their beliefs and attitudes. Second, culture is embodied in their way of EMI. They not only express their experience but also create new experience through their way of EMI. They give meaning to their experience through the EMI they choose to communicate with their students and mentors. The way they use EMI itself creates meanings that are understandable to their community (Kramsch, 1998). Third, culture is symbolised by language.

Language is a system of signs that is seen as having itself a cultural value. Speakers identity themselves and others through their use of language; they view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. (Kramsch, 1998, p. 3)

Michael Agar (1993, as cited in Hinnenkamp, 2009) coined the term “languaculture” (p. 186), which reminds us of the connection between language and culture. As we can see, “languaculture” pays attention to the culture side because of intercultural communication. As far as the language side is concerned, “culturalangue” is a more suitable word to describe the phenomenon that when two cultures interact with each other, the languages from both sides will experience some change to the extent that people who use the languages could communicate well in the new-formed community. In this research, when teacher-researchers arrived to teach in Australia, their “culturalangue” was formed during their EMI practice in Australian classrooms. This “culturalangue” is the product of intercultural communication and reflects both Chinese culture and Australian culture to some extent. Therefore, by studying their EMI in Australian classrooms, cultural influence from both cultures could be revealed.

The characteristics of a language is reflected and highlighted when the native speakers of this language use another language to communicate. For example, the characteristics of Chinese could be reflected by the Mandarin teachers’ EMI. Tense is one of them. The Mandarin teachers may use tense incorrectly because “the Chinese language . . . does not conjugate and therefore does not separate tenses in a decisive way” (Jullien, 2014, p. 155).

3.4 CONCLUSION

This chapter tentatively built a *wénhuàgòngshēng* theoretical framework for the research. Since this study set its focus on the cultural impact on teacher–researchers’ performance in Australian schools, a group of cultural concepts were introduced, including cultural universality, cultural uniformity, cultural commonality, cultural diversity, and cultural divergence. To build a framework appropriate for this study, several biological concepts were adopted to illustrate relationships between cultures in intercultural communication. The *wénhuàgòngshēng* framework is developed and proposed as the ideal state and final goal of communication between cultures. This final objective of cultural interaction could be achieved by cultural intelligence, tolerance, sensitivity, adaptability, and flexibility between the communications of people from different cultural backgrounds, by using their shared language—currently, English.

CHAPTER FOUR: METHODOLOGY AND METHODS

4.0 INTRODUCTION

Chapter Two provided a review of the literature on a variety of aspects of English medium instruction (EMI) teachers. Chapter Three presented a theoretical framework for conceptualisation of the data. This chapter focuses on the methodology and methods of this research. First, the research paradigms are introduced, which informed the decision for criteria of methods chosen for this research. The research approach is then introduced, including data collection and analysis. Finally, some key research principles are elaborated, including ethics, validity, and reliability.

4.1 RESEARCH PARADIGMS

A paradigm is a collection of concepts, values, assumptions, and practices that show a perspective from which to view the world and navigate thinking and research (Bogdan & Biklen, 1998; McGregor & Murnane, 2010); hence, it refers to the methodologically theoretical framework for conducting research (Bogdan & Biklen, 1998). The choice of paradigm is closely pertinent to expectations and motivations of the research. The chosen paradigm is the foundation from which equivalent research methodology and methods draw (Mackenzie & Knipe, 2006; McGregor & Murnane, 2010).

According to the ways of approaching knowledge (Mackenzie & Knipe, 2006), there could be four paradigms: positivism, interpretivism, critical approach, and poststructuralism. To find the most appropriate paradigm and its corresponding methodological principles and tenets to suit this particular research project, the four paradigms are introduced in the following sections, aiming to maximise the depth and richness of this research.

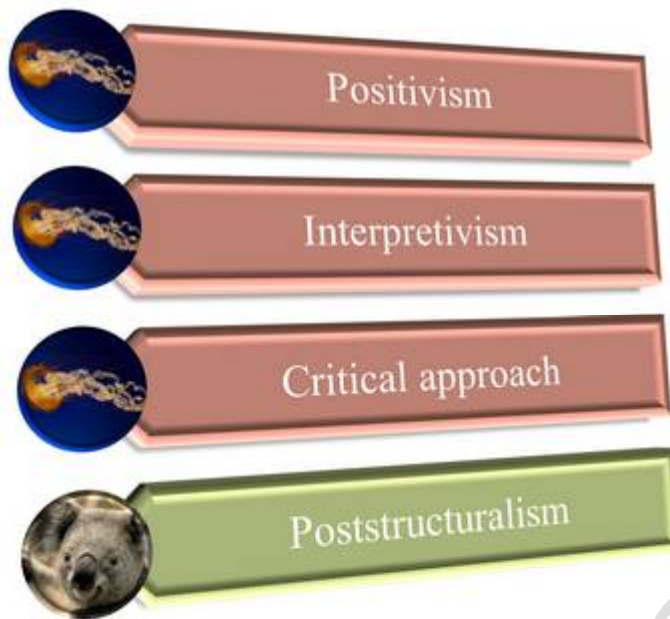


Figure 4.1. *Four paradigms.*

4.1.1 Positivism

The term positivism was first used from a philosophical position by Auguste Comte, who identified sociology as a distinct discipline (Beck, 1979, as cited in Cohen, Manion, & Morrison, 2011). In Comte's positivism, observation, reason, and scientific description are adopted as the means by which to understand human behaviour (Cohen et al., 2011). Positivism believes that genuine knowledge can only be achieved through observation and experiment (Cohen, Manion, & Morrison, 2000). Positivism has been adopted in various ways since Comte, by social scientists and philosophers, and it has become difficult to give it a consistent and precise definition (Cohen et al., 2000).

The problem in positivism is that it sees human behaviour as determined, and basically controlled and passive; therefore, such passivity of behaviourism ignores creation, intention, freedom, and individualism, such as open-ended and humanitarian aspects of human behaviour (Cohen et al., 2011). Educational research that uses the positivistic approaches is usually described as trivial as it fails to express the intention of participants such as teachers. Positivism, therefore, has not been very successful in its adaptation in educational research. This is because

the immense complexity of human nature and the elusive and intangible quality of social phenomena contrast strikingly with the order and regularity of the natural world. This

point is nowhere more apparent than in the contexts of classroom and school where the problems of teaching, learning and human interaction present the positivistic researcher with a mammoth challenge. (Cohen et al., 2011, p. 7)

Moreover, a positivist paradigm predominantly chooses quantitative methods to collect and analyse data, which was not suitable for this educational research project that aimed to find the underlying background influences from the teacher–researchers’ native language and culture.

In addition, this study was not interested in what positivism allows researchers to do; that is, putting participants into “scientific experimentation in the laboratory by restricting, simplifying and controlling variables” to produce a “pruned, synthetic version of the whole, a constructed play of puppets in a restricted environment” (Cohen et al., 2011, p. 15).

4.1.2 Interpretivism

In contrast to positivism, the interpretive paradigm intends to understand “the subjective world of human experience” (Cohen et al., 2011, p. 17) so that it tries to comprehend and interpret the world from individual’s viewpoint, in which interpretations and meanings are the most important part (Cohen et al., 2011). The focus of the interpretive paradigm is to comprehend the psychological world. Therefore, to maintain the integrity of any phenomena, endeavours are concentrated on people’s mind. Thus, “the imposition of external form and structure is resisted, since this reflects the viewpoint of the observer as opposed to that of the actor directly involved” (Cohen et al., 2011, p. 17).

Interpretivist researchers intend to discover participants’ opinions of the situation they are in and being studied (Creswell, 2003). Therefore, the objective of interpretivist research is to comprehend how reality takes place in one location and at one time, and make comparison with what occurs in other locations at other times (Cohen et al., 2011). Interpretive approaches also place artificial boundaries around human behaviour; that is, they hermetically seal themselves from the outside world in which participants perform activities. Positivism is criticised for its macrosociological perspectives; interpretivism is criticised for its narrow microsociological point of view (Cohen et al., 2011).

This research was not interested in what interpretivism allows researchers to do as it tends to focus on verification and drawing generalisations about human behaviour (Cohen et al., 2011) and neglects external and structural forces in influencing events and human behaviour; that is,

in this context, how the participants' background language and culture might function in their EMI practice in Australian classes.

4.1.3 Critical Theory

Positivism and interpretivism are paradigms to explain and understand society. Critical theory, in comparison, aims to criticise and change society. It provides descriptive and normative bases for social inquiries so that domination can be decreased and freedom increased (Horkheimer, 1982).

Moreover, the aim of critical theory is to disclose the interests of particular situations and to question the legitimacy of them, making sure their degree of legitimacy in terms of democracy and equality. The purpose of critical theory is to transform the existing society to a more equal and democratic one, in which individuals are granted equality and freedom. Thus, researchers conform to the critical theory paradigm can no longer "claim neutrality and ideological or political innocence" (Cohen et al., 2011, p. 32).

The intention of critical educational research, based on its foundation of critical theory, would not only focus on describing what teacher-researchers' EMI strategies in Australian classrooms are, but also on realising an equal school environment based on the democracy and equality of its students and teachers. The purpose is to change unequal situations and phenomena. Specifically, it "seeks to emancipate the disempowered, to redress inequality and to promote individual freedom" (Cohen et al., 2011, p. 31) in a democratic society, which was not the focus of this research.

This research was not interested in critical theorists' focus, which tries to discover the problematic aspects of societies and find strategies to make change (Horkheimer, 1982), and nor was it interested in criticisms of Australian local primary schools or teacher-researchers' EMI practice.

4.1.4 Poststructuralism

This research focused on how "systems of beliefs and values" impacts "particular social practices" (Macdonald et al., 2002, p. 143), which, in this context, was how teacher-researchers practice EMI in Australian classes and what might be the roles of Chinese language and cultural beliefs and values in their EMI strategies.

Poststructuralism grew from “structuralism” and seeks universal categories that “could capture people’s lives in all their complexity” (Combs & Freedman, 2012, p. 1035). Poststructuralists concentrate on contextualising meaning making, rather than trying to discover universally suitable generalisations (Combs & Freedman, 2012). In their meaning-focused approach, “culture, language, and discourse are explored in terms of how they contribute to the experience and identity of people in context” (Combs & Freedman, 2012, p. 1036). Poststructuralists pursue the details of the experience of particular groups of people, focusing on the “relationships between the knowledge/meaning, power and identity” (MacNaughton, 2001, p. 46), as well as how power and knowledge are related to each other when social and cultural contexts are changed (Macdonald et al., 2002).

This research situates well in the post-structural paradigm by focusing on a group of Chinese teacher–researchers’ EMI in Australian classes, aiming to explore how their meaning-making instructions through English in Australian classes might be related to their background language and culture. To be more specific, how their meaning making through English in Australian classes might be related to them being Chinese or teachers with a Chinese-background. It also aimed to explore, in Australian classrooms, how their identity and power as teachers are related to their Chinese linguistic and cultural background. In line with poststructuralists’ emphasis in meaning making in certain context and low intention in achieving universal generalisations (Combs & Freedman, 2012) case study is chosen as the research method.

4.2 RESEARCH APPROACH

Considering the nature of the research questions, case study was selected as the approach for this research. This section provides the rationale and the cases. Case study was chosen in this study, first, because it gave the researcher the opportunity to pay attention to individual participants (teacher–researchers in this case), to provide unique examples of their EMI practice in Australian local classrooms, and to give readers the opportunity to have a better understanding of ideas. Case study can provide insights into the complexities of a case (Mackey & Gass, 2015), so that the real teaching situation is permitted to talk for itself, instead of being “interpreted, evaluated or judged by the researcher alone” (Cohen et al., 2011, p. 290). Second, case study could form cause-and-effect relationships. For example, it provides an opportunity to explore how participants’ EMI strategies occur and why they occur in particular ways. In other words, it allows the researcher to explore the deeper

reasons why the teacher–researchers in this context use certain strategies to express themselves when they are situated in a different culture, as well as the impacts of their native language and culture on these expressions.

Generalisation is always the first concern for case study. From one single case, it may be difficult to summarise the commonalities of similar situations, for it might be misinterpreted as personal language learning behaviour. It is not open for crosschecking; thus, it might be personal, subjective, selective, and biased (Nisbet & Watt, 1984, as cited in Cohen et al., 2011). However, Flyvbjerg (2006) did not agree with this opinion. He asserted that it is misleading to come to such conclusion that one cannot make generalisations from a case. According to Flyvbjerg, “case study is a necessary and sufficient method for certain important research tasks in the social sciences, and it is a method that holds up well when compared to other methods in the gamut of social science research methodology” (p. 241). Bassey (1999) also confirmed that through case studies, one could make “fuzzy generalisation” (p. 52). Despite their confirmation that single case studies can be generalised, to dispel any concerns from this aspect, this case study included three cases so that firmer and more persuasive conclusions could be drawn (Mackey & Gass, 2015).

4.3 RESEARCH PARTICIPANTS AND SITES

Nine participants and three research sites were included in this research, which are introduced in the following sections.

4.3.1 Research Participants

There were nine participants in this research. Three were Chinese teacher–researchers recruited from the Research Oriented School Engaged Teacher Education (ROSETE) program. They were named “Chinese teacher–researchers” in this research. “Chinese” here signifies two aspects: they came from Chinese-background and they taught Chinese Mandarin as a subject. “Teacher–researchers” means they were volunteer teachers in Western Sydney local primary schools, and at the same time, they were conducting their higher degree research towards a Master’s or Doctor’s degree at Western Sydney University (WSU).

The teacher–researchers’ Chinese-background is especially mentioned here because this group of Mandarin teachers is different from non-Chinese-background Mandarin teachers. The difference mainly lies in that the Chinese-background Mandarin teachers received their

predominant education in China till they get their Bachelor's degree, while non-Chinese-background Mandarin teachers might be Chinese descendants born and/or live in overseas countries and who received their predominant education outside China. They also might be non-Chinese descendants, for example, Caucasians and Africans, who are simply attracted by China and Chinese culture and languages. Therefore, they learned Mandarin and became Chinese Mandarin teachers.

The three teacher-researchers are introduced in detail below, with more information about their previous experience, which may have influence on their EMI practice in Australian classes.

Participant 1: Mandarin Teacher 1 (FENG)

FENG was a PhD student from the ROSETE program, who studied at WSU. He was in his late-20s and had never lived in an English-speaking country before he came to Australia. He had around two years' part-time English-teaching experience in a Chinese college when he was studying towards his master's degree, majoring in English linguistics and applied linguistics in China. His bachelor's degree majored in international business and trading. He did not have any Chinese Mandarin teaching experience before he came to Australia.

Participant 2: Mandarin Teacher 2 (YA)

YA was a master's student from the ROSETE program, who studied at WSU. She was in her mid-20s and had lived in France for half a year as an exchange student when she was conducting her undergraduate studies, majoring in English. She had three months' internship English-teaching experience as a high school teacher (Years 7 and 8) when she was in her fourth year of undergraduate studies. She had around two months' Chinese Mandarin-teaching experience before she came to Australia.

Participant 3: Mandarin Teacher 3 (SONG)

SONG was a master's student from the ROSETE program, who studied at WSU. He was in his late-20s and had lived in the US for one year when he was conducting his undergraduate studies, majoring in English. He had six years of English-teaching experience in a Chinese primary school following his bachelor's degree. He did not have any Chinese Mandarin-teaching experience before he came to Australia.

The other six participants were Australian classroom mentoring teachers in the classes where the teacher–researchers taught Chinese Mandarin. They were in the classes because, on the one hand, the teacher–researchers were volunteer teachers who did not have their Australian teaching certificate, and on the other hand, they were classroom mentoring teachers (mentors) of the teacher–researchers. This situation allows them to witness the whole process of Mandarin teaching by the teacher–researchers who teach in their classes. Therefore, they were recruited to the research to share their opinions about the teacher–researchers’ EMI practice in their classrooms.

The six mentors were Australian-background teachers, though two of them were born in non-English-background countries but immigrated to Australia before they were five years old. Therefore, they received their predominant education in Australia. Two mentors had three years’ teaching experience in the local primary schools they worked in; the other four had more than 10 years’ teaching experience.

4.3.2 Research Sites

The research sites were three primary schools in Western Sydney where the participants in the ROSETE program taught. The three local schools were public primary schools. Government investigation showed that “in 2016, 33% of people in Greater Western Sydney, came from countries where English was not their first language” (Greater Western Sydney Birthplace, 2016), which indicates that Western Sydney residents are of multi-ethnic background.

4.4 DATA COLLECTION

Triangulation was employed for data collection, in which classroom observation and interview were included in this research. Classroom observation and interview are complementary data collection methods. By classroom observation, the researcher had a clear view about how specific EMI strategies were used by the teacher–researchers in their Australian classrooms. The purpose of conducting classroom observation was to collect authentic classroom data for answering Research Question 1 about teacher–researchers’ EMI practice reality and their teaching strategies. Interviews gave the researcher opportunities to check what she had observed in their classrooms. Interviews were conducted with both the teacher–researchers and their equivalent mentors. Interviews with the teacher–researchers mainly contributed to the researcher’s insight into how their Chinese language and cultural

background impacted their EMI practice in Australian local schools (Research Question 2); interviews with the mentors contributed to Research Question 1 in answering the strategies adopted by the teacher–researchers. From both the teacher–researchers’ and their mentors’ perspectives, the EMI strategies of the teacher–researchers unfolded clearly.

In the following sections, classroom observation and interview are introduced in detail, including advantages and disadvantages, different types of observation and interview, the specific observation and interview methods this research chose, and the reasons for adopting them.

4.4.1 Classroom Observation

Classroom observation was the essential data collection method adopted in this research. Classroom observation was not merely looking at what happened in the teacher–researchers’ EMI classes, it was planned to systematically observe and note the teacher–researchers’ behaviours, classroom routine, students’ responses, and other events in the classes (Marshall & Rossman, 1995, as cited in Cohen et al., 2011; Simpson & Tuson, 2003, as cited in Cohen et al., 2011).

The primary advantage of classroom observation is that it provided the researcher opportunity to obtain natural data from authentic classes of the teacher–researchers. By doing so, the researcher had a direct look at what was happening in the classrooms rather than depending only on second-hand materials (Cohen et al., 2011). Second, the teacher–researchers’ EMI practice in class may not have been in accordance with what they said they had done; therefore, classroom observations provided the opportunity to check what they said in their interviews and their behaviour in classrooms. Third, observation enabled the researcher to look at the teacher–researchers’ behaviour in a fresh light because most everyday classroom behaviours were reduced to being unnoticed or taken for granted (Cooper & Schindler, 2001, as cited in Cohen et al., 2011). Finally, yet importantly, observations provided the researcher the opportunity to understand the context of the EMI strategies the teacher–researchers implemented.

In this research, semistructured observation was the favoured kind. This kind was adopted because it combined the advantages of structured observation and unstructured observation. On the one hand, there was a draft framework for the observation (Cohen et al., 2011), so the researcher knew what kind of data was needed and what categories were there to fit into. In

this research, classroom observations mainly focused on the EMI Strategy Categories (See Appendix 6): rapport, feedback, scaffolding, and behaviour management (adapted from Han & Yao, 2013). During classroom observation, the researcher took notes in accordance with these four categories and tried to find example data to fill in each category. This specific and clear preparation provided the researcher clear direction and confidence in the process of classroom observation. Meanwhile, observational data could take the researcher back to the situation in which they were collected. Therefore, semistructured observation opened up the possibility to incorporate new insights into this research.

Around 10 hours of classroom observation were conducted for each participant, which means there were 30 hours of classroom recordings in total, with corresponding observation notes. The researcher observed each teacher–researcher’s classes five times for two hours each time. In the classroom recordings, there were voices from the teacher–researchers, their students, and the equivalent mentors since the recordings covered whole periods of classes. Some of the students’ and the mentors’ discourses are displayed in the evidentiary chapters with pseudonyms for privacy protection and ethics consideration.

4.4.2 Semistructured Interview

Semistructured interviews were conducted with both the teacher–researchers and the mentors. Semi-structured interviews were carried out with the teacher–researchers after the classroom observations. Semistructured interview granted the researcher the opportunity to raise new questions based on classroom observations. The main interview questions were constructed in advance and were specifically planned with an aim of gaining insights to both research questions. The researcher asked the questions one by one, and the teacher–researchers gave their explicit and detailed answers to the questions (Cohen et al., 2011). New questions were also raised during the interviews, based on the classroom observations.

Semi-structured interviews gave the researcher the chance to collect information about how the teacher–researchers described and explained their EMI strategies in their Chinese Mandarin teaching in Australian local classrooms, including their opinion of their language ability and their understanding of the influence from their mother tongue and culture during their EMI practice in Australian local classes. Based on these concerns, the interview questions focused on what kind of English language they practised in their classrooms, for example, how they engaged their students by using EMI and how they gave feedback for

their students' good behaviour. Semistructured interviews were chosen as one of the data collecting methods for this research mainly because this kind of interview gave the teacher–researchers the opportunity to express their interpretations of the Chinese Mandarin-teaching lives they lived and how they saw themselves as the teacher–researchers from their own perspective (Cohen et al., 2011).

Semistructured interviews were also conducted with the mentors. They were interviewed mainly because they could offer a new perspective from which the researcher could gain insights from the Australian angle. They were also participants in the teacher–researchers' EMI classes; therefore, they had a clear view of what the teacher–researchers' EMI was like. With their Australian language and cultural background, they may have identified the features of the teacher–researchers' EMI strategies easily; therefore, they were of great importance to the research. Most of the interview questions were settled before the interviews; for example, “How do you compare your language strategies with the Mandarin teachers in your class on building teacher–student relationship with the students?” (see Appendix 7).

To make the teacher–researchers and the mentors comfortable and relaxed in the interviews, the chosen site for the interviews was a library group study room, where the interviews were carried out in a casual way. The researcher and the teacher–researchers were from the same cultural background, which could further guarantee the relaxed atmosphere of the interviews. The interviews with the teacher–researchers were conducted through their shared mother tongue: Chinese. It was as though friends were sitting together, chatting, and exchanging their opinions about Chinese teaching and influences from their shared cultural background, but actually, the researcher was always leading. For the mentors, the researcher sent them a copy of the classroom observation focus sheet before data collecting classes so that they would have a rough idea of what to observe during the teacher–researchers' classes. The interview questions were mainly based on the observation focus so that the mentors would not become confused or unaware of what to say. The researcher also raised some new questions based on the classroom observation according to their responses.

Around three hours of interview data were collected from the three teacher–researchers, which means there was a one-hour interview with each. The other six hours of interview data were from the six mentors with a one-hour interview each. In total, nine hours of interview data were collected for this research.

4.5 DATA ANALYSIS

After data collection, how to deal with the data became a big challenge. This part elaborates on data transcribing, coding, reduction, display, and analysis.

4.5.1 Data Transcription

The classroom recordings and the interview recordings were transcribed word by word. The transcribed data were sent to the teacher–researchers and the mentors for checking, and relevant revisions suggested by the participants were made according to their requirements. The revised data were rechecked by the participants before they were coded and categorised.

4.5.2 Data Coding and Categorisation

The definition of coding by Kerlinger (1970, as cited in Cohen et al., 2011) is “the translation of question responses and respondent information to specific categories for the purpose of analysis” (p. 428). In this research, after transcribing the data, open coding (also called descriptive coding) was employed as the first step. In the process of open coding, a label was given to each piece of text to describe the text while the researcher read through the text data (Cohen et al., 2011), which either derived from the words that appeared in the text or from the researcher’s summary based on the data. No matter which of the two labelling methods were adopted, the key point is that the coding label had to “bear sufficient resemblance to the original data so that the researcher can know, by looking at the code, what the original piece of datum concerned” (Cohen et al., 2011, p. 560).

After labelling each unit by open coding, axial coding was conducted by putting the open codes into the EMI Strategy Categories adapted from Han and Yao’s (2013) Education-Linguistic Model for analysis. Each axial code was “a category or axis around which several codes revolve” (Cohen et al., 2011, p. 562). Even though most of the axial codes in this research were decided before coding any data, the researcher kept an open mind to any new, relevant, and important categories for other possibilities. During these two coding processes, the researcher had the opportunity to have a close and thorough look at the transcribed data; thus, she had a clearer view of the teacher–researchers’ EMI strategies, their opinions, and attitudes towards their EMI and the culture they came from, and the mentors’ opinions about the teacher–researchers’ EMI strategies in Australian classrooms. After axial coding, the data

were put into subcategories; thus, several themes arose from the subcategories to form the subtitles of each data analysis chapter.

Table 4.1 *Abbreviations for research participants.*

Abbreviations for Research Participants	
Full Name	Abbreviation
Chinese teacher–researchers	teacher–researchers
Mandarin teacher / teacher–researcher 1/2/3	FENG/YA/SONG
classroom mentoring teachers	mentors
classroom mentoring teacher 1/2/3/4/5/6	mentor 1/2/3/4/5/6

4.5.3 Data Analysis

In this research, discourse analysis was explored from the poststructuralist perspective, critically considering the collected data (both classroom observation and interview data) to better understand perspectives of the teacher–researchers within a cultural context to enable both the researcher and readers to have a better understanding of the EMI classes (Gingras, 2009). Critical data analysis focused on “language in use” (Gee, 2014, p. 8). It was a process of reflexive and reactive interaction “between the researcher and the decontextualized data” (Cohen et al., 2011, p. 427), which incorporated analysis of language issues and cultural themes intending to be discussed and analysis of the ways of using English to make sense of the teacher–researchers’ EMI practices in Australian classrooms (Gee, 2014). Even more importantly, poststructuralism as a theoretical orientation acknowledges the tendency of interpretation to reflect the researcher’s values (Gingras, 2009). In addition, through poststructuralist discourse analysis, EMI education has become an innovative chance to understand the reality and fundamental issues of a background culture’s impact on language education. Viewed from this perspective, discourse analysis from the poststructuralist perspective of this research has brought about new possibilities for language education (Gingras, 2009) and educational research.

Discourse constituted the teacher–student relationship, delineating ways of being in the classroom, defining the possibilities and limitations of the teacher–researchers’ meaningful existence as foreign language (Mandarin) teachers. It also shaped the teacher–researchers’ thinking and EMI practices. Since discourse is a reflection of reality, it is extremely powerful (Walshaw, 2013). Teaching in an English-speaking country, EMI was the only way for the teacher–researchers to build their classes and relationships with their Australian students; therefore, discourse analysis gave the researcher a chance to illuminate communication problems and controversies in the classroom (Gee, 2014). Language is part of culture, and

culture could be reflected in the way the teacher–researchers’ use either their mother language or a second language. Therefore, a close look at their EMI strategies in Australian local classrooms assisted the researcher to discover the teacher–researchers’ different ways of doing and being (identity) in this world (Gee, 2014).

Critical discourse analysis, unlike descriptive discourse analysis that focuses on understanding language through describing its pragmatic application in a special context and being criticised for its lack of social responsibility, not only described the way the teacher–researchers’ EMI strategies worked, but gave deep explanations from a cultural aspect (Gee, 2014). Gee (2014) held that all discourse analysis is critical, for “all language is political and all language is part of the way we build and sustain our world, cultures, and institutions” (p. 10). Critical discourse analysis of this research’s data focused on a critical perspective of the EMI classes, the relationship of the teacher–researchers’ discourse in the construction and representation of their background culture, and a methodology that enabled them to describe and explain the relationship (Rogers, 2011). It also recognised that exploration of meaning making is oftentimes related to power (Rogers, 2011). The central concept of critical discourse analysis is power; usually, the negative application of power in EMI classes expressed through and within discourse results in domination and oppression (Rogers, 2011).

For Foucault, discourse is more than speech and communication; it reveals forms of social practice and organisation and builds individuals as thinking and acting subjects (Walshaw, 2013). Power was reflected in discourse (Walshaw, 2013), revealing the teacher–researchers’ identity. Foucault’s power idea cast extensive implications for understanding the practices of the teacher–researchers’ EMI strategies since identity is shaped by culture and reflected in their discourse, which becomes even more obvious when their EMI practice is not in their native country. Power might be gained by appropriate EMI strategies, whereas power might be lost by inappropriate EMI strategies.

After data coding, the categorised data were analysed by using Table 4.2 below, adapted from Gee (2014, p. 121).

Table 4.2 *Discourse analysis areas.*

Discourse Analysis Areas	Discourse Analysis Questions
1. Significance	What makes this EMI strategy of the teacher–researchers important?
2. Purposes	What purposes will be achieved by investigating this EMI strategy?
3. Identities	How does this EMI strategy contribute to the exploration of their identity?
4. Relationships	How are systems of values and beliefs of China reflected in this EMI strategy?
5. Democracy and Equality	How are democracy and equality reflected in this EMI strategy when they go from Chinese culture to Australian culture?
6. Knowledge and Power	How does this EMI strategy privilege or disprivilege the Chinese way or the English way of expression?

NOTE: In the left column “discourse analysis areas”, “significance”, “identity”, “relationships” and “knowledge” are categories from Gee and the author of this research added “purpose”, “democracy and equality” and “power” according to the areas needed in this research. The “discourse analysis questions” in the right column are revised questions to cater to the needs of this research in reference to Gee’s questions.

4.5.4 Data Reduction and Display

Data reduction was conducted during data coding and categorisation by picking up the closely relevant data and deleting the irrelevant data from both classroom observations and interviews.

To clarify and exhibit the major findings, various methods of displaying the data were considered. First, the most appropriate data from classroom observations and interviews were displayed in excerpts. After the data had been compressed, reorganised, and structured, a variety of display mechanisms were adopted, including devices such as tables and figures. The most suitable ways of data display were chosen to identify themes and to present main excerpt-raised issues in each evidentiary chapter. By employing data display, large piles of detailed information were summarised by using limited space to enable theoretical interpretation.

4.5.5 Data Interpretation

Since the way a researcher interprets research data is a crucial part in poststructuralist discourse analysis, the data of this research were interpreted from the perspective of the teacher–researchers’ linguistic and cultural background. Critical discourse analysis was applied, not only to interpret the teacher–researchers’ EMI practices through rapport, feedback, scaffolding, and behaviour management, but also through implications of social status and power (Gee, 2014) from their cultural background.

4.6 RESEARCH PRINCIPLES

The important research principles for this research are elaborated in the following sections, including research ethics, anonymity, confidentiality, generalisation, validity, and reliability.

4.6.1 Research Ethics

The effects of this research on participants were taken into account by the researchers to protect participants' dignity, which was the researcher's responsibility to the participants. During the whole process of this research, the researcher kept the principle that "while truth is good, respect for human dignity is better" (Cavan, 1977, as cited in Cohen et al., 2011, p. 84) in mind. Therefore, before any data collection, the key principles were considered and followed.

Informed consent was the foremost principle the researcher followed following ethics approval from WSU and the Australian government. Informed consent, as Howe and Moses (1999, as cited in Cohen et al., 2011) pointed out, is the foundation of ethical behaviour, for the reason that it values people's decisions about their own lives. In this research, informed consent was achieved before any kind of data collection. The formal contract of agreement to participate in the research was signed after acquiring consent from all the participants to show the researcher's respect to them, on which follow-up ethical considerations were based (Cohen et al., 2011).

4.6.2 Anonymity

Anonymity was the second principle this research followed. The quintessence of anonymity is that the identity of any participant was not revealed in any situation, which means people could not identify the research participants from the information provided. Therefore, any participant's privacy could be guaranteed even if personal or sensitive information was provided in the data collection period (Cohen et al., 2011). In any future publications from this research, the researcher will not use the names or any other personal means of identification of the participants. To protect the privacy of the participants, all the names of the participants have been changed to pseudonyms or representative symbols so that their real identity cannot be traced by anyone.

4.6.3 Confidentiality

To protect the participant's privacy, their personal information was not and will not be disclosed to anyone. The researcher did not and will not discuss any participant with anyone, which means that even if the researcher knows those participants who provided data for the research, she should not uncover any information to the public (Cohen et al., 2011). The researcher is incumbent on protecting those who have helped her in the research. She knows that to protect the participants' privacy is the foremost respect.

When collecting data, the researcher made it clear to the participants that she would not disclose their information to anybody else. She explicitly explained to the participants what confidentiality means and the limitations of confidentiality for this particular research project. The researcher and the participants in this research signed written statements so that confidentiality could be further guaranteed.

4.6.4 Generalisation

Generalisation is understood as "What is the case in one place or time will be so elsewhere or in another time" (Payne & Williams, 2005, p. 296). Generalisation of this research could be extended by replication and multiple similar researches. One case study could be one part of an expanding pool of data; three similar cases contribute to bigger generalisation for this research (Cohen et al., 2011). Case study is an in-depth study aiming to explore in more depth at one particular point; therefore, depth rather than width is the focus of this research.

4.6.5 Validity and Reliability

Validity and reliability are prerequisites for an effective research. An invalid or unreliable research is meaningless. In this qualitative research project, validity and reliability were achieved by depth, richness, honesty and scope of the data, the participants, and the researcher's objectivity (Cohen et al., 2000). However, subjectivity of participants' opinions, perspectives, and attitudes are inevitable in any piece of qualitative research. Therefore, validity and reliability were "a matter of degree rather than as an absolute state" (Gronlund, 1981, as cited in Cohen et al., 2000, p. 105). In this research, validity and reliability were first achieved by involving three cases, which are more valid than only one or two cases. Rich data (30 hours' recording from classroom observations and nine hours from interviews) were then collected to make more sense. Third, honestly and objectively analysing the data

guaranteed the validity of the research. Fourth, triangulation in data collection (classroom observation and interviews) also improved the validity and reliability of this research.

4.6.6 Triangulation

Triangulation is a data collection and data analysis approach, which employs multiple methods to collect and analyse data (Wilson, 2006) so that a comprehensive understanding of a phenomenon can be developed. Exclusively relying on one method may have biased or distorted the researcher's picture of the reality she was investigating; therefore, triangulation was employed. Triangulation gave the researcher opportunity to view the teacher-researchers' EMI strategies from different perspectives, which provided both rich and in-depth data and increased the researcher's confidence in her findings (Cohen et al., 2011; Walsh, 2013). Triangulation in this research was first realised by adopting two data collection methods, classroom observation and interview (with both the teacher-researchers and their mentors), then achieved by using different perspectives to analyse the data.

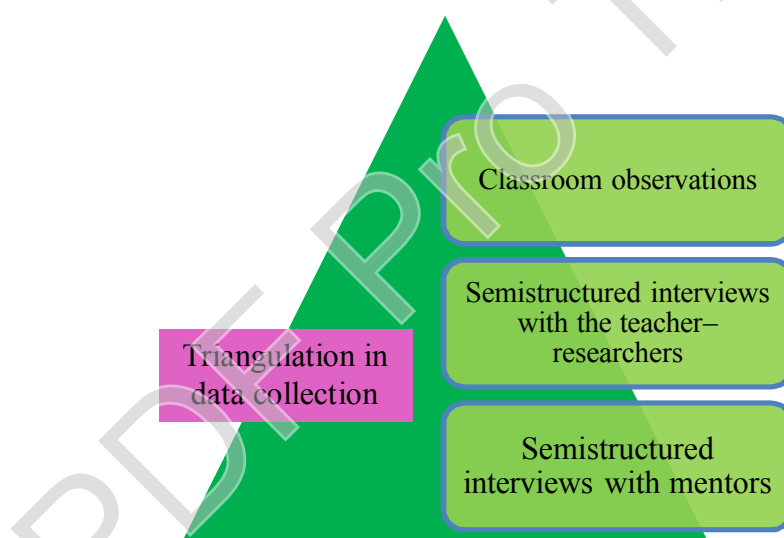


Figure 4.2. *Triangulation in data collection.*

Triangulation is powerful in “demonstrating concurrent validity, particularly in qualitative research” (Campbell & Fiske, 1959, as cited in Cohen et al., 2011, p. 195). By adopting different ways of data collection, the complexity and richness of the teacher-researchers' EMI practice were explained from different perspectives (Cohen et al., 2011). For classroom observation, the researcher went into the classrooms to see what was happening in the classrooms and to take notes on important points; at the same time, audio recordings were made. After classroom observation, interviews with the teacher-researchers were conducted

to obtain their opinion on their EMI practice and to check if the researcher's understanding of their classroom language usage was appropriate; interviews with the mentors gave the researcher a new perspective to view the teacher-researchers' EMI strategies. Through implementation of triangulation, the validity and reliability of the research were guaranteed.

4.7 CONCLUSION

A panorama of this chapter was shown by a detailed introduction of the research paradigms, the research approach, the research participants and sites, data analysis methods, and the research principles. This chapter gave readers a clear view about the methods used in conducting this research. The upcoming four evidentiary chapters concentrate on displaying and analysing the EMI strategies of the teacher-researchers.

