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Study Tours by Hong Kong Students to Mainland China: Their Effects on the Identity and Motivation to learn Putonghua

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Abstract

This case study research investigates the effects of study tours to Mainland China on Hong Kong students' identity and motivation to learn Putonghua. It is always assumed that study tours to Mainland China by Hong Kong secondary school students would bring about positive outcomes in terms of development of their sense of belonging to the country and their motivation to learn the language. Despite heavy investment in these tours by the government and many Hong Kong schools, there has been no systematic study conducted to (dis)prove this assumption.

Through a combination of research methods such as personal observations, interviews, learning journals and questionnaire surveys, it has been noted that after participating in the school organized study tours, the integrative and instrumental motivation of many Hong Kong students were indeed enhanced. The sense of belonging to the motherland was also enhanced culturally and economically through Mainland study tours. It is interesting to note that the identity of many participants was transformed gradually. The students in general showed greater awareness of the Hong Kong culture as well, which in turn created a new perspective for themselves and their identity orientation. Furthermore, life inspirations were exhibited in their ethnographic learning journals. Although ethnographic interviews proved difficult for most of the incompetent Putonghua speakers, practicable strategies were used by themselves to keep the conversation going. By using ethnographic interviews, the participants began to understand the way of life, were more willing to learn from the people in various Mainland places and their target language competence was also strengthened. Based on the research findings, pedagogical and practical recommendations are made towards the end of the thesis.

Table of Contents

Chapter Three Research Methodology

Chapter Four Students' Motivation of Learning Putonghua

Appendices

List of Tables

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Chapter One   Introduction

1.1 Background of this study

All along since public schooling was available, Cantonese has been the main spoken language and the medium of instruction in most schools in Hong Kong. After the Hong Kong's sovereignty handover from the Great Britain to the People's Republic of China in 1997, making Hong Kong a Special Administrative Region of China, Putonghua, the official Chinese national language, was introduced and integrated as one of the four core subjects in secondary schools along with the original three, which included Chinese language, English language and Mathematics. In relation to this orphan territory returning to its long estranged motherland, one of the major concerns in the Hong Kong education reform initiated in 2000 is the promotion of national identity through Moral and Civic Education. In response to this encouragement and in the attempt to approach the goal, most schools organize study tours to the Mainland with the intention to instil and build up the Chinese identity of students, as well as to put Putonghua into actual practice as a linguistic aim. Since China has been enjoying a rapid economic boom in the last three decades, Putonghua has gained a tremendous importance both politically and economically in Hong Kong and around the world, so embracing the national language would only be the natural thing to do.

Although Hong Kong students from Junior Secondary 1 to 3 have been studying Putonghua as a subject within the required curriculum since 1997, most of them rarely have the necessity to use Putonghua in their daily life. Despite geographical convenience, most Hong Kong students do not have many opportunities to interact with the students and understand their lives in Mainland China unless they join the study tours. So study tours organised by schools are usually very popular.

It is often assumed that the opportunities of interacting with the Mainland Chinese in an authentic environment will encourage the students to speak more Putonghua throughout the journey and collect information first-hand when they are there. However, as an organiser for many such study tours, I have personally observed that it is not an easy task for the students who come from the Hong Kong culture to communicate with the Mainland Chinese successfully. Even though some of the Hong Kong students speak Putonghua fluently, they

still have to learn the local cultural characteristic behaviour in order to interact with the locals. Moreover, judging from the information and experience that the students got from the visits to Mainland cities, I found that young people often interpret what they see and experience thoughtfully. This study aims primarily to investigate the effects on the identity and motivation of the Hong Kong students after participating in the school organized Mainland Chinese study tours.

1.2 The Hong Kong context

1.2.1 Language spoken in Hong Kong

Hong Kong's geographical location, historical background and its economic growth have made it a predominantly Cantonese-speaking society. Cantonese is often referred to as the kind of speech in Canton and Hong Kong; in a wider sense it refers to a group of related dialects such as Szeyap dialects, or a number of rural varieties (Bolton & Luke, 1999:38-43). A great proportion of the ethnic population is Chinese, and Cantonese is the lingua franca. Many people in Hong Kong are basically monolingual (Yau, 1989:279; So, 1992:79). Pierson (1998) has explained this "Cantonese vitality" as a result of the fact that the majority of Hong Kong Chinese originated from the metropolitan region of Guangzhou in the Guangdong province or from the counties and villages in the Canton delta where Cantonese is the dominant language.