CHAPTER FIVE: CROSS-CULTURAL COMMUNITY BUILDING AND DEVELOPMENT THROUGH DIVERSITY OF TEACHER–STUDENT RAPPORT STRATEGIES

5.0 INTRODUCTION

The success of teaching largely depends on how well teachers and students interact. The wellbeing of teacher–student interaction is mainly determined by how teachers communicate with students through their instructional language (Liu & Zhao, 2010), the Chinese teacher–researchers’ (teacher–researchers) English medium instruction (EMI) in this research. A good rapport between teacher and student is vital in that it is, in school, related to classroom climate (Urdan & Schoenfelder, 2006), better school adjustment (Pianta, Steinberg, & Rollins, 1995), students’ high academic achievement (Roorda, Koomen, Spilt, & Oort, 2011), and, out of school, positive social functioning (Hamre & Pianta, 2001). Hassan and Jamaludin (2010) contended that a “trusting relationship between teacher and student minimizes antagonism and maximizes mutual understanding” (p. 11). To build an adaptive education system, Grattan Institute of Australia investigated the national school education system and found that development of effective teacher–student relationships needed to be put on the agenda (Goss, 2017). For the teacher–researchers, using EMI to build rapport with students bears a heavy responsibility in teacher–student interaction in their Australian classrooms. This chapter exhibits the teacher–researchers’ rapport-building strategies and the mentors’ comments and ideas about their strategies. A discussion from the cultural perspective is conducted at the end of the chapter, which states the possibility and significance of cross-cultural community building and development through enhancing teacher–student rapport.

The teacher–researchers’ four major rapport-building strategies and 13 substrategies with their Australian students, summarised from the collected data, are shown in Table 5.1.

Table 5.1. *The teacher–researchers’ rapport-building strategies.*

The Teacher–researchers’ Rapport-Building Strategies	
1. Encouraging Students	Extrinsic and intrinsic rewards
	Encouraging students’ voluntary participation
	Promising interesting activities and future activity participation
	Peer modelling
	Demonstration of appreciation
	Confidence lever
2. Empathy and Sympathy	Showing understanding towards students’ difficulties in language learning
	Calling for students’ sympathy through emotional labour
3. Caring and Sharing	Caring about students
	Sharing personal stories
	Contextualisation of learned contents
	Sharing Chinese food culture
4. Knowing Students through individual nomination	

5.1 ENCOURAGING STUDENTS

Using various ways to encourage students is a prominent strategy the teacher–researchers implemented to build rapport with their Australian students. Encouragement is indispensable in any classroom. “Encouragement is an act of inspiring with hope, courage, or confidence; the behaviour of heartening” (Liu & Zhao, 2010, p. 81). To achieve the objective of communication, the classroom environment is supposed to encourage participation (Harumi, 2010). To encourage students to learn, the teacher–researchers adopted six strategies: giving students rewards, encouraging students’ voluntary participation in classroom activities, promising interesting activities and future activity participation, setting students as models in learning, showing appreciation to students’ contribution in class, and helping students build confidence in Mandarin learning.

5.1.1 Extrinsic and Intrinsic Rewards

Rewards, such as snacks, free time, toys, and praise, are commonly in use by teachers in individual classrooms “to encourage academic proficiency” (Hoffmann, Huff, Patterson, & Nietfeld, 2009, p. 843) and motivation in learning. There are extrinsic and intrinsic rewards. Extrinsic rewards refer to those tangible rewards such as a sticker, while intrinsic rewards are intangible, such as praise (Nielson & Bryant, 2005). Rewards were given by the teacher–researchers both extrinsically and intrinsically.

Student: What's the prize?

YA: Today's song competition prize? Secret. I'll show you but now it's a secret. (Classroom Observation)

SONG: And actually, I am really impressed by your response. You know how to use the knowledge from last week and you combined this and you made a new sentence. I am very impressed. (Classroom Observation)

In the first data sequence, one student showed interest in knowing what the prize was for the song competition. YA did not tell the student what the prize was directly; instead, she left the student in suspense by saying "secret", and she promised to show the student the prize after the competition. It is no matter that YA told the students what the prize was before or after the competition; these data show that YA usually used a prize to build rapport with students. Therefore, her students knew there would be a prize for the song competition. The "prize", as a kind of extrinsic reward, was used to motivate students' active participation (Hoffmann et al., 2009) in the song competition.

In the second data sequence, SONG elaborated the reason why he was really impressed by one of his students, which was his student's practice of combining new knowledge and old knowledge to create a new sentence. SONG adopted verbal acknowledgement as an intrinsic reward to encourage the student. He praised the student verbally and explained specifically where the student did well. The student received an intrinsic reward as a kind of positive feedback and felt encouraged. Ellis' (2009, as cited in Hadzic, 2016) study showed that praise validates a correct response, and "it also provides support to the learner and fortifies motivation for learning sustainability" (p. 7). Meanwhile, other students might also be motivated through peer modelling.

Akin-Little et al.'s (2004, as cited in Hoffmann et al., 2009) study showed that students' motivated behaviour occur when external reinforcement is used. No matter its extrinsic reward or intrinsic reward to students, both teacher-researchers were trying to build up a rapport with their students by implementing the strategies to motivate students to learn.

Similarly, their mentors adopted intrinsic and extrinsic rewards as ways of encouragement to build up rapport with students:

Mentor 2: I use positive reinforcement to build a relationship with my students. I will comment on good behaviour, I will give out positive rewards and that's the kind of way that I build a positive relationship with them. So I am using the language to tell them when they are doing the appropriate things: "Great listening", "I can see you are using the five Ls of listening". (Interview)

Mentor 3: Basically I use in class Dojo, which is an online reward system. Their parents also have access to that so their parents could actually see when they are being positive in the classroom or when they have negative behaviour so their parents can see that every time they like. It's usually positive. I choose not to use the negative one very often on Dojo. I'd rather manage the negative behaviour in class instead of disappointing their parents. So I generally use that for positive. And once that's done, every fortnight we choose 10 students who have the highest positive numbers and they get like an edible treat. And we reset the points so they start from zero again. So it's a competition for them. They love that. (Interview)

More importantly, the second piece of data shows that the mentors also used an online reward system to build rapport with students, and they developed a relationship with students' parents through the online reward system. This was different from the teacher–researchers' strategies in that the teacher–researchers did not get the chance to interact with students' parents as a way of building rapport with students.

5.1.2 Encouraging Students' Voluntary Participation

Another strategy for encouragement was to encourage students' participation in classroom activities. To summon students to applaud together for their peer's classroom performance was one way.

FENG: Now it's your turn. Who can be the "Chinese teacher" to be here to say this one? Just try your best. If you can't do very well, I can help you.

Student: [One girl student raised her hand.]

FENG: Come here. Now she is the Chinese teacher. Please follow her.

Student: *nǐ*

Students: *nǐ*

FENG: Give her some encouragement [clapping his hands at the same time]. That's really good.

Beautiful. Excellent. (Classroom Observation)

FENG invited students to be the "Chinese teacher" in front of the class, and he guaranteed that he would help the "volunteer teacher" to finish the task. One girl student showed interest so he asked the student to come to the front and asked other students to follow her lead. When the girl student completed the task, he asked other students to give her applause to encourage her. He also praised her.

The purpose of encouraging students here is to help build students' confidence in learning a foreign language. Students' confidence can be built when they perceive that their teachers have confidence in their learning capabilities (Skinner & Belmont, 1993). Once students' confidence has been built, their competence in mastering the learning material is fostered; thus, an optimised classroom climate is formed (Wang & Eccles, 2014) in which their academic achievement and engagement can be enhanced.

One thing worth noticing here is that by saying “encouragement”, he meant “applause” because he clapped his hands simultaneously (classroom observation). To encourage the student was obviously his intention rather than what he needed to say, but being an EMI teacher, with English as his second language, it was easy to apply inappropriate words. Since, in the process of teaching, the teacher–researchers had to and wanted to respond to students spontaneously, the level of their English proficiency could be revealed.

5.1.3 Promising Interesting Activities and Future Activity Participation

Giving promises to students was also one of the strategies the teacher–researchers employed in their classes to motivate students, which had not been found either in the mentors’ feedback to students or in the literature. The teacher–researchers displayed two kinds of promises: promising students interesting activities and promising students opportunities of future classroom activities participation.

FENG: And do you want to learn how to make dumplings?

Student: Yes.

FENG: Okay, I need to talk to the teacher. Maybe next term, if you behave very well, I can apply for the staff room and we make dumplings together.

Student: Oh, yeah! [Students are getting very excited so they shouted out.] (Classroom Observation)

YA: Next time you two will try again, okay? Next time your brother comes here you’ll try together. I promise you next time you and your brother together.

Student: Okay. (Classroom Observation)

In the first data above, FENG asked his students if they wanted to learn to make dumplings, and students gave an affirmative answer. FENG told his students he needed to ask for permission from the school, and he gave his students a not-for-sure promise (“maybe”) to make dumplings the term after, but the condition was students’ good behaviour. Even though this was a not-for-sure promise, students shouted out in excitement. While in the second data, YA promised two of her students (they are brothers) to participate in an activity in the following week and the student showed agreement with the suggestion.

As ways of encouragement, both long-term promise and short-term promise are intended to keep students’ interest in learning. Promises give students something to expect and something to look forward to, which could give students the motivation to their keep interest in learning. Previous studies on motivation and learning outcomes have shown that students’ various learning motivations could result in different learning outcomes (Hsieh, 2014) and higher motivation issues in higher academic achievement (Bruinsma, 2004).

5.1.4 Peer Modelling

Students were also set as models in class by the teacher–researchers. The reason might be that they had excellent pronunciation as shown in the following data.

SONG: Everybody listen to her pronunciation. (Classroom Observation)

YA: Sometimes if a student pronounces something very good, I'll invite him/her to act as a “teacher” for a little while to pronounce that again as a model. (Interview)

SONG asked every student to pay attention to a girl student’s pronunciation, because she did a satisfactory job. YA, in the interview, also said that sometimes she would set one student as a model in her class if the student had good pronunciation. She would invite the student to be a “teacher” to make the pronunciation again as a model for other students.

Both teacher–researchers chose peer modelling as a strategy to encourage their students. On the one hand, students who were set as models could feel very proud of themselves and would try hard to keep the honour; on the other hand, other students would have models not only to imitate the pronunciation but also to stimulate themselves to strive for being models in the future, as Rowland et al. (2018) found peer modelling to be a feasible and effective method, which could contribute to better behaviour. Being a model could satisfy students’ psychological need, thus motivating them to put more effort into learning. The significance of peer modelling has been confirmed by Kandel (1980, as cited in Lieberman, Gauvin, Bukowski, & White, 2001) and Brown (1989, as cited in Lieberman et al., 2001) as they found that peers could exert influence on those who desire to conform to group norms. Moreover, the classroom, as a social context, can be conceptualised as a situation, in which students are individuals who have to “interact with each other, and are shaped by the attitudes and behaviours of others” (Urdan & Schoenfelder, 2006, p. 340).

5.1.5 Demonstration of Appreciation

The demonstration of appreciation to students was another way of building rapport with students. In the course of the following data sequence, we see that FENG called for volunteers to participate in a classroom activity. One student showed interest in participation; therefore, the teacher–researcher expressed his appreciation by saying “thank you” to the volunteer student.

FENG: So I will do this one with music PPAP [Pen Pineapple Apple Pen, a popular online funny video]. So let's do this with music. We need three student [s] to come here. Who'd like to come here? You are number one?

Student: Yeah.

FENG: Thank you. (Classroom Observation)

During classroom observation, the researcher found in the Australian educational environment, it is commonplace for a teacher to say "thank you" to a student when the student answers a question, follows the teacher's instructions or offers any kind of help to the teacher or to the advancing of the class. To express appreciation to a student's response is to acknowledge the student's contribution to the class, which is an important part in building teacher-student rapport. However, in the culture where the teacher-researchers come from, teachers have absolute power over students in the classroom (Chen, 2015); therefore, teachers seldom say "thank you" to their students. To express appreciation is to show an equal relationship with students, which is not part of the traditional Chinese educational culture. However, when they were placed in Australian classroom context, they learned to express their appreciation to students according to the local customs.

5.1.6 Confidence Lever

FENG expressed his opinion on assisting students build confidence in learning in the interview.

FENG: The most important thing is to help them build confidence in learning [Mandarin], because they mainly learn Mandarin in classroom and seldom have chance to practise after class. But if they are encouraged in class, they may have confidence in using Mandarin. (Interview)

FENG said the most important thing was to help students build confidence in learning Mandarin. Lack of learning environment after class makes in-class encouragement even more crucial. When confidence is built, students have the courage to practise Mandarin after class even though there is no settled learning environment for them. Syahri, Mulyadi, and Novitasari's (2017) study showed that students' language skills, especially oral performance, are closely related to self-confidence. Without confidence, students cannot intend to speak a foreign language, let alone speak it fluently. Therefore, the more confidence a student has the better performance in learning a foreign language. The teacher-researchers, as foreign language teachers, are expected to motivate students so that students build their confidence in learning Mandarin.

5.2 EMPATHY AND SYMPATHY

To build a good rapport with students, the teacher–researchers also showed empathy towards students’ learning difficulties and called for sympathy for their endeavour from students.

5.2.1 Showing Understanding towards Students’ Difficulties in Language Learning

Showing understanding towards the difficulties students face in foreign language learning is the strategy of empathy used by SONG.

SONG: Next one, does this look very scary?

Student: Very scary.

SONG: It’s okay, you don’t need to remember this. Just a little bit practice. Because we are going to use this character many times. So I am sure by the end of this term you can remember this character. (Classroom Observation)

SONG showed students a new Chinese character and asked if his students thought the Chinese character was too complicated by asking if it was “very scary”. The students gave an affirmative answer. To comfort the students, SONG told the students there was no need to remember the character immediately in the lesson; rather, after many times of application of the character in class, they would eventually remember it automatically.

To build rapport with students, the teacher–researcher demonstrated his understanding towards his students and comforted his students so that they would not be intimidated by a “scary” Chinese character. In this process, SONG displayed his capability to “change from an external, objective point of view to the internal point of view” (Lémonie, Light, & Sarremejane, 2016, p. 1262) of his students; that is, to stand in his students’ perspective. By doing so, the students were informed that their Mandarin teacher understood them, which is a critical factor in enhancing teacher–student interaction. This finding is consistent with the opinion of Lémonie et al. (2016, p. 1262) that “The ability to understand the difficulties that the students encounter from their point of view allows the teacher and the student to construct a ‘consensual domain’ through the interaction process”.

Having the ability to empathise with students is crucial to teachers because students’ learning can be enhanced by teachers’ understanding (Cooper, 2010). It is “this capacity to foresee what occurs in the heads of the pupils that always distinguishes the people endowed for teaching” (Von Glasersfeld, 1998, p. 27). Moreover, empathy is important in intercultural communication in that it can enable a teacher to understand students’ actions in a nonlocal environment (Earley, 2002). The finding of the teacher–researchers’ capability of empathy is,

to some extent, contrary to Orton's (2011) opinion when she pointed out that empathetic capacity, which is important in perceiving problems created by the new grammar (Mandarin grammar), "is not often shared by those from a Chinese education system" (p. 162).

5.2.2 Calling for Students' Sympathy through Emotional Labour

The teacher-researchers not only showed empathy towards their students, but also called for sympathy from them. The following pieces of data are examples of the teacher-researchers who were trying to get sympathy from students.

In the following first data, FENG tried to get students' sympathy by pretending he was exhausted.

FENG: Now I want to get some help from you. Who can help me give the instruction in Chinese? So for example to say, "Now it's your turn to pāiqiú; it's your turn to chuánqiú; it's your turn to jiēqiú; it's your turn to dàiqiú". So who can help me? I want to have a rest. Just this word, the four word(s). (Classroom Observation)

FENG, in this piece of data, called for students' help to give instructions in Chinese because he wanted to "have a rest", and he gave them examples of what to do—to say four Chinese words as game instructions.

FENG pretended he was tired and wanted to have a break so that his students would show their sympathy towards him and "help" him with the classroom instructions in Chinese. The four words he asked students to say were the ones he had just taught, and his purpose for asking for help was to get the students to practise the Chinese expressions they were learning.

Actually, FENG was using surface acting, which is one of the strategies of "emotional labour" coined by Hochschild (1983, as cited in Ghanizadeh & Royaei, 2015), referring to the "strategy in which people hinder and cover their felt emotions or fake unfelt feeling for the aim of showing the appropriate emotions needed for their profession" (p. 141). In this case, the teacher-researcher faked tiredness to gain his students' sympathy so that they could offer him help and thus, they took the chance unconsciously to practise Mandarin.

Different from FENG's surface acting, SONG tried to get his students' sympathy by sharing his efforts in his lesson preparation:

SONG: There is someone still distractive. I will be honest with you. I did spend a lot of time to prepare this lesson. I didn't do this like in two hours, maybe five hours or six hours, more than six hours to prepare this lesson. So I don't want you to go out this classroom and learn nothing. I

want you to learn something. If you are ready, we are going to continue our teaching and to role play the food ordering. Now are you ready?

Student: Yes. (Classroom Observation)

Because some students were being noisy and distracting other students, SONG first gave his students a lesson about how much effort he had put into preparing the lesson and what were his expectations from them. Then he asked the students whether they were ready or not to continue their learning. The students said, “Yes”.

SONG tried to obtain sympathy from his students by sharing his endeavours in preparing his lesson. By saying he had put much time in it, and he wanted the students to learn something from his lesson, he was trying to get understanding from his students. Estepp and Roberts’ (2013) study showed that students’ knowledge of a teacher’s effort could enhance students’ engagement in class. In their study, a student expressed his opinion in this respect by saying, “If I see a teacher putting a lot of effort into his class . . . I am going to want to work harder in return because I feel they’re putting their side of the effort in” (pp. 105–106).

5.3 CARING AND SHARING

Caring about students’ life and sharing their life with students were also strategies the teacher–researchers used to build rapport with their students.

5.3.1 Caring about Students

The teacher–researchers used a variety of ways to show their concern towards their students so that they could win over their students.

YA: So, do you usually have fish for lunch or dinner?

Student: Sometimes.

YA: Sometimes? Is that delicious?

Student: Yeah. Yummy.

YA: Yummy? Very good, so read after me again: *yú*. (Classroom Observation)

YA asked students if they had fish and if fish was delicious. Students gave affirmative responses. Then the teacher led students to read after him: *yú* (fish in Mandarin).

It seems that YA showed concern about what food students had in their daily lives and whether the food they had was delicious or not. Actually, she was trying to relate new learning content to students’ everyday life, thus build a connection between students’ familiar concept (fish) and what they were learning (*yú*) so that they could implant an association into students’ minds. Whenever students see fish or have fish, they will think about the Chinese

way of saying it. Mental association is the strategy implemented by the teacher–researcher. Estep and Roberts’ (2013) study showed that students express preference towards teachers who connect new knowledge to students’ prior knowledge, which is in concert with Dewey’s (1938, as cited in Estep & Roberts, 2013) study: “Teaching is more effective when new knowledge is linked to existing knowledge” (p. 107). YA adopted this strategy to win over her students’ preference and thus created the opportunity for students to learn.

The teacher–researchers’ exhibition of concern about students’ life not only happens during Mandarin lessons, but also before Mandarin lessons.

SONG: After all, the situation is like this. I only have one lesson each week; therefore, I don’t have much chance to know the students. Intervals between different classes could be the chance for me to know students more. For example, in the five minutes before a lesson, I may prepare my PPT [PowerPoint], and I could seize the chance to chat with my student by asking, “How are you today?” There are some students who look not well; I’ll ask, “You okay?” “Why you are not happy today?” as ways to build rapport with them. (Interview)

The objective situation (limited classes and limited time for each class) determines less opportunity to make contact with students. Therefore, the limited time before each Mandarin lesson becomes precious. SONG seized every opportunity to make contact with his students by asking, “How are you today?” If he found some students were not in a good state, he would ask, “You okay?” or “Why you are not happy today?”

By showing his caring about students’ wellbeing, he tried to establish a rapport with them. When the teacher–researchers start to care about students’ daily life and wellbeing, a kind of interpersonal emotional connection is established, which is the basis for a teacher–student relationship (Furrer, Skinner, & Pitzer, 2014). This interpersonal emotional connection is a factor that could improve students’ engagement in class, as Estep and Roberts’ (2013) study showed that “students identified teacher caring as an important element leading to student engagement” (p. 105). Tsui and Ngo (2016) supported this opinion, stating, “Caring of a teacher plays a critical role in motivating students” (p. 366).

Sharing was another strategy adopted by the teacher–researchers to build teacher–student rapport, including sharing personal stories, sharing practical skills for using a new language in daily life, and sharing Chinese cultural stories in class: Chinese food and understanding of colours.

5.3.2 Sharing Personal Stories

The teacher–researchers also liked to share their personal stories to build rapport with their students.

SONG: That's the one we eat in China. I'm from the southeast part of China, so in my part of China, my country, we eat rice. But for other parts of China, like the north part of China, they eat flour, the noodles. They use flour make food. But in my part of China, we eat rice. So I'm going to teach you the first food, a very popular food. It's you know, the rice, no flavour, the plain rice. So we have to eat this with other dishes. But for this one, fried rice, in my family, sometimes we do have some leftover, you know the rice leftover. The next day we are going to cook this rice and it as the stir fried rice. You know what is stir fried? We have to put some oil in the pan and make stir fried rice. Read after me: *Chǎofàn*.
S: *Chǎofàn*. (Classroom Observation)

In this piece of data, SONG shared his stories about which part of China he lived, what food he had every day, what his eating habits were, and why and how he made fried rice. In his own words, he used story sharing to build up a relationship with his students.

SONG: I think to build teacher–student rapport I need to introduce myself first in the first lesson, for example, where I come from, my previous working experience and my city, so that students would know me a little bit. (Interview)

FENG expressed this way of building teacher–student rapport more specifically:

FENG: Talking about teacher–student rapport building, I would introduce my interest in the first lesson. I would put what I like to do on PowerPoint so that I can find something in common with my students, for example, they like the sport I play, on which I can try to build a good relationship with them. (Interview)

By sharing personal stories, the teacher–researchers' intention was to demonstrate themselves as approachable, full, lively, and three-dimensional individuals rather than “foreigners” from another distant country. This is why FENG made a self-introduction to his new students; he demonstrated what he liked and was good at in a PowerPoint for them. He wanted to find a point in his life that coincided with his students' interests, such as a sport, to establish a rapport with his students, which would finally lead to students' interest in learning Mandarin. “Students suggested personal stories helped them relate to their teachers better” (Estepp & Roberts, 2013, p. 105) and when teachers exhibited a kind of personal connection with students by sharing personal stories of themselves, students indicated more desire in class engagement. Moreover, Estepp and Roberts' (2013) study showed that teacher approachability is considered a significant factor in students' classroom engagement, and Tsui and Ngo's (2016) study demonstrated that teacher approachability is critical in student motivation.

5.3.3 Contextualisation of Learned Contents

Besides sharing personal stories, the teacher–researchers contextualised what students had learned by combining body language to help students order food.

SONG: I am going to tell you how to order food in a very easy way. For example, you can say, “I want this, I want that” [pointing at individual items on the menu] and you can order food in Chinese in a Chinese restaurant. (Classroom Observation)

SONG contextualised what students had learned about ordering food in a Chinese restaurant. He suggested to students that if they did not know how to say the exact dishes they wanted to order, they could point at the menu and say, “I want this” or “I want that” as easy ways to make orders.

This contextualisation of real “Chinese” usage is important in that it creates for students an imagined authentic environment and provides them an opportunity to put what they have learned into practice. Estepp and Roberts’ (2013) study showed that “teachers who connect classroom content with real world applications are more engaging to students” (p. 104). It also brings “real-life China” into Australian classes, through which the psychological and social distance between the two cultures may be narrowed down, which may minimise unpleasant feelings for their future visit to China in real life (Pasfield-Neofitou, Grant, & Huang, 2016).

5.3.4 Sharing Chinese Food Culture

Sharing cultural stories was also one of the rapport-building strategies the teacher–researchers used.

SONG: Okay, this type of food *huǒguō* means hot pot. And if we translate this literally, the first character means fire and the next character, it means pot. Literally it means a fire pot. Why it is a fire and a pot. Let me show you a picture. That [is] my favourite interpretation because the food is always very hot. And also the reason why we call it fire pot is because there is the fire beneath the pot. If you want to serve the food, you cook it by yourself. So that’s why we have *huǒguō*, because the first character means fire. (Classroom Observation)

SONG: Why we don’t call it black tea, because we don’t like black colour. In Chinese culture, black means death. Also, when you drink black tea, for Chinese people, it doesn’t like [look] black. Do you think the colour is black?

Student: No.

SONG: Sometimes we prefer it’s more like red. So we think it is red tea, not black tea. (Classroom Observation)

In the first data, SONG explained what *huǒguō* (hot pot) was, what literal meaning they had separately (fire and pot), and why it was so called (fire beneath the pot). In the second piece

of data, SONG explained why black tea in Mandarin was not called black tea but red tea. There are two reasons for this. One is because in Chinese culture, black symbolises death, so Chinese people do not like the colour black. The other reason is that the colour of black tea is more like the colour red, so Chinese people call it red tea.

The first data takes students on a tour of Chinese food, which is one of the most attractive things from China. How much they love Chinese food can be vividly reflected in the following data.

YA: It's made of stick [y] rice and combined with veggies and eggs. So it's very traditional Chinese food.

Student: Excuse me, I could already smell it.

Student: Yeah, I could smell the food.

YA: You could smell the food? Is it smell good or not?

Student: It is good. (Classroom Observation)

YA showed her students a food picture, and she explained the ingredients in that serve of food. One of the students said he could smell the food and another student supported his classmate's olfactory feeling by saying he could smell it as well. The Mandarin teacher then asked them if the food smelled good. They said it was good.

Chinese food is always an attractive topic to talk about. For students, it is a dual enjoyment of both vision and gustation. The food picture is a visual treat for them and the imagination of the taste of the food itself would be another treat. Involving Chinese food culture into their lessons, the teacher-researchers fostered students' cognitive and behavioural engagement in the Mandarin class and Mandarin learning (Pasfield-Neofitou et al., 2016).

The explanation of colour gives them another taste of the mysterious side of Chinese culture, which could arouse many students' curiosity in learning Chinese culture because of the different explanation of colours from their own culture. A teacher-student rapport is built when students have an interest in learning the culture where their teacher comes from. Moreover, learning a language is learning a culture. Since language and culture are inseparable (Jiang, 2000), cultivating students' interest in culture could contribute to their language learning.

5.4 KNOWING STUDENTS THROUGH INDIVIDUAL NOMINATION

Getting to know their Australian students, the teacher–researchers adopted individual nomination as another strategy to build rapport with their students. The following data demonstrate teacher–researchers’ use of students’ names to build rapport with them.

FENG: Okay, good. Good pronunciation. So now we need another group of students. Another group. *Ziháo*, you can pass your card to one student. The first one is *Ziháo*. (Classroom Observation)

In the above data, FENG nominated a student named *Ziháo* (a typical boy Chinese given name) to be the first student to participate in a classroom activity and another student Sam (not a Chinese given name) to be the second participant. FENG had given each of his students a Chinese given name in the first Mandarin lesson (interview) and since then he would nominate his students by using their Chinese names. This way of nominating students through giving and calling their Chinese given names achieved positive feedback from the classroom teacher:

Mentor 1: He tries to know them personally. They really enjoyed having their Chinese name. And I spoke to some of their parents and their parents knew their Chinese name and the characters. So I think that he tries to personalise his lessons on that level, which is good. (Interview)

Mentor 1 expressed her positive opinion towards the teacher–researcher’s way of addressing students. She found that students preferred to be called names individually, and students’ parents were also supportive in this aspect. Studies have shown that nominating individual students could benefit students’ confidence building so as to promote the flow of interactions in class (Harumi, 2010), and it could also enhance students’ motivation to engage in learning (Estepp & Roberts, 2013). Cooper, Haney, Krieg, and Brownell’s (2017) study showed that learning students’ names could build teacher–student rapport because students feel more valued in class.

However, exceptions might occur in other cultural environments because of cultural difference. Harumi’s (2010) study of language teachers’ strategies in teaching EFL learners of Japanese background showed that both English native and Japanese EFL teachers adopted nomination as a strategy; however, some Japanese students indicated that they preferred not to be called individually by name in class because of their background cultural influence (Harumi, 2010).

The teacher–researchers endeavoured to know students. However, the reality, sometimes, was not as expected.

Mentor 2: Often he [FENG] doesn't know the people who are trying to do the right thing so comment on their good behaviour. (Interview)

FENG: The boy, can you answer my question?

This piece of data shows that even if FENG tried hard to name his students by using Chinese names, he cannot remember all of them (addressing a boy student “the boy” rather than his name) and consequently, his opportunity of building rapport through individual nomination and giving specific student positive feedback was deprived.

Data show that one discernible difference between the teacher–researchers and the mentors is their extent of knowing students. The teacher–researchers were keen to know their students while teaching. However, for various reasons such as class time limitation, they did not often get the chance to know students well.

SONG: Classroom teachers knew students better than I do. They knew the students and they knew if they were good or bad students, so they spoke differently to them: stricter to the naughty students and kinder to good students. But for me, I treated everyone pretty much the same because I only taught them 10 weeks each term and I did not suppose whether they were good or bad students. If I thought one student's behaviour was not good sometimes, I was strict as well, but most of the time I was kind to even the naughty students. If I am in China with my own students, I am a strict teacher. (Interview)

SONG acknowledged that the mentors knew students better than he did. They could distinguish “good or bad students” and thus treat them differently, while he thought he treated everyone kindly because of his lack of knowledge of the students. However, when he was a teacher in China, he was strict with his students. The reason, as he mentioned, was that he did not get enough time to get familiar with his Australian students.

Similarly, the mentors saw knowing students as an effective way to build rapport with students:

Mentor 5: I look for positive thing like some strength they have. As I get to know these students, I look for some sort of strength and try and build on that. There is something that I can see make them feel good about themselves. (Interview)

Mentor 6: I guess to know them. I see what they like, what they don't like. I use what they like and what they don't like. So if they like Harry Potter, I will use Harry Potter in the classroom. If they like reading more than math, I'll do a lot of reading stuff. They like math more, I do a lot of math stuff. I'll make sure my art, because they all like art, matches what we are doing. It's not just random art. We did Mandarin art. So they had a go writing the characters. It wasn't perfect but you know they like doing it. And when you see someone every day, when you see the kids

every day, the relationship build itself, like it just happens. You get familiar, it just happens. (Interview)

Mentor 1: Also, getting to know the kids on the personal level. I feel like you build those relationships with them when they recognise that you know their learning ability. So just knowing the students, knowing their names, knowing their ability, knowing what they can and can't do. We've got some kids in this class, we've got different learning needs in this class, so there is a girl that suffers from severe anxiety, so she gets really anxious. So I would know not to ask her questions in front of the class. (Interview)

The mentors mentioned knowing students' strengths, knowing students on a personal level, and knowing their likes and dislikes as ways of building rapport with students. They developed their lessons on their knowledge of their students so that students could be motivated in learning.

To sum up, the teacher–researchers tried various strategies to build rapport with their Australian students based on the knowledge that quality of teacher–student relationships is an essential substrate for improvement of students' academic achievement, motivation in learning, and classroom engagement (Furrer et al., 2014; Juvonen, Espinoza, & Knifsend, 2012). Some of the strategies were similar to those of the mentors, according to the interviews with them, while other strategies were different from the mentors' due to the influence of their background culture, which is discussed specifically in the following section.

5.5 DISCUSSION

This section points out the main differences between the teacher–researchers and their mentors through a cultural lens and further discusses influences of background culture on the teacher–researchers' choice of ways to build rapport with students. It needs to be made clear that no one way of building rapport with students is superior to the other, as long as it is an effective strategy. Thus, respecting and allowing the existence of diversity and divergence, the idea of building up a community in intercultural classrooms is proposed.

The main differences between the teacher–researchers' ways and the mentors' strategies in building rapport with students lie in three aspects: first, the teacher–researchers adopted calling for sympathy from students, which was not found to be implemented by the mentors; second, the lessons developed on how well the two parties knew their students are from different perspectives; and third, their ways of individual nomination was different. These three aspects revealed that the teacher–researchers' background culture played a part in their Mandarin teaching (Han & Han, 2019) through EMI.

The teacher–researchers’ “calling for sympathy” from students through sharing their devoted efforts might be influenced by the Chinese *bàoēn* culture (报恩文化). *Bàoēn* means *bàodáēnqíng* (报答恩情, *bàodá*: pay back/repay; *ēnqíng*: the intense appreciation and gratitude of others’ help or assistance), which is one perspective of Chinese traditional culture. Chinese people have categorised a range of *ēnqíng* that advocates being paid back: parenting, teaching, lifesaving, and career-helping (Liu, 2012). In Chinese culture, parents’, teachers’, lifesavers’, and career-helpers’ (usually refer to superordinates’) *ēnqíng* is something people always need to keep in mind, and whenever it is possible to pay back, people are expected to do so. This “pay back” could be in various ways; for example, for teachers’ *ēnqíng*, students could pay back by concentrating on learning in class or by studying harder and entering into a top university. This subconsciousness of *bàoēn* culture was reflected in the teacher–researchers’ EMI when they tried to share their efforts with the students, which is calling for students’ *bàoēn* behaviours such as concentration and discipline in class.

Some may argue that Australian teachers have not displayed their “calling for sympathy” in this research, but this does not necessarily mean they do not apply this strategy in their daily classes. They “share their efforts” with students in authentic classes. Any teacher in any culture may do so. However, the point here is that teachers from Western cultural backgrounds and teachers from Chinese cultural background may perform the same behaviour originated from different cultural values. Western teachers’ “calling for sympathy” is from their pursuit of equality between teachers and students (Li, 2014)—teachers make an effort in lesson preparation; therefore, students make an effort in lesson learning—whereas Chinese teachers’ “calling for sympathy” comes from *bàoēn* culture. As Liu (2017) illustrated, *bàoēn* culture is part of traditional Chinese culture, which flows in Chinese people’s blood and could be reflected in Chinese people’s behaviours influenced by their shared national character.

Superficially, the teacher–researchers’ and the mentors’ rapport building through knowing students is similar. However, on a deeper level, they are quite different in that the teacher–researchers’ strategies are mainly teacher-centred, while the mentors’ strategies are student-centred. The teacher–researchers tried to know their students, but they did not get the chance to know them well because of time limitation, for instance. They designed their lessons for their students’ interest, based on what they imagined the students might like to learn, which revealed their essential teacher-centred tendency. In contrast, the mentors knew students well

and developed their lessons on the “likes and dislikes” or “strengths and weaknesses” of their students, which reflected student-centred pedagogy.

Both the teacher–researchers and the mentors adopted individual nomination as a strategy to build rapport with students. However, this seemingly same strategy displayed influences from their divergent cultural backgrounds. The mentors called students by their given names to show teacher–student equality in class as anywhere else in Western society would. However, the teacher–researchers calling students by their given names in Chinese is different. Each Australian student was assigned a Chinese given name at the beginning of term, and from then on, students were addressed by their Chinese names. In China, the common way of calling a student’s name in class is by calling his/her family name plus their given name. If only the given name is called, it shows a closer relationship between the two parties. However, the Mandarin teacher only gave his Australian students given names without a family name, so he called their Chinese given names in class, which echoes the Australian teachers’ way of addressing students’ names—usually their given names only.

This Chinese individual nomination of students might be seen as a fresh way from the Australian mentors’ and students’ perspective; in fact, the teacher–researchers used it as a strategy to build teacher–student rapport. Chinese individual nomination in the Australian way is a strategy the teacher–researchers adopted to globalise themselves, and thus, they are reshaped in this local way (Jullien, 2014). By borrowing the Australian way of Chinese individual nomination, the teacher–researchers communicated with their Australian students better, and at the same time, the individuality of their own culture—the Chinese culture—was maintained by using Chinese given names. This way of EMI demonstrates their Chinese individuality and identity, as well as the medium by which to bridge the gap of addressing students in class between Chinese culture and Australian culture. Jullien (2014) pointed out that in intercultural communication, what people want to achieve is that “the common exceeds the limitations of belonging and becomes common to all through the founding of a community of the mind” (p. 25). The combination of Australian and Chinese ways of individual nomination adopted by the teacher–researchers contributed to the formation of this ideological community, as well as the possible development of it. At the same time, to find and pursue cultural commonality in students’ nomination is a way for the teacher–researchers to comfortably settle through ceaselessly exploiting their non-English-background language and cultural resources (Jullien, 2014), from which the teacher–researchers gain a sense of

safety. Students, parents, mentors, and the teacher–researchers are supportive of and satisfied with the formation of this ideological community, which, cofounded by Australian and Chinese cultures, breaks up boundaries, clears away preconceptions/prejudices, and ends disagreement (Jullien, 2014). Thus, *wénhuàgòngshēng* in class at this point was achieved in this ideological community by the teacher–researchers’ combined ways of student individual nomination.

Previous research on teacher–student rapport in various cultures have focused more on comparisons, differences, and conflicts (e.g., Al-Issa, 2005; Hassan & Jamaludin, 2010; Kim, 2005) rather than on commonalities, as well as ideological community building and mutual enhancement in the shared community. Data analysis in this chapter contradicts Al-Issa’s (2005) opinion that “once people venture abroad or even meet foreigners at home, past experiences might not be helpful at all” (p. 149). The teacher–researchers’ rapport-building strategy through individual nomination proved that past experiences or cultural background influences and customs could contribute to conflict resolution or cross-cultural interaction.

Thus, Mandarin teachers who teach in a new cultural context could try to develop their rapport-building skills based on both cultural commonalities and cultural diversities. The teacher–researchers’ and the mentors’ divergent rapport-building strategies could complement each other so that an ideological community can be built through figuring out strategies based on the complementary features of both cultures, or as Jullien (2014) put it, “All community was perceived to draw upon from the moment the idea of it being a supplementary property” (p. 21). The exploration of the “supplementary property” in their cultural background to build rapport with students grants the teacher–researchers the opportunity to integrate into the community. Integration into this community could take place when the community opens up and takes in the “supplementary property” as part of its own components and features (Jullien, 2014). Thus, community building calls on cultural subjects’ active participation to “ensure communication through differences” (Jullien, 2014, p. 21).

To summarise, the exploration of commonalities and the coexistence of differences have long been advocated and pursued in intercultural communication, which may bring peace temporarily. However, it cannot promote the development of cultures in intercultural interaction. A proposed better solution implicated by the teacher–researchers’ rapport-building strategies is to explore commonalities in differences and to replace differences with

commonalities, so that cultures in interaction can be enriched and developed, which is one step towards *wénhuàgòngshēng*.

5.6 CONCLUSION

This chapter has first demonstrated the strategies for building teacher–student rapport practised by the teacher–researchers. They adopted various specific strategies by using EMI to know students, to encourage students, to show empathy, to call for sympathy, and to care about students. Then, data analysis of rapport-building strategies revealed that the teacher–researchers and the mentors share some strategies and at the same time adopted different strategies. Three main aspects were found: the teacher–researchers shared their efforts with students whereas the mentors did not, the two parties’ perspectives on knowing their students, and ways of student individual nomination. Analysis found that these different strategies expressed by the teacher–researchers’ EMI were greatly influenced by their background culture. They brought their Chinese ways of doing things to Australian classrooms, some of which aroused positive feedback from their Australian students, mentors, and parents. Thus, a recommendation for building a community was proposed and elaborated for achieving *wénhuàgòngshēng* in intercultural communication.

CHAPTER SIX: EXPLORATION OF UNIVERSALITY IN FEEDBACK

Interactive norms tend to be socially and culturally relative. Although at a general level verbal feedback functions similarly in all conversational interaction regardless of cultural factors, the specific features of the feedback system used by participants, such as the amount and type of feedback which is considered to be appropriate in a particular context, and what information about the listener's attitudes is provided by different formal cues, can vary widely in different cultures and languages. (Stubbe, 1998, pp. 259–260)

6.0 INTRODUCTION

As Stubbe (1998) stated in the above opening quotation of this chapter, feedback can be divergent in different cultures because it is related to various social and cultural norms. Feedback emerged from the data as one of the most prominent themes in this research, thus might reflect some of the Chinese teacher–researchers' (teacher–researchers) cultural background patterns.

Feedback deserves investigation as an effective teaching method because it on the one hand imparts knowledge and on the other hand evaluates and assesses students' comprehension of the knowledge (Hattie & Timperley, 2007). Feedback is a central activity in different professions and is concerned with supplying beneficial message to recipients so they can make improvement (Moore & Kuol, 2005; Skovholt, 2018). In educational settings, teachers commonly employ feedback to assess and evaluate students, through which students have the opportunity to be informed of the teacher's opinion towards their learning (Skipper & Douglas, 2015), and it is one critical factor in students' achievement (Hattie & Timperley, 2007).

Gamlem and Munthe (2014) emphasised the demand of further examination of feedback practices in schools. This study aims to contribute to this field. This chapter first reports, in Sections 6.1 to 6.4, the four main differences between the teacher–researchers' feedback and the mentors' ways of feedback, followed by further discussion (Section 6.5) of the deeper linguistic and cultural reasons for those differences, and conclusion (Section 6.6).

One thing needs to be clarified before further exploration of the theme is that the teacher–researchers' feedback strategies were extracted from both classroom observation and interviews, while the mentors' feedback strategies were mainly taken from interviews. This is because the focus of this research was the teacher–researchers' feedback; the mentors' feedback strategies were used to highlight the characteristics of the teacher–researchers'

feedback. Chinese scholar *Shuxiang Lv* (as cited in Dai, 2014) contended that it is only through comparison with others that one's characteristics stand out. Thus, through compare and contrast with the mentors' feedback the teacher-researchers' feedback features could be revealed through their English medium instruction (EMI).

Another thing that needs to be made clear is that the feedback discussed in this chapter is fundamentally focused on feedback about students' learning responses, such as answers to teachers' questions and students' pronunciations, while feedback about students' misbehaviour is mainly discussed in Chapter Eight.

Generally speaking, through analysing the teacher-researchers' and the mentors' feedback to students, it was found that the teacher-researchers' feedback is mainly more general, person oriented, delayed, and with few questions, while the mentors' feedback was comparatively more specific, process oriented, right-on-the-spot, and with many questions. More details are on exhibition in the following sections.

6.1 GENERAL vs. SPECIFIC FEEDBACK

The prominent characteristics of the teacher-researchers' feedback was that they tended to give more general feedback than specific feedback and more positive feedback than negative feedback.

6.1.1 General Positive Feedback

The teacher-researchers mainly provided students with general positive feedback. A variety of general positive feedback from the teacher-researchers is shown in Figure 6.1.

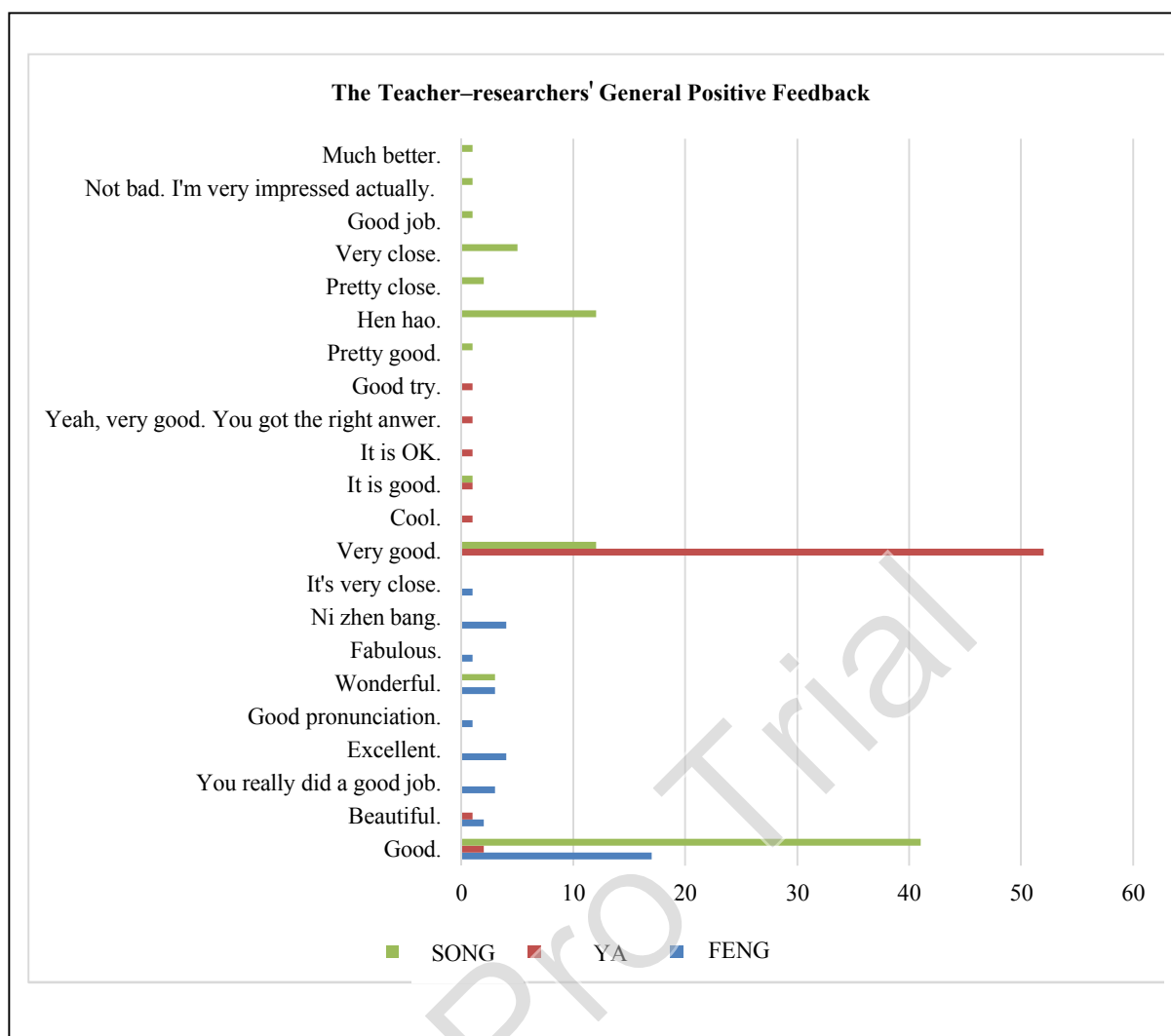


Figure 6.1. *The teacher-researchers' general positive feedback.*

Figure 6.1 shows clearly that general positive feedback such as “good” and “very good” was the most common feedback applied by the teacher-researchers. These kinds of general positive feedback are short and easy to say, which is why they are commonly used by the teacher-researchers. Moreover, the teacher-researchers adopted general positive feedback to encourage their students in class. They learned to use general positive feedback from their mentors:

FENG: Classroom teachers give very positive comments. If students did a good job, they would say “great”, “fabulous”, this kind of praising words. I have learned to use this kind of way to praise students: to use different words to praise them, encourage them so that they could be more interested in my lessons and engage in classroom learning more positively. (Classroom Observation)

This piece of data shows that FENG realised the mentors usually give positive feedback to students; therefore, he learned to give the same kind of feedback to students. In addition, he

expressed the purpose of using this kind of general positive feedback, which is to encourage students and inspire their interest in learning Mandarin.

To give students general positive feedback shows the teachers' acknowledgement of students' efforts in learning. Teachers' acknowledgement is a kind of encouragement, which could help students build confidence in learning (Hsieh, 2014; Wang & Eccles, 2014). When confidence is established, students have more interest in learning Mandarin. Thus, a virtuous circle is formed, and the teacher's purpose is achieved by giving students general positive feedback. Nevertheless, if general positive feedback is frequently used, even when students do not perform well, students' motivation might decrease with teachers' repeated application of the same ways of feedback for the reason that the feedback is not genuine (Brophy, 1981).

YA realised that the mentors gave two kinds of general positive feedback:

YA: What I heard most is "good boy" and "good girl". Besides, sometimes they do not praise students personally, rather, they praised some of their idea by saying, "That's a very good idea" or "That, I haven't thought of", which are indirect praises. (Interview)

YA not only noticed the mentors' ways of feedback, but also had consciousness that her ways of feedback to students were different from theirs:

YA: I have realised that my feedbacks and the classroom teachers' are different, but I haven't changed my way of giving feedbacks. Maybe because I get used to the ways I always use. Sometimes before class I think about what kind of instructional I am going to use in class and what to say when they do a good job, but when the moment comes, I say what I am used to say naturally. (Interview)

Moreover, she shared her opinion about possible reasons for the difference:

YA: They are more experienced in teaching. They know how to express their meanings in a simple way and at the same time students could understand them very well. (Interview)

YA: When I was in China, I did not give students many varieties of feedback. What I usually used are "good", "very good", "excellent". In China, we lack of feedback languages to students and the reason, I think, is that if teachers give more feedback to students, the teachers themselves or their students would think this is too fake or exaggerated. This might also because cultural difference between Chinese and Western cultures. In China, superordinates seldom praise their subordinates. Even though occasionally they do praise their subordinates, they do not have many facial expressions and they say "good", "very good" with their heads nodding a little bit. They may pursue being low key. (Interview)

Two reasons for YA's ways of feedback are mentioned in these data. The first is that the mentors are more experienced than the teacher-researchers are. More teaching experience grants them better ability in classroom instructional language application. Therefore, they could give students more variety of feedback and in readily comprehensible ways. The

second reason is cultural difference between Chinese and Western countries. Chinese superordinates have more power over their subordinates in China (Alexander, 2005, as cited in Wubbels, 2011; Hofstede, 1997, as cited in Wubbels, 2011). The distance caused by different social status results in superordinates' seriousness towards their subordinates, even when the subordinates complete their jobs excellently.

SONG's experience, to a certain extent, is different from the other two teacher-researchers, while he also discovered cultural difference between the two cultures he was experiencing:

SONG: When I was in China, I was an English teacher, which contributes something to my teaching here in Australia. In China, many teachers would say they do not know how to praise their students or they feel they cannot open up themselves when doing so. In contrast, I myself as an English teacher, am willing to praise my students. For example, I would say "very good", "super", "good" and "excellent". English teachers always prepare some positive reinforcement language to inspire students, which is also the way I use here in Australia. I even use more positive reinforcement here because I feel Australian students prefer teachers' positive feedback more. (Interview)

SONG told the researcher that, in China, teachers who teach traditional subjects like Chinese and mathematics seldom praise students, while English teachers use more praise in class. When he was in primary school, his English teacher praised students a lot while his mathematics teacher seldom praised students. This finding is in accordance with Hassan and Jamaludin's (2010) opinion on teachers providing compliments to students: Western teachers prefer to use compliments to encourage students even when they have not done a good job, while Eastern teachers apply more criticism when students fail to achieve teachers' expectations.

SONG was more experienced than the other two teacher-researchers, and he knew clearly that he used more positive feedback than when he was in China. The data in Section 6.1.2, "elaborate on good points", proves his self-evaluation. We cannot know if he used more positive feedback than when he was in China, but what we can see from the data is that he did elaborate more on students' good points than the other two teacher-researchers who had less teaching experience. He once told one of his boy students that he could speak the language like a native speaker:

SONG: I almost think you are Chinese. (Classroom Observation)

In this piece of data, SONG gave a student feedback by commenting that the student's Mandarin speaking was as good as a Chinese native speaker. This kind of positive feedback

as a way to encourage successful learning experiences could give students the confidence in learning a foreign language (Hsieh, 2014).

6.1.2 Feedback with Elaboration

Although rare in number, the teacher–researchers elaborated on students’ satisfactory performances (see Table 6.1).

Table 6.1 *Teacher–researchers’ feedback with elaboration.*

	Teacher–researchers’ Feedback with Elaboration
FENG	<p>*Now I have to say everyone did a very good job in the drawing, in the writing, in the worksheet. Yeah, you learnt very well, thank you. (Person-oriented feedback)</p> <p>*Can you come here? Very excellent. Fabulous. Your pronunciation is very good. Can you teach us how to pronounce this? (Person-oriented feedback)</p> <p>*Now see you can say all these colours in Chinese. You are so excellent. (Person-oriented feedback)</p>
YA	<p>*Here is a very good shaped fish. (Mixed feedback)</p>
SONG	<p>*I remember you, last time your pronunciation is very good. Today your pronunciation is also very good. (Person-oriented feedback)</p> <p>*Someone wrote this character very well. Good. (Person-oriented feedback)</p> <p>*It’s a very good point that you know we go left to right. (Person-oriented feedback)</p> <p>*So you are making a new sentence. (Person-oriented feedback)</p> <p>*First I noticed that you start from top to bottom. That’s a very important rule in Chinese character. And also I noticed you start from left to right. That’s pretty good. So this one is very good. <i>Hěnhǎo</i>. I would say “<i>hěnhǎo</i>” to you. (Mixed feedback)</p> <p>*Good. It’s a very good way to memorise. (Process-oriented feedback)</p> <p>*Very good. Very standard. (Process-oriented feedback)</p> <p>*Good. Now she is making up some sentences. (Person-oriented feedback)</p> <p>*Wow, you are counting in Chinese! Good. (Person-oriented feedback)</p> <p>*So you can say sentence. I think it’s wonderful. (Person-oriented feedback)</p> <p>*I’m really impressed by what you can say right now. (Person-oriented feedback)</p>

Table 6.1 shows the three teacher–researchers’ use of elaboration on students’ good points as a way of feedback. In line with YA’s self-evaluation in Section 6.1.1, she failed to learn how to elaborate on her students’ satisfactory aspects of classroom performance. What she gave students as feedback was general positive feedback without any further comments except that she once commented on a student’s drawing on whiteboard: “Here is a very good shaped fish”. In contrast, FENG elaborated several times on students’ good points but without specifically mentioning where the good points were. SONG gave the most comments on students’ idealistic points among the three teacher–researchers, and some of the comments were specific, for example, “First I noticed that you start from top to bottom. That’s a very

important rule in Chinese character. And also I noticed you start from left to right”, which were positive reinforcements that could facilitate what students already knew as well as provide other students with specific information they actually need to master. Locke and Latham (1984, as cited in Hattie & Timperley, 2007) found that more direct, specific feedback is more effective than general ones, since they provide students with specific goals.

The reason that SONG was the only teacher who knew how to give students specific feedback is that, as mentioned in Section 6.1.1, he had more experience in teaching Chinese primary school students before he arrived in Australia. He knew the importance of positive reinforcement for students and classroom interaction.

Mentors in the teacher–researchers’ classes were also aware of their characteristics of giving feedback:

Mentor 1: Well, lots of praise: “well done”, “excellent”. I think [FENG] does that a lot. But being more specific than just “good work”. Instead of saying “good work”, “I really love what you’ve done here” and kind of elaborating. Elaborating on the praise, being specific. (Interview)

Mentor 2: [FENG] just tells the students “very good”, “very good”. (Interview)

Mentor 4: She is very positive. She says “well done; good; you are getting there” so in that way very good. Mostly verbal feedback, but she’s got a very short amount of time to do anything more than that, really, because it is only a half an hour lesson. I do think that there is sometimes when the children asking her things she is not quite understanding what they are saying. That’s why I’ve a couple of times just said, “you know they are asking you this or the children aren’t sure how to do this”. And I think the instruction of what they need to do is need to be a little bit clear on what the expected behaviour would be at that time. So “I want you to sit down and put your hand up” and “I want you to sit down and we’ll all say it together”. Because otherwise they are all calling out at the same time. For just clearer instructions I think. (Interview)

The two mentors in FENG’s classes noticed that FENG usually gave students general positive feedback without further comments. Mentor 1 suggested he give more specific and elaborative feedback. Mentor 4 in YA’s class pointed out two reasons why YA did not give much feedback to her students. One reason was her class time limitation for each of her lessons was only half an hour. The other reason was that she sometimes had difficulties in understanding her students, which points out that language barrier is the reason for her lack of elaborated feedback. The classroom teacher also suggested that YA gave instructions more specific to students.

Different from the teacher–researchers’ more general positive feedback and less positive feedback with elaboration, the mentors pointed out students’ negative aspects but by using a positive way.

Mentor 1: I would encourage them. Maybe give them two positives and something that they can improve. If they do something not right, of course you need to tell them, but you don’t have to say it in a negative way. You can start with “oh I love it you’ve done this, this, however, you can work on [this] for next time”. It’s important to let them know that what they are doing is either wrong or in a wrong way, but, just the way you say it. (Interview)

Mentor 1 summarised her way of giving students feedback when they did something wrong. She would tell the students in a positive way by starting with pointing out the student’s good aspects and mention a point the student could improve immediately after the praise. In her opinion, it was important to tell students where they did wrong, but in a positive way. This kind of feedback did not emerge in the teacher–researchers’ classes.

When the expected answer for a specific question is worked out, as well as getting a simple acknowledgement from their teacher, students want a detailed comment (Liu & Zhao, 2010), which forms the evaluation part of feedback.

The evaluation act plays a significant role in classroom discourse. It is an essential component of instructional interaction. It contributes information to students about the teachers’ intentions, and contributes to the negotiation of a mutually acceptable reply. (Mehan, 1979, p. 290)

To provide positive feedback with elaboration not only shows teachers’ acknowledgement of students’ contributions to and participation in class, but also provides students with information and opportunity of how they can improve themselves (Furrer et al., 2014). Similarly, Hattie and Timperley (2007) pointed out that it would benefit students’ engagement and comprehension if teachers give elaboration through instruction. They added that effective feedback is “clear, purposeful, meaningful, and compatible with students’ prior knowledge and to provide logical connections” (p. 104). Moreover, specific positive feedback could enhance learning (Hadzic, 2016). According to Petchprasert (2012), specific feedback provides students with the belief and confidence to forge ahead and pay more attention to achievements, despite of facing failures.

In short, the teacher–researchers tended to give general positive feedback without elaboration. This finding echoes Sah and Li’s (2018) finding that some EMI teachers were unable to give students meaningful feedback, which implies that the EMI teachers’ English was not proficient enough to provide students language support. Similarly, in the current study,

language barrier could be a negative reason since the Mandarin teacher (SONG) with better language proficiency proved this. How much previous teaching experience they had might be another reason for the phenomenon. If these are the reasons, their feedback habits might change with the development of their language capability and the accumulation of more teaching experience. A third reason might be their background cultural influence as data show that they share some commonalities in feedback. Last, class time limitation may also be one of the reasons (Sah & Li, 2018; Chen, 2015).

6.2 PERSON-ORIENTED vs. PROCESS-ORIENTED FEEDBACK

According to Kamins and Dweck (1999), feedback can be classified into two categories: person feedback and process feedback. Person feedback focuses on students' ability levels, while process feedback concentrates on dynamic factors such as effort. Based on this categorisation, the researcher renamed the two categories as person-oriented feedback and process-oriented feedback to provide a clearer direction of the two concepts. Person-oriented feedback points to students' ability to learn, especially when the pronoun "you" or "your" is used, while process-oriented feedback is directed at nonhuman targets, such as "good pronunciation". Further analysis of the data in Table 6.1, "The teacher–researchers' Feedback with Elaborations", shows clearly that the three teacher–researchers adopted much more person-oriented feedback than process-oriented feedback, as shown below. (See Figure 6.2)

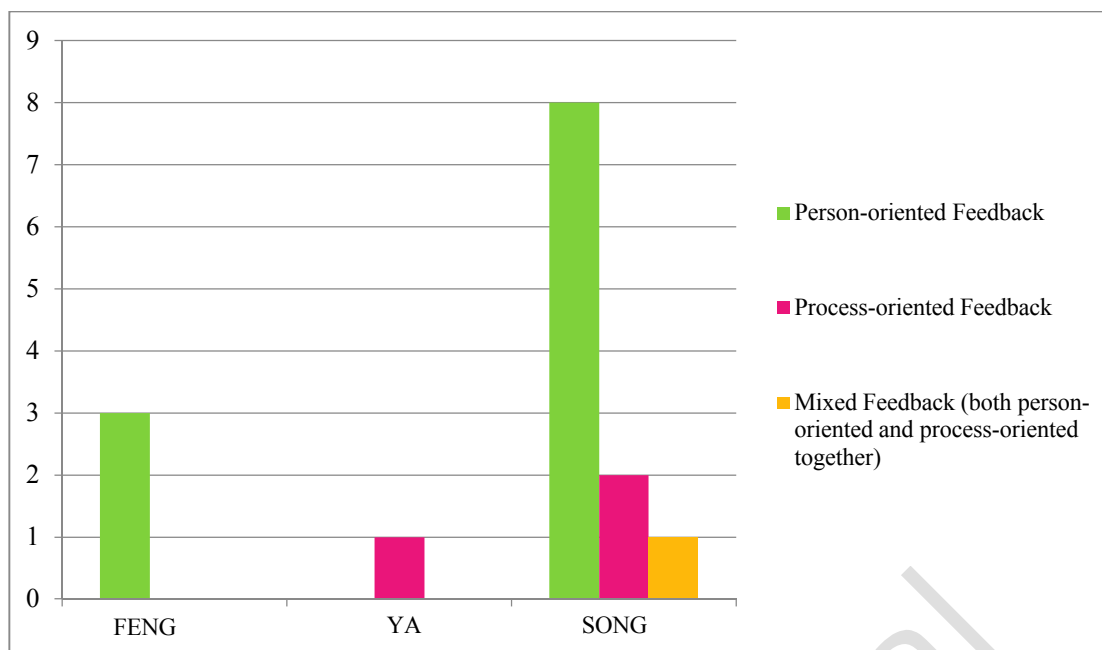


Figure 6.2. The *teacher-researchers' person-oriented feedback and process-oriented feedback*.

The content of Table 6.1 was analysed from this perspective because, of the feedback, most of the general feedback in 6.1.1 is vague and ambiguous: It is not clear whether it is person-oriented or process-oriented. As shown in Figure 6.2, among the limited elaborated feedback they provided, the teacher-researchers mainly gave person-oriented feedback. FENG did not give any process-oriented feedback or mixed feedback, YA did not give any person-oriented or mixed feedback, and SONG was the only one who gave all three kinds of feedback, among which person-oriented feedback was the most.

Mentors' feedback could not be known thoroughly since their teaching classes were not part of this research; however, from what they said in the teacher-researchers' classes and the interviews, we can still glimpse their whole picture.

Mentor 1: Thank you for waiting so patiently boys and girls. Excellent manners, Kate. Well done Table Five. Best manners. (Classroom Observation)

Mentor 3: Beautiful waiting. (Classroom Observation)

These two pieces of feedback from the mentors show they use process-oriented feedback. They targeted students' manners in class.

In their interviews, they revealed that they use both person-oriented and process-oriented feedback.

Mentor 2: I use verbal feedback, and I also give out like I have Dojo points. So we have a class Dojo, so I give out points. “Really good listening, you can have a Dojo point” and that has a reward sort of at the end of, you get so many points, you get a class reward or something like that. (Interview)

SICT2 praised her students’ listening by using “good listening” rather than “good boy/girl”; thus, she targeted students’ effort in listening.

Whether it is person-oriented feedback or process-oriented feedback, the purpose of giving feedback is to respond to students’ learning and take the opportunities to encourage students. The mentors provided us with new perspectives on giving feedback.

Mentor 4: Why can’t I hear you? I can hear laughing; I can hear people not doing it. Listen and try to follow along. Some people are but the majority people aren’t. We wanna hear you. (Classroom Observation)

This feedback sequence was given when mentor 4’s students did not participate in a classroom activity YA organised. Mentor 4 did not criticise the students by saying, “Why don’t you follow?”, instead, she started by “Why can’t I hear you?” followed by her expectations on behalf of the whole class: “We wanna hear you”. To transform her requirement to her expectation and then to the whole class’s expectation was the strategy she used in her feedback, which was never found in the teacher–researchers’ feedback. This kind of using feedback as an opportunity to encourage students was in line with what they said in the interviews:

Mentor 2: I use verbal feedback, and I also give out like I have Dojo points. So we have a class Dojo, so I give out points. “Really good listening, you can have a Dojo point” and that has a reward sort of at the end of, you get so many points, you get a class reward or something like that. (Interview)

Mentor 3: Positive language. We try to reinforce the positive in their work and encourage them to do their best and always try to find the good in their work. There is mixed abilities in this class. You have high, medium, low. So sometimes when you look at the low work, you really need to find the positives in their work. Just encourage the children. Because I know the low ones know they are low, but you just need to keep motivating them and keep them enthusiastic and motivated to learn. That includes positive reinforcement like “good job” “keep it up”. And help them work toward their goals and objectives as well. To have something they look forward to. A lot of positive language, positive behaviour. And if they do do something, well they’ll get some Dojo points or they’ll get some free time, or they can use their computers, things like that. (Interview)

To find the positives in students’ learning and give positive feedback to encourage them are strategies applied by these two mentors. Mentor 2 adopted verbal feedback as well as Dojo points. The accumulation of Dojo points could turn into a reward at the end of the term. Mentor 3 used positive language to reinforce the positive in students’ work so that students

would be encouraged. Mentor 3 was different from the teacher–researchers because she knew students more. She could differentiate students by their various learning abilities, and she would pay special attention to those low-ability students, to “keep motivating them, and keep them enthusiastic and motivated to learn” (Interview).

To summarise, feedback, as a kind of teacher response to students in their learning process, is supposed to concentrate on students’ effort in learning rather than their inherent capability to learn. Kamins and Dweck’s (1999) research showed that person feedback brings more negative effects than process feedback following students’ failure. Process feedback, emphasising students’ effort, promotes a “growth mindset” and informs students that effort can bring success. In contrast, person feedback, focusing on students’ capability levels, implies fixed ability, thus difficult to change.

6.3 DELAYED vs. REAL-TIME FEEDBACK

To ignore students’ irrelevant questions is one of the strategies the teacher–researchers adopted for providing feedback. Sometimes, the teacher–researchers would postpone giving answers to students’ irrelevant questions as a way of ignoring (“half ignore, as the researcher names it), and at other times, the teacher–researchers would totally ignore students’ irrelevant questions (“total ignore”, as the researcher names it).

6.3.1 Postpone Giving Answers to Irrelevant Questions (Half Ignore)

When students ask irrelevant questions, half ignoring the irrelevant questions is one of the strategies found in the teacher–researchers’ classes.

SONG: Okay, who can tell me what does this mean? *Bùxīhuān* means?

Student: How to say gold?

SONG: Go? It’s not relevant to this so I might answer this question later, okay? (Classroom Observation)

Once SONG asked students what “*bùxīhuān*” meant, one student responded by asking something irrelevant. Regardless that SONG might not get what the student said exactly, he told the student what he said was irrelevant to what they were learning and postponed giving an answer to the student’s irrelevant question to “later”.

To postpone giving an answer to an irrelevant question is an indirect way of telling all his students not to ask irrelevant questions in class and a temporary expedient of not giving students chance to be distracted from what they are learning. Through postponing giving an

answer to an irrelevant question, SONG showed his negative attitude to all irrelevant questions. Students would know that irrelevant questions were not welcome in class.

6.3.2 Ignore Irrelevant Questions (Total Ignore)

In Section 6.3.1, SONG used half ignore to an irrelevant question as a way of saying “no” to all irrelevant questions, while in this section, the Mandarin teacher used total ignore to show his attitude towards irrelevant questions.

SONG: [Talking about how to use writing brush to write Chinese calligraphy]

Student: [Suddenly interrupts] How to say panda in Chinese?

SONG: If you have some ink, you use your pen to dip in the ink, so you can write calligraphy [continuing talking about calligraphy]. (Classroom Observation)

While SONG was talking about the way to use a writing brush in Chinese calligraphy, one student suddenly interrupted in and asked the Chinese way of saying panda. The Mandarin teacher totally ignored the student’s question by continuing to explain the way of using a writing brush to write Chinese calligraphy.

SONG did not postpone giving an answer but gave the student feedback of total ignore without any hesitation. Total ignore is an assertive way to express his attitude towards irrelevant questions in class. Similar to half ignore, students know irrelevant questions are not allowed in their Mandarin lessons. It is clear that even if they ask irrelevant questions, they will not get any answer from the teacher–researcher so it would make no sense bothering to ask.

Of course, both half and total ignore as feedback strategies could raise this question: In Mandarin class, is cultivating students’ interest more important, or the specific learning content is more crucial? For these Anglo background primary school students, Mandarin is a foreign language and it seems not easy to learn; is it not fabulous that students have the curiosity to know more about the language? What if their curiosity is quenched by a teacher’s half or total ignore? It needs to be admitted that to answer these questions is beyond the scope of this research. For the teacher–researchers, their limited teaching time each week prevented any opportunity to waste any minutes in class, let alone if they opened the gate, more questions out of curiosity would flow, and class time would run away from them.

6.3.3 Right-on-the-spot Feedback

The right-on-the-spot feedback strategy was one mentioned by the mentors. It did not appear in the interviews with the teacher-researchers, which does not necessarily mean they did not use it; rather, they were not conscious of it. The mentors emphasised the importance of giving right-on-the-spot feedback. Regarding how this kind of feedback was given to students, mentor 6 explained her method:

Mentor 6: My feedback is on the spot. Right on the spot. . . . I'd leave and I'll come back to see if they've used the feedback. If they do something wrong, I will do one of these two things: Either I will tell them where they did wrong and how they need to fix it, and then I will go away and I will come back and see if they have fixed it; or I will sit with them and I will ask them how they got their answer. And they slowly start realising "Oh, no, this is wrong". They find the mistakes themselves. So I keep talking to them until they see where their mistake is, and from there they'll fix it. . . . and sometimes I got lots of kids who made the same mistake, so I'll do it on the board. I'll pull one kid out and do it on the board. And I'll say "Can you show me how you got your answer?". When they noticed that they have done something wrong, I'll teach the class and say like "If we do this then we can't do this". (Interview)

She gave right-on-the-spot feedback to students and some time to solve the problem. Two kinds of feedback were given when students made mistakes. The first was to tell them where their incorrect point was and how they could correct it. She gave them time to solve their problems and then came back for checking. The other was to give students the chance to explain how they got their answer so that they could find the problems by themselves. When many students made the same mistake, she would gather them together and ask one student to show how s/he got the answer on the board so that they could find the mistake themselves, after which she would teach the whole class together to strengthen their knowledge in that aspect.

This second way of giving students feedback grants students the opportunity to enhance their error-detection competence, which could contribute to self-feedback. Hattie and Timperley (2007, p. 86) found that "such error detection can be very powerful, provided students have some modicum of knowledge and understanding about the task on which to strategize and regulate". Once errors are detected, students seek better strategies to finish their task, which forms an opportunity for them to self-improve.

The timing of feedback has been studied by many researchers, particularly comparing delayed and real-time feedback (Hattie & Timperley, 2007). Swindell and Walls's (1993) study showed that at the level of students' proceeding a task, delayed feedback is beneficial to some extent, but at the level of teachers' teaching procedure, real-time feedback is beneficial

(see also Schroth & Lund, 1993). Another study showed that real-time feedback is more powerful in task acquisition and delayed feedback is more powerful in fluency building (Clariana, Wagner, & Murphy, 2000); thus, they suggested that delayed feedback be given to those tasks where processing of the tasks is vital, while for those tasks that do not require processing, real-time feedback will not have any negative effect on them.

6.4 NO QUESTIONS vs. QUESTIONS

Asking questions as a way of feedback to evaluate students' responses was found in the mentors' but not in the teacher–researchers' classes, though they did use questions to scaffold students' learning (see Chapter Seven on scaffolding).

The following piece of data from mentor 4 shows that she transformed what she wanted her students to do into questions:

Mentor 4: Do it in varying ways, when I am in my lesson. If they put hands up and things like that, I give them positive feedback for doing the right thing, following the rules. In regards to learning, I have visual prompts of what is success strategies, or success criteria, so I have steps: if you do this, that's the right thing to do, for example "Have you used the loud voice?" "Have you used long sentences, extended sentences?" and things like that and the children can see next time they do the activity what they can do next time to improve. (Interview)

By asking questions, students are informed of what they could improve next time. Asking questions is a kind of effective feedback because questions could grant students the opportunity to think, which is better than only giving students the right answer or directly telling them the right way to do things.

Mentors not only shared their ways of feedback, but also commented on and made comparison between their feedback and the teacher–researchers' feedback:

Mentor 6: If they do a good job, he is also "You've done a good job", he'll say "That's exactly right" or if it's wrong he'll say "Not quite". The difference is the relationship I think. I know which children need certain types of feedback and which feedback is the best for them because I see them every day and I know them. Whereas he has to give what he thinks is the best feedback to all the kids because he doesn't know the kids as well. And he is only got half an hour, he can't, it's really too hard for him to know the kids. He can get to know their names and he can start learning about them, but half an hour for 10 weeks, that's five hours a term, that's not a lot of time. (Interview)

Mentor 6 commented on SONG's feedback and pointed out that the difference between her feedback and the Mandarin teacher's feedback was caused by the different relationship with students. She knew students more than the Mandarin teacher knew the students, mainly because she spent more time with them, while the teacher–researcher only had one half-hour

lesson each week. She felt it was normal for the teacher–researcher to be ignorant of the personality of individual student.