According to the Main Report of the 2006 By-census (Census and Statistics Department, 2007: 27), except 2.8% of the population who speak English, only 0.9% of the population claimed that they are able to speak Putonghua, the official national language of China, as their usual language, 90.8% of the population spoke Cantonese as their first language, another 5.7% claimed that they could speak Cantonese as another language or dialect other than their mother tongue. In other words, some 97% of the population aged 5 and over could speak Cantonese, about the same level as that in 1996 and 2001. Therefore, Cantonese was still the most commonly used language at home. The following table shows the importance of Cantonese in the daily life of Hong Kong people.

Table 1.1–Proportion of Population Aged 5 and Over Able to Speak Selected Languages / Dialects, 1996, 2001 and 2006[1]

Proportion of Population Aged 5 and Over (%)									
Language/Dialect	As the Usual Language			As Another Language or Dialect			Total		
	1996	2001	2006	1996	2001	2006	1996	2001	2006
Cantonese	88.7	89.2	90.8	6.6	6.8	5.7	95.2	96.1	96.5
English	3.1	3.2	2.8	34.9	39.8	41.9	38.1	43.0	44.7
Putonghua	1.1	0.9	0.9	24.2	33.3	39.2	25.3	34.1	40.2
Hakka	1.2	1.3	1.1	3.6	3.8	3.6	4.9	5.1	4.7
Chiu Chau	1.1	1.0	0.8	3.9	3.8	3.2	5.0	4.8	3.9
Fukien (including Taiwanese)	1.9	1.7	1.2	2.0	2.3	2.1	3.9	3.9	3.4
Indonesian (Bahasa Indonesia)	0.2	0.2	0.1	0.7	1.2	1.5	0.9	1.3	1.7
Filipino (Tagalog)	0.2	0.2	0.1	1.6	1.7	1.3	1.8	1.9	1.4
Japanese	0.3	0.2	0.2	1.0	1.2	1.1	1.2	1.4	1.2
Shanghainese	0.5	0.4	0.3	1.1	1.1	0.9	1.6	1.5	1.2

(Census and Statistics Department, 2007: 44)

From the above table 1.1, the result also showed that language ability of the population has improved (ibid: 27). The proportion of the population who could speak English, either as the usual language or as another language, increased from 38.1% in 1996 to 43.0% in 2001 and further to 44.7% in 2006. The proportion of the population who could speak Putonghua also increased significantly from 25.3% in 1996 to 40.2% in 2006.

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[1] The definition of "Ability to Speak Other Languages/Dialects" is "if a person is able to conduct a short conversation with a particular language / dialect in everyday life activities such as responding when being asked for direction, studying at school or using at work, he is deemed to have the ability to speak the language / dialect".

Table 1.2 – Population Aged 5 and Over by Usual Language and Place of Birth, 2006

	Place of Birth							
	Hong Kong		China (other than Hong Kong)		Elsewhere		Total	
Usual Language	Number	%	Number	%	Number	%	Number	%
Cantonese	3,843,351	97.6	1,994,175	87.3	193,434	46.0	6,030,960	90.8
English	27,374	0.7	6,563	0.3	153,344	36.5	187,281	2.8
Putonghua	10,669	0.3	41,104	1.8	9,086	2.2	60,859	0.9
Hakka	14,448	0.4	53,226	2.3	2,771	0.7	70,445	1.1
Chiu Chau	7,350	0.2	42,120	1.8	1,323	0.3	50,793	0.8
Fukien (including Taiwanese)	9,989	0.3	69,795	3.1	2,211	0.5	81,995	1.2
Other Chinese dialects	10,866	0.3	73,727	3.2	1,201	0.3	85,794	1.3
Indonesian (Bahasa Indonesia)	283	0.0	766	0.0	7,989	1.9	9,038	0.1
Filipino (Tagalog)	538	0.0	179	0.0	6,689	1.6	7,406	0.1
Japanese	701	0.0	653	0.0	9,701	2.3	11,055	0.2
Others	10,945	0.3	1,141	0.0	32,632	7.8	44,718	0.7
Total	3,936,514	100.0	2,283,449	100.0	420,381	100.0	6,640,344	100.0

(Census and Statistics Department, 2007: 45)

From table 1.2, among those persons born in Hong Kong, 97.6% used Cantonese as their usual language; only 0.7% and 0.3% spoke English and Putonghua as their usual language, respectively. Although it had been about a decade after the handover, the result reflected that only 0.9% of the population used Putonghua as their usual language wherever the place of birth.

From the Census report of 2006, it is evidential that Hong Kong continued to be a Cantonese speaking society on the whole even after a decade of the handover.

1.2.2 The language attitudes of Hong Kong people

Language attitudes reflect the use of language in the society as shown above, and are able to influence the status of the language as well as the planning and the implementation of language policies in the society. The following studies about language attitudes may in turn explain the language choice of Hong Kong people.

Early researchers have found language to be a marker of ethnic identity (Fishman, 1972; Taylor *et. al.*, 1973; Giles *et. al.*, 1976), and the importance of language is also demonstrated in identity building within the Hong Kong community. The following individual studies were conducted after the handover of Hong Kong towards different groups of people from different school level students to general public to the specific industries or economical classes of people within Hong Kong, explaining the gradual adjustment of attitudes towards the three languages in a political and economic rapidly changing society.

Hyland's study (1997:207-8) of 926 Hong Kong University undergraduates in 6 months before the handover demonstrated that the Cantonese-speaking Hong Kong Chinese tended to retain a distinctive group identity; English did not detract from their own sense of ethnic identity, but representing a wider system of power and knowledge rather than a colonial language. His study had revealed that Putonghua did not evoke much of a strong "Chinese" ethnic consciousness.

Evans *et. al.* (1998: 396-7) explored the attitudes of Hong Kong people towards Cantonese, Putonghua and English. Over 100 people were interviewed, including students, teachers, parents, clerical workers and management professionals. The findings revealed that English and Putonghua were regarded as high languages of government, law, business and the professions, while Cantonese remained a low language used in daily communication. The projection on the future status of Putonghua was regarded as quite high through this study. This could partly be attributed to the fact that staff and businessmen from the economic fields were included as subjects.

Lu & Au-Yeung's study (2000:128-9) investigated the use and learning of Putonghua amongst 275 Grade 12 Hong Kong students. Results showed that students were instrumentally motivated to learn Putonghua for economic gains. Much more in depth psychological acceptance is needed before Putonghua could be rooted into the hearts of the Hong Kong young people for better recognition.

Lai's study (2001) showed that the language attitudes of 134 middle-class elites and working-class low-achieving secondary school students (Grade 11 and 12) towards the three languages – English, Cantonese and Putonghua remained positive. English, being the dominant language for academic and career development, its instrumental value was the highest among the three languages. Cantonese was the mother tongue of Hong Kong people and hence the language of local identity; its mixing with English terms had made it a characteristic of Hong Kong discourse and heightened the identity of the middle class. Putonghua was the language for nation-wide communication and had the sense of "Chineseness". It demonstrated the ethnolinguistic identity had not changed much several years after the handover, and their language attitudes reflected that no distinct signs of triglossia took place up to the time of the research (ibid: 130).

Kwok (2004) invited 70 subjects from the businesses, banking and financial services, and educational sectors to express the general attitudes toward the above three languages, and rank them in order of preference. Results showed that respondents favoured English the most, which undoubtedly was the language of prestige and power because of its importance in the political and judicial system in society. Although there was frequent business interaction between Hong Kong and China, a sense of cultural closeness had not been induced in speaking Putonghua since it could not be associated with their identity and did not elicit a patriotic or familiar connected feeling (ibid: 25-26).