6.5 DISCUSSION

The feedback given by the teacher–researchers and the mentors was different in a number of ways. The teacher–researchers tended to give students general positive feedback and person-oriented feedback, and they seldom asked questions as a kind of feedback. In contrast, the mentors preferred to give students both positive feedback with elaboration and negative feedback in a positive way but also with elaboration, as well as process-oriented feedback, and they asked questions as a way of feedback. Those differences might be caused by the teacher–researchers’ lack of proficiency in English and insufficient teaching experience. They might also be instigated by cultural differences (Guilloteaux, 2013), since Australian education conforms to the Western tradition (Feather, 1985, 1994, as cited in Ho & Hau, 2004; Lewis, 1997, as cited in Ho & Hau, 2004) while the teacher–researchers are influenced by the Confucian heritage of Chinese culture.

This section first discusses the reasons the teacher–researchers do not elaborate and seldom ask questions as feedback, by looking into influences from their cultural background and through analysing Jullien’s (2014) concept of cultural difference. The significance of cultural sensitivity is then explained. Last, Jullien’s (2014) concept of cultural universality is used for further discussion.

Chinese cultural background education could incapacitate the teacher–researchers’ ability to elaborate. The concise characteristic of the Chinese language might also impact their general and short feedback. Culturally, Chinese culture advocates the philosophy of *yánduōbìshī* (言多必失, *yán*: talk; *duō*: much; *bì*: must; *shī*: mistake. Originally in Zhu Bailu’s *Family Maxims*: “*Chǔshìjièduōyán; yánduōbìshī*”) (as cited in Xiao, 2011), which means if you talk too much, it is easy to make mistakes. To avoid making mistakes, the teacher–researchers chose to use short sentences as feedback so they did not need to talk much. Linguistically, Chinese advocate terse rather than tedious expressions on any occasion. This terseness comes from the old Chinese tradition. In old Chinese, for example in a Tang poem, if five *Hànzì* (Chinese characters) in one line could express an idea, the author would not bother to make it seven. Chinese is not a language open to elaboration. Little research has been found to support this view, but according to Kuno (1978, as cited in White, 1989), who studied the

difference between Japanese and English, the former “tolerates less redundancy” (p. 65) than the latter does. Since the Japanese language system is based on Chinese, and many *Hànzì* are still in use in their language today, it might be reasonable to set this as a reference.

Teaching time limitation might be another reason for the teacher–researchers’ general feedback. Chen (2010, as cited in Chen, 2015) found that when teachers are under pressure of time constraints, they shorten their feedback. The average period of each class was around half an hour, which constrained the teacher–researchers’ time for giving feedback, especially for providing elaborated feedback so that students could gain more information from the teacher–researchers.

The teacher–researchers did not ask questions as a kind of feedback. To find the reason, it is necessary to go back to look at their educational background. Chinese students take their teachers as authority and put complete trust in them without any questions. The root of this respect for authority in China is Confucius’s five pairs of interpersonal relations: ruler and the ruled, elder and younger, father and son, husband and wife, and friends (Xing, 1995; Hchu & Yang, 1972, as cited in Yau, 1988). These five relations prescribe social behaviour of the nominated, and a society in order is established by following this rule. Social hierarchy is seen proper and natural (Xing, 1995), which is different from the Western culture that pursues equality of individuals. In Chinese classrooms, students gain knowledge and guidance from their teachers. Weng (2010, as cited in Chen, 2015) believed that “students are supposed to respond to teachers’ questions with perfect answers rather than frequently asking questions to interrupt teachers” and “asking questions is considered as weakness in learning” (p. 936). Yau (1988, p. 49) supported the idea that “students will feel they are learning nothing if asked to express their opinions or to solve a problem by themselves”. What they described in their research is not necessarily the real situation in China today; however, it reflects reality to some extent, especially in rural areas. Being raised in such an environment, students do not know how to ask questions when they grow up and become teachers. This echoes Chen’s (2015) findings; that is, “teachers often bring with them a set of beliefs and understanding about teaching that are shaped by their own experiences as students” (p. 935). As students previously nurtured in the Chinese educational system, the teacher–researchers’ teaching habits and beliefs have been profoundly influenced by Chinese educational culture. It is hard to avoid that “certain linguistic features of a person’s conversational style are carried over into cross-cultural situations” (White, 1989, p. 68).

It is an inescapable fact that teachers from different cultural backgrounds are different in many aspects. Cultural difference as a concept expresses cultural divergence, according to Jullien (2014), and is an important and energetic concept because it creates tension and highlights. Opposite to the concept of stagnant cultural uniformity, cultural difference activates teachers' eagerness to know things new and different from their own experience; thus, they can learn and gain new knowledge from these novel perspectives. Jullien (2014) held the opinion that the exploration of cultural difference from whatever perspectives (self or the other) provides the chance for promotion, which is consistent with Shenkar's (2001) argument that differences between cultures might be complementary and hence, "have a positive synergetic effect" on teachers' performance (p. 524). The teacher-researchers who teach in a non-native culture should not be standardised; instead, they have the right to be different or divergent. Their exploration of cultural differences could invoke awareness of their identity. The ideal state is that through continual differentiation and surpassing, they could become cultural subjects who are able to self-promote and achieve a better and prosperous future (Jullien, 2014).

These differences thus need to be identified before any change can be made. The ability to identify these differences is cultural sensitivity, which is defined by Qin (2012) as people's capability to know both surface and deep differences. Surface differences, such as teachers' different ways of giving students feedback, are easier to find than deep differences, which are often abstract and hidden in a teacher's mind and behaviour. Thus, to identify deep cultural differences, teachers are suggested to develop cultural sensitivity through conscious efforts based on open-mindedness and extensive learning.

Cultural sensitivity is not only used to identify differences between cultures, but also universality behind different cultures, through which intercultural communication might happen. Jullien (2014) pointed out that universality is a concept of reason, which means it is a priori before any experience. Therefore, universality in this context is a priori before the teacher-researchers move from the Chinese culture to the Australian culture. Jullien divided universality into weak universality and strong universality. The former is a closed and languid existence determined by teachers' former experience and results in a fixed form of instructional language usage, for example. Therefore, if the teacher-researchers and the mentors use different instructional language based on their former experiences, whose way of expression is the standard one? The latter, in contrast, indicates the only legitimacy before

any experience. Its most prominent feature is its absoluteness of claiming that “such a thing has always existed in this way” and “it cannot be otherwise” (Jullien, 2014, p. 1). The question here, then, is if there is a strong universality between the teacher–researchers’ and the mentors’ pedagogy, what is it and where does it come from?

Since cultural universality is the prerequisite for any intercultural communication, what might be the universality between feedback given by teachers from different cultural backgrounds? Previous universality in the communication of different cultures is always circumscribed by “Westerners” because they are the more powerful party (Jullien, 2014). Is it possible, then, that with more communication between cultures and the formation of a new world order, new universality will be re-found or re-established? Nevertheless, any intercultural communication needs a priori, based on which communication could be possible. In intercultural communication in classrooms, open-mindedness is essential. The capability of sensing and understanding both the similarities and differences and trying to figure out the universality behind them so that intercultural communication can be enhanced need to be cultivated through time and continuous practice, which will finally contribute to *wénhuàgòngshēng*.

6.6 CONCLUSION

This chapter exhibited the characteristics of the teacher–researchers’ feedback strategies by the demonstration of a comparison of their strategies with the mentors’ strategies. Data showed that under the influence of their background language and culture, the teacher–researchers applied more general feedback, more positive feedback, more person-oriented feedback, more delayed feedback, and fewer questions as feedback compared to their mentors. Reasons for the differences were analysed, and it was found that the teacher–researchers’ Chinese cultural background cast great influence on their EMI performance in Australian classes. Jullien’s (2014) theoretical concepts of cultural difference and cultural universality were used to analyse the profound impact their cultural background had on their feedback through EMI. Moreover, the capability of cultural sensitivity was emphasised as an initial capability in intercultural communication.

CHAPTER SEVEN: DIVERGENCE OF SCAFFOLDING

7.0 INTRODUCTION

This chapter draws attention to the Chinese teacher–researchers’ (teacher–researchers) scaffolding strategies through English medium instruction (EMI). First, data collected from both classroom observations and interviews are displayed, together with the mentoring teachers’ (mentors) opinions of the teacher–researchers’ strategies and their own scaffolding strategies shared in their interviews. The reasons behind the differences are discussed at the end of this chapter.

Scaffolding was first introduced into the field of education by Wood, Bruner, and Ross (1976) to represent the way to support children’s learning. Scaffolding originally was a temporary structure for building construction or repairing. Though temporary, it is fundamental for building construction (Gibbons, 2002). Scaffolding in education, thus, is

the temporary assistance by which a teacher helps a learner know how to do something so that the learner will later be able to complete a similar task alone. It is future oriented and aimed at increasing a learner’s autonomy. (Gibbons, 2002, p. 16)

Successful scaffolding leads students to achieve beyond what they can achieve by themselves (Gibbons, 2002). In the case of Mandarin learning, proper scaffolding could help students to build confidence and motivation in learning and use language creatively.

Table 7.1. *The teacher–researchers’ scaffolding strategies.*

The Teacher–researchers’ Scaffolding Strategies	
Visual Support	Use pictures to visualise Chinese pronunciation/character
	Use Chinese ideographic character (表意字) to strengthen students’ understanding
Progressive Teaching	
Asking Questions	
Modelling	
Explanation for Clearing up Students’ Confusion	
Formulation of Chinese and English Phrase Patterns	
Organisation of Attractive Activities	

7.1 VISUAL SUPPORT

Visual support is one of the scaffolding strategies the teacher–researchers used to help students learn. They used pictures to visualise Chinese pronunciation or characters and Chinese ideographic characters to strengthen students’ understanding.

7.1.1 Use Pictures to Visualise Chinese Pronunciation/Character

Visualisation is a scaffolding strategy adopted by the teacher–researchers to help students understand learning content.

FENG: I know most of you can say this one, but before this one, let’s look at something. The basic four tone in Chinese pinyin. And I will show you the first one. How to say? *ā*; second one *á*; third one *ǎ*; and last one *à*. . . . Oh, beautiful. So let’s come back to this one. When you pronounce *ā*, it’s very flat. Imagine you are on a flat ground; when you say the second tone, like uphill; when you say the third tone, it’s like in a valley; and when you say the fourth tone, like downhill. (Classroom Observation)

FENG explained to the students the four Chinese tones by showing them pictures of driving a car on an M-shaped road. In the first picture, the car is going on a flat road and symbolises the first Chinese tone—*ā*; in the second picture, the car is going uphill, which symbolises the second Chinese tone—*á*; in the third picture, the car is going downhill and then uphill (like in a valley), which symbolises the third Chinese tone—*ǎ*; and in the fourth picture, the car is going downhill, which symbolises the fourth Chinese tone—*à*. The four Chinese tones regarded as a difficult part in the pronunciation of Chinese were explained vividly in an easy way by using pictures as visual support.

One of the mentors in FENG’s class applauded his way of visualising the tones as “inventive”:

Mentor 2: It is really good in that way that he is very inventive with the lessons, not just “This is green, everyone say . . .” And you can see he is taking time when he was teaching the tones and he has the MacDonald sign that they can relate to, up and down. (Interview)

SONG shared his way of using a visual strategy to help students understand Chinese characters, when students were in confusion.

SONG: I usually use visual methods to help students learn Chinese characters. They see Chinese characters as pictures since they are beginning learners of Chinese. So, often, before I teach them a character, I would ask them to have a look at the character first, to see what the character looks like, what the character is composed of or what might be the order to write it. For example, when I taught them the Chinese character 田, I told them the left part is like a box or a rectangle and my students said the right part is like a number 4. I think it’s easy for them to understand in this way. (Interview)

SONG did not teach students with pictures, but used Chinese characters as pictures. He saw some Chinese characters by standing from his students' perspectives. He visualised the right part of the Chinese character 四 as number 4, which made it much easier for students to learn.

Visualisation is “central to learning” (Gilbert, 2005, p. 9). By using visualisation to scaffold, students have a deep impression of the content they are learning, for example, the four Chinese tones taught by FENG. Whenever they think about the four tones or the characters they have learned, they can see the pictures in their mind. Visualisation is concerned with “the formation of an internal representation from an external representation” (Gilbert, 2008, p. 4) and serves to externalise thought, process information, facilitate memory, and so on (Tversky, 2005). It was applied by the teacher–researchers in explanation of the four tones (internal representation) by four pictures of a car running uphill and downhill (external representation).

7.1.2 Use Chinese Ideographic Character (表意字) to Strengthen Students' Understanding

To learn to write or even recognise Chinese characters is no easy job for Australian primary school students. Therefore, to explain characters in a way that makes sense to students so that they can remember them is vital. The following chunk of data is from SONG's class, and he was trying to make the Chinese character 卡 (*kǎ*) meaningful to his students.

SONG: First, how do you understand those two characters? Remember last time I told you this one is like a surface, it's like a ground. If you go up that's above; if you go down, it's like below, under. That's why we call it “*shàng*” (上), it's up or above; “*xià*” (下), it's down or below. If you put these two characters together, how do you understand this? Another new word? What's that word?

Student: [No response]

SONG: Anyone who can tell me how do you understand this character? It's a little bit difficult, but you can make sense. How do you make sense?

Student: You can put it on top of each other.

SONG: Yeah, you put it on top of each other. What does it mean?

Student: It means “across”.

SONG: Remember?

Student: Stucking?

SONG: Yeah, stucking. How do you understand this? Why it's stucking?

Student: [No response]

SONG: This one means you wanna go up and this one means you wanna go down. So if something that you cannot go up, you cannot go down; it's pretty much you are stuck. For example, when I was young there is a story that Santa Claus always come from the chimney. What if the Santa Claus—I am not good at drawing, okay? So what if the Santa Claus cannot go up, he cannot go down, he is pretty big, so he stuck in the chimney, he cannot go up or go down. So in Chinese character, we just put these two characters. Up and down, that's stuck. (Classroom Observation)

He explained that the Chinese character 卡 (*kǎ*) is made of two characters: 上 (*shàng*, which means up/go up) and 下 (*xià*, which means down/go down). 卡 means “stuck” because if you cannot go up, neither can you go down; it is “stucking” in the middle of something. He set Santa as an example to illustrate what 卡 is: Santa is big so he “sticks” in a chimney because he cannot go up or go down.

卡 is one of the ideographic characters in Chinese. While SONG was teaching 卡, he was actually teaching students a pattern of Chinese character construction. Once students master some knowledge of the construction of Chinese characters, they may use the same way to understand other characters. Chinese say 授人以鱼不如授人以渔 (*shòurényǐyú, bùrúshòurényǐyú*: It is better to teach a man fishing than to give him a fish). He taught students the method of catching “fish”, rather than giving them “fish” directly.

Another point worth mentioning here is that, besides explaining 卡 ideographically, SONG adopted a strategy called mental association in his Santa story. He drew a hilarious mental picture for the students: Santa is stuck in the chimney because he is big; thus, he cannot go up, and neither can he go down.

Chinese characters are composed of different strokes (e.g., 一, 丿) or different radicals (e.g., 上, 下, 人) that can express different meanings. CFL (Chinese as a foreign language) beginning learners tend to see a Chinese character as a picture (Guo & Xin, 2002; Jiang & Guo, 2001; Nguyen, Zhang, Li, Wu, & Cheng, 2017) rather than as a combination of strokes or radicals. Therefore, to inform students means of Chinese character construction is to give them some valuable knowledge to understand Chinese characters. Ideographic characters are those characters that represent abstract concepts (Li, 2005, as cited in Nguyen et al., 2017). Knowing this way of Chinese character formation is to know the way of construction of some Chinese ideographic characters (Li, 2005, as cited in Nguyen et al., 2017).

7.2 PROGRESSIVE TEACHING

Scaffolding students’ learning could be accomplished by progressive teaching; that is, teaching them new knowledge based on former learned content. SONG applied this way of scaffolding in his classes.

SONG: Then in the next lesson, I think it is necessary to have a review of what I taught in the last lesson. For example, if last week students learned how to say some fruits in Chinese, I would mention these Chinese this week as a warm up for the new lesson. I would say, “Last week we talked about something, for example, the fruit words, do you still remember the fruit words?” and ask students to answer my questions. I may prepare some cards with one Chinese character on each of them and to stick them one by one onto the whiteboard while students are counting them out. I would base what we learn this week on the contents of last week as an extension. For example, if I taught them fruits last week, I will teach them how to say “like” and “dislike” this week so that they could put them together to make sentences like “I like apples” or “I dislike bananas”. It's an easy to difficult process. (Interview)

SONG's progressive teaching strategy was to review what he had taught in the previous lesson first, and then taught students new knowledge based on the previous learned knowledge. This way grants students the opportunity to learn knowledge gradually so that a solid foundation can be laid.

One of SONG's mentors validated his progressive method in lesson development:

Mentor 6: He remembers what they did last lesson and how good my class was last lesson or how bad they were. He remembers what they did and who did well and who wasn't so good. And that's really helpful because that let him assess where he needs to go next. If he needs to repeat a lesson or if he is happy to move forward. (Interview)

Progressive teaching is important for students' Mandarin learning in several ways. First, it could relieve students' frustration of learning the language. Mandarin is not an easy-to-master language, especially for beginning learners. If teachers give students something brand new each class, among which they could not make any connections, they might be frustrated and lose their willingness to learn. Second, progressive teaching could guarantee students' progressive improvement, which in turn would give students a sense of accomplishment. With this sense of accomplishment, they would enjoy the process of learning Mandarin. Moreover, progressive teaching could lead to solid knowledge of Mandarin. Since progressive teaching involves circles of revision and repetition of the formerly learned knowledge, a solid foundation is laid in the process. In addition, studies have shown that authentic learning capabilities, for example, problem-solving and critical thinking skills, could be developed by progressive teaching (Flanagan, 2014).

7.3 ASKING QUESTIONS

To scaffold students' learning by asking questions is another strategy used by the teacher-researchers. During their teaching, they used a series of questions to guide students to learn.

FENG: This is a complete sentence; it's a little bit difficult. Now let's analyse one by one. The sentence is "Which one do you like eating?" so who can try the first one, the second one, the third one and blah blah blah . . .

Student: Nao.

FENG: Yeah, stop here. She said *nǐ*; can you guess here what the meaning of *nǐ* in the sentence? You can choose one "Which one do you like eating" so what does mean *nǐ* here? You just make a guess.

Student: Which?

FENG: Make another guess? *Tiānlěi*, you make a guess? What the meaning of *nǐ*?

Student: One?

FENG: Again?

Student: You?

FENG: You said you? That's right? Do you all agree with him?

Student: Yes.

FENG: In Chinese we say you *nǐ*. So I will say *nǐ*, I refer to you. So I will ask you *nǐ*, I mean you. Here you got the meaning *nǐ*. It means you. So that's the difference between Chinese and English sentence pattern, you see. *Nǐ* we say the first one, but in English, we have *nǐ* here, that's right? The first meaning, please remember this one. And next one, how to pronounce this one? Have a try?

Student: *Ai*.

FENG: Yeah, it's the pronunciation like "ice, I"; how to pronounce this one?

Student: I.

FENG: So it's the same pronunciation in Chinese; we say *ài*. It means . . . What does mean, this one?

Student: Love.

FENG: Yeah, so *ài* in Chinese mean love or like. So remember the meaning of this one, *ài* refer to love or like. And the third one?

Student: *Chī*

FENG: *Chī*, yeah. What does mean *chī*?

Student: Eating.

FENG: Yeah. Eating. And this one? And this one, how to say, you just count *yī*, *èr*, *sān*. So this how to pronounce?

Student: *Yī*.

FENG: Yeah, *yī*. Refer to one.

Student: . . .

FENG: Later we talk about with you. We combine this one, *yīgè*.

Student: *Yīgè*.

FENG: Now follow me please, *yīgè*.

Student: *Yīgè*.

FENG: *Yīgè* refer to the measurement in Chinese. It mean which one. This sentence pattern maybe a little complicated for you, but just you know the meaning of this one is okay. In Chinese if I speak to you "*nǐ ài chī nǎ yīgè*" it refer to "Which one do you like eating". So now you are not very familiar with this one, later we can sing this song, you will be familiar with this sentence. So now you just remember the sentence meaning is okay. *Nǐ* refer to you and I refer to like, chi eating, and *nǎ yīgè* refer to which. Now please follow me the whole sentence, *nǐ*.

Student: *Nǐ*.

FENG: Now let's do together. Can you *qǐlǐ*, we do together. *Qǐlǐ*, *qǐlǐ*, stand up please. (Classroom Observation)

In this chunk of data, FENG tried to explain the equivalents in the Chinese sentence "*nǐ ài chī nǎ yīgè*" and the English sentence "Which one do you like eating" by asking a series of questions. The students were well engaged led by the teacher's questions.

Two salient language features emerged from the data sequence regarding FENG's EMI. One is that his English was greatly influenced by his language background—Chinese. When he was talking, there was no adding “s” to the end of the verbs where third personal singular rules should have applied, such as in “It mean which one” and “*Nǐ* refer to you”. The other one is that some sentences did not follow the English sentence order rule, such as “So what does mean *nǐ* here?” and “That’s right?” However, these mistakes did not hinder students’ understanding of FENG. FENG used a series of questions to lead students to follow him so that the students stayed focused during the process.

SONG also used questions to lead students’ learning:

SONG: In Ancient China we use this kind of pen. I don’t have this right now, but in some families they still use this kind of pen to practise their calligraphy. It’s a kind of art. So let’s look at this pen, okay, what is it made of?

Student: It’s made of wood.

SONG: It’s made of wood. What kind of wood? You know this kind of . . . ?

Student: Bamboo.

SONG: Good. It’s made of bamboo. And what are these?

Student: Leaves.

SONG: Yeah, the leaves of bamboo. So see this part looks like this part. It looks like the leaves so it indicate the bamboo, the plant. And this part, it means fur. So do you see any fur here on the writing brush?

Student: Yeah.

SONG: So the top one, bamboo; the bottom one, fur. So we put those two together, it means a pen. That’s Chinese character, the way we use Chinese character. (Classroom Observation)

SONG introduced writing brush used by Chinese people for calligraphy, which is made of bamboo and fur. In his teaching process, he asked a sequence of questions to give students chances to take guesses so they could have a deep impression of this kind of writing tool.

FENG’s language problem occurred in SONG’s EMI as well: “It indicate[s, added by the researcher] the bamboo”. Similarly, it did not stop students from learning from him, following his questions. SONG knew that asking questions is an effective strategy in leading students to the learning objective.

SONG: Sometimes I would lead students’ learning by asking a series of questions. I remember when I taught them the Chinese characters 上 and 下, I ask them questions as a way of giving them some hint so that they could learn step by step. I wrote the two characters on the board and ask them “If these two character represent two directions, what do you think they represent for?” When there was no response, I gave further hint “If the bottom line in this character 上 is the horizon and the vertical line is a direction, what do you think the direction could be?” If they still cannot get it, I would say, “Okay, one of these two characters means “up” and the other one means “down”; which do you [think] is which?” To lead them to find the answer step by step rather than telling them the answer directly is also a way to help them learn. (Interview)

SONG consciously taught his students to learn gradually and systematically. By using questions to lead students' learning, students could follow the teacher and be engaged in learning. When they found the right answers to the questions the teacher asked, they could feel a sense of satisfaction with themselves, and their confidence in learning Chinese would be built up.

Effective questions bring positive outcomes. Asking questions is a practical method to engage students more in class. By asking questions, classroom interaction can be motivated for the reason that questioning is a way of requesting information, which could pressure students and give them an opportunity to talk in class (Liu & Zhao, 2010). Questions also provide teachers the opportunity to correct students' mistakes in pronunciation or understanding, for instance, of a Chinese character. Moreover, questions help students practice newly acquired knowledge in various circumstances, either for deeper understanding or for problem solving (Wink, 1993). Many students expressed their opinion that if their teacher tended to ask questions, they would increase their class participation and engagement (Estepp & Roberts, 2013).

7.4 MODELLING

Modelling is one of the strategies used by the teacher–researchers in both speaking and character writing.

SONG: 你 (你), follow my stroke. First, left falling stroke, one; two, vertical stroke, top to bottom, okay? The third stroke, pretty much as the first one, okay? Shorter. And next one, you do it in one stroke, okay? . . . And we have two dots, left and right. Read after me, *nǐ*, *nǐ*. (Classroom Observation)

In this piece of data, SONG was modelling his students how to write the Chinese character 你 (*nǐ*) stroke after stroke. After writing it, the teacher–researcher also modelled the pronunciation of it. In this way, both writing and speaking were practised. The teacher–researcher's modelling in writing informs students how to write a specific Chinese character so they are not confused by not knowing how to start the first stroke and what is the next stroke. The teacher–researcher's modelling in speaking gives students the chance to practise the pronunciation of a particular Chinese character. Meanwhile, it creates chance for the teacher–researcher to detect whether his students can pronounce it accurately so that amendments can be made to optimise their pronunciation.

When modelling Chinese character writing, the teacher–researcher used a decomposition approach, which means to decompose a Chinese character into its composing strokes and teach students one stroke after another. By teaching students in this way, the teacher–researcher broke a difficult Chinese character into manageable components, which enabled possibility of students’ completion of the writing task by themselves (Furrer et al., 2014).

As for modelling Chinese character speaking, repetition was one commonly adopted method. Usually, a teacher–researcher would first pronounce a character once and ask students to listen carefully, and then students practise saying it. This circle is repeated for several rounds until students could make the correct pronunciation of the character. Estep and Roberts’ (2013) study showed that this kind of repetition is favoured by students as they agree that they can engage more in those classes where teachers adopted repetition in their teaching.

Modelling was common in the mentors’ lessons as well.

Mentor 1: Ok, so just say for writing. Always model the writing first. So show them how to do it. And then share it. So you do it together. So we might just say we are learning persuasive text. I might show them how to write a persuasive article and then together, the next time we do it, I’ll get their help, their input; we’ll do it together as a whole class, and get them to independently do it. So, again, understanding where your students’ level of ability is definitely [important]. If it’s something like English literacy, we got literacy groups in here; they have different level ability. So we’ve got students are read at different levels, so they are at the same groups together, and obviously they can do more extended versions what the other groups are doing. So just depending. (Interview)

Mentor 1 always modelled writing in her writing class. She would show students how to do it first, then the whole class would write it together, and finally, she would ask students to write it by themselves. More importantly, she expressed in the interview that understanding students’ ability level was really important. She would group different ability levels of students into different groups suited to their levels so that she could assign different levels of tasks to different groups. This scaffolding strategy was found neither in the teacher–researchers’ classroom observations nor in their interviews. However, it was a commonly used strategy by the mentors.

Mentor 4: In a variety of ways. By modelling to the students how something is done. So I’ll demonstrate in front of them. Show them exactly what the task I am about to do is expected. Then maybe a few of the children will get an opportunity to have a turn so they get to model the behaviours for the rest of the class. And then I will get them either to go off as partners or on their own to do the task. And I would come around and check that they are on task and know what’s expected. So I’ll check everyone knows what they are doing. And sometimes I will call them back if I feel there is quite a few of them don’t understand the task and re-explain what’s expected of them. Or take a group of children that having trouble and sit down with them and go

through the task step by step so that I can support those children that need more support than the others. (Interview)

Mentor 4 would first model to the students the way of doing something and show them what was expected. She would then ask a few students to model their behaviour for other students. She would ask students to practise by themselves or in groups. During this process, she would walk around and check their work. If she found many students did not understand, she would either call them back and explain the expectation again, or work with the problematic group together to scaffold them.

To give a student or student group special support was the strategy adopted by the mentors. When students needed help, the mentors sometimes worked with them to give them special support.

Mentor 5: This group have trouble working quietly by themselves so it makes it difficult for me to work with a group. So what I do right now is they go to their tables and I go around and check, "Okay, does everyone know what to do? You hand up if you don't". If they don't, come back to the floor and I will actually go through it, "Bring your book, sit down and we'll work on it together". Then I'll see what it is that they don't understand, and I correct it as I find out what it is. Sometimes it is just easy for me; we would just do it in a group and demonstration and they copy, and I will make a note "Okay, they don't understand that because I may need to go back and teach something way back". (Interview)

Mentor 4: There is always a group of children that don't quite understand so they need a little bit extra support so I will gather those children together and sit them somewhere where they can go through the steps with my support. So they are more scaffolded than the others. Because some children can just go off and do it they don't need any help. (Interview)

These data show that the mentors scaffold students differently, according to their various learning abilities. Mentor 5 would pay attention to a group that could not work quietly together. In this case, she would walk around, check them, and ask for feedback. If students needed support, she would work together with the group and find where the problem was. Mentor 4 knew that in her class, there was always a group of students who did not understand her instructions. Therefore, her way of scaffolding the group was to gather them together and go through the steps again with her support.

Giving special support to groups of students is a necessary part of education since students' learning capabilities are at a variety of levels. Some can follow teachers very well, while others cannot. Different students may need different scaffolding methods.

7.5 EXPLANATION FOR CLEARING UP STUDENTS' CONFUSION

The teacher–researchers used explanation as a scaffolding strategy to clear up students' confusion. When students sometimes could not comprehend the teacher–researchers, they explained the teaching content in another way to make it clearer.

SONG: If students could not understand me when I teach them grammar, I would explain it in another way. If they raise this question during a lesson, I would explain it immediately so that they could understand. In China, this might also happen after class. But because I cannot do it after class here in Australia, I have to solve the problem in class. (Interview)

When SONG came across this kind of problem, he explained what he had been teaching in a different way. Since after-class explanation was not suitable in Australia because of class arrangement conventions, he needed to solve students' confusion completely in class.

To explain certain content is a good way to clear students' confusion and misunderstandings. Estep and Roberts' (2013) study showed that “students agreed they were more likely to engage when teachers explained content in simple, understandable terms” (p. 101).

When mentors taught, if students had confusion about something they were learning, they also used explanation as a strategy to scaffold.

Mentor 2: I try to use a variety of language. So a variety of different vocabulary. So if there are words that they aren't familiar with, we'll explain them and I will talk around the topic in a few different ways using a different variety of vocabulary. When we read a book, I've been reading a novel to them. In the novel, it talks about the sand Harmick [sand hill], and I would say to them Harmick is another way of describing a hill, a mound of sand, or sometimes people call them a big dune, a sand dune, so I sort of explain and give them a few different synonyms that mean the same thing. (Interview)

Mentor 2 used two strategies in word explanation: to use synonyms to explain word meanings and to ask students to look up in the dictionary to find word meanings by themselves. Asking students to solve problems by themselves seems to be a common strategy used by the mentors.

Mentor 2: The other thing that I do is with literacy. In the mornings, they have spelling words that they are learning, and if they don't understand the word in their spelling list, I often get them to look it up in the dictionary. So that's another strategy to increase their vocabulary and improve their understanding of words. (Interview)

In this aspect, SONG noticed the difference between himself and the mentors.

SONG: One difference between me and the classroom teachers is that when they have lessons, they give students more time in doing activities. For me, mainly I teach. One of the classroom teachers reminded me about this. She said I taught too much and suggested me give students

more time to do something so that they may learn better. I always consider this as well. But they are non-background Chinese learners and I only teach them seven or eight lesson one semester; I cannot teach them much even though I talk in class all the time. I tried to save some time for students to do activities like writing Chinese characters, but comparing to the classroom teachers, I spend less time on those activities. . . . I believe Chinese culture has some influence on this aspect because when I was a student, my teachers talk more in class. We also say student-centred education, but basically, our education is teacher centred. This could be seen from how desks are arranged in our classrooms and how teachers teach in class. Our desks are all facing to the front where teachers are standing and teachers teach on the platform in the front of classrooms. Here in Australia, four or six desks are putting together so that students could sit in groups and face to face. Teachers sometimes sit on a chair or walking among the groups. Students sometimes could walk in the classroom as well. (Interview)

SONG realised his class was different from the mentors' class in that he used most of his class time to lecture, while the mentors had a variety of classroom activities in scaffolding students' learning. However, considering the students were non-background beginning Mandarin learners and the limited classes in each term, he did not change his way much even though he realised the difference. He knew Chinese educational culture affected his way of teaching. He pointed out that in China, teacher-centred teaching is still the main form of classroom teaching, which can be seen from the arrangement of desks and the teacher's way of lecturing all the time.

7.6 FORMULISATION OF CHINESE AND ENGLISH PHRASE PATTERNS

To formulise some phrase patterns in English and Chinese was also a strategy used by the teacher-researchers. Their purpose was to make some Chinese phrase patterns easier to understand.

SONG: Did you notice the difference? In English, we just say red pen, green pen, but in Chinese it's like we put one more character, okay? That's the character. It is pronounced as "*de*".

Student: *De*.

Student: *Hóngsè de bǐ*.

Student: *Lánsè de bǐ*.

Student: *Zōngsè de bǐ*.

SONG: So how do you understand this character "*de*"? It's like . . . It's hard to say, yes?

Student: Yes.

SONG: It's very hard to say and Mr. Z [SONG addressed himself] doesn't know how to say this in English. It's just the way we use this. It's like "of", like "a pen of brown", "a pen of green". Does this make sense to you?

Student: Yeah.

SONG: I won't say it's definitely of, just say *zōngsè de bǐ*. Can you give me an example? For example, how to say a black pen?

Student: *Hēisè de bǐ*.

SONG: Yeah. How do you say pink?

Student: *Fěnhóngsè de bǐ*. (Classroom Observation)

In the above chunk of data, SONG tried to teach his students the Chinese character "*de*" (which is like a suffix to make a noun an adjective) by making "*de*" a comparison with "of"

in English. SONG first explained this through giving examples of where “*de*” is normally positioned in the same pattern phrases: “*hóngsè de bǐ*”, “*lǎnsè de bǐ*” and “*zōngsè de bǐ*”. Then he tried to clarify the usage of “*de*” by providing a series of similar patterns in English: “a pen of brown” and “a pen of green” and at the same time pointed out that “*de*” equals to “of” in these phrase patterns of Chinese and English. By doing so, students understood the teacher–researcher’s explanation quite well, and they learned how to use “*de*” immediately after the comparison.

Students tend to remember those patterns they can find equivalents with in their own language, or at least they can understand. The teacher–researcher’s way of explanation allowed students to understand a complicated pattern of Chinese. This understanding could contribute to their confidence in learning a foreign language (Mandarin) (Sheridan & Gjems, 2017).

7.7 ORGANISATION OF ATTRACTIVE ACTIVITIES

To cultivate students’ interest in learning Mandarin was the shared goal of the three teacher–researchers. They racked their brains to come up with ideas about how to make their classes interesting so that their students would like to learn the language with them.

FENG: It is important to cultivate students’ interest in the Chinese culture, for example to introduce some Chinese food, to organise some cooking activities. On the one hand, they could know some Chinese culture through these ways; on the other hand, they could learn some relating Chinese expressions. (Interview)

YA: I think it’s important to design some interesting activities so that they could practice what they have learned. I would let them watch some videos, listen to some music, and see some pictures to stimulate their hearing and vision so that they could have a better memory of what they have learned. (Interview)

SONG: The first thing I concern is that whether students are interested in the teaching contents or not. I generally choose interesting topics to stimulate their interest so that they would like to speak in class. Sometime it didn’t go well as I imagined; if this is the case, I would change a topic the next lesson. (Interview)

All the teacher–researchers in the investigation knew that interest is a priority in learning Mandarin. Therefore, they considered students’ interest and chose those topics that may have stimulated students’ eagerness to learn in class. Interest is the best teacher. Interest creates motivation in learning, and a natural connection exists between students’ motivation and success in learning (Deliverska, Tsankov, & Ivanov, 2017). An engaging lesson could motivate students and activate their interest in learning. Conversely, a student’s interest in

learning could exert a positive effect on his/her motivation (Alexander & Murphy, 1998; Harackiewicz, Barron, Durik, Linnenbrink-Garcia, & Tauer, 2008; Heddy, Sinatra, Seli, Taasobshirazi, & Mukhopadhyay, 2017). Therefore, it is of significant value that teachers have the capability to design interesting and engaging lessons for students.