From the language attitudes of Lai's study (2005), about 1048 Secondary 4 (Grade 12) students, English was perceived as having the highest instrumental value and social status; Cantonese the most integrative; and Putonghua had the lowest integrative and instrumental value. The respondents' sense of Chinese nationality was still weak; Putonghua speakers were even considered uneducated and unintelligent (ibid: 381). Lai (2007: 238-9) argued that the

three main factors that suggested by Giles *et. al.* (1977: 309) - social status of speakers, demographic strength and institutional support - should be enhanced so that the language image could be detached of a lower social group. Lai (2009: 90) further explained that in instrumental domain, the languages were mainly evaluated as a means for upward and outward mobility, so English and Putonghua were rated higher than Cantonese. However, Putonghua was regarded as a third language which could not compete with Cantonese as it woven into the local identity.

The survey results demonstrated that national language learning still had not been closely linked with the national identity of Hong Kong people. When compared with the survey conducted by the National Education Centre in September 2007 to April 2009, 67% of 34,000 secondary and primary students agreed with the statement "I love Hong Kong", which is 18% more than "I love China". 54% of them agreed that they loved the people and things in Hong Kong, which was 22% more than those in Mainland China (*Mingpao*, 2009b). It had been over a decade after the handover of Hong Kong, the sense of belonging to Mainland China still did not seem to be strongly associated with the ever increasing involvement in Putonghua learning.

1.2.3 The Rising Importance of Putonghua

The colonial history of Hong Kong has created a distinct language situation. The English language has been enjoying prestige and a higher status even though Hong Kong is an ethnically Chinese society. The language choices in different domains and the attitudes as described above related to the diglossia or triglossia sociolinguistic situation in the community (Fasold, 1984). Before the handover of the sovereignty of Hong Kong to China, a diglossic situation was maintained, where both Cantonese and English were used in different domains and for different communicative functions. It encompassed both Ferguson's (1972) and Fishman's (1971) conceptualization of diglossia. Actually, English, including both spoken and written form, has been the traditional high language since the beginning of the colonial era to the end of the twentieth century, serving as the norm for almost all administrative, legislative, judiciary, and high-level trade and business purposes. Cantonese has been the low language used in informal domains at home and in daily social contact by the majority of the population (Fu, 1987; So, 1989; Wright, 1996; Pennington, 1998; Lai, 1999; Chen, 2001; Poon, 2010). In the realignment between the subtly understood high language – English and the low language

– Chinese in the political domain, Chinese and English were both made as the official languages by the Languages Ordinance enacted in 1974. However, the importance of English still far outweighed Chinese and has been used for higher and wider communication.

Before the handover, the triglossic sociolinguistic situation of Hong Kong community was discussed and the immense importance of Putonghua was anticipated (Lord, 1987:8-9; Kwo, 1992:203; Pierson, 1992:183). Hong Kong was estimated to be marked with the transition from diglossia to triglossia (Lai, 1999: 191; So, 1989: 29). The concept of triglossia was first used by Abdulaziz (1972) who defined a sociolinguistic condition in Tanzania where local or vernacular languages was used in oral intragroup communication, while a local standardized lingua franca and a world language were used for high functions.

However, scholars interpreted the triglossic sociolinguistic situation in Hong Kong differently, each having its own functional arena. Putonghua would emerge as a potential strong rival to both Cantonese and English after the handover. Putonghua would become the language of politics and administration, with English the language of technology, commerce and finance, and Cantonese the language of family, intimacy, arts and mass media. Putonghua and English would be high languages and Cantonese would then be the low language (Pierson, 1992: 183; Wright, 1996: 112).

Although there were great economic and political development resulted from Mainland's Open Door Policy instigated in 1978, Poon (2004: 55) indicated the language scene was English the high language, whereas Cantonese and Putonghua both were low languages. However, as the economic and political value of Putonghua has been increasing and the education language policies kept changing, Hu (2007: 89) argued that Putonghua and Cantonese would not always be treated as low languages, but are potentially in competition for high language.

Although it is hard to anticipate or describe the triglossic situation in Hong Kong, it is easier to account for the tremendous influence that Putonghua has imposed to Hong Kong. Politically, in the solemn ceremony for the transfer of sovereignty of Hong Kong to China on 1st July 1997, both Putonghua and English were adopted on a nation to nation level. Putonghua was used as a means to heighten the national identity. In February of 2002, Mrs. Fanny Law,

Secretary for Education and Manpower of Hong Kong at that time, stressed that in order to capitalize on all the opportunities brought about by China's accession into the World Trade Organisation, there was an urgent need to upgrade the level of Putonghua proficiency for Hong Kong people. In addition, she called on legislators to use Putonghua more at the Council in future (*People's Daily*, 2002).

Economically, since the introduction of the Mainland's Open Door Policy in 1978, the on-going economic integration between the Mainland and Hong Kong has brought enormous mutual benefits. Visible trade between Hong Kong and the Mainland has soared by 231 times since 1978, or an average annual rate of 19% in value terms (HKG, 2009a: 47). The Mainland has long been Hong Kong's largest trading partner, accounting for 49% of Hong Kong's total trade value in 2009, whereas Hong Kong has nearly 8% of the Mainland's total trade; 90% of Hong Kong's re-export trade was related to the Mainland. Under the Mainland and Hong Kong Closer Economic Partnership Arrangement (CEPA), the rapid expansion of Renminbi business in Hong Kong signified the Mainland's recognition of Hong Kong as its premier international financial centre (ibid: 46-48).

Hong Kong is also a principal gateway to and from the Mainland for business and tourism. The number of trips made by foreign visitors to the Mainland through Hong Kong rose by a cumulative 53% in the past 10 years to 3.8 million trips in 2009. Correspondingly, the number of trips made by Mainland residents to or through Hong Kong rose by nearly 5 times over the decade to 18 million trips in 2009 (HKG, 2009a: 47). Mainland continued to be the largest source of tourists, a total of 17.96 million Mainland visitors came to Hong Kong in 2009, having an increase of 6.5% comparing to the year before (HKG, 2009b: 293).

Undoubtedly, Hong Kong is a global centre for world trade, finance, business and telecommunications, and the high status of English is undeniable. As the largest investor of Mainland and the major funding centre for Mainland enterprises, the status of Putonghua in Hong Kong has been elevated beyond imagination. Therefore, the rivalry between Putonghua and Cantonese has always been debated in this triglossic situation.

1.2.4 The Language Policy in Education

English has been enjoying supreme status in Hong Kong since the colonial period. It was unquestionable as a colonial language for the Hong Kong community, and has been regarded as a high prestige, economic and valuable language. Since 1980s, the economic activities of Hong Kong have gradually shifted from manufacturing to knowledge-based. English was regarded as an important linguistic capital by the society, especially among the employers and the language policy makers. In the post-colonial era, English was more widely used in the territory, it served as a major language of international trade and other manifestations of globalization (Kan & Adamson, 2010: 167); it was no longer perceived as just a colonial language but an international language for universal communication in the global village (Johnson, 1994).

With the fact that language carries cultural and national identity and is vital to the competitiveness of the society, there have been many debates in the government about the language policies in education. Being a British colony from 1860s to 1950s, English was the medium of instruction (MOI) in schools; educated elites with good command of English found posts in civil service and trading companies easily. After the Second World War, an influx of refugees fled from the civil war in Mainland China. From 1950s onwards, Chinese medium schools (CMI) were permitted to set up in Hong Kong while a large proportion of English medium schools (EMI) was still maintained. By 1990, more than 90% of secondary schools claimed to use English as the medium of instruction (Kan & Adamson, 2010: 169-170). Unfortunately, the laissez-faire language policy together with nine-year compulsory education started in 1978 had been resulting in the decline of English standards and emergence of mixed code in English medium schools (Poon, 2004: 56). On the contrary, code-mixing was regarded as a mark of bilingual behaviour reflecting the reality, which may enhance communication efficiency, enrich linguistic repertoire, and serve as a means to convey meaning in the classroom (So, 1992: 87).