7.8 DISCUSSION

Data show that both the teacher–researchers and their mentors adopted different strategies in scaffolding students’ learning. Many of the strategies were shared by both parties, while there were also differences. The typical difference in scaffolding strategies shown in this study, which might be caused by their different cultural backgrounds, is that the teacher–researchers were more teacher-centred pedagogically, while the mentors were more student-centred. This was reflected in the phenomenon that the teacher–researchers used their ways of explanation to try to clear up students’ confusion, while the mentors asked students to find answers to solve their own problems (Hassan & Jamaludin, 2010). This was also shown in the fact that the teacher–researchers were more whole-class-targeted, which might be influenced by their background culture (Biggs, 1998), while the mentors were more group/individual-targeted when providing students’ scaffolding, since group work is an educational tool in student-centred education (Frambach, Driessen, Beh, & van der Vleuten, 2014).

This section focuses on an illustration of the reasons for the different pedagogies adopted by the teacher–researchers and the mentors. Jullien’s (2014) concept of cultural divergence is used to analyse the phenomenon.

Sociocultural theorists contend that people are inherently shaped by environment, and they cannot be explained without reference to their environment (Vásquez, 2006). Chinese culture, as the teacher–researchers’ cultural background, is a collectivist culture, which believes that each individual is a tightly integral part of the whole and cannot be detached from the whole (Hofstede, 1986). Thus, each individual in the whole should follow the same goal, which explains why the teacher–researchers gave more whole-class-targeted instruction. In contrast, Australian culture, as one of the Western individualist societies in which individuals are loosely integrated (Hofstede, 1986), focuses more on the development of individuals. In this culture, students are the centre of the educational system. They are encouraged to steer their own learning, by which process they build their knowledge construction and develop communication skills and problem-solving capabilities (Dolmans, De Grave, Wolhagen, &

van der Vleuten, 2005). Teachers, in this process, act as knowledge facilitators rather than transmitters (Barrows, 1996; Hassan & Jamaludin, 2010).

This finding is in line with ideas of Jin and Cortazzi (1998), who found that students are seen as autonomous individuals in more individualistic cultures like the US and UK; teachers, in such kind of cultures, are concerned more about an individual student's ability, needs, motivation, and goals. In contrast, in more collective cultures, such as the Chinese culture, students are treated as a group; teachers, thus, tend to satisfy the goals and needs of the whole class.

In a similar vein, Frambach et al. (2014) studied the influence of background culture on students' adaptation to a new environment and found that students from a more teacher-centred educational background face more obstacles when placed in a student-centred educational system. They had difficulties in participating in group discussions because of their ideology of the importance of harmony, politeness, and respect for authority. Similarly, teachers from Eastern cultural backgrounds, such as the teacher-researchers from China in this study, encounter difficulties in transforming themselves from teacher-centred education to student-centred education pedagogy.

This Eastern teacher-centred and Western student-centred education phenomenon has been widely described by researchers as a cultural distinction or difference between cultures:

A distinction between collectivistic Eastern cultures and individualistic Western cultures would be reflected in students' communication behaviours, and consequently, that student-centered education may pose more challenges in non-Western settings due to their collectivist orientation. (Frambach et al., 2014, pp. 1017–1018)

By offering a seemingly simple and standardized measure of cultural differences, the CD [cultural distance] offered a tangible and convenient toll with which to bypass . . . (Shenkar, 2001, p. 519)

When teacher and student come from different cultures, such as in the context of economic development programmes, many perplexities can arise. These can be due to different social positions of teachers and students in two societies, to differences in profiles of cognitive abilities between the populations of the two societies, or to differences in expected teacher-student and student/student interaction. (Hofstede, 1986, p. 301)

As seen from these data, “distinction” and “difference” are words applied to research illustrations, which, according to Jullien (2014), maybe not very appropriate in these descriptive contexts. “Divergence” might be a more proper wording. “Difference”, as Jullien (2014) explained, highlights distinction from an aspectual angle, while divergence

emphasises distance from the separation perspective. “Difference” focuses on distinction from an isolated and independent perspective and is mainly descriptive (Jullien, 2014). “Divergence” concentrates on an invisible and unillustrated connection between the two and is explorative. If distinction between cultures is the emphasis of an illustration of a phenomenon, “difference” could be a suitable word to use. However, if an illustration of a phenomenon concentrates on investigating the distance between cultures and tries to work out strategies to bridge the distance between cultures, “divergence” is a better wording.

Divergence is positive in that it provides a foundation for the coexistence of pedagogies and cultures and creates opportunities for the development of pedagogies and cultures. Thus, it makes *wénhuàgòngshēng* possible. Seeing teacher-centred and student-centred pedagogies from the perspective of cultural divergence avoids the pressure and dilemma of distinguishment of the two pedagogies; rather, it describes two divergent ways leading to the same destination, which could be achieved independently and maybe faster and better when cooperating with each other by mutual complement and development. No one pedagogy is superior to the other if both lead to the same objective. As Hassan and Jamaludin (2010) put it, “there are no exact good and bad for both Western and Eastern education philosophies” (p. 11). Eastern teacher-centred, didactic, and rote learning has long been criticised (e.g., Chen, 2014; Guo & Pungur, 2008; Tan & Chua, 2015). However, Western countries (e.g., British Government) are importing Chinese mathematics teachers from Shanghai, China, to teach their local students in their local schools (Daily Mail Australia, 2016).

The aim of cultural divergence is to open up distance and set it in tension so that another possibility can be revealed (Jullien, 2014). This possibility opens a gate for exploration so that more paths can be found and cleared, which provides heuristic channels for probing into relations between cultures (Jullien, 2014) and strategies for teacher development. Cultural distance was set in tension with the teacher–researchers carrying two distinct cultures—Chinese culture and Australian culture—on their shoulders and practicing their teaching under the influence of both cultures. Therefore, the contribution of cultural divergence is that it opens up possibilities for those teachers to put their ideas into practise, based on the foundation of their comprehension of divergent cultures. The final goal is to narrow down or even, if possible, to close cultural distance, not by “encouraging the convergence of cultural system” (Webber, 1969, as cited in Shenkar, 2001), but by mutual intelligence and influence through interaction and communication (Jullien, 2014).

Since cultures are dynamic, the teacher–researchers’ identities were changing along with the divergent cultures they were experiencing. Exploration of the two cultures enabled self-promotion through continual differentiation and surpassing each other by seeing things from different cultural perspectives (Jullien, 2014). The teacher–researchers internalised their cultural, social, and contextual surroundings, both in the past and present, while simultaneously impacting their environment by externalising their beliefs and values (Engeström & Miettinen, 1999, as cited in Frambach et al., 2014). Thus, after 18 months of experiencing and practicing in the two cultures, cultural and pedagogical distances were narrowed in the process of teaching, and their identities became a combination of influences from both Eastern and Western cultures, which opened up the possibilities for them to become multicultural global citizens.

7.9 CONCLUSION

This chapter presented the scaffolding strategies applied by the teacher–researchers through their EMI practice in Australian classrooms. They applied a variety of scaffolding strategies. It was found that there were some differences between their and the mentors’ scaffolding strategies. Concepts of cultural divergence were used to analyse possible deeper causes of the differences, and during analysis, it was found that the word “divergence” is a more appropriate word to describe differences, because “difference” emphasises the distance between cultures while “divergence” stresses bridge building between cultures, so both could be developed by the differentiation. The teacher–researchers’ variation of identity was also discussed.

CHAPTER EIGHT: POWER LOSS IN BEHAVIOUR MANAGEMENT

8.0 INTRODUCTION

Classroom management includes a number of strategies adopted by teachers to increase students' engagement and to decrease their disruptive behaviour and thus form a good environment for students' academic learning, teachers' teaching, and students' social and moral growth (Postholm, 2013; Wubbels, 2011). Oftentimes, students' behavioural problems take a great proportion of time for classroom management. To achieve ideal learning outcomes, teachers need to be competent in managing and leading their classroom (Goss, 2017) as well as managing students' misbehaviour (Rawlings Lester, Allanson, & Notar, 2017).

This chapter concentrates on strategies of student behaviour management applied by the Chinese teacher-researchers (teacher-researchers). Some of the mentoring teachers' (mentors) methods of behaviour management are displayed as well since they were in the teacher-researchers' classes and were supposed to provide assistance for them. Some comparisons could not be avoided in highlighting the teacher-researchers' behaviour management strategies. In many ways, teachers from different cultures think and behave differently. They exhibit distinctive features that are embodiments of their unique cultural backgrounds, especially in their early socialisation with students from a different culture (Jin & Cortazzi, 1998). A discussion at the end of this chapter explores the reasons for the differences between the teacher-researchers' and the mentors' ways of managing students' behaviour, especially influences from the teacher-researchers' background culture.

Table 8.1. *The teacher-researchers' strategies of student behaviour management.*

The Teacher-researchers' Strategies of Student Behaviour Management	Keywords	F E N G	Y A	S O N G
1. Use Chinese classroom greeting routine	Chinese routine	√		
2. Direct students what they should do generally	Direction		√	√
3. Request students follow instructions	Requesting	√	√	
4. Give students warnings	Warning or Threatening			√
5. Reasoning	Reasoning			√
6. Listen to students' suggestions on re-establishing classroom rules	Fairness			√

8.1 CHINESE ROUTINE

A well-managed classroom is crucial for students' learning (Rawlings et al., 2017), to achieve which routine is one of the fundamentals. To create a successful classroom environment, it is essential for every teacher to develop some practical routine (Lacourse, 2011). An environment of systems brings students' self-management capabilities, which grants teachers more time for other classroom plans (Rawlings et al., 2017). Considering that Mandarin is the subject in teaching and learning, FENG adopted traditional Chinese classroom routine in his Australian classes.

FENG: Now let's come back to our Chinese lesson. Okay, can you remember our classroom routine? Now who'd like to say, "Stand up" in Chinese for us? Jess?

Jess: *Qǐlǐ*.

FENG: *Qǐlǐ*, yeah. So I will say "*Tóngxuémenhǎo*".

Student: *Lǎoshīhǎo*. (Classroom Observation)

FENG: So now let's say goodbye to today's Chinese lesson. What you will say? You will say "*qǐlǐ*". I will say "*tóngxuémenzàijiàn*".

Student: *Lǎoshīzàijiàn*. (Classroom Observation)

FENG adopted the traditional Chinese classroom routine to start and end every class. He had reasons for adopting the Chinese classroom routine:

FENG: I would use some Chinese classroom routine in my class; for example, from the first class here I taught my students how to say "stand up", "good morning teacher", "good morning students" in Mandarin. I demonstrated these contents on my PPT and practice them every class. So, in the middle of a term, my students would be very familiar with these Chinese classroom routine and they would say them voluntarily. In this way, they learned Chinese first, and then a classroom routine is built up so that we have a good classroom order and a good circle is formed. (Interview)

As shown in this piece of data, two positive aspects were generated by adopting the traditional Chinese classroom routines. On the one hand, it was an opportunity for students to learn some Chinese expressions, and on the other hand, the classroom routines for his Mandarin lesson were established so that a well-established classroom order was generated.

He taught the Chinese classroom routines from the first lesson and practised them every lesson so that students were familiar with his classroom routines by mid-term. This method is in accordance with the finding of Rawlings et al. (2017): to establish a good classroom order, classroom routine need to be laid out from the first lesson of a term and to be carried out consistently until the very end of the semester.

FENG localised his background culture in his Australian classrooms, and these Chinese routines for greeting and farewell were novel for the Australian students. Singh and Nguyễn (2018) raised the concept of “localizing Chinese” (p. 1) pointing the importance of taking Chinese elements into Australian classes. Anderson and Gatignon (1986) found that some alien methods from another culture might become advantageous, which would “enable foreigners to compete with locals on their home ground” (p. 18). Similarly, Estepp and Roberts (2013) found that teachers who adopt interesting approaches to begin their class promote students’ settlement and engagement in class. Moreover, classroom routine could affect students’ cognitive growth and emotional development, while reducing behavioural problems (Ostrosky, Jung, Hemmeter, & Thomas, 2008).

8.2 DIRECTION

There are two ways of giving direction: to tell students what to do directly and to comment on students’ behaviour first, followed by telling them what to do.

8.2.1 Telling Students What to Do

Among the three teacher–researchers, YA and SONG adopted the strategy of giving students straight direction—telling students what to do. In the collected data of YA, only one instance of giving direction was detected, while SONG used this strategy many times in his classes.

YA: Be quiet. (Classroom Observation)

SONG: Don’t speak out!

SONG: No talking.

SONG: Listen, listen.

SONG: Please show respect to this paper of practice, okay? Don’t fold it. (Classroom Observation)

From these data, we can see that the main problem in their classes, especially in SONG’s classes, is students always talking to one another, which not only distracts other students, but also distracts the teacher. SONG tried to stop his students from talking by saying, for example, “No talking”, “Don’t speak out!”, “Listen, listen”, but his students did not listen or would only calm down for a short period. The researcher witnessed the teacher–researchers’ helplessness in stopping their students from talking. They did not know what to do to deal with their Australian students talking, so they usually ignored their students’ misbehaviour or

waited for the classroom teacher in the class to manage the students for them. Even though teachers such as SONG responded to students' misbehaviour and gave students direction of what they should do, the students did not listen to him. He did not have the power over his Australian students.

SONG: [If a student misbehaves] I would remind him/her first. But for those naughty students, it's not enough to only remind them once. A second, third or even more reminders might be needed. If they are still naughty, I might say, "You should be respectful", because their school has a culture to create a positive behaviour learning environment. Their logo is ..., so I like to borrow this logo to support me. Since your school has this tradition, you should be respectful. Sometimes I would say directly "That's not very respectful, because I am trying to teach you something, you shouldn't be talking". I would also sometimes say, "I am not happy with what you are doing". (Interview)

SONG admitted that even though sometimes he reminded his students twice or even more times what they should do, they still misbehaved. In this case, he reminded his students to be respectful. He drew from the school logo to try to calm students down.

In the Chinese culture, teachers are respected because education is highly valued and learning is seen as a moral duty (Jin & Cortazzi, 1998). Listening with concentration in class without disturbing others is showing respect for the teacher, for learning, and for peers (Jin & Cortazzi, 1998). Therefore, whenever a teacher reminds students to be respectful, it is serious. Teachers could report a student's misbehaviour to parents, which could cause serious consequences for the student at home.

8.2.2 Commenting on Students' Behaviour and Telling Them What They Should Not Do

The teacher-researchers also tended to make comments on students and their behaviour first, and then give them a direction.

SONG: I know you are very clever, but don't forget the rule, okay? Don't call out.
(Classroom Observation)

In the data, SONG first commented on a student as being clever, and then told the student not to forget the rule which is "Don't call out". In this piece of data, the second part is obviously the teacher's focus. The first part of praising the student laid a foundation for the second part of disciplining the student.

Comparing to the teacher-researchers, the mentors used a greater variety of strategies, which included telling students what they should not do, telling students what is the right thing to do, pointing out students' problems, criticising students' behaviour and telling them what to do,

praising good behaviour and telling them to do something else, and pointing out some students misbehaviour by praising others' good behaviour, as shown in Table 8.2.

Table 8.2. *The mentors' student behaviour management strategies.*

The Mentors' Student Behaviour Management Strategies	
Their Strategies	Their Classroom Discourse
Telling students what not to do	Mentor 6: Stop the talking! (Classroom Observation)
Telling students what is the right thing to do	Mentor 1: Leave it in front of you boys and girls. I don't want to see you touching it. Just leave it in front of you. Don't touch it. (Classroom Observation)
Pointing out students' problems	Mentor 6: There is way too much noise! (Classroom Observation)
Criticising students' behaviour and telling them what to do	Mentor 2: Excuse me boys and girls, you are being extremely rude and it stops now! You have a piece of paper. Put it on the ground in front of you. And close your mouth. (Classroom Observation)
Praising good behaviour and telling them to do something else	Mentor 2: Tim, Sam, beautiful manners, well done. I love it you love reading, but it's time to go. (Classroom Observation)
Pointing out some students' misbehaviour by praising others' good behaviour	Mentor 1: If I see a student sitting on the floor who is doing the wrong thing, just say moving around, being silly, I try not to point that person out; instead, what I will do is say someone who is doing the right thing on the floor, and say, "Well done, you are sitting with your legs crossed and your eyes are on me and you can have a Dojo point" and we have a reward system in the class. . . . As they get more points, they get more rewards. I try not to take the points off them for doing the wrong thing, but I like to put all the points on when they are doing the right thing. Positive reinforcement. (Interview)

To take the last data chunk as an example, when a student misbehaved, mentor 1 did not say anything about him/her directly; rather, she praised someone else who behaved well, so that the one who misbehaved would realise his/her problem. Using a detour to point out the students' misbehaviour could save the student's face, as Hofstede (1986) pointed out that face is important for both teachers and students. Mentor 1 mentioned that she would not take students' points away if they misbehaved, but she would add points to praise students' proper behaviour. She pointed out that this way of managing students' behaviour is positive reinforcement. Her clear-mindedness is reflected in these data. She clearly knew how to respond to students' misbehaviour and she knew the theoretical foundation (positive reinforcement) of using the responses.

The mentors' varieties of strategies reflect both their language ability and more experience, without which classroom management discourse could not be so flexible and diverse.

8.3 REQUESTING

There are two kinds of requesting used by the teacher–researchers: to request students follow instructions and to tell students their expectations.

8.3.1 Requesting Students Follow Instructions

Specific and clear classroom instructions are important in every well-organised class. The teacher–researchers sometimes gave clear instructions for students to follow so that the class could be kept in order:

FENG: Please take your turns to answer my questions one by one. Please hands up like this way. And do your best manners.

FENG: So boys and girls please bring your papers and come to the front one by one. And give the paper to me one by one and sit on the ground.

YA: Okay, again, please listen to me carefully and I will play the song. Please listen to me carefully first. (Classroom Observation)

In these data, FENG asked his students to answer his questions in turn and showed them how to put their hand up. Then, he requested the students to come to the front and give him their papers in turn. He addressed “one by one” twice to stress the importance of behaving in an orderly way. In a similar vein, YA emphasised to listen to her carefully twice to highlight the importance of attention in class. As Amerine and Bilmes (1988) found, the capability to follow instructions is students’ competence, and having the competence to give students clear and specific instructions is teachers’ competence.

8.3.2 Telling Students Expectations

The teacher–researchers occasionally would tell students their expectations. SONG told his students his expectations.

SONG: I want you sit down quietly, okay? And get your pencil ready. (Classroom Observation)

SONG expressed his expectations to the students clearly: He wanted them to sit down quietly rather than noisily or in chaos. He also asked them to get their pencil ready for the following task. A teacher’s clear expectations of students gives students a direction of what to do. The expectation is a goal for students to pursue and achieve. Cooper and Tom (1984) found that although various factors can influence students’ performance, teacher’s expectations could

promote students' learning. Jussim, Madon, and Chatman (1994) confirmed this opinion by pointing out that students become what their teachers expect them to be.

Telling students their expectations was used by the mentors as a behaviour management strategy as well:

Mentor 2: I am still waiting for someone to be more respectful. (Interview)

Mentor 5: I shouldn't hear people calling out or talking. I shouldn't hear these noises from anyone. (Interview)

Teacher expectations are closely related to student achievement when they are expressed precisely (Jussim & Eccles, 1992). Both mentors expressed their expectations in an indirect and accurate way. Mentor 2 told her students she was waiting for some good behaviour while mentor 5 said she should not do something for indicating that students need to stop calling out and to be quiet.

Moreover, mentor 4 positioned students and set out rules before class to prevent potential misbehaviour.

Mentor 4: Varying strategies depending on the child. Usually positioning, where I positioned them in the classroom; generally I let them choose where they wanna sit. If they are not following what the rules are in our classroom, they will be given a warning like, "You need to be sitting down"; if they were told to do anything but not doing it, then they would need to be moved. Generally, the next step is moving them away from those distractions of the children; that's not a good choice for them. [Interviewer: So what language would you use?] Verbal language and just try to be very clear. One thing I would do is generally at the beginning of the day, "These are the expectations today and you need to following these expectations". So if they were doing the wrong thing I would say, "Are you sitting the way that I want you to sit? Are you listening the way that you've been asked to listen? Are you putting your hand up?" All those things are coming back to the rules they already know in this classroom. And then I would say to them, "If you are not doing the right thing and you are not making a good choice of where you sit you are here to be moved". So I'm trying to be very clear about the expectations and what will happen if you are not doing the right thing. These are the rules that I expect, so I'll display them and I'll go through them in the classroom if needed. (Interview)

Two behaviour management strategies are mentioned in this piece of data. One is about positioning students in the classroom; the other is about giving students very clear rules and expectations and repeating them constantly. Mentor 4 gave her students chance to choose where to sit in class, but if they did not follow her instructions and do the right thing, they could be moved away from their favourite spots. She emphasised classroom rules and expectations at the beginning of each day, and those rules and expectations were usually rules the students already knew in her classroom. Moreover, she would display and go through the

rules and expectations whenever needed. Mentor 4's behaviour management strategies prove that classroom rules are better set at the very beginning of a term and be reinforced repeatedly so that students understand better what they are allowed and not allowed to behave. Tauber (2007) found that "when there are no rules or when rules are not explicit, some students may test the boundaries of classroom order and may disturb the class, thus interfering with classroom activities" (as cited in Lopes, Silva, Oliveira, Sass, & Martin, 2018, p. 471). Teachers have the responsibility to regulate students' manners by setting rules for creation of a better academic environment, which determines students' perceptions and attitudes towards learning (Urdan & Schoenfelder, 2006).

8.4 WARNING AND THREATENING

Giving warnings was one of the behaviour management strategies the teacher-researchers adopted in their classes.

SONG: Rule number one, if you don't stop your talking, I'll stop teaching. (Classroom Observation)

Students' misbehaviour may frustrate teachers. As shown in the above data, SONG warned his students that if they did not stop talking, he would stop teaching them. SONG did not say this at the beginning of a class, rather, it happened after he had tried to stop the students from talking many times but had failed to stop them. He had been driven to desperation when he warned his students.

According to Gordon and Bruch's (1974) research on teacher effectiveness, warning and threatening is one of the 12 roadblocks to communication in class and is not advocated for use. However, warning was not a rare phenomenon as the mentors used it as well.

Mentor 1: That's first warning, Mike.

Mentor 2: If you don't stop talking, we'll be in at recess.

Mentor 5: You need to decide whether or not you gonna spend your recess with me.

Mentor 3: Lucy, is that you? Do you want to sit out? How dare you behave like that?
First and final warning. (Classroom Observation)

When students were out of control and going too far from classroom discipline, teachers sought help as a last resort by warning students.

Mentor 3 talked about her opinion about her warning to her student Lucy in the interview:

Mentor 3: In that example, the class was out of control. When I was addressing the class, Lucy thought it was funny and started laughing or smiling. In that case, like I put her aside. You have to make it clear to them, regardless of how many teachers in this classroom, you have to show all the teachers respect. And they still have to follow the rules. So in that case, I have to be quite firm with her, quite strong. So she can understand that what she did was wrong and that she needs to be able to respect the teacher, all three teachers. So you have to use very firm language with her to get the message across. With some of the children, you have to be a little bit tougher because they can't comprehend that they've done something wrong. They don't understand. They think it's normal; they think it's fun. They think just because there is another teacher it's okay to not listen to the other teacher. So in that example you have to be very strong with her and let her know what she did wrong. And you also need to, like what I did, let her sit down next [to] me on the floor. She missed out the rest of the lesson. Because it was a fun lesson and she sort of needs a consequence for her behaviour. So if she doesn't follow one of the rules, then we need to take something from her. (Interview)

Lucy was put aside because she laughed while her classroom teacher (mentor 3) was talking to the whole class. Mentor 3 was tough with Lucy because she wanted Lucy to understand that teachers were meant to be respected in class no matter how many teachers are in the classroom. Mentor 3 took Lucy away from the lesson to tell her that when she does something wrong, there will be a consequence waiting for her and that no one can break the classroom rules. In Australia, teachers' reaction to students' misbehaviour is to let students know there is a problem with their behaviour, hoping that students will improve it (Lewis, Romi, Qui, & Katz, 2005).

As well as these strategies seen from classroom observations, more wisdom on class management was revealed in the interviews with the mentors when they expressed their ideas on students' behaviour management. Some mentors used a step chart system to prevent and deal with students' misbehaviour:

Mentor 1: What we have set in this classroom is a step chart system. If Mr. Z wants to, he could use that. So basically if students doing the wrong thing, they get a warning, they do it again, they get another warning, they do it again, they get another warning, and they have to put their names on the warning chart. So they have to move themselves as they get the warning. After three warnings, they are sitting time out, which is this table here [points at the table]. They just sit there for 10 minutes, they can read the expectations, then they come back to the floor. If they come back to the floor and they still distracting the class, they go to another class. If they come back from that, and they still being rude, then they go to the assistant principal. And then that restarts every session: so before recess, after recess and then after lunch, restarts. So we are trying to implement that as much as possible and then that way they know their expectations, they know what's gonna happen. (Interview)

This chart system was a predetermined punishing system, and it was stuck on the front wall of the classroom for everyone to see it. It specified what could happen systematically if students misbehaved constantly and preset rules for the class. Colvin et al. (1993, as cited in Yusuf, Guga, & Bawa, 2017) found that rules are powerful preventive control measures in classroom behaviour management because they pre-establish an expected behavioural context

for students and preset warnings of what consequences could be if inappropriate behaviour occur.

8.5 REASONING

Reasoning was another behaviour management strategy applied by the teacher–researchers.

SONG: Guys, you are wasting your own time.

SONG: Remember? Rule number one: Don't talk! If you are talking, you stop learning.
(Classroom Observation)

SONG reminded students they were wasting their own time by talking, because if they wasted the time for talking they could not learn anything. SONG used reasoning as a strategy to stop the students from talking.

This reasoning strategy may from his cultural background. Reasoning is a commonly seen strategy in Chinese classes. Teachers in China often use reasoning to persuade students to learn. For example, if a student's parents are farmers, his/her teacher may say, "Your parents work hard to pay for you to learn. I think they would be really disappointed by knowing their son/daughter does not study hard in school". If he/she is a *dǒngshìde* (understanding) student, he/she might be persuaded; thus, the teacher's utterance would work on them effectively.

Reasoning in Chinese is *lǐ*. *Xiǎozhīyǐlǐ, dòngzhīyǐqíng* (晓之以理，动之以情, and in education it could be "Enlighten students with reason; move students with affection"). Principles and reasons in *Lúnyǔ* (*Confucian Analects*) are popular traditional Chinese philosophy in education, which cast great influence on Chinese educational system. In the earlier two pieces of data, *lǐ* was used by the teacher–researcher. In the first piece of data, SONG used *lǐ* to let his students know they were wasting their own time rather than his. In the second piece of data, he used *lǐ* to inform his students that if they talked in class, they would lose their chance to learn.

In Chinese culture, "*lǐ*" is usually used by a superordinate to subordinates or by people of experience to people of no/less experience to persuade them to do or not to do things. *Lǐ* and *qíng* usually cannot be separated from each other. In contrast, "reason" in Western culture is rational and logical, and does not involve any emotional or affectionate elements. Research has shown that it is unwise and difficult for teachers to reason with students constantly since they may not understand it (Hassan & Jamaludin, 2010).

8.6 FAIRNESS: LISTEN TO STUDENTS' SUGGESTIONS ON RE-ESTABLISHING CLASSROOM RULES

It is important to be fair in class. SONG listened to a student's suggestion on following their pre-established classroom rules.

Student: She yelled out, so that is rude.

SONG: Yeah, we need to be fair, so you don't get any point. (Classroom Observation)

One girl student judged a classmate's yelling behaviour as "rude", and SONG supported her judgement by depriving the student's chance to gain some merit points. The girl student who judged her classmate helped SONG to re-establish his classroom rule of "No yelling out in class". By depriving the student who yelled out a chance to gain points, the classroom rule was strengthened. SONG's fairness was a way for all students in the class to know that classroom rules could not be broken or they would lose their granted rewards. Fairness is critical, according to De Vogli, Ferrie, Chandola, Kivimäki, and Marmot (2007), because unfairness could lead to negative stress-related reactions, which increase the risk of poor mental health.

8.7 THE TEACHER – RESEARCHERS' POWER ISSUE

Most of the time in the same class, the teacher–researchers and their mentors did not manage students' behaviour together. However, interestingly, it did happen. The following data chunk shows the power competition between a teacher–researcher and his mentor.

Student: [Asks a question]

Mentor 6: Now is not the time to ask; you are part of this lesson.

SONG: Okay, if you have question, I can answer your question. So what's your question? I can stop here if you have a question. Do you still have a question because I am interrupted by you, but it's okay if you have some idea you can share. So what's your question?

Mentor 6: Don't interrupt the game.

Student: I just want to say . . .

Mentor 6: Don't interrupt that game.

Student: Okay, he just asked what my question was. I was about to say it.

SONG: You can say it.

Student: I'm not allowed to speak.

SONG: You can speak; I allow you to speak.

Student: She just . . . [stops talking]

SONG: Okay, so if, maybe you've got some problems, maybe you don't want to learn Chinese? But I think you should give yourself more opportunity because you don't know what to do but learning Chinese is a very fun experience if you like it. So it doesn't matter whether you are going to reuse Chinese or not, I think if you can enjoy the journey, just enjoy. That's why I'm here, help you to learn. Probably you might use Chinese someday. Give you more opportunity. For me I can speak English; that's definitely very good opportunity for me because someone in China they cannot speak English very well so they cannot go to Australia.

I can go to Australia. I think learning a language is very good. It opens the door to go to another world. So just now we talked about “you”, that’s “*nǐ*”, “*wǒ*”, that’s “*I*”. If you want to say “want”, it’s “*yào*”.

Student: *Yào*. (Classroom Observation)

A student wanted to ask a question but was prohibited by the classroom teacher (mentor 6) because mentor 6 thought the questioning timing was inappropriate. However, the teacher–researcher (SONG) stepped in and told the student he could ask the question. Hearing this, the classroom teacher further warned the student not to interrupt the game. With permission from the teacher–researcher, the student wanted to challenge the classroom teacher’s power and tried to keep asking the question. The classroom teacher stopped the student again by asking him not to interrupt the game in a very firm voice. The student responded that the teacher–researcher had allowed him to ask the question. Again, the teacher–researcher stepped into the conversation between the student and the classroom teacher and gave the student further permission, but the student said the classroom teacher did not allow him to speak. The teacher–researcher reassured the student he could say it, but the student did not dare to say more. The teacher–researcher changed the topic to the benefits of learning a foreign language to alleviate embarrassment in the classroom, and he soon took the class back to the learning content.

During the conversation, there was seemingly a competition of power between the classroom teacher and the teacher–researcher, and eventually, the classroom teacher was the winner because the student stopped talking. Even though the teacher–researcher reassured the students he could ask what he was curious about, the student eventually did not ask the question under the intimidation of the classroom teacher. The classroom teacher was more powerful than the teacher–researcher was.

At other times, with the help of the mentors, the teacher–researchers could proceed their lessons smoothly:

SONG: Yes, very good. Now I am gonna explain a little bit, but someone is still talking and laughing. I don’t feel very comfortable about that. I’m gonna stop for a few seconds.

Mentor 6: Aiden, sir is waiting for you to stop talking and for you to stop giggling. Head out of your knees. And look.

Student: It’s not our fault . . .

Mentor 6: Evan.

SONG: So if you keep quiet, I think it’s gonna be okay.

Student: [Students quieten down]

SONG: Thank you. (Classroom Observation)

In this piece of data, the teacher–researcher planned to stop the lesson for several seconds because the lesson was interrupted by a student’s talking. The classroom teacher stepped in without any hesitation by calling out the student’s name and pointing out his misbehaviour. Another student jumped in and said it was not their fault, but the classroom teacher did not give him the chance to finish that sentence by calling his name. At this point, SONG seized the chance to say it would be good if students could keep quiet. Students calmed down after he said that, and SONG expressed his appreciation for their quietness.

It is clear that it was not the teacher–researcher but the classroom teacher who quietened the students down. For the first student, the classroom teacher called his name and gave direct, clear, firm, and short responses; for the second student, the classroom teacher only called his name by using a firm voice. Both students quietened down after the classroom teacher stepped in. This aligns with previous studies that knowing students’ names could improve students’ behaviour and performance in a classroom (Cooper et al., 2017).

The teacher–researcher was sometimes helpless dealing with students’ behaviour issues:

SONG: Don’t speak out, okay?
Student: [Being noisy]
SONG: Oay, someone still talking.
Student: [Being noisy]
SONG: I’m still waiting.
Student: [Being noisy]
SONG: Hey. Hey. I’m waiting for you.
Student: [Being noisy]
SONG: Sorry, it’s not what I want. I want you to pay attention, okay? You are here to learn not to talk. You have a lot of time to talk with your friends, not here. Okay, are you ready?
(Classroom Observation)

In this data, the teacher–researcher repeated four times that some students were talking, but students continued to misbehave. Finally, the teacher–researcher started to reason with his students by telling them that they were in the class to learn rather than to talk, and the classroom was not the place for them to talk.

When asked to share their experiences in managing students’ misbehaviour, the teacher–researchers explained their experiences and opinions:

FENG: That student is quite good normally, but he is naughty. The classroom teacher asked him to stand at a corner of the classroom. He thought he was innocent, so he smashed things on the desks on his way to the corner and stand there for the rest of the lesson. I didn’t step in because I know the classroom teacher was there and she would deal with the student. . . . In Australia, we can’t either curse students or beat them. What we can only do is to ask them to

stand at a corner and reflect on what they have done wrong. If a situation becomes worse, the principal assistant would come to handle the problem. (Interview)

FENG shared a story in his class. When a boy student was naughty, the classroom teacher asked him to stand in a corner to reflect on himself. The student thought he was innocent, so he smashed things on desks onto the floor. During this process, FENG did not get involved because he was sure that the classroom teacher would deal with the problematic student, which shows that he did not have much power in his class. He mentioned that teachers could not beat or curse students in Australia. It seems that in his mind, beating and cursing might be ways to manage students' misbehaviour. This kind of thinking might come from his background culture. Chinese say *gùnbàngchūxiàozǐ, bùdǎbùchéngcái* (棍棒出孝子，不打不成材, "Spare the rod and spoil the child"). Even though this kind of ideology is out of date in China, we cannot say it does not exist at all in current China.

When asked the reasons for his noninvolvement in managing the misbehaving students, he expressed his opinion in this way:

FENG: It depends on the classroom teacher. If she is a responsible teacher who wants students learn well and have a good studying environment, she'll step in to stop the students from misbehaving. But if some teachers are focusing their own stuff in my class or they don't care about my class, they just ignore. In these cases, I need to manage the class by myself, but not as powerful as the classroom teachers. Sometimes I may just stop teaching for a short while or speak up a little bit; they may become better. But for those difficult-to-manage classes, my management methods do not work well, maybe because I can't use some words appropriately. Or maybe because the difference between Eastern and Western cultures. If it's in China, I may shout at my students. The classroom teachers shout at students as well. But because English is my second language, when I am nervous, I couldn't express what I want to say accurately in such urgent circumstances. [Facing Chinese students], I may only say "不要讲话了!" ("Stop talking" in Chinese) and it works. But when I say "stop talking" in English, it is not as powerful as the Mandarin teachers say it. Students treat teachers differently. They would be quiet if the teacher is a strict one. They do not dare to talk in such a teacher's class. (Interview)

FENG depended on his mentors to manage students' misbehaviour. In his opinion, if a classroom teacher is responsible, s/he will step in in time to stop students' misbehaviour.

The teacher-researchers have a clear understanding of the situation in their classrooms:

YA: I didn't worry this before because most students are good. Sometimes if they are being silly, the classroom teachers would step in and control them. The language of the classroom teachers is usually short and powerful, such as "behave yourself" and "you should show your respect". (Interview)

YA depended on classroom teachers (mentors) in her classes to manage students as well. She knew that when students started to misbehave, the classroom teachers would intervene and

stop the students by simple but effective discourse. With the classroom teachers in her class, she did not worry much about students' behavioural problems. Consequently, she did not master how to deal with the problems by herself.

8.8 DIFFERENCES BETWEEN THE TEACHER–RESEARCHERS' AND THE MENTORS' BEHAVIOUR MANAGEMENT STRATEGIES

Teachers from different cultural backgrounds with different beliefs and values in education might have differences in strategies regarding student behaviour management. The teacher–researchers' and the mentors' differences in strategies manifested this hypothesis. Classroom observation showed that the teacher–researchers seldom pointed out students' misbehaviour, while the mentors usually did; the teacher–researchers gave students directions generally but not specifically, while the classroom teachers gave both general and specific directions; and the teacher–researchers did not use rhetorical questions to manage students' misbehaviour. Interviews showed more differences. Interviews with the teacher–researchers revealed that they did not know how to manage students' misbehaviour and they admitted the fact, while interviews with the mentors demonstrated their expertise in managing students. A group of strategies were found being used by the mentors: a step chart system, positive reinforcement, being firm and strict, positioning students in different sitting spots, and giving clear rules and expectations and repeating them frequently.