However, as mixed code was devalued as a corrupted speech, the government segregated the incompetent students to attend Chinese medium schools instead of English with the Streaming Policy (Education Commission, 1990). Research from the Education Commission Report no.4

indicated only around 30% of the students could learn effectively through English (ibid: 102). Therefore, the Streaming Policy which started in September 1994 encouraged secondary schools to choose the appropriate medium of instruction to meet the needs of their student intake. After the handover, the Chinese medium education received stronger support from the government. The "Medium of Instruction Guidance for secondary schools" was promulgated from September 1997 by the former Education Department stating that only 114 secondary schools were permitted to continue to use English as the medium of instruction. Approximately 70% schools were required to switch to Chinese as the MOI in Secondary 1 (Grade 7) to Secondary 3 (Grade 9) after a period of over 2 decades of teaching in English. Poon (2004: 59) commented this as a political move, a gesture to appease China, and was poorly received territorially by students, parents and schools. For those in CMI schools, this policy not only weakened students' interest in English, but also limited their exposure to the language (ibid: 65).

As mentioned above, Hong Kong is a largely Cantonese-speaking society; students learn and practice second language mostly at schools. The linguistic dynamics after the handover was characterized by a shift from a need for bilingual brokers to mediate between the colonial administration and the governed to a need for trilingual brokers to mediate among Beijing, the local Hong Kong government and the international community (So, 1992: 85). Under the medium of instruction policy in Hong Kong after the handover, the dynamic triglossic language situation of Hong Kong was created, the roles of the three prominent languages were gradually established, allocated and complemented each other.

In the first policy address delivered in October 1997 upon the handover of sovereignty of Hong Kong to China, the Chief Executive of the first Hong Kong Government announced the Biliterate and Trilingual policy in language education. It was put forward in the school year of September of 1998-99. Under this policy, all students in Hong Kong were expected to be proficient in written Modern Standard Chinese and English and to speak fluent English, Cantonese, and Putonghua. This policy meant adopting Cantonese for oral instruction in class and using written Putonghua (Modern Standard Chinese) as the written medium for both textbooks and homework in subjects other than English Language. In biliterate and trilingual language education, students have to learn the written and spoken form of Putonghua.

Putonghua literally means "common speech"; it is the common language of the Han people and embodies a national sense. It adopts the northern pronunciation and dialect as its standard, and modern exemplary colloquial writing as its grammar. In the national standard of writing, the Modern Standard Chinese is close to the speech of spoken Putonghua. Although Cantonese has been regarded as one of the many Chinese dialects in the southern part of Mainland China, Cantonese differs from Putonghua in pronunciation, vocabulary and grammar. Cantonese and Putonghua are tonal languages. Cantonese has 9 tones, 20 initial and 53 final sound segments; Putonghua, by contrast, with 4 tones, 22 initial and 38 final sound segments (Pierson, 1992: 186). More specifically, Putonghua differs from Cantonese at the levels of phonology about 60%, morphology about 40% and syntax about 20% (Zhan, 1993).

Nevertheless, the relationship between Putonghua and Cantonese is much more complicated than the policy suggests. Chinese language learning by Hong Kong students is a mismatch struggle between the written Chinese (Modern Standard Chinese) and spoken Chinese (Cantonese) (Poon, 2004: 56; Cole III, 2007: 8-12). Hong Kong students learn to read the written form of Chinese through the spoken medium of Cantonese rather than Putonghua. They seem to be familiar with the vocabulary and grammar of Putonghua since they learn the written language which uses similar vocabulary and grammar. The distinctive vocabulary and turn of phrase in Cantonese, does not exist in a one-to-one relationship with Putonghua and Modern Standard Chinese. Therefore, unless the Hong Kong students have a good command in the forms of lexis and grammar in Cantonese and Modern Standard Chinese, they often struggle with such mismatch of Chinese language learning every day (Kan & Adamson, 2010: 168). Some of them do not achieve high levels of proficiency in Modern Standard Chinese since the usual language they speak - Cantonese - is distant from the written form in which it is based (Snow, 2004: 178-180). Though written Cantonese is commonly found in mass media everywhere, it is proscribed in students' work at schools (Snow, 2004: 174), since the vocabulary and grammar in Cantonese are not accepted by the national standard as the Chinese written form. Miao (1999) has argued that the interaction between spoken Cantonese and Modern Standard Chinese has resulted in a situation where three varieties of written Chinese exist: the written Modern Standard Chinese that all educated Chinese can read, "regional variety of Chinese" that includes some Cantonese lexical and syntactical features, but can be understood by non-Cantonese, and "written Cantonese" which includes Cantonese syntax and vocabulary, but cannot be understood by non-Cantonese speakers.