The teacher–researchers realised the differences between their and the mentors' behaviour management strategies:

YA: They [classroom teachers] are stricter with students than we do when managing students' misbehaviours. They have more authority and more power. When I was teaching in China, I was not as fierce as that classroom teacher was; however, I could be strict with an unhappy voice. I never showed my seriousness to my students here before last class. They kept talking last class so I stopped teaching and looked at them silently. Several students realised my silence and stopped talking. But when I started to teach again, they started talking again. (Interview)

YA thought the mentors were more powerful and had more authority in class. She was the same only when she was in China. She shared the story of one of her classes. When the students kept talking, she stopped and looked at them silently. Students were aware of the situation and stopped talking, but when she continued her lesson, they started talking again. She did not have the power to stop students from talking in her class.

For various reasons, the teacher–researchers treat their Australian students differently from their Chinese students:

SONG: I am stricter and more direct with my students in China because I know more about them and we live in such a strict school environment. To be honest, we could swear at students in China. Of course it is not that kind of swearing to insult students; but we could be really strict and angry with them so that they could feel your angry and un-satisfaction. So when I was in China, I was stricter and had more power. We could use some punishments to give students a lesson, for example, I might cancel a student's recess time or ask him/her to stand at the corner of a classroom for 10 minutes. Or even ask him/her to copy a word for 10 times. If someone is really being naughty, I can take him/her out of the classroom. There might be body contact with students in China, but here in Australia, teachers definitely cannot touch students. Sometimes, kids would come and wanted to hug me, but I cannot hug them. There might be a high five occasionally with only a short touch of hands. Thus, teaching in such an environment, I am more conservative in managing students' behaviours here, not because I think I should do things like this, but because there are many things I cannot do, so I choose not to do them. (Interview)

There is another reason for the mentors' drive in student behaviour management:

Mentor 1: What I've been told is that I still meant to manage the behaviour of the class. So that what I am trying to do without interfering too much. And I really think that he [FENG] positively reinforces all the students for what they do, that's right. I think he probably doesn't correct them as much if they are wrong, or doesn't let them know specifically if they are wrong. (Interview)

Mentor 1 pointed out that the reason why she was always involved in managing students' behaviour was that she was told to offer assistance on the condition that there would not be much interference with the class. She also revealed the obvious problem FENG had, which was that he did not tell or correct students when they made mistakes.

8.9 REASONS FOR THE TEACHER–RESEARCHERS' LOSS OF POWER

As a teacher in charge of a class, when students make mistakes, it is normal to tell students where they are wrong so that they may make correction or improvement. However, the teacher–researchers did not do much in this respect. To summarise, several reasons emerged from data, which caused the teacher–researchers' lack of power: language barrier, insufficient teaching experience, unfamiliarity with students, their personality, and impacts from cultural background. These aspects were mentioned briefly in the previous data analysis chapters (Chapters Five to Seven) and are further discussed systematically and separately in this section.

Table 8.3. *Reasons for the teacher–researchers’ loss of power.*

Reasons for the Teacher–researchers’ Loss of Power
1. Language barrier has a negative effect on power building
2. Insufficient teaching experience deprived the teacher–researchers’ power
3. Unfamiliarity with students expropriating the teacher–researchers’ power
4. Personality and cultural background influence on power building

8.9.1 Language Barrier Had a Negative Effect on Power Building

The teacher–researchers taught Chinese Mandarin (their first language) through EMI (their second language), which is not an easy job (Chen, 2015). Data show that language nonproficiency and insufficient classroom instructional language influenced the teacher–researchers’ EMI negatively in their interactions with their Australian students. Language barrier and a lack of vocabulary were indicated by the two mentors in FENG’s classes.

Mentor 1: It could be some type of language barrier. So I think that maybe he thinks he’s misinterpreted what they’ve said so he just goes “yeah, yeah”. . . . But regarding managing students’ behaviour, I’ve never heard he once to tell a student to stop doing something. But he does say “all right, all right, listen here, listen here”. (Interview)

Mentor 2: My language is probably more sophisticated because it’s my first language. He does very well, because it’s a second language for him and he is trying to explain. But I would probably say I had a wider choice as I know more English. (Interview)

Mentor 1 pointed out that language barrier might be the reason why FENG responded to students by only using “yeah”. Language barrier also disabled FENG’s proper responses to students’ behavioural problems. Mentor 2 revealed more specifically about FENG’s barrier of language, which was that her language was more sophisticated with a wider choice of vocabulary, while FENG used more simple language with a narrower choice of vocabulary.

Language barrier was not only reflected in insufficient vocabulary, but also in a series of other problems caused by it. Mentor 3 mentioned the manner of using instructional language.

Mentor 3: I think I am a lot firmer with the language I use, the instructions. And she is very soft. She is not very fluent, but the children do understand what she says. When she speaks, it’s not completely smooth, but that’s okay, because children understand. I think sometimes she needs to speak a little bit louder. She is very quiet. She needs to be louder because with children, you need to get their attention and you need to be able to speak up. Sometimes it could work the opposite. Sometimes when I am teaching and nobody is listening, I start to talk really really quietly, and they stop and they listen. So you try both and see which one works. But with her I think speak louder first will help. (Interview)

Mentor 3 regarded her instructional language to be firmer than YA’s. Though YA’s language was not fluent enough, students could understand her well. Mentor 3 suggested YA should

speak up sometimes to get students' attention, while other times to speak down to get their attention. Whichever way YA chooses to apply, it has to be a conscious choice within control.

The teacher–researchers realised that language barrier and manner deprived them of power in class. Their lack of teaching experience is another reason that caused their insufficient instructional language.

FENG: We are beginning Chinese teachers. We need to know about Australian local teachers' ways of teaching. The instructional language we use may not accurate and not powerful sometimes. Even when we use the same word to students, such as “behave well”, we may not as powerful as the classroom teachers do. It might be caused by their firmer voice and the expression in their eyes. We may also know the word, but could not use it powerfully. When we say, “stop talking” in Chinese, we could express it with power, but when it comes to English expressions, we lost power. (Interview)

FENG pointed out that their loss of power in class might be caused by language barrier or even the manner of EMI expressions, which echoes Scrimgeour (2010) finding that Chinese-background teachers' nonproficiency in English causes challenges in effective communication in the classroom. Xu (2012) further proved this opinion by studying a group of Chinese teachers in the US, and found that even after living and teaching in the US for more than three years, many Chinese teachers admitted that language barrier still impeded their communication with U.S. local students.

Besides English nonproficiency, many inappropriate usages or mistakes were caused by the difference in language systems, for example, the wrong use of “he” and “she” and the loss of “-s” in singular forms. These mistakes are strongly influenced by the Chinese language system. There are two characters for “He” (他) and “she” (她) in Chinese; however, the pronunciation for both is the same (*tā*). Chinese use adverbs to indicate past, present, and future, so it is easy for Chinese English learners to make mistakes by not changing the form of verbs.

8.9.2 Insufficient Teaching Experience Deprived the Teacher–researchers' Power

Another reason for their loss of power was insufficient teaching experience. As student teachers teaching in another country, they did not have any teaching experience in a non-native cultural background. Previous teaching experience in their native cultural background did not grant them power as effective teachers in a new cultural context.

YA: I think it's more about experience. They [classroom teachers] know how to calm down the naughty students by using quiet, simple, and powerful language. They are more experienced,

while I am friendlier to students. Some classroom teachers never smile to students at all. (Interview)

YA realised that the mentors were more experienced than she was. The mentors could be powerful by using simple language. She was friendlier to students than the mentors were, which may have caused her loss of power in class.

Mentor 2: I think he is a little bit worried about saying to people, like today they came too far forward, and he is not saying “You need to move back”, “back a bit more”. He is not an experience teacher. Experience teacher says, “No, no, move back”, “Okay, listening. No, no, you have to listen”. But he is good, I mean, sometimes he just ignores. Sometimes, problem behaviour, just ignore it. And sometimes you have to say something about it. And it is really hard to decide which one to choose. You know, “Do I ignore this?” or “Do I ignore this?” and that just depends on how well you know the students. Sally, who sits up there, she is away today. Her behaviour I would say just ignore, leave her alone, because she has a lot of issues. While as other students, I would say to them “This is not the expectations, I am disappointed”. (Interview)

Mentor 2: He [FENG] is not sure what the boundaries are of unacceptable behaviour; he should pull students up probably. It is very much something you see with new teachers. Behaviour management is a tricky topic. A lot of practice. But Chinese teachers in China, all the teachers would be good at it. New teachers would find it harder at times. (Interview)

Mentor 2 pointed out that FENG was not an experienced teacher who would stop students’ misbehaviour at the proper time and not be afraid to say “no” to students. Mentor 2 set herself as an example and explained that a teacher with experience would know when to ignore students’ misbehaviour and when to make proper response.

Mentor 3: I think I am a lot tougher on the class. But they need that discipline. I think she [YA] is a little bit soft. There is nothing wrong with that because she is still training. Once she gets her class, she’ll change. She will find the way as long as she comes up with some rules and expectations. . . . I think I am a bit more experienced, so I know with certain classes I need to be a little bit firmer. And talking to a lot of the parents I know the parents want me to be tougher with the children. They don’t expect me to be a friend or nice to them. They expect me to be their teacher; they expect me to discipline their children. If the parents are tough at home and I am easy at school, it’s not gonna work. Vice versa. And I think I am lucky because a lot of the parents here they care about their children’s education and they want me to push their children. They want them to be disciplined. If they do something wrong, they want them to be punished, which is good. Because it teaches the children some responsibility and accountability as well. I think over time, she will develop that. It’s not something you can click your fingers. You build it over time. Sometimes you might come up with expectations that will never work, but you have to try it to know. . . . But I think with the behaviour management she’ll get tougher over time. It takes time. It took me like two years to become this firm before I was too scared to upset anybody. (Interview)

In this piece of data, mentor 3 commented that she was a strict teacher, while YA was a soft one. Her strictness came from experience and from her knowledge of her students and their parents. She was sure that YA would change with time and become more experienced.

Scrimgeour (2010) pointed out that teaching experience was even more important than language proficiency because teacher attitudes determined by their previous teaching experiences are critical in their choice of teaching strategies and their application of cultural knowledge in teaching practice.

Frambach et al. (2014) supported this opinion by investigating into student's perspective. They found that students with "Western educational experiences were characterized as more vocal, in terms of both fluency in the English language and attitude", which "underlines the influence of prior educational experiences" (p. 1011). The teacher-researchers demonstrated the same phenomenon. SONG had one year of educational experience living in the US, and he had six years' teaching experience in China; therefore, he demonstrated better adaptation than the other two teacher-researchers did. YA had half a year international education experience, but it was in France, which is not an English-speaking country and thus did not benefit her teaching.

8.9.3 Unfamiliarity with Students Expropriated the Teacher-researchers' Power

Mentors approved the opinion that knowledge of the students could facilitate their power in class. They had more power over students than the teacher-researchers.

Mentor 2: Often he doesn't know the people who are trying to do the right thing so comment on their good behaviour. And I think he is often reluctant to say people "no", "be quiet", "ssh", "not your turn", so I think he is reluctant to put the limits in. So in China if somebody is calling out the teacher would say "no", but I feel with the Chinese teachers when they do the classes, they are more reluctant to be using behaviour strategies in that way. (Interview)

Mentor 5: I look for positive thing like some strength they have. As I get to know these students, I look for some sort of strength and try and build on that. There is something that I can see make them feel good about themselves. (Interview)

Mentor 2 achieved her power over students' misbehaviour in that she could put limits on their behaviour, which FENG did not practice in his classes. This resulted in the impression that he was more reluctant to use behaviour management strategies. Mentor 5 built her power on the foundation of her knowledge of students' strengths, which made the students confident about themselves.

8.9.4 Personality and Cultural Background Influenced Power Building

The teacher-researchers' personality and cultural background may have influenced their power building in Australian classrooms.

YA: There might be personality reasons as well. I feel I don't like a teacher [I do not perform like a teacher with authority] when I interaction with students. (Interview)

YA mentioned her personality might be one of the reasons that she did not have power in class, which also reflected her attitude towards being a teacher. This is supported by McCroskey and Richmond (1990), who confirmed that people had a variety of talking behaviours influenced by their diverse personalities and personality difference is the reason why some people talk more and others talk less in an identical environment. McCroskey and Richmond pointed out that people's communication norms are influenced by their culture; thus, they are culture-bound by stating that,

Although we commonly think of a person's personality as being composed of "individual differences" between that person and others around them, people in a given culture may well have more group similarities than individual differences, and only when placed in contrast to other cultural groups are the group characteristics brought into sharp contrast (1990, p. 74).

Thus, cultural influences may have played a critical role in the teacher-researchers' EMI practice in Australian classes.

Mentor 3: I guess it depends on where we got our teaching degrees from and how we were taught. She got her degree in China might be the difference as well. The way like the Australian universities teach us how to teach and how to do stuff and how overseas universities teach. That might [have] a part in it. (Interview)

In this piece of data, mentor 3 mentioned cultural background might be a reason for the way YA was shaped. Cultural background and previous educational background influence shape future teachers.

Teachers from a linguistic, cultural, and educational background that is different from that of their students are not readily able to divest themselves of their personal experience of education and language learning, nor of the culture of learning in which they grew up and upon which they are likely to base their assumptions about language, learning, and learners' roles in the process of learning a new language. (Scrimgeour, 2010, p. 136)

These four differences show that the teacher-researchers were not veteran teachers, but this did not necessarily mean that the teacher-researchers failed to be good teachers in their classes. They did a very good job in Mandarin teaching and classroom communication. The following data from a mentor is solid evidence to prove this.

Mentor 6: They really like Mandarin, so there are not many behaviour problems because they all listening and they all watching, very excited, which is very good. So when he [SONG] says "Okay, it's time to come to the floor" or "Time to pay attention to me now", they do it. He doesn't say it more than once or twice, whatever. There was one really bad day, but that wasn't

him, it was the whole day, because he sees them at 2:30pm, so right at the end of the day, when it happens, they were very very bad that day, very chatty, very loud. So he asked them, “So what’s happening, you guys are usually very good”, and they settled down after that which was really good. So he put some trust in them, which is really good to see. Because when you put trust in them, they suddenly think, “Oh, I need to pay attention, I can’t do that”. (Interview)

Mentor 6 commented on SONG’s strategy on managing students’ behaviour. Once, when the students were loud and chatting with each other, SONG asked what had happened to them and said they were usually good in class. He put trust in the students, which settled them down.

8.9.5 Techniques of Power Attainment

No teacher can be a good teacher without any power in class. Being authoritative and powerful can bring well-managed classes. For the teacher–researchers, to attain power in Australian classrooms, the initiation of dialogues with the mentors is crucial since “all cultures together maintain a provisional communicability and that everything, concerning the cultural, is intelligible, without loss or residue” (Jullien, 2014, p. 160). The mentors might not be conscious of their deprivation of the teacher–researchers’ power in class because they are responsible for discipline in the classes. Therefore, it was normal that they managed their students’ misbehaviour in class. To have a dialogue with the mentors, each teacher–researcher must disclose their opinion and position, put the situation in tension, and re-establish it (Jullien, 2014). They need to have the awareness and courage to inform the mentors that they need power in class; they could ask for permission and priority from the classroom teacher to manage students by themselves first, and then ask for help when they have tried but could not manage the situation. Every teacher was once a beginner teacher; they would understand the teacher–researchers’ difficulties and be happy to offer help.

This doesn’t therefore mean that each would be carried along by a finality of understanding, or that the logic of dialogue might reveal a pre-established universal. However, because all dialogue is an efficient structure which, to enable communication and therefore also gain a focus, de facto compels a revision of its own conceptions. (Jullien, 2014, p. 160)

The purpose of dialogue is to achieve communication so that attitudes might change. According to Jullien (2014), this dialogue is the only way to resist surrounding uniformisation. Besides the initiation of dialogue with the mentors, they could adjust themselves linguistically and culturally.

Linguistically, the teacher–researchers’ linguistic background should not be taken as an obstacle in their EMI practice in Australian classes, by both themselves and the mentors. Instead, it is vital to gain a greater understanding of how such a linguistic background can be best applied to facilitate effective intercultural communication in their non-native cultural environment (Scrimgeour, 2010). Their linguistic background provides Mandarin learners the access and objective of learning the target language. They are models and representatives of the students’ target language as Scrimgeour put it, “Their accuracy, fluency, and depth of knowledge provide great potential immersion in natural classroom dialogue and potential real-life contexts of use that is of enormous value to learners” (2010, p. 135).

If the teacher–researchers endeavour to standardise themselves solely through imitating their mentors’ ways of expression, what they create would only be “a false covering” (Jullien, 2014, p. 11) rather than a unique chance to develop themselves. This is not underestimating or denying the potential benefits they could gain by exposure to and contact with native speakers of English and teachers with expertise. The objectives of the teacher–researchers’ development in EMI should not be to standardise themselves according to the Australian criterion, because “if the surrounding standardization is considered to the universal, whatever contains elements of the diversity of cultures is lost” (Jullien, 2014, p. 14). What the teacher–researchers can do is to explore the divergence of the two cultures on the foundation of the mastery of basic communication skills in English, to, according to Jullien (2014), “through continual differentiation and surpassing” (p. 12) create “the possibility of self-promotion and an inventive future” (p. 13).

Culturally, on the one hand, the teacher–researchers could be modest in learning the target culture through interaction with native students and their mentors because native speakers are models of the living culture and can provide knowledge of social and historical features of the culture (Scrimgeour, 2010). On the other hand, they should know that there is cultural relativity: “The same interactional goals may be achieved by very different means by members of different groups” (Stubbe, 1998, p. 263). Therefore, they could seek help from their own cultural background for solutions to different problems. To bridge the cross-cultural teaching gap, the teacher–researchers could put effort into mastering various teaching strategies in perplexing cross-cultural teaching situations. Similar to the resistance to language standardisation, they could develop a kind of capability to resist cultural standardisation. Their background culture provides rich resources for them to explore. It is

essential to maintain their cultural specialties and bring them into Australian classes by “adding a touch of exoticism and simulating the possibility of originality at negligible cost” (Jullien, 2014, p. 14).

To summarise, looking from the Australian teacher resources perspective, Orton (2011) concluded that “educating Chinese language teachers is a long-term endeavor, both in terms of providing sufficient candidates to fill the increasing demand, and developing their capacity to practice as accomplished teachers” (p. 163).

8.10 DISCUSSION

Since the most prominent feature in behaviour management is the teacher–researchers’ loss of power in their Australian classes, this section mainly discusses this issue from the cultural distance and cultural uniformity perspectives.

Hofstede (1986) stated that since teacher–student interaction is deeply rooted in culture, intercultural learning situations are essentially problematic for both parties, such as problems caused by different social positions and different expected patterns of teacher–student interaction. No conclusions could be made from this research regarding students’ problems in their interactions with the teacher–researchers, since probing into the students’ perspective was not the objective of this research. However, the problems the teacher–researchers faced are shown clearly in the earlier data analysis chapters (Chapters Five to Seven) and the power loss problem in this chapter.

Research on teacher power in classroom often presents the idea that non-Western teachers (e.g., Chinese teachers) are more powerful and dominant than Western teachers (den Brok & Levy, 2005). For example, Aldridge, Fraser, and Huang’s (1999) research showed that “students in Taiwan had more respect for teachers than did students in Australia” (p. 58). Ho and Hau (2004) found that “teachers’ ability to manage student behaviour seems to be an inherent element of effective instruction, and this appears to have cross-cultural validity” (p. 321). However, the findings of this study show that non-Western teachers’ power may lose when they are located in a Western cultural context. The “cross-cultural validity” mentioned by Ho and Hau (2004) did not happen to the teacher–researchers in this research. On the contrary, the current research shows that the teacher–researchers from Chinese cultural background lost their power in Australian classes when facing Australian local students. It needs to be admitted that the contexts of the former mentioned den Brok and Levy’s (2005)

research and Aldridge et al.'s (1999) research are mainly classes in which teachers and students are from the same cultural background. Thus, it is significant to explore the reasons and possible solutions for such an extent of power loss from the intercultural perspective for better intercultural communication in cross-cultural classrooms in the future.

The teacher–researchers' loss of power may have been caused by cultural distance, which has been used to measure cultural differences (Shenkar, 2001). The teacher–researchers could have the chance to pick up their power in intercultural classrooms with a narrowing of cultural distance, which requires more communication. Shenkar (2001) proposed that long-distance cultures (e.g., Chinese/Eastern and Australian/Western cultures) are more difficult to communicate than short-distance cultures (e.g., Chinese and Korean cultures—both Asian cultures) because of different degrees of cultural similarity. Therefore, people from long-distance cultures need to make more effort to narrow cultural distance than do those from short-distance cultures (Roth & O'Donnell, 1996). In this research, both the teacher–researchers and the mentors needed to make more effort for better communication and better teaching. With more communication, teachers from both cultures gain more knowledge of each other, thus they could make adjustments to adapt themselves to a new cultural community composed of ingredients from both cultures.

Looking at cultural distance from the teacher–researchers' perspective, more communication may influence their acquisition performance profoundly since they are new teachers without much teaching experience. No matter what attitudes researchers have held towards cultural distance, either positive (e.g., Morosini et al., 1998), negative (e.g., Reus & Lamont, 2009), or neutral (Slangen, 2006), it could not be wrong to make efforts to narrow down cultural distance and thus enhance the acquisition of teaching strategies suitable for the target cultural community.

The teacher–researchers shared their experiences of imitating the mentors' expressions in managing students' behaviour; however, even with the same expression, they continued to feel powerless in front of their Australian students. This indicates that pursuing uniformity of expression solely might be infeasible. Jullien (2014) held that uniformity is for convenience purposes, but not necessary. Uniformity is easy to achieve but does not necessarily bring equality, which is reflected in the teacher–researchers' mimicking of the mentors' expressions in student behaviour management. Instead, to gain power in intercultural classes, teachers are suggested to differentiate themselves so that chances for self-promotion and other-promotion

might happen.

The differences might also come from different ideologies held about purposes of education. Western teachers focus more on instruction and discipline to facilitate students' learning, while Chinese teachers carry a strong responsibility for students' moral education, which explains why they not only manage students' behaviour in class but also after class (Ho & Hau, 2004). For example, one teacher–researcher in this research shared his experience of teaching a student how to use chopsticks properly in China so that an appropriate eating manner could be formed. Moreover, he even called the student's mother to supervise the student chopsticks skill at home. This might be an astonishing finding for many Westerners; however, the research data in this chapter shows that some Australian classroom teachers have a very close connection with students' parents. They often communicate with each other to talk about students' discipline in class and work together to improve students' behaviour.

8.11 CONCLUSION

This chapter presented a picture of the teacher–researchers' behaviour management strategies in their Australian classes. It found divergences between their behaviour management strategies and the mentors' strategies, among which power was the most prominent. It was obvious that they lost their power in Australian classrooms. The reasons for their loss of power were summarised and analysed as the teacher–researchers' language barrier having a negative effect on their power building, insufficient teaching experience depriving their power, unfamiliarity with students expropriating their power, and their personality and cultural background negatively influencing their power building. Suggestions for power attainment techniques were indicated from both linguistic and cultural perspectives, followed by a final discussion from cultural distance and cultural uniformity perspectives.

CHAPTER NINE: DISCUSSION AND CONCLUSION

9.0 INTRODUCTION

This last chapter of the thesis starts with a summary of the main findings of the evidentiary chapters (Chapters Five to Eight). The interrelationships of the main themes generated from this thesis—language, culture, identity, and power—are then discussed. A sketch of how the interactions between these four themes could contribute to *wénhuàgòngshēng* is tentatively drawn. In addition, limitations of this research and implications for further research are displayed. Finally, some reflections of the researcher along the research journey are presented.

9.1 SUMMARY OF RESEARCH

This section briefly summarises the main findings of this research, which unfolded through answering the research questions briefly and revisiting the concept of *wénhuàgòngshēng*.

9.1.1 Brief Summary of Main Findings

Research question one: How do the Chinese teacher–researchers practice Mandarin teaching through English medium instruction in Sydney schools?

The Chinese teacher–researchers’ (teacher–researchers) English medium instruction (EMI) in Sydney schools are practised through four main aspects: in rapport-building, in feedback, in scaffolding and in behaviour management. The findings show their endeavour for students’ classroom engagement for creating a good learning environment. They draw resources from their entire knowledge system and put these resources into practice through EMI.

For building rapport with their Australian students, the teacher–researchers tried various strategies: encouragement, empathy and sympathy, caring and sharing and knowing students. As for feedback, the teacher–researchers demonstrated divergent tendency from their mentors in giving students feedback. It is found that the teacher–researchers’ feedback are more general than specific, more positive than negative, more person-oriented than process-oriented, more delayed than in time and they do not ask questions as feedback. They adopted a variety of scaffolding strategies for assisting students’ Mandarin learning, including visual support, progressive teaching, asking questions, modelling, explanation for clearing up students’ confusion, formulation of Chinese and English phrase patterns and organisation of attractive activities. To decrease students’ disruptive behaviour in class, the teacher–

researchers applied a series of strategies in behaviour management. They use Chinese classroom greeting routines, give students directions, request students follow instructions, give students warnings, use reasoning and listen to students' suggestions on re-establishing classroom rules.

The entire strategy package the teacher–researchers applied was achieved through EMI. Some of the strategies functioned well, while others did not work effectively in cross-cultural context. The reasons for their ways of EMI, their pedagogies practised through EMI and the possible influences on the success or failure of EMI in rapport-building, feedback, scaffolding and behaviour management skills were analysed in each evidentiary chapters in detail (Chapters Five to Eight) as well as summarised in the following section by answering research question two.

Research question two: What might be the impact factors of their teaching practice through English medium instruction?

The findings from Chapters Five to Eight show that the teacher–researchers' background language and culture cast tremendous influence on their EMI strategies, identity, and power in their teaching practice in Australian classroom.

The teacher–researchers' native language affected their classroom instruction in English: Some Chinese language patterns could be traced in their EMI (sentence patterns), and some Chinese grammatical forms were revealed in their EMI (no change of singular or plural form). These background language influences, however, did not completely impact their interaction with students negatively. It is not suggested that the objective of their language development should be to achieve the level of English native speakers by solely imitating their mentors' ways of instruction, because the only advantage for language imitation and standardisation is to more easily achieve English instructional language, which could create “a false covering” (Jullien, 2014, p. 11). The suggestion arising from the data analysis is that EMI teachers view their own linguistic background as an advantage for their professional development and consciously attempt to draw valuable resources from it so that new vitality from their background can be injected into Australian classroom. This is not to deny the importance of mastering proficiency in the English language; rather, it is an opportunity for them to be aware that the two languages in interaction are complementary. Only with proficiency in

English can their background linguistic resources fit into English smoothly and, with their background linguistic resources, their EMI could be enriched.

The teacher–researchers’ background culture influenced their English classroom instruction: Some cultural elements (names and food) were taken into their classrooms, some cultural patterns were shown in their classroom instructional language (more teacher-centred), and some cultural ideas were combined into their instructional language (respect). Culturally, the proposed achievement for the teacher–researchers should not be solely to standardise and “uniformise” themselves according to the Australian classroom criterion, because in that way, cultural diversity would be lost completely. A capability to resist cultural standardisation needs to be developed so that their background cultural specialties are not lost and are brought into the Australian classrooms by “adding a touch of exoticism and simulating the possibility of originality at negligible cost” (Jullien, 2014, p. 14). Their background cultural resources and former experiences are also suggested to be advantageous in their professional development, which could promote and facilitate their intercultural communication competence. The ideal state would be to explore the differences between the two cultures on condition that they have sufficient English proficiency for classroom communication and teaching so that “through continual differentiation and surpassing” (Jullien, 2014, p. 12) they create “the possibility of self-promotion and an inventive future” (Jullien, 2014, p. 13).

The teacher–researchers’ identity was found in a dilemma. Their identity is a combination of Chinese-background international students in Australia and student-teachers/volunteer-teachers in Australian primary schools. This double identity was found reflected from their pedagogies in teaching Mandarin in the Australian context. On the one hand, findings of this research confirmed the teacher–researchers’ adherence to traditional Chinese pedagogies (for example, teacher-centred scaffolding in Chapter Seven). On the other hand, findings support their efforts to switch their pedagogies to fit into the Australian education schema, which is in line with previous studies that they demonstrated “a willingness to adopt and adapt, and to cross the bridge between pedagogical cultures” (Moloney, 2013, p. 225).

Their performances revealed their identity dilemma. They tried to bring Chinese elements into Australian classes and found that some worked well, while others did not. They tried to be a “real” teacher in their classroom, but it turned out that sometimes, they felt they succeeded, while other times, they felt they failed with disappointment. Regardless that they were volunteer teachers without an official Australian teaching certificate, being teachers

with excellent subject knowledge of their teaching area, their identity should not be such a big issue in the classroom. However, the fact is far more disappointing. They questioned their identity constantly and this uncertainty of self-awareness lead to many of the problems in their Mandarin classes.

To construct their Mandarin teacher identity, the teacher–researchers are suggested first to have clear self-consciousness: not to see themselves as marginalised teachers. Instead, to view themselves as authorities and professionals who “represent empowered elements of an emerging diverse and de-centralised CFL teacher community, which is developing many authoritative centres of activity” (Moloney & Wang, 2016, p. 11). Second, they are suggested to settle themselves down by exploiting their background language and cultural resources, through which they can gain a sense of identity safety. Third, it is suggested that they have a clear view of the differences between Chinese pedagogies and Australian pedagogies. Jullien (2014) had a good reason for this: the exploration of cultural difference from whatever perspectives (self or other) provides the chance for promotion. Last, the construct of teacher identity in Australia could be facilitated by appropriate professional training both from the university they are studying since “student-teacher” is one of their identities, and from the local schools they are practicing teaching since “Mandarin teacher” is their another identity.

The teacher–researchers’ power issue was another problem. The supposed “authority” in their previous experience was not the reality when facing their Australian students. In different situations in the classrooms, they lost their power to a large extent. In a supposedly equal classroom, they saw the mentors having absolute power over students, which contradicted what they imagined of Western culture and which confused them. They lived with the dilemma of whether to be a strict teacher with absolute authority or a democratic teacher being equal with students. The inconsistency of their classroom behaviour caused by this dilemma resulted in their loss of power. They noticed the phenomenon and tried to imitate the mentors’ ways of communication with students but failed to achieve the same effect. Thus, the finding is that pursuing uniformity in classroom instructional language is infeasible. To be teachers with authority, the teacher–researchers are suggested to differentiate themselves so that chances for self-promotion and other-promotion might happen. To differentiate themselves, they need to keep their distinctive features. Linguistically speaking, the import of foreign language elements into Australian classrooms, and culturally speaking, the

introduction of Chinese cultural elements, would be beneficial ways for *wénhuàgòngshēng* in cross-cultural classrooms.

Overall, the teacher–researchers’ background language and culture had tremendously influence on their EMI practice in Australian classrooms. To be competent cross-cultural teachers who could contribute to *wénhuàgòngshēng* of the two cultures they are involved in, it is advisable for them to view their background linguistic and cultural elements as resources rather than obstructions. Thus, to have a clear view of the relationships between their background language, culture, identity, and power is necessary (see Figure 9.1). Their background language and culture could contribute to the building of their identity and power. As Chinese-background EMI teachers, the teacher–researchers’ Chinese identity could be retained through the import of fresh and appropriate Chinese-background linguistic and cultural resources. This does not mean that they should push random Chinese elements into Australian classrooms for the sole purpose of maintaining their Chinese identity; rather, it means merging related elements from two cultures naturally through consciously searching for these valuable and enlightening linguistic and cultural elements and bringing them into Australian culture. In this way, an ideological community can be established.

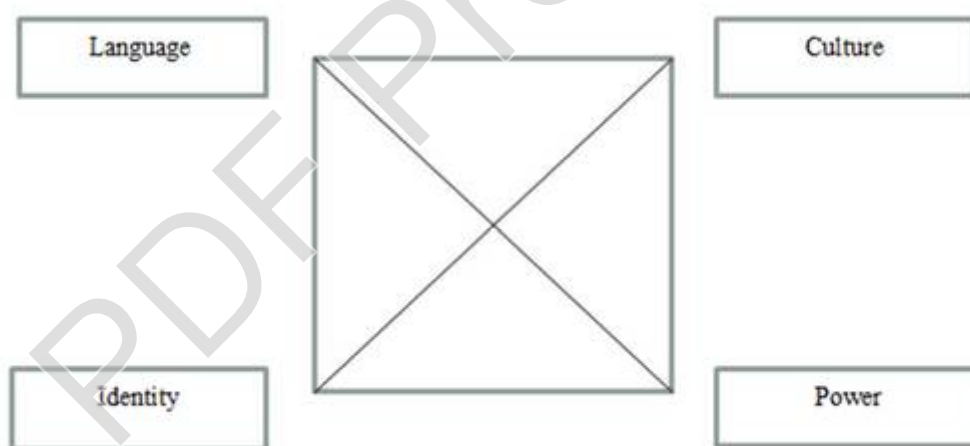


Figure 9.1. *Relationships between language, culture, identity, and power.*

The common situation for Chinese students studying in Western cultures is that they hold the opinion that they come into Western countries to learn Western language and culture. They have voluntarily left their background cultural elements behind, and thus, they feel they have nothing valuable to offer to the new culture they enter into. On the one hand, Western cultures promote cultural dominance (Song, 2013), and on the other hand, Chinese-

background students surrender their background culture, which results in the current overall situation shown in this research.

Data show that some of the teacher–researchers had started to gain awareness of the advantages of involving more Chinese elements into their Australian classroom; however, there is far more to do in this respect. Bringing Chinese-background cultural elements into Australian classroom is not only a way to attract Australian students’ attention in class, but also a way to help the teacher–researchers build their identity and power in a non-native environment through EMI. Bringing Chinese linguistic and cultural elements into the teacher–researchers’ EMI could create a relatively better linguistic environment for Australian students and, simultaneously, raise the teacher–researchers’ cultural confidence. Their identity could be facilitated in the process, and hence, their power in the classroom could be gradually developed. The process of promoting *wénhuàgòngshēng* is the process of teacher development. Chinese linguistic, cultural, and pedagogical elements could contribute to *wénhuàgòngshēng* from different perspectives. For example, linguistically, translanguaging could be one of the solutions.

With such a rich cultural background, the teacher–researchers as Chinese background EMI teachers are suggested to consider their cultural background not as a barrier to their EMI and teacher identity development; rather, it could be seen as an abundant resource of language, culture, and wisdom. In the more than a thousand years ago Tang and Song Dynasties, China exported china, silk, and tea all over the world, introducing classic Chinese products and culture and thus enriching people’s material and spiritual world. Today, with the globalisation of ideas and cultures, China is expected to share its culture with others, including sharing cultural concepts with the global research area. Sharing Chinese culture, in essence, could enrich world culture, which would simultaneously grant Chinese people a kind of cultural confidence and satisfaction.

One of the most famous Chinese poets from the Tang Dynasty, *Lǐbái*, has this famous line in one of his poems: *Tiānshēngwǒcáibìyǒuyòng* (天生我材必有用, “All things in their being are good for something”). In a similar vein, any culture can contribute something to the culture it communicates with and to world culture. Nevertheless, “God had to compose his world with difference, if he wanted it to be beautiful” (Jullien, 2014, p. 15). What we can do and are responsible for is to deal well with those differences or divergences. Instead of viewing them as communication barriers, we could see them as great opportunities.

9.1.2 Revisiting Concept of *Wénhuàgòngshēng*

The concept *wénhuàgòngshēng* is my *chuàngxīn* (see Chapter Three, section 3.1.1). Its equivalent Chinese characters (“文化共生”) and its commonly accepted translation in English (cultural symbiosis) are not new concepts and have been applied to many academic researches. However, I could not find any explanation, definition, or connotation that matches what the phrase expresses and what I wanted to express in my research, which contributed to the *chuàngxīn* of this new concept as well as to a hypothesis: *wénhuàgòngshēng*.

The findings of this research have confirmed the significance of the *wénhuàgòngshēng* hypothesis in that *wénhuàgòngshēng* is a concept as well as an approach to achieve mutual benefits and advancement. It is a final goal of intercultural interaction, which is undoubtedly not easy to achieve but not impossible to reach. *Wénhuàgòngshēng* is an abstract concept, while *wénhuàgòngshēng* capacities are concrete and learnable. Thus, the starting point would be the cultivation of a variety of *wénhuàgòngshēng* capabilities.

Wénhuàgòngshēng capabilities covered in this research include cultural sensitivity, cultural intelligence (CI), cultural tolerance, cultural flexibility, and cultural adaptability. When two cultures interact with each other, the EMI teachers involved in the interaction need to have the sensitivity to identify both commonalities and divergences of the two cultures. Moreover, they need the sensitivity and intelligence to distinguish surface meaning and deep meaning of another language and culture. For this to be achieved, open-mindedness is a necessity. Those understandable but unadaptable divergences, EMI teachers could tolerate them, while those intelligible and adjustable divergences, EMI teachers could apply their flexibility to adapt to the new culture. Usually, the stronger the intelligence, the better the adaptability will be.

Some of the capabilities were demonstrated unconsciously by the teacher–researchers in their EMI classes; for example, they brought Chinese greetings to their Australian classes and obtained a positive response from students. The confusion, the identity dilemma, and the loss of power are caused by insufficient *wénhuàgòngshēng* capabilities. With the improvement and development of their *wénhuàgòngshēng* capabilities, the problems would fade away. *Wénhuàgòngshēng* capabilities could certainly grow with progression of language proficiency; however, having the consciousness and eagerness to cultivate these capacities is a more effective starting point.

In such a way, EMI teachers in intercultural communication have developed *wénhuàgòngshēng* capabilities. However, to achieve *wénhuàgòngshēng*, this is far from enough. They carry another responsibility, which is to combine *wénhuàgòngshēng* capabilities with their background linguistic and cultural resources to assist people they communicate with and who are from another cultural background to achieve the same capabilities they have. When this happens, *wénhuàgòngshēng* is achieved.

9.2 IMPLICATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

The implications and suggestions for future research in the EMI area are illustrated in this section under four topics: more practical studies on EMI teachers' linguistic and cultural background influences, EMI teacher training areas, more research on translanguaging in the EMI area, and recommendations for future EMI policies.

9.2.1 More Practical Studies on Linguistic and Cultural Influences from EMI Teachers' Background

Since the focus of this research was on linguistic and cultural impacts on EMI teachers' classroom instructional language, revealing findings that EMI teachers' classroom instructional language and pedagogy, which are reflected in their instructional language, are tremendously influenced by their native language and culture, it is suggested that more practical studies on EMI teachers' classroom instructional language be conducted, especially on native language and cultural influences on their EMI.

On the one hand, intercultural communication barriers that originate from EMI teachers' linguistic and cultural background need to be identified so that equivalent solutions may be raised to solve the existing problems.

On the other hand, to achieve *wénhuàgòngshēng*, the following questions should be urgently investigated:

1. What background linguistic resources could EMI teachers apply to intercultural communication with students and colleagues? How should they be applied?
2. What background cultural resources could EMI teachers explore so that they may contribute to *wénhuàgòngshēng*? What are the criteria to evaluate whether they are valuable resources or not?
3. If the most valuable linguistic and cultural resources have been found, how can they

be applied in an EMI class?

Findings from such kind of studies could benefit EMI teacher development and students' academic learning of both English and subject content. In addition, it could contribute to EMI policymaking, EMI teacher selection, and EMI teacher training programs.

9.2.2 EMI Teacher Training Areas

The findings of this research informs EMI training areas, as Moloney (2013) stated in one of her studies on Chinese teacher cultivation:

While the findings confirm teachers' adherence to a Chinese education schema, they also reveal a willingness to adopt and adapt, and to cross the bridge between pedagogical cultures, given relevant guidance. This highlights the equal need for scholars of intercultural pedagogy, curriculum designers, and providers of professional training, to support Chinese teachers in crossing that bridge, by respectfully acknowledging the role of cultural beliefs in teachers' understanding of new practice. (p. 225)

Exploration of the stories of the teacher-researchers as they try to adapt to Australian culture is an important opportunity to understand the process and their endeavour to become effective EMI teachers, which, in turn, will shed some light on how to facilitate EMI teacher training. Suggestions on this aspect are illustrated from the following perspectives.

First, EMI teacher training is suggested to start from language training since this study has revealed that many barriers in intercultural communication in classrooms are caused by EMI teachers' insufficient competence in English. Therefore, language training could include specific training, for example, on building rapport with students, giving students appropriate feedback, and managing students' misbehaviour. It could also incorporate training for EMI teachers in language competence and intercultural communication capabilities, which is best undertaken when they are placed in an English-speaking environment. Thus, sending EMI teachers to English-speaking countries for a period if conditions permit would be a good chance for them to improve those aspects.

Second, the insufficiency in EMI teaching pedagogies, especially intercultural pedagogies, suggests that training in EMI teachers' pedagogical strategies should be part of EMI teacher training programs. Moreover, EMI teachers are suggested to prepare themselves emotionally and intellectually for students of different cultural backgrounds who may be accustomed to different pedagogies. There is no one-size-fits-all pedagogy to cater to all students; therefore, being open-minded and having the courage to test different pedagogies is the path to

successful EMI classes. Singh and Han (2014) proposed that effective Chinese teaching pedagogies are expected to be consistent with Australian local education standards and to meet Australian local students' needs. How to achieve these objectives requires more research in the area.

In addition, since the finding of this research verifies the significance of the cultivation of *wénhuàgòngshēng* capabilities, *wénhuàgòngshēng* capabilities training could be an integral part of EMI teacher training, which could focus more on the training of EMI teachers' consciousness of upgrading their *wénhuàgòngshēng* capabilities in EMI practice by themselves.

Last, it is suggested that EMI teacher training courses inform EMI teachers that to increase their *wénhuàgòngshēng* capabilities and contribute to world culture, willingness and ability to learn from other cultures is only one perspective. Another could be to explore resources from their own linguistic and cultural backgrounds, to share with others those assets that they uniquely possess.

9.2.3 More Research on Translanguaging in EMI Area

Translanguaging has long been an ignored and taken-for-granted phenomenon, which is actually in use by almost every EMI teacher. Garcia and Wei's (2013) book *Translanguaging: Language, Bilingualism and Education* lifted the phenomenon to a theoretical level. Even with students of different linguistic backgrounds to EMI teachers, in this research, translanguaging appeared as a noticeable phenomenon in the classes under investigation, not to mention the majority of EMI classes where students and teachers are of the same linguistic and cultural background. However, since the emphasis of this research was not on the study of translanguaging, it was not elaborated. Translanguaging could be studied specifically, especially the proportion of translanguaging that should and could be used in language classes, whether it is beneficial for students' subject learning or not, and how it can facilitate and promote students' subject learning.

9.3 JĪNWÚZÚCHÌ: LIMITATIONS OF THIS RESEARCH

Jīnwúzúchì means "No gold is 100% pure" (a Chinese idiom). No research is perfect. The limitations of this research are revealed by the following aspects. First, the Chinese philosopher, *Zhuangzi*, said, "In every discussion, there is the undiscussed" (as cited in

Jullien, 2014, p. 146). Previous EMI research has covered a wide range of areas, for example, EMI policies and influences of EMI on students' learning outcomes. However, as a case study focusing on the linguistic and cultural impacts on EMI teachers' classroom practice, this research could not cover such a wide range. Second, this study solely targeted EMI teachers from a Chinese-background. It might reflect some of the same situations for EMI teachers from other non-English cultural backgrounds such as Japan or India. However, EMI teachers from other cultural backgrounds might have other characteristics, which could not be seen from this single research. Third, the EMI teachers in this research practised their teaching in Western Sydney primary schools. Any change to the conditions, such as area, school level, or teaching experience, may influence the outcome. Moreover, this was a study of EMI teachers in Chinese Mandarin classes. Studies on other academic subjects might also influence the outcomes. In addition, this was an in-depth qualitative research with three cases included in: high generalisation cannot be expected. Last, nonverbal aspects of teachers are an important part of any classroom. However, they were not included in this research mainly for the reason that its focus was Mandarin teachers' EMI in Australian classrooms, and the linguistic and cultural impacts of their mother tongue and culture on their EMI were at the centre of this focus. Therefore, the nonverbal aspects of rapport building, feedback, scaffolding, and behaviour management were excluded. It is intended that they will be a part of subsequent studies.

9.4 THE RESEARCHER'S GROWTH WITH THIS RESEARCH

Approaching the conclusion of this research, if I were asked to summarise my growth along this process in one or two sentences, I would say, "I can feel my growth in every cell; I am a 'completely different' person now". How amazing! However, when I started my research around four years ago, the feeling was absolutely different and disappointing.

I began this research journey by not knowing much about research. After I obtained my master's degree, I worked as a university English lecturer for four years. With the progress of my teaching, I felt that what I could offer to my students was decreasing. I always felt as a matter of regret that as an English teacher I had never lived in an English-speaking country. For my students and the development of my career in university, I desperately needed research capabilities.

This ignorance of doing academic research and desperation to gain research capabilities featured at the start of this research project. Confusion accompanied me along my research path, especially at the beginning. I started from literature review and collected literature mainly on EMI studies in the recent five years. At the beginning of reading the articles, I was so frustrated for the reason that I was not used to reading English academic articles. Therefore, I progressed my reading slowly. One 20-page article could take me one day to finish, and I could understand roughly half the content and ideas. Gradually, I could read faster. I read about 80 articles in the first round and cited paragraph after paragraph without knowing how to deal with them. I identified some themes from the literature but could not find the direct connection between the themes and my research. I did not intend or dare to put my own thinking in the literature review, partly because I did not have many ideas back then, and I did not value my own ideas much.

When it came to the theory chapter, it was even worse. Jullien's (2014) book was so much above my comprehension back then, not because there were many words I did not know, but mainly because the ideas he expressed in it were so complex for me. Many times, I knew all the words in a sentence but could not understand what he was expressing. I was told that to get a PhD degree, I needed to contribute to knowledge, which for me meant that I could not repeat others' opinions all the time; I needed to create something new and valuable. I was under tremendous pressure but could not find any new ideas in my mind. I felt I did not have any ideas, let alone innovative ideas.

Such experiences were actually positive when I look back now. They granted me the modesty to learn from every predecessor in the area and the aspiration to pursue substantial knowledge. In the first year of my research, I had this overwhelming feeling that I was a huge, dry sponge that was put into water and squeezed constantly by the pressure of making progress; thus, I absorbed tons of water rapidly. I know I made enormous progress in the past four years because I was shifted from a listener to a speaker at the routine meetings with my supervisors. I brought questions to weekly meetings; I could express my thinking at the meetings, and I could argue with my supervisors. The previous confusion contributed to my critical thinking. I used them productively to produce knowledge. In the process, I fell in love with doing research. Therefore, whenever I came up with some new ideas, or I explained a term in my own way, I felt happy.

One day at a meeting with my principal supervisor in the final stage of my research, I said, “I can feel my brain now”. This sentence has so many more meanings than it seems. During these four years of conducting this research, I have developed my critical thinking and dug out my potential in doing research. As I mentioned previously, at the beginning of the literature reading, what I did was to find paragraphs vaguely related to my research and copy and paste them onto Word documents. I did not dare to have my own opinions. In contrast, now I have mastered the ability to analyse others’ ideas, to compare others’ ideas, and to point out their insufficiency or inadequacy. I learned that being a researcher, it is my responsibility to organise various opinions towards the same topic and to lead the conversation deeper; being a research organiser, I need to demonstrate my ability of critical thinking by questioning and probing into others’ arguments.

When I went back to revise the literature review chapter, I found I could identify the important ideas as well as the redundancies. I dared to delete the redundancies and rearranged the structure to what I wanted to express in the chapter. Because the focus of this research was on the linguistic and cultural impacts on the teacher–researchers’ EMI in Australian classrooms, I decided to divide literature into three parts: Part 1 on EMI studies of EMI teachers, Part 2 on studies of EMI teachers’ teaching strategies, and Part 3 on studies of cultural influence on EMI teachers. Thus, from my perspective, the previously chaotic chapter became well-structured and appropriate.

Theoretically, after reading Jullien’s (2014) theory book more than 10 times, I gradually started to comprehend what he was trying to express. Through the data analysis, I understood his concepts better. However, I also found that his concepts alone could not explain my data completely. Thus, under this pressure, I learned to use Chinese concepts to theorise, for example, the *wénhuàgòngshēng*, *wénhuàgòngqī*, and *wénhuàgòngcún* concepts I proposed for theorising in this research. I learned to explore these resources from my linguistic and cultural background because I intended to advocate that the teacher–researchers apply their linguistic and cultural background knowledge in their teaching in other cultural environments. If I, myself, being a researcher learning to do academic research, never explore my background resources and contribute to the research world, how can I advocate others to do so. When I tried to engage Chinese concepts in my research, I realised there were many areas of my linguistic and cultural background repertoire I could apply. They may have been immature ideas; however, they are ideas that could have legs and could be developed.

Moreover, my ability in academic language expression and in textualisation developed with the progress of this research. My current language is more academic than it was previously. I mastered the sensitivity of identifying non-academic language even though there is still developmental space. Textually, the text in each chapter is not solely an accumulation of words any more. The expression of ideas and the logic of each chapter, as well as the complete thesis, are more important. There is a topic in each paragraph and each sentence in the paragraph contributes to the topic. A similar rule applies to chapters and the whole thesis.

During the process of struggling at every stage of my research, I learned the importance and necessity of suffering and confusion, and I started to enjoy these processes with an optimistic mind, even though I knew I could not escape from them. I learned to appreciate struggling because I knew it contributed to my growth, not only in conducting academic studies, but also in various other aspects of my life. Gradually, I found myself more open-minded, more logical, more thoughtful, more expressive, more rational, and more coherent. Most importantly, I think I mastered the basic capabilities to conduct independent research in the future and live autonomously.

It is an overt fact that the completion of this research denotes the commencement of another stage of my life, in which there are more waiting for me to explore. However, this perception does not contradict with my appreciation of this stage of life in conducting this particular educational research, which was once a substantial challenge to intellectuality, a physical ordeal, a training of endurance, and an excavation of potential. In short, the process of conducting this research was a journey of my personal renaissance.

REFERENCES

- Aguilar, M. (2017). Engineering lecturers' views on CLIL and EMI. *International Journal of Bilingual Education and Bilingualism*, 20(6), 722–735. doi:10.1080/13670050.2015.1073664
- Aldridge, J. M., Fraser, B. J., & Huang, T. C. I. (1999). Investigating classroom environments in Taiwan and Australia with multiple research methods. *The Journal of Educational Research*, 93(1), 48–62. doi:10.1080/00220679909597628
- Alexander, P. A., & Murphy, P. K. (1998). Profiling the differences in students' knowledge, interest, and strategic processing. *Journal of Educational Psychology*, 90(3), 435. doi:10.1037/0022-0663.90.3.435
- Al-Issa, A. (2005). When the west teaches the east: Analyzing intercultural conflict in the classroom. *Intercultural Communication Studies*, 14(4), 149.
- Alon, I., Boulanger, M., Meyers, J., & Taras, V. (2016). The development and validation of the Business Cultural Intelligence Quotient. *Cross Cultural & Strategic Management*, 23(1), 78–100. doi:10.1108/CCSM-10-2015-0138
- Ament, J. R., & Pérez-Vidal, C. (2015). Linguistic Outcomes of English Medium Instruction Programmes in Higher Education: A study on Economics Undergraduates at a Catalan University. *Higher Learning Research Communications*, 5(1), 47.
- Amerine, R., & Bilmes, J. (1988). Following instructions. *Human Studies*, 11(2–3), 327–339. Retrieved from <https://link.springer.com/content/pdf/10.1007/BF00177308.pdf>
- Anderson, E., & Gatignon, H. (1986). Modes of foreign entry: A transaction cost analysis and propositions. *Journal of International Business Studies*, 17(3), 1–26.
- Ang, S., Van Dyne, L., Koh, C., Ng, K. Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review*, 3(3), 335–371.
- Arnett, J. J. (2002). The psychology of globalization. *American psychologist*, 57(10), 774–783. doi:10.1037/0003-066X.57.10.774
- Arnó-Macià, E., & Mancho-Barés, G. (2015). The role of content and language in content and language integrated learning (CLIL) at university: Challenges and implications for ESP. *English for Specific Purposes*, 37, 63–73. doi:10.1016/j.esp.2014.06.007
- Barnett, W. P., & Carroll, G. R. (1987). Competition and mutualism among early telephone companies. *Administrative Science Quarterly*, 400–421. doi:10.2307/2392912
- Barrows, H. S. (1996). Problem-based learning in medicine and beyond: A brief overview. *New Directions for Teaching and Learning*, 1996(68), 3–12. doi:10.1002/tl.37219966804

- Bassey, M. (1999). *Case Study Research in Educational Settings*. Buckingham: McGraw-Hill Education.
- Bauman, Z. (2011). *Culture in a liquid modern world*. Malden: Polity.
- Belhiah, H., & Elhami, M. (2015). English as a medium of instruction in the Gulf: When students and teachers speak. *Language Policy*, 14(1), 3-23. doi:10.1007/s10993-014-9336-9
- Biggs, J. (1998). Learning from the Confucian heritage: so size doesn't matter?. *International Journal of Educational Research*, 29(8), 723-738. doi:10.1016/S0883-0355(98)00060-3
- Björkman, B. (2010). So you think you can ELF: English as a lingua franca as the medium of instruction. *HERMES-Journal of Language and Communication in Business*, 23(45), 77-96. doi:10.7146/hjlc.v23i45.97348
- Björkman, B. (2011). Pragmatic strategies in English as an academic lingua franca: Ways of achieving communicative effectiveness? *Journal of Pragmatics*, 43(4), 950-964. doi:10.1016/j.pragma.2010.07.033
- Bogdan, R. C., & Biklen, S. K. (1998). Foundations of qualitative research in education. *Qualitative Research in Education: An Introduction to Theory and Methods*, 1-48.
- Boucher, D. H. (1988). *The Biology of Mutualism: Ecology and Evolution*. Oxford: Oxford University.
- Bowles, H. (2017). Immunologically speaking: Oral examinations, ELF and EMI. *Lingue e Linguaggi*, 24, 185-201. doi:10.1285/i22390359v24p185
- Boyacigiller, N., Kleinberg, M. J., Philips, M. & Sackmann, S. (1996). Conceptualizing Culture. In B.J.Punnett & O.Shenkar, *Handbook for International Management Research*. Cambridge, MS: Blackwell.
- Bronstein, J. L. (Ed.). (2015). *Mutualism*. Oxford: Oxford University Press.
- Brophy, J. (1981). Teacher praise: A functional analysis. *Review of Educational Research*, 51(1), 5-32.
- Bruinsma, M. (2004). Motivation, cognitive processing and achievement in higher education. *Learning and instruction*, 14(6), 549-568. doi:10.1016/j.learninstruc.2004.09.001
- Byun, K., Chu, H., Kim, M., Park, I., Kim, S., & Jung, J. (2011). English-medium teaching in Korean higher education: Policy debates and reality. *Higher Education*, 62(4), 431-449. doi:10.1007/s10734-010-9397-4
- Carter, P. L. (2010). Race and cultural flexibility among students in different multiracial schools. *Teachers College Record*, 112(6), 1529-1574.
- Chang, W. W., Yuan, Y. H., & Chuang, Y. T. (2013). The relationship between international experience and cross-cultural adaptability. *International Journal of Intercultural Relations*, 37(2), 268-273. doi:10.1016/j.ijintrel.2012.08.002

- Chang, Y. Y. (2010). English-medium instruction for subject courses in tertiary education: Reactions from Taiwanese undergraduate students. *Taiwan International ESP Journal*, 2(1), 55–84. doi:10.6706/TIESPJ
- Chang, Y. Y. (2012). The use of questions by professors in lectures given in English: Influences of disciplinary cultures. *English for Specific Purposes*, 31(2), 103–116. doi:10.1016/j.esp.2011.08.002
- Chen, R. T. H. (2014). East-Asian teaching practices through the eyes of Western learners. *Teaching in Higher Education*, 19(1), 26–37. doi:10.1080/13562517.2013.827652
- Chen, S., & Tsai, Y. (2012). Research on English teaching and learning: Taiwan (2004–2009). *Language Teaching*, 45(2), 180–201. doi:10.1017/S0261444811000577
- Chen, Z. (2015). Challenges of teaching Chinese in Australian schools: Lesson from beginning teacher-researchers. *Journal of Language Teaching and Research*, 6(5), 933–942. doi:10.17507/jltr.0605.04
- Clariana, R. B., Wagner, D., & Murphy, L. C. R. (2000). Applying a connectionist description of feedback timing. *Educational Technology Research and Development*, 48(3), 5–22.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research Methods in Education* [5th ed.] London: Routledge Falmer.
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research Methods in Education* [7th ed.] London: Routledge Falmer.
- Combs, G., & Freedman, J. (2012). Narrative, Poststructuralism, and Social Justice Current Practices in Narrative Therapy. *The Counseling Psychologist*, 40(7), 1033–1060. doi:10.1177/0011000012460662
- Commensal. (n.d.) In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from <https://www.merriam-webster.com/dictionary/commensal>
- Conversi, D. (1993). The influence of culture on political choices: Language maintenance and its implications for the Catalan and Basque national movements. *History of European Ideas*, 16(1–3), 189–200. doi:10.1016/S0191-6599(05)80118-4
- Cooper, B. (2010). In search of profound empathy in learning relationships: Understanding the mathematics of moral learning environments. *Journal of Moral Education*, 39(1), 79–99. doi:10.1080/03057240903528717
- Cooper, H. M., & Tom, D. Y. (1984). Teacher expectation research: A review with implications for classroom instruction. *The Elementary School Journal*, 85(1), 77–89.
- Cooper, K. M., Haney, B., Krieg, A., & Brownell, S. E. (2017). What's in a Name? The Importance of Students Perceiving That an Instructor Knows Their Names in a High-Enrollment Biology Classroom. *CBE-Life Sciences Education*, 16(1), ar8.

- Costa, F., & Coleman, J. A. (2013). A survey of English-medium instruction in Italian higher education. *International Journal of Bilingual Education and Bilingualism*, 16(1), 3–19. doi:10.1080/13670050.2012.676621
- Creswell, J. W. 2003. *Research Design: Qualitative, Quantitative And Mixed Methods Approaches*, Thousand Oaks, CA: Sage Publications.
- Crystal, D. (2003). *English as a Global Language*. [2nd ed.]. New York : Cambridge University Press
- Dai, X. Q. (2014). What exactly are the characteristics of the Chinese language? *Journal of Yunnan Normal University: Natural Science*, 46(5), 8–14. (戴夏庆. 汉语的特点究竟是什么?)
- Daily Mail Australia. (2016). (2018, April 4). Half of primary schools set to teach maths Chinese-style: Children will be required to practise sums and exercises until they can prove they have mastered them. Retrieved from <http://www.dailymail.co.uk/news/article-3685552/Half-primary-schools-set-teach-maths-Chinese-style-Children-required-practise-sums-exercises-prove-mastered-them.html>
- Dang, T. K. A., Nguyen, H. T. M., & Le, T. T. T. (2013). The impacts of globalisation on EFL teacher education through English as a medium of instruction: An example from Vietnam. *Current Issues in Language Planning*, 14(1), 52–72. doi:10.1080/14664208.2013.780321
- Davis, S. L., & Finney, S. J. (2006). A factor analytic study of the cross-cultural adaptability inventory. *Educational and Psychological Measurement*, 66(2), 318–330. doi:10.1177/0013164405278571
- De Graaff, R., Jan Koopman, G., Anikina, Y., & Westhoff, G. (2007). An observation tool for effective L2 pedagogy in content and language integrated learning (CLIL). *International Journal of Bilingual Education and Bilingualism*, 10(5), 603–624. doi:10.2167/beb462.0
- Dearden, J. (2014). English as a medium of instruction—a growing global phenomenon. University of Oxford, Interim report, April.
- Dearden, J., & Macaro, E. (2016). Higher Education Teachers' Attitudes towards English Medium Instruction: A Three-Country Comparison. *Studies in second language learning and teaching*, 6(3), 455–486.
- del Pozo, M., & Ángeles, M. (2015). Teacher education for content and language integrated learning: insights from a current European debate. *Revista Electrónica Interuniversitaria De Formación Del Profesorado*, 18(3). doi:10.6018/reifop.18.3.210401
- Deliverska, E., Tsankov, N., & Ivanov, S. (2017). Dynamics of the interest and motivation in sport-recreational animation with children. *European Journal of Physical Education and Sport Science*. doi:10.5281/zenodo.545656

- den Brok, P., & Levy, J. (2005). Teacher–student relationships in multicultural classes: Reviewing the past, preparing the future. *International Journal of Educational Research*, 43(1–2), 72–88. doi:10.1016/j.ijer.2006.03.007
- De Vogli, R., Ferrie, J. E., Chandola, T., Kivimäki, M., & Marmot, M. G. (2007). Unfairness and health: evidence from the Whitehall II Study. *Journal of Epidemiology & Community Health*, 61(6), 513–518. doi:10.1136/jech.2006.052563
- Dictionary.com. (2018). (2018, May 17). Commensalism. Retrieved from <http://www.dictionary.com/browse/commensalism?s=t>
- Doiz, A., Lasagabaster, D., & Sierra, J. (2011). Internationalisation, multilingualism and English-medium instruction. *World Englishes*, 30(3), 345–359. doi:10.1111/j.1467-971X.2011.01718.x
- Doiz, A., Lasagabaster, D., & Sierra, J. (2013). Globalisation, internationalisation, multilingualism and linguistic strains in higher education. *Studies in Higher education*, 38(9), 1407–1421. doi:10.1080/03075079.2011.642349
- Dolmans, D. H., De Grave, W., Wolfhagen, I. H., & Van Der Vleuten, C. P. (2005). Problem-based learning: Future challenges for educational practice and research. *Medical Education*, 39(7), 732–741. doi:10.1111/j.1365-2929.2005.02205.x
- Earley, P. C. (2002). Redefining interactions across cultures and organizations: Moving forward with cultural intelligence. *Research in Organizational Behavior*, 24, 271–299. doi:10.1016/S0191-3085(02)24008-3
- English Oxford Living Dictionary. (2019 March 02). Retrieved from <https://en.oxforddictionaries.com/definition/innovate>
- Erwin, T. D., & Coleman, P. K. (1998). The influence of intercultural experiences and second language proficiency on college students' cross-cultural adaptability. *International Education*, 28(1), 5.
- Estepp, C. M., & Roberts, T. G. (2013). Teacher Behaviors Contributing to Student Content Engagement: A Socially Constructed Consensus of Undergraduate Students in a College of Agriculture. *Journal of Agricultural Education*, 54(1), 97–110. doi:10.5032/jae.2013.01097
- Firth, A. (1996). The discursive accomplishment of normality: On 'lingua franca' English and conversation analysis. *Journal of Pragmatics*, 26(2), 237–259. doi:10.1016/0378-2166(96)00014-8
- Flanagan, W. G. T. (2014). *Creating authentic learning environments in a grade 10 Economics classroom via a progressive teaching design* (Doctoral dissertation). University of South Africa, Pretoria.
- Flyvbjerg, B. (2006). Five misunderstandings about case-study research. *Qualitative inquiry*, 12(2), 219–245. doi:10.1177/1077800405284363
- Frambach, J. M., Driessen, E. W., Beh, P., & van der Vleuten, C. P. (2014). Quiet or questioning? Students' discussion behaviors in student-centered education across

- cultures. *Studies in Higher Education*, 39(6), 1001–1021. doi:10.1080/03075079.2012.754865
- Freeman, D., Katz, A., Garcia Gomez, P., & Burns, A. (2015). English-for-teaching: Rethinking teacher proficiency in the classroom. *ELT Journal*, 69(2), 129–139. doi:10.1093/elt/ccu074
- Fung, Y. L. (1997). *A Short History of Chinese Philosophy*. Simon and Schuster.
- Furrer, C. J., Skinner, E. A., & Pitzer, J. R. (2014). The influence of teacher and peer relationships on students' classroom engagement and everyday motivational resilience. *National Society for the Study of Education*, 113(1), 101–123.
- Gamlem, S. M., & Munthe, E. (2014). Mapping the quality of feedback to support students' learning in lower secondary classrooms. *Cambridge Journal of Education*, 44(1), 75–92. doi:10.1080/0305764X.2013.855171
- García, O., & Wei, L. (2013). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.
- Gee, J. P. (2014). *An Introduction to Discourse Analysis: Theory and Method*. Routledge.
- Gertsen, M. C. (1990). Intercultural competence and expatriates. *The International Journal of Human Resource Management*, 1(3), 341–362. doi:10.1080/095851990000000054
- Ghanizadeh, A., & Royaei, N. (2015). Emotional facet of language teaching: Emotion regulation and emotional labor strategies as predictors of teacher burnout. *International Journal of Pedagogies and Learning*, 10(2), 139–150. doi:10.1080/22040552.2015.11113847
- Gibbons, P. (2002). (2018, March 3) *Scaffolding language, scaffolding learning*. Retrieved from https://assets.pearsonschool.com/asset_mgr/current/201511/gibbonschapter.pdf
- Gilbert, J. (2005). (2018, February 7). Visualization: A metacognitive skill in science and science education. *Visualization in Science Education*, 9–27. Retrieved from <https://link.springer.com/content/pdf/10.1007%2F1-4020-3613-2.pdf>
- Gilbert, J. K. (2008). (2018, February 7). Visualization: An emergent field of practice and enquiry in science education. *Visualization: Theory and Practice in Science Education*, 3–24. Retrieved from <https://link.springer.com/content/pdf/10.1007%2F978-1-4020-5267-5.pdf>
- Gingras, J. (2009). The educational (im)possibility for dietetics: a poststructural discourse analysis. *Learning Inquiry*, 3(3), 177–191. doi:10.1007/s11519-009-0044-x
- Gordon, T., & Bruch, N. (1974). *Teacher Effectiveness Training*. New York, NY: PH Wyden.
- Goss, P. (2017, November 11). Towards an adaptive education system in Australia. GRATTAN Institute. Retrieved from <https://grattan.edu.au/report/towards-an-adaptive-education-system-in-australia/>

- Greater Western Sydney Birthplace, 2016. (2018, May 24). Retrieved from <https://profile.id.com.au/wsroc/birthplace?WebID=200>
- Grossman, P. L., Smagorinsky, P., & Valencia, S. (1999). (2015, November 26) Appropriating tools for teaching English: A theoretical framework for research on learning to teach. *American Journal of Education*, 108(1), 1–29. Retrieved from <http://www.jstor.org/stable/pdf/1085633.pdf?refreqid=excelsior%3Ac918df9e9ff4f014dc2906fd4526e061>
- Guilloteaux, M. J. (2013). Motivational strategies for the language classroom: Perceptions of Korean secondary school English teachers. *System*, 41(1), 3–14. doi:10.1016/j.system.2012.12.002
- Guo, S., & Pungur, L. (2008). Exploring teacher education in the context of Canada and China: A cross-cultural dialogue. *Frontiers of Education in China*, 3(2), 246–269. doi:10.1007/s11516-008-0016-4
- Guo, Z., & Xin, J. (2002). What is the Most Effective Strategy for Learning Chinese Characters: A Survey Among CSL Beginners [J]. *Applied Linguistics*, 2, 013.
- Hadzic, S. (2016). (2018 May 05). *Oral and Written Teacher Feedback in an English as a Foreign Language Classroom in Sweden*. Linnæus University Sweden Degree Project. Retrieved from <http://www.diva-portal.org/smash/get/diva2:954880/FULLTEXT01.pdf>
- Hamid, M. O., Jahan, I., & Islam, M. M. (2013). Medium of instruction policies and language practices, ideologies and institutional divides: Voices of teachers and students in a private university in Bangladesh. *Current Issues in Language Planning*, 14(1), 144–163. doi:10.1080/14664208.2013.771417
- Hamid, M. O., Nguyen, H. T. M., & Baldauf Jr, R. B. (2013). Medium of instruction in Asia: Context, processes and outcomes. *Current Issues in Language Planning*, 14(1), 1–15. doi:10.1080/14664208.2013.792130
- Hamre, B. K., & Pianta, R. C. (2001). Early teacher–child relationships and the trajectory of children's school outcomes through eighth grade. *Child Development*, 72(2), 625–638. doi:10.1111/1467-8624.00301
- Han, J., & Yao, J. (2013). A Case Study of Bilingual Student-Teachers' Classroom English: Applying the Education-Linguistic Model. *Australian Journal of Teacher Education*, 38(2), n2.
- Han, J. & Han, Y. (2019). Cultural Concepts as Powerful Theoretical Tools: Chinese Teachers' Perceptions of Their Relationship with Students in a Cross-Cultural Context. *International Journal for Scholarship of Teaching and Learning*, 13(1), 8. doi:10.20429/ijstl.2019.130108
- Harackiewicz, J. M., Durik, A. M., Barron, K. E., Linnenbrink-Garcia, L., & Tauer, J. M. (2008). The role of achievement goals in the development of interest: Reciprocal relations between achievement goals, interest, and performance. *Journal of Educational Psychology*, 100(1), 105. doi:10.1037/0022-0663.100.1.105

- Harumi, S. (2010). Classroom silence: Voices from Japanese EFL learners. *ELT Journal*, 65(3), 260–269. doi:10.1093/elt/ccq046
- Hassan, A., & Jamaludin, N. S. (2010). (2017, July 30). Approaches & values in two gigantic educational philosophies: East and West. *Online Educational Research Journal*, 1(2), 1–15. Retrieved from <http://community.dur.ac.uk/p.b.tymms/oerj/publications/9.pdf>
- Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, 77(1), 81–112. doi:10.3102/003465430298487.
- Heddy, B. C., Sinatra, G. M., Seli, H., Taasobshirazi, G., & Mukhopadhyay, A. (2017). Making learning meaningful: facilitating interest development and transfer in at-risk college students. *Educational Psychology*, 37(5), 565–581. doi:10.1080/01443410.2016.1150420
- Heine, S. J. & Ruby, M. B. (2010). Cultural Psychology. *Advanced Review. Volume 1*, 254–266. doi:10.1002/wcs.7
- Hinnenkamp, V. (2009). Intercultural communication. In Gunter Senft, Jan-Ola Ostman and Jef Verschueren (Ed.), *Culture And Language Use* (p. 186). Philadelphia, USA: John Benjamin's Publishing Company.
- Ho, I. T., & Hau, K. T. (2004). Australian and Chinese teacher efficacy: Similarities and differences in personal instruction, discipline, guidance efficacy and beliefs in external determinants. *Teaching and Teacher Education*, 20(3), 313–323. doi:10.1016/j.tate.2003.09.009
- Hoffmann, K. F., Huff, J. D., Patterson, A. S., & Nietfeld, J. L. (2009). Elementary teachers' use and perception of rewards in the classroom. *Teaching and Teacher Education*, 25(6), 843–849. doi:10.1016/j.tate.2008.12.004
- Hofstede, G. (1986). Cultural differences in teaching and learning. *International Journal of Intercultural Relations*, 10(3), 301–320. doi:10.1016/0147-1767(86)90015-5
- Horkheimer, M. (1982). *Critical Theory* (p. 188-243). New York, NY: Continuum.
- House, J. (2013). Developing pragmatic competence in English as a lingua franca: Using discourse markers to express (inter) subjectivity and connectivity. *Journal of Pragmatics*, 59, 57–67. doi:10.1016/j.pragma.2013.03.001
- Hsieh, T. L. (2014). Motivation matters? The relationship among different types of learning motivation, engagement behaviors and learning outcomes of undergraduate students in Taiwan. *Higher Education*, 68(3), 417–433.
- Huang, D. F. (2013). Aspects of English medium instruction research: Retrospect and prospect. In Huang, D. F., Tseng, C. J., & Singh, M. (Eds.). *Research perspectives on English medium instruction in the globalized higher education*, 27–54. Southern Taiwan University of Science and Technology.

- Huang, D. F., & Singh, M. (2014). Critical perspectives on testing teaching: reframing teacher education for English medium instruction. *Asia-Pacific Journal of Teacher Education*, 42(4), 363–378. doi:10.1080/1359866X.2014.956046
- Hui, L. (2005). Chinese cultural schema of education: implications for communication between Chinese students and Australian educators. *Issues in Educational Research*, 15(1), 17.
- Hultgren, A. K., Jensen, C., & Dimova, S. (2015). English-medium instruction in European higher education: From the north to the south. *English-Medium Instruction in European Higher Education*, 1–15.
- Ibrahim, H. A., Shafaatu, M. H. D., & Yabo, N. U. (2017). (2016 October 24). English as a Medium of Instruction: Challenges to Nigerian Primary Schools (63–72). *The Victorian*, 5(2). Retrieved from <https://journals.sfu.ca/vict/index.php/vict/article/view/247/124>
- Jensen, C., & Thøgersen, J. (2011). (2015 December 03). Danish university lecturers' attitudes towards English as the medium of instruction. Retrieved from *Ibérica*, 22(22), 13–33. <http://www.redalyc.org/html/2870/287023888002/>
- Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328–334. doi:10.1093/elt/54.4.328
- Jiang, X., & Guo, Z. (2001). A survey on the strategies for learning Chinese characters among CSL beginners. *Language Teaching and Research*, 4, 10–17.
- Jin, L., & Cortazzi, M. (1998). Dimensions of dialogue: Large classes in China. *International Journal of Educational Research*, 29(8), 739–761. doi:10.1016/S0883-0355(98)00061-5
- Jullien, F. (2014). *On the universal: The uniform, the common and dialogue between cultures*. Cambridge: Polity Press.
- Jussim, L., Madon, S., & Chatman, C. (1994). Teacher expectations and student achievement. In Applications of heuristics and biases to social issues (pp. 303–334). Springer, Boston, MA.
- Jussim, L., & Eccles, J. S. (1992). Teacher expectations: II. Construction and reflection of student achievement. *Journal of Personality and Social Psychology*, 63(6), 947. doi:10.1037/0022-3514.63.6.947
- Juvonen, J., Espinoza, G., & Knifsend, C. (2012). The role of peer relationships in student academic and extracurricular engagement. In S. Christenson, A. Reschly, & C. Wylie (Eds.), *Handbook of Research on Student Engagement* (pp. 387–401). New York, NY: Springer
- Jyoti, J., Kour, S., & Bhau, S. (2015). Assessing the Impact of Cultural Intelligence on Job Performance: Role of Cross-Cultural Adaptability. *Journal of IMS Group, Volume*, 12(1), 23.

- Kamins, M. L., & Dweck, C. S. (1999). Person versus process praise and criticism: Implications for contingent self-worth and coping. *Developmental Psychology*, 35(3), 835. doi:10.1037/0012-1649.35.3.835
- Kim, K. H. (2005). Learning from each other: Creativity in East Asian and American education. *Creativity Research Journal*, 17(4), 337–347. doi:10.1207/s15326934crj1704_5
- Kim, K. R. (2011). Korean professor and student perceptions of the efficacy of English-medium instruction. *Linguistic Research*, 28(3), 711–741.
- Kirkpatrick, A. (2011). English as a medium of instruction in Asian education (from primary to tertiary): Implications for local languages and local scholarship. *Applied Linguistics Review*, 2, 99–120.
- Klaassen, R. G., & De Graaff, E. (2001). Facing innovation: Preparing lecturers for English-medium instruction in a non-native context. *European Journal of Engineering Education*, 26(3), 281–289. doi:10.1080/03043790110054409
- Klippel, F. (2003). New prospects or imminent danger?: the impact of English medium instruction on education in Germany. *Prospect*. Vol. 18, No. 1
- Kosmala, K. (2007). The identity paradox? Reflections on fluid identity of female artist. *Culture and Organization*, 13(1), 37–53. doi:10.1080/14759550601167271
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Krebs, C. J. 2001. *Ecology: The Experimental Analysis of Distribution and Abundance*. Benjamin Cummings, Menlo Park, CA, 608 pp.
- Kyeyune, R. (2003). Challenges of using English as a medium of instruction in multilingual contexts: A view from Ugandan classrooms. *Language Culture and Curriculum*, 16(2), 173–184. doi:10.1080/07908310308666666
- Lacourse, F. (2011). An element of practical knowledge in education: Professional routines. *McGill Journal of Education/Revue des Sciences de L'éducation de McGill*, 46(1), 73–90. doi:10.7202/1005670ar
- Lai, K. (2008). *An Introduction to Chinese Philosophy*. Cambridge University Press.
- Lémonie, Y., Light, R., & Sarremejane, P. (2016). Teacher–student interaction, empathy and their influence on learning in swimming lessons. *Sport, Education and Society*, 21(8), 1249–1268. doi:10.1080/13573322.2015.1005068
- Lewin, R. A. (1982). Symbiosis and parasitism—definitions and evaluations. *BioScience*, 32(4), 254–260. doi:10.2307/1308530
- Lewis, R., Romi, S., Qui, X., & Katz, Y. J. (2005). Teachers' classroom discipline and student misbehavior in Australia, China and Israel. *Teaching and Teacher Education*, 21(6), 729–741. doi:10.1016/j.tate.2005.05.008
- Li, C. (2006). The Confucian ideal of harmony. *Philosophy East and West*, 56(4), 583–603.

- Li Y. H. 8th, September 2014. (2018 July 18). Which is better: the Chinese Baoen or Western equality? (李银河. 中国的报恩与西方的平等孰优孰劣) Retrieved from http://blog.sina.com.cn/s/blog_473d53360102v3a4.html
- Li, X. (2005). Heshishengwu, tongzebuji. *Qiushi*, (17), 60. (李秀宝. 和实生物, 同则不继. 求是.)
- Lieberman, M., Gauvin, L., Bukowski, W. M., & White, D. R. (2001). Interpersonal influence and disordered eating behaviors in adolescent girls: The role of peer modeling, social reinforcement, and body-related teasing. *Eating Behaviors*, 2(3), 215–236. doi:10.1016/S1471-0153(01)00030-7
- Liu C. S. J. Y. 25th, November 2017. (2018 July 18). Bàoēn stories in Chinese history. (刘春生 江源 . 中国历史上报恩的故事 .) Retrieved from https://www.sohu.com/a/206492857_115322
- Liu, H.X. (2012). An analysis of Chinese's Baoen psychology. *Social Psychology*, 27(3), 10–12. (刘好贤. 中国人报恩的心理行为浅析. 社会心理科学).
- Liu, Y.F. & Zhao, Y. Q. (2010). A study of teacher talk in interactions in English classes. *Chinese Journal of Applied Linguistics*, 33(2), 76–86.
- Lopes, J., Silva, E., Oliveira, C., Sass, D., & Martin, N. (2018). *Teacher's Classroom Management Behavior and Students' Classroom Misbehavior: A Study with 5th through 9th-Grade Students*. P. 467–490. doi:10.25115/ejrep.43.17075
- Ludbrook, G. (2009). Developing a performance test for Italian CLIL teacher certification: Examining CLIL teacher language. *Studi di Glottodidattica*, 2(4), 150–169.
- Macaro, E. (2017). English medium instruction: Global views and countries in focus: Introduction to the symposium held at the Department of Education, University of Oxford on Wednesday 4 November 2015. *Language Teaching*, 1–18. doi:10.1017/S0261444816000380
- Macdonald, D., Kirk, D., Metzler, M., Nilges, L. M., Schempp, P., & Wright, J. (2002). It's all very well, in theory: Theoretical perspectives and their applications in contemporary pedagogical research. *Quest*, 54(2), 133–156. doi:10.1080/00336297.2002.10491771
- Mackenzie, N., & Knipe, S. (2006). (2016 September 18). Research dilemmas: Paradigms, methods and methodology. *Issues in Educational Research*, 16(2), 193–205. Retrieved from <http://www.iier.org.au/iier16/mackenzie.html>
- Mackey, A. & Gass, S. M. (2015). *Second Language Research: Methodology and Design* [2nd ed.] Routledge.
- MacNaughton G (2001). *Rethinking Gender in Early Childhood Education*. Sage. London.
- McCroskey, J. C., & Richmond, V. P. (1990). Willingness to communicate: Differing cultural perspectives. *Southern Journal of Communication*, 56(1), 72–77. doi:10.1080/10417949009372817

- McDonald, E. (2011). *Learning Chinese, turning Chinese: Challenges to becoming sinophone in a globalised world*. London: Routledge.
- McGregor, S. L., & Murnane, J. A. (2010). Paradigm, methodology and method: Intellectual integrity in consumer scholarship. *International Journal of Consumer Studies*, 34(4), 419–427. doi:10.1111/j.1470-6431.2010.00883.x
- Mehan, H. (1979). 'What time is it, Denise?': Asking known information questions in classroom discourse. *Theory into Practice*, 18(4), 285–294. doi:10.1080/00405847909542846
- Moloney, R. A. (2013). Providing a bridge to intercultural pedagogy for native speaker teachers of Chinese in Australia. *Language, Culture and Curriculum*, 26(3), 213–228. doi:10.1080/07908318.2013.829081
- Moloney, R., & Wang, D. (2016). Limiting professional trajectories: a dual narrative study in Chinese language education. *Asian-Pacific Journal of Second and Foreign Language Education*, 1(1), 1. doi:10.1186/s40862-016-0007-6
- Moloney, R., & Xu, H. L. (2012). We are not teaching Chinese kids in Chinese context, we are teaching Australian kids in Australian schools. *Culture in Foreign Language Learning: Framing and Reframing the Issue*, 470487.
- Moloney, R., & Xu, H. L. (2018). *Teaching and Learning Chinese in Schools: Case Studies in Quality Language Education*. Springer.
- Montagliani, A., & Giacalone, R. A. (1998). Impression management and cross-cultural adaption. *The Journal of Social Psychology*, 138(5), 598–608. doi:10.1080/00224549809600415
- Moore, S., & Kuol, N. (2005). Students evaluating teachers: Exploring the importance of faculty reaction to feedback on teaching. *Teaching in Higher Education*, 10(1), 57–73. doi:10.1080/1356251052000305534
- Morosini, P., Shane, S., & Singh, H. (1998). (2017 November 09). National cultural distance and cross-border acquisition performance. *Journal of International Business Studies*, 29(1), 137–158. Retrieved from <https://link.springer.com/content/pdf/10.1057%2Fpalgrave.jibs.8490029.pdf>
- Newell, G. E., & Connors, S. P. (2011). (2017 August 19). "Why Do You Think That?" A Supervisor's Mediation of a Preservice English Teacher's Understanding of Instructional Scaffolding. *English Education*, 43(3), 225–261. Retrieved from <https://www.jstor.org/stable/pdf/23017092.pdf?refreqid=excelsior%3Ab95c6f1a9259e1dacf8fa6f2698c4527>
- Nguyen, H. T. M. (2011). Primary English language education policy in Vietnam: Insights from implementation. *Current Issues in Language Planning*, 12(2), 225–249. doi:10.1080/14664208.2011.597048

- Nguyen, T. P., Zhang, J., Li, H., Wu, X., & Cheng, Y. (2017). Teaching Semantic Radicals Facilitates Inferring New Character Meaning in Sentence Reading for Nonnative Chinese Speakers. *Frontiers in Psychology*, 8, 1846. doi:10.3389/fpsyg.2017.01846
- Nielson, K. A., & Bryant, T. (2005). The effects of non-contingent extrinsic and intrinsic rewards on memory consolidation. *Neurobiology of Learning and Memory*, 84(1), 42–48. doi:10.1016/j.nlm.2005.03.004
- Orton, J. (2011). Educating Chinese language teachers – some fundamentals. In Tsung, L. & Cruickshank, K. (Eds), *Teaching and Learning Chinese in Global Contexts* (pp.151–164). London: Continuum.
- Orton, J. (2016). Issues in Chinese Language Teaching in Australian Schools. *Chinese Education & Society*, 49(6), 369–375. doi:10.1080/10611932.2016.1283929
- Ostrosky, M. M., Jung, E. Y., Hemmeter, M. L., & Thomas, D. (2008). (2018 January 08). Helping children understand routines and classroom schedules. *What Works Brief Series*, (3). Retrieved from <https://nceln.fpg.unc.edu/sites/nceln.fpg.unc.edu/files/resources/Mod6AllHandouts.pdf>
- Parkinson, J., & Crouch, A. (2011). Education, language, and identity amongst students at a South African university. *Journal of Language, Identity, and Education*, 10(2), 83–98. doi:10.1080/15348458.2011.563644
- Pasfield-Neofitou, S., Grant, S., & Huang, H. (2016). Task-based Chinese as a Foreign Language (CFL) in second life for beginner learners and educators. In *Exploring innovative pedagogy in the teaching and learning of Chinese as a foreign language* (pp. 213–233). Springer, Singapore.
- Payne, G., & Williams, M. (2005). Generalization in qualitative research. *Sociology*, 39(2), 295–314. doi:10.1177/0038038505050540
- Petchprasert, A. (2012). Feedback in second language teaching and learning. *US-China Foreign Language*, 10(4), 1112–1120.
- Pianta, R. C., Steinberg, M. S., & Rollins, K. B. (1995). The first two years of school: Teacher-child relationships and deflections in children's classroom adjustment. *Development and Psychopathology*, 7(2), 295–312. doi:10.1017/S0954579400006519
- Postholm, M. B. (2013). Classroom Management: what does research tell us?. *European Educational Research Journal*, 12(3), 389–402. doi:10.2304/eeerj.2013.12.3.389
- Probyn, M. (2001). Teachers voices: Teachers reflections on learning and teaching through the medium of English as an additional language in South Africa. *International Journal of Bilingual Education and Bilingualism*, 4(4), 249–266. doi:10.1080/13670050108667731
- Qin, Y. (2012). (2016 April 07). Cross-cultural competence and its development. *Theory and Practice in Language Studies*, 2(1), 92. Retrieved from <https://search.proquest.com/docview/1348130431?pq-origsite=gscholar>

- Rawlings Lester, R., Allanson, P. B., & Notar, C. E. (2017). Routines Are the Foundation of Classroom Management. *Education*, 137(4), 398–412.
- Reus, T. H., & Lamont, B. T. (2009). (2018 February 10). The double-edged sword of cultural distance in international acquisitions. *Journal of International Business Studies*, 40(8), 1298–1316. Retrieved from <https://link.springer.com/content/pdf/10.1057%2Fjibs.2009.25.pdf>
- Rogers, R. (Ed.). (2011). *An Introduction To Critical Discourse Analysis In Education*. Routledge.
- Roorda, D. L., Koomen, H. M., Spilt, J. L., & Oort, F. J. (2011). The influence of affective teacher–student relationships on students’ school engagement and achievement: A meta-analytic approach. *Review of Educational Research*, 81(4), 493–529. doi:10.3102/0034654311421793
- Roth, K., & O'Donnell, S. (1996). Foreign subsidiary compensation strategy: An agency theory perspective. *Academy of Management Journal*, 39(3), 678–703. doi:10.5465/256659
- Rowland, S. A., Berg, K. E., Kupzyk, K. A., Pullen, C. H., Cohen, M. Z., Schulz, P. S., & Yates, B. C. (2018). Feasibility and Effect of a Peer Modeling Workplace Physical Activity Intervention for Women. *Workplace Health & Safety*, 2165079917753690.
- Sah, P. K., & Li, G. (2018). English Medium Instruction (EMI) as Linguistic Capital in Nepal: Promises and Realities. *International Multilingual Research Journal*, 12(2), 109–123. doi:10.1080/19313152.2017.1401448
- Schroth, M. L., & Lund, E. (1993). Role of delay of feedback on subsequent pattern recognition transfer tasks. *Contemporary Educational Psychology*, 18(1), 15–22. doi:10.1006/ceps.1993.1003
- Scrimgeour, A. J. (2010). (2017 May 25). The yin-yang of Chinese language teaching in Australia: The challenges native speaker trainee teachers face in the Chinese classroom. Retrieved from http://search.ror.unisa.edu.au/record/UNISA_ALMA11143332350001831/media/digital/open/9915910374401831/12143332340001831/13143330600001831/pdf
- Shea, K., Roxburgh, S. H., & Rauschert, E. S. (2004). Moving from pattern to process: coexistence mechanisms under intermediate disturbance regimes. *Ecology Letters*, 7(6), 491–508. doi:10.1111/j.1461-0248.2004.00600.x
- Shealey, M. W., & Callins, T. (2007). Creating culturally responsive literacy programs in inclusive classrooms. *Intervention in School and Clinic*, 42(4), 195–197. doi:10.1177/10534512070420040101
- Shenkar, O. (2001). (2017 July 16). Cultural distance revisited: Towards a more rigorous conceptualization and measurement of cultural differences. *Journal of International Business Studies*, 32(3), 519–535. Retrieved from <https://link.springer.com/content/pdf/10.1057%2Fpalgrave.jibs.8490982.pdf>

- Sheridan, S., & Gjems, L. (2017). Preschool as an Arena for Developing Teacher Knowledge Concerning Children's Language Learning. *Early Childhood Education Journal*, 45(3), 347–357. doi:10.1007/s10643-015-0756-8
- Shindala, A., Bungay, H. R., Krieg, N. R., & Culbert, K. (1965). (2016 June 03). Mixed-culture interactions I. Commensalism of *Proteus vulgaris* with *Saccharomyces cerevisiae* in continuous culture. *Journal of Bacteriology*, 89(3), 693–696. Retrieved from <http://jb.asm.org/content/89/3/693.full.pdf+html>
- Signorini, P., Wiesemes, R., & Murphy, R. (2009). Developing alternative frameworks for exploring intercultural learning: a critique of Hofstede's cultural difference model. *Teaching in Higher Education*, 14(3), 253–264. doi:10.1080/13562510902898825
- Simasiku, L., Kasanda, C., & Smit, T. (2015). (2016 July 14). Teaching subjects matter through English as the medium of instruction in the Namibian English second language classrooms. *European Scientific Journal*, 11(3). Retrieved from <http://eujournal.org/index.php/esj/article/view/5100/4872>
- Singh, M., & Han, J. H. (2014). Educating teachers of “Chinese as a local/global language”: Teaching “Chinese with Australian characteristics”. *Frontiers of Education in China*, 9(3), 403–428.
- Singh, M., & Han, J. (2017). *Pedagogies for Internationalising Research Education: Intellectual Equality, Theoretic-Linguistic Diversity and Knowledge Chuàngxīn*. Springer.
- Singh, M., & Nguyễn, T. H. N. (2018). *Localising Chinese: Educating Teachers through Service-Learning*. Springer.
- Skinner, E. A., & Belmont, M. J. (1993). Motivation in the classroom: Reciprocal effects of teacher behavior and student engagement across the school year. *Journal of Educational Psychology*, 85(4), 571. doi:10.1037/0022-0663.85.4.571
- Skipper, Y., & Douglas, K. (2015). The influence of teacher feedback on children's perceptions of student–teacher relationships. *British Journal of Educational Psychology*, 85(3), 276–288. doi:10.1111/bjep.12070
- Skovholt, K. (2018). Anatomy of a teacher–student feedback encounter. *Teaching and Teacher Education*, 69, 142–153. doi:10.1016/j.tate.2017.09.012
- Slangen, A. H. (2006). National cultural distance and initial foreign acquisition performance: The moderating effect of integration. *Journal of World Business*, 41(2), 161–170. doi:10.1016/j.jwb.2006.01.003
- Song, H. (2013). Deconstruction of cultural dominance in Korean EFL textbooks. *Intercultural Education*, 24(4), 382–390. doi:10.1080/14675986.2013.809248
- Stahl, B. C., & Elbeltagi, I. (2004). Cultural universality versus particularity in CMC. *Journal of Global Information Technology Management*, 7(4), 47–65. doi:10.1080/1097198X.2004.10856384

- Stubbe, M. (1998). Are you listening? Cultural influences on the use of supportive verbal feedback in conversation. *Journal of Pragmatics*, 29(3), 257–289. doi:10.1016/S0378-2166(97)00042-8
- Swindell, L. K., & Walls, W. F. (1993). Response confidence and the delay retention effect. *Contemporary Educational Psychology*, 18(3), 363–375. doi:10.1006/ceps.1993.1026
- Syahri, I., Mulyadi, M., & Novitasari, A. (2017). (2018 June 06). The Correlation Among Intrapersonal Intelligence, Learning Styles, Self-Confidence, And Speaking Ability Of The Second Semester Students Of English Education Study Program Of Pgri University Of Palembang. *Elte Journal*, 16–28. Retrieved from http://google-apps.univpgri-palembang.ac.id/e_jurnal/index.php/elte/article/view/1375/1187
- Tamtam, A. G., Gallagher, F., Olabi, A. G., & Naher, S. (2012). A Comparative Study of the Implementation of EMI in Europe, Asia and Africa. *Procedia-Social and Behavioral Sciences*, 47, 1417–1425. doi: 10.1016/j.sbspro.2012.06.836
- Tan, C., & Chua, C. S. (2015). Education policy borrowing in China: Has the West wind overpowered the East wind?. *Compare: A Journal of Comparative and International Education*, 45(5), 686–704. doi:10.1080/03057925.2013.871397
- Tsui, A. P. Y., & Ngo, H. Y. (2017). Students' perceptions of English-medium instruction in a Hong Kong university. *Asian Englishes*, 19(1), 57–78. doi:10.1080/13488678.2016.1230484
- Tversky, B. (2005). *Prolegomenon to Scientific Visualizations*. In *Visualization in Science Education* (pp. 29–42). Springer Netherlands.
- Urdan, T., & Schoenfelder, E. (2006). Classroom effects on student motivation: Goal structures, social relationships, and competence beliefs. *Journal of School Psychology*, 44(5), 331–349. doi:10.1016/j.jsp.2006.04.003
- Uys, M., Van der Walt, J., Van den Berg, R., & Botha, S. (2007). (2015 October 28). English medium of instruction: A situation analysis. *South African Journal of Education*, 27(1), 69–82. Retrieved from <https://www.ajol.info/index.php/saje/article/view/25099/20768>
- Vásquez, O. A. (2006). Chapter 2: Cross-national explorations of sociocultural research on learning. *Review of Research in Education*, 30(1), 33–64. doi:10.3102/0091732X030001033
- Von Glasersfeld, E. (1998). Why constructivism must be radical. In M. Larochelle, N. Bednarz, & J. Garrison (Eds.), *Constructivism and Education* (pp. 23–28). Cambridge: Cambridge University Press.
- Walsh, K. (2013). When I say... triangulation. *Medical Education*, 47(9), 866–866. doi:10.1111/medu.12241
- Walshaw, M. (2013). Post-structuralism and ethical practical action: Issues of identity and power. *Journal for Research in Mathematics Education*, 44(1), 100–118. doi:10.5951/jresmetheduc.44.1.0100

- Wang, D., Moloney, R., & Li, Z. (2013). Towards internationalising the curriculum: A case study of Chinese language teacher education programs in China and Australia. *Australian Journal of Teacher Education*, 38(9), 8. doi:10.14221/ajte.2013v38n9.8
- Wang, D. (2010). A Study of English as a Lingua Franca in Teaching Chinese to Speakers of Other Languages. *International Journal of Learning*, 17(6).
- Wang, M. T., & Eccles, J. S. (2014). Multilevel predictors of math classroom climate: A comparison study of student and teacher perceptions. *Journal of Research on Adolescence*. doi:10.1111/jora.12153
- Werther, C., Denver, L., Jensen, C., & Mees, I. M. (2014). Using English as a medium of instruction at university level in Denmark: the lecturer's perspective. *Journal of Multilingual and Multicultural Development*, 35(5), 443–462. doi:10.1080/01434632.2013.868901
- White, S. (1989). Backchannels across cultures: A study of Americans and Japanese. *Language in Society*, 18(1), 59–76. doi:10.1017/S0047404500013270
- Williams, T. R. (2005). Exploring the impact of study abroad on students' intercultural communication skills: Adaptability and sensitivity. *Journal of Studies in International Education*, 9(4), 356–371. doi:10.1177/1028315305277681
- Wilson, C. E. (2006). Triangulation: the explicit use of multiple methods, measures, and approaches for determining core issues in product development. *Interactions*, 13(6), 46–47; 63. doi:10.1145/1167948.1167980
- Wink, D. M. (1993). Using questioning as a teaching strategy. *Nurse Educator*, 18(5), 11–15.
- Wood, D., Bruner, J. S., & Ross, G. (1976). The role of tutoring in problem solving. *Journal of Child Psychology and Psychiatry*, 17(2), 89–100. doi:10.1111/j.1469-7610.1976.tb00381.x
- Wubbels, T. (2011). An international perspective on classroom management: What should prospective teachers learn?. *Teaching Education*, 22(2), 113–131. doi:10.1080/10476210.2011.567838
- Xiao, J. (2011). Press spokesperson in the Internet Era. *Learning Monthly*. 19, 020. (肖珺, 网络时代的新闻发言人. 学习月刊)
- Xing, F. (1995). (2016 June 01). The Chinese cultural system: Implications for cross-cultural management. *SAM Advanced Management Journal*, 60(1), 14. Retrieved from <https://search.proquest.com/docview/231134755/fulltextPDF/50E997CA1F3E4068PQ/1?accountid=36155>
- Xu, H. (2012). *Challenges native Chinese teachers face in teaching Chinese as a foreign language to non-native Chinese students in US classrooms*. Master's thesis of University of Nebraska.
- Yau, O. H. (1988). Chinese cultural values: Their dimensions and marketing implications. *European Journal of Marketing*, 22(5), 44–57. doi:10.1108/EUM0000000005285

- Yu, S. L. (2013). Politics and Theatre in the PRC: Fifty Years of Teahouse on the Chinese Stage. *Asian Theatre Journal*, 30(1), 90–121.
- Yusuf, H. O., Guga, A., & Bawa, M. R. (2017). Analysis of primary school teachers' classroom management practices: implication for teacher education curriculum. *European Journal of Education Studies*. doi:10.5281/zenodo.185307
- ZAPALSKI, M. K. (2007). Parasitism versus commensalism: the case of tabulate endobionts. *Palaeontology*, 50(6), 1375–1380. doi:10.1111/j.1475-4983.2007.00716.x
- Zhou, M. (2010). Globalization and language order: Teaching Chinese as foreign language in the United States. In *Teaching and Learning Chinese in Global Context: Multimodality and Literacy in the New Media Age*, 131–150.

APPENDICES

Appendix 1 Ethics Approval 1

Locked Bag 1797
Penrith NSW 2751 Australia
Research Engagement, Development and Innovation (REDI)



REDI Reference: H11974
Risk Rating: Low 2 - HREC

HUMAN RESEARCH ETHICS COMMITTEE

23 January 2017

Doctor Jinghe Han
School of Education

Dear Jinghe,

I wish to formally advise you that the Human Research Ethics Committee has approved your research proposal H11974 "Linguistic and Cultural Impact on English Medium Instruction - Chinese Teacher-researchers' Cases", until 31 August 2020 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:
https://www.westernsydney.edu.au/_data/assets/word_doc/0012/1096995/FORM_Amendment_Request.docx
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@westernsydney.edu.au.

This protocol covers the following researchers:

Jinghe Han, Michael Singh, Yu Han

Yours sincerely

A handwritten signature in black ink, appearing to read 'Elizabeth Deane'.

Professor Elizabeth Deane
Presiding Member,
Human Researcher Ethics Committee
Western Sydney University

Appendix 2 Ethics Approval 2



Education
Public Schools

Ms Yu Han
1/39 Great Western Highway
KINGSWOOD NSW 2747

DOC17/122450
SERAP 2017042

Dear Ms Han

I refer to your application to conduct a research project in NSW government schools entitled *Linguistic and Cultural Impact on English Medium Instruction – Chinese Teacher-researchers' Cases*. 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 10-Feb-2018.

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
Yu Han	WWC0790724V	21-Aug-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, Research
10 February 2017

School Policy and Information Management
NSW Department of Education
Level 1, 1 Oxford Street, Darlinghurst NSW 2010 – Locked Bag 93, Darlinghurst NSW 1300
Telephone: 02 9244 5060 – Email: serap@det.nsw.edu.au

Appendix 3 Invitation Letters

Invitation Letter (for the Chinese teachers-researchers)

Project title: Linguistic and Cultural Impact on English Medium Instruction – Chinese Teacher–researchers’ Cases

Dear Madam/Sir,

Thank you for your precious time to read this email.

My name is Yu Han and I am a Doctoral student of Western Sydney University. I hereby cordially invite you to participate in my research.

The purpose of my research is to investigate how your classroom instructional language or English Medium Instruction (EMI) is impacted by your background culture and language during your teaching practicum in Australian local schools.

Your participation in a series of classroom observations and semi-structured interviews, which will be audio-recorded for data collection, would contribute greatly to the completion and outcome of this research.

Your participation is voluntary. You may withdraw anytime without any penalty. If you choose to withdraw, your data could be withdrawn too.

If you are happy to participate and willing to know the result of this piece of research, please leave your email address so that I could send you the outcome of the research after its completion.

Feel free to contact me anytime you like. My email address is 18128390@student.westernsydney.edu.au

Your participation in the research is highly appreciated.

Best regards,

Yu Han

Invitation Letter (for the Australian mentoring teachers)

Project title: Linguistic and Cultural Impact on English Medium Instruction – Chinese Teacher–researchers' Cases

Dear Madam/Sir,

Thank you for your precious time to read this email.

My name is Yu Han and I am a Doctoral student of Western Sydney University. I hereby cordially invite you to participate in my research.

The purpose of my research is to investigate how the Chinese Mandarin teachers'/teacher–researchers' English Medium Instruction (EMI) is impacted by their linguistic and cultural background when they are teaching in Australian local schools. As their mentors, you are invited to share your opinions regarding their teaching performance and give suggestions.

Your participation in a semi-structured interview, which will be audio-recorded for data collection, would contribute greatly to the completion and outcome of this research.

Your participation is voluntary. You may withdraw anytime without any penalty. If you choose to withdraw, your data could be withdrawn too.

If you are happy to participate and willing to know the result of this piece of research, please leave your email address so that I could send you the outcome of the research after its completion.

Feel free to contact me anytime you like. My email address is 18128390@student.westernsydney.edu.au

Your participation in the research is highly appreciated.

Best regards,

Yu Han

Appendix 4 Participant Information Sheet and Consent Form



School of Education
Western Sydney University
Locked Bag 1797
Penrith NSW 2751
Australia

Participant Information Sheet

Project Title: Linguistic and Cultural Impact on English Medium Instruction – Chinese Teacher-researchers' Cases

Project Summary: This research investigates English Medium Instruction of a group of Chinese teacher-researchers who are going to teach Chinese Mandarin as a foreign language in Australian local schools. They are Master's and Doctoral students in one of the Sydney universities. While they teach Mandarin as a subject, their major medium of instruction is English due to their monolingual Australian local students. This English-only teaching provides those teacher-researchers the precious opportune time to practice and improve their English as well as their teaching capability, which are the essential competence EMI teachers are supposed to have and need to develop.

You are invited to participate in a research study being conducted by PhD candidate Yu Han from School of Education, Western Sydney University under the supervision of Associate Professor Jinghe Han and Professor Michael Singh of School of Education, Western Sydney University.

How is the study being paid for?

This is an HDR (higher degree researcher) project.

What will I be asked to do?

You are invited to participate in a semi-structured interview.

How much of my time will I need to give?

It is estimated that the interviews will take you around 60 minutes.

What benefits will I, and / or the broader community, receive for participating?

It is great opportunity for you to look back on your work and have a reflection about it so that you could benefit from it in the future.

Will the study involve any discomfort or risk for me? If so, what will you do to rectify it?

Not any discomfort or risk will be involved in the interviews. They are chances for you to share your experience and opinions about the work you do.

How do you intend to publish the results?

A final report of the study would be published as my PhD thesis and the findings of the research may also be published in journal articles, but there is no need to worry about the confidentiality because all participants' personal information would be confidential and only the researcher could access the raw data you provide.

Can I withdraw from the study?

Participation is entirely voluntary and you are not obliged to be involved. If you do participate, you can withdraw at any time without giving a reason.

If you do choose to withdraw, any information that you have supplied could be withdrawn as you like.

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 possible participation in the research project and obtain an information sheet.

Data storage

There are a number of government initiatives in place to centrally store research data and to make it available for further research. For more information, see <http://www.and.s.org.au/> and <http://www.rdsi.uq.edu.au/about>. Regardless of whether the information you supply or about you is stored centrally or not, it will be stored securely and it will be de-identified before it is made available to any other researcher.

What if I require further information?

Please contact Yu Han should you wish to discuss the research further before deciding whether or not to participate.

Email: 18128390@student.westernsydney.edu.au

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is: H11974

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research, Engagement, Development and Innovation office on Tel +61 2 4736 0229 Fax +61 2 4736 0905 or email humanethics@westernsydney.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.

Appendix 5 Participant Information Sheet and Consent Form

Human Research Ethics Committee
Office of Deputy Vice Chancellor and
Vice President, Research and Development



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.

Project Title: Linguistic and Cultural Impact on English Medium Instruction – Chinese Teacher–researchers’ Cases

I, _____ consent to participate in the research project titled Internationalisation of Chinese Higher Education through Developing University Academics’ English Medium Instruction.

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 the [insert specific activities] [if applicable] [list all components of involvement, e.g. audio/video taping to ensure participants can indicate their willingness to participate in all or some of the research]

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.

Name: _____

Signature: _____

Date: _____

Please return this form to the researcher Yu Han from School of Education, Western Sydney University Email Address: 18128390@student.westernsydney.edu.au

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is: H11974

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 0905 or email humanethics@westernsydney.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix 6 Classroom Observation Focus

The EMI Strategy Category

EMI Category	The conceptual ideas of the categories and examples
1. Rapport building – teacher-student relationship	Building an interpersonal contact with students through support, interaction, and empathy e.g.: How was your weekend? / That is cool.
2. Feedback on students' performance	Reinforcing students achievement by offering positive or negative feedbacks e.g.: Very good! / Excellent job! / Not really, but nice try.
3. Scaffolding students' learning (learning new or reviewing the learned)	Offering strategies for students to achieve better learning results e.g.: Everyone after me ... / I'll show you how to write it stroke after stroke on the whiteboard ...
4. Managing students' behaviour	Talking to students to calm them down or attract their attention to the learning focus e.g.: Quiet please! / Everyone listen!

Adapted from Han and Yao (2013)

Appendix 7 Interview Questions

Interview Questions for the Chinese Teacher–researchers

1. What language strategies do you use to build teacher-student relationship facing your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teacher's on building teacher-student relationship?
2. What language strategies do you use to give positive or negative feedback to your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teacher's on giving feedback to Australian school students?
3. What language strategies do you use to scaffold the learning of your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teacher's on scaffolding the learning of Australian school students?
4. What language strategies do you use to manage the behaviour of your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teacher's on managing students' behaviour?
5. What language strategies do you use to elaborate classroom activities for your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teacher's on elaborating classroom activities for Australian school students?
6. What language strategies do you use to clarify and reinforce the learning of your Australian school students? How do you see this difference or similarity if you are facing students in a class in China? How do you compare your language strategies with your local mentoring teachers' on clarifying and reinforcing the learning of Australian school students?

Interview Questions for Classroom Mentoring Teachers

1. What language strategies do you use to build teacher-student relationship with your students? How do you compare your language strategies with the Mandarin teacher's in your class on building teacher-student relationship with the students?
2. What language strategies do you use to give positive or negative feedback to your students? How do you compare your language strategies with the Mandarin teacher's in your class on giving feedback to the students?
3. What language strategies do you use to scaffold the learning of your students? How do you compare your language strategies with the Mandarin teacher's in your class on scaffolding the learning of the students?
4. What language strategies do you use to manage the behaviour of your students? How do you compare your language strategies with the Mandarin teacher's in your class on managing students' behaviour?
5. What language strategies do you use to elaborate classroom activities for your students? How do you compare your language strategies with the Mandarin teacher's in your class on elaborating classroom activities for the students?
6. What language strategies do you use to clarify and reinforce the learning of your students? How do you compare your language strategies with the Mandarin teacher's in your class on clarifying and reinforcing the learning of the students?

Appendix 8 List of Research Participants

Abbreviation	Full name
Teacher–researchers	Chinese teacher–researchers
FENG/YA/SONG	Mandarin teacher / teacher–researcher 1/2/3
Mentors	classroom mentoring teachers
Mentor 1/2/3/4/5/6	classroom mentoring teacher 1/2/3/4/5/6

The Author's Publications during Her PhD Studies

Han, J. & **Han, Y.** (2019). Cultural Concepts as Powerful Theoretical Tools: Chinese Teachers' Perceptions of Their Relationship with Students in a Cross-Cultural Context. *International Journal for Scholarship of Teaching and Learning*, 13(1), 8. doi:10.20429/ijstl.2019.130108

Han, J., **Han, Y.**, & Ji, X. (2016). Australian Monolingual Teacher Education in the Era of Post-monolingualism. *Modern University Education*, 157(1), 53-58.

PDF PRO Trial