The implementation of Biliterate and Trilingual policy is seen in a wider societal level even in the workplace (Poon, 2004: 58). In "The Action Plan to Raise Language Standards in Hong Kong" of June 2003, measures were suggested for raising standards including Basic Competency Assessment, Language Proficiency Requirement for Teachers, Putonghua as the medium of instruction, promotion of correct Cantonese pronunciation, Native speaking English Teachers Scheme, English enhancement programme for Chinese medium schools, Workplace English Campaign, Workplace English Training Fund and Continuing Education Fund; which were promoted widely in the community taking account for the development of teachers, language training for students and working adults (SCOLAR, 2003).

After the implementation of the compulsory Chinese medium instruction policy and the Biliterate and Trilingual policy for over a decade, the decline in English standards had grown to an alarming state for the Hong Kong society. The motivation of English learning was getting lower and the results in open examinations had been deteriorating (Poon, 2010; Tsang, 2002, 2004, 2008). To rectify this situation, the "Fine-tuning the Medium of Instruction for secondary schools" policy (Fine-tuning policy) was put forward in September 2010. Schools were allowed greater school-based autonomy on the choice of MOI, removing the differentiation between CMI and EMI schools, and increasing exposure to English for junior secondary students (Education Bureau, 2009). This "Fine-tuning" policy seemed to contradict the earlier long-insisted benefits of mother-tongue instruction since the handover (Kan & Adamson, 2010: 173). The "Fine-tuning" policy was also interpreted as an enduring legacy of colonialism, with the discourse privileging English being dominated by powerful international business interests (ibid: 174-5). Because of the changing sociolinguistic environment, the requirement of the work force and the language policies; the linguistic situation in this international city is fascinating and the proficiency of the three languages seemed crucial.

1.2.5 Putonghua Education in Hong Kong Schools

Putonghua had been an elective subject in the school curriculum in the 1950s and early 1960s, but was discontinued in mid-1960s due to a lack of interest from students and a shortage of teachers (Leung & Wong, 1997; Adamson & Auyeung, 1997). In the 1980s, the language was taught again when funding was provided by the government to run extra-curricular Putonghua classes in schools.

As many scholars have noted, the emphasis of Putonghua has long been pronunciation rather than lexis and syntax (Li, 2006; Saillard, 2004; Sanders, 1987; Chao, 1976). By the academic year 1995-96, 60% of primary schools and 46% of secondary schools were offering 1-2 hours a week of optional Putonghua activities (Leung & Wong, 1996: 141).

Later, when Putonghua was introduced as one of the core subjects in most secondary schools after 1997, it started to gain its momentum of importance. The learning goals of Putonghua were divided into four domains: listening, speaking, reading and translating. The main goals were: to foster the abilities of listening, speaking, reading, and self-learning Putonghua, to learn Chinese linguistic and cultural knowledge, increase the interest of learning Putonghua, and foster positive attitudes and habits toward it (CDC Putonghua Curriculum Guide, 1997).

Almost a decade after the implementation of the Chinese medium policy and the Biliterate and Trilingual policy, the government injected funds of 2 hundred million for schools to apply for the plan of using Putonghua in teaching Chinese Language (SCOLAR, 2008). In the school year 2008-09, the Standing Committee on Language Education and Research (SCOLAR) of Hong Kong launched a scheme to assist schools in using Putonghua to teach Chinese Language for three years. The support included on-site visits by Chinese Mainland's professionals and local consultants to assist the school-based program's formulation of using Putonghua to teach Chinese. The long-term goal, strategies and resources planning of these schools were to be examined and enforced (Jiang, 2008).

In the New Senior Secondary (NSS) Curriculum in 2009-10, Putonghua was introduced as elective modules. "Putonghua Communication and Application" and "Putonghua and Performing Arts" were introduced as two new elective modules of the Chinese Language curriculum for the schools to choose from a pool of electives. Schools that have chosen to offer both or either one of these two new electives for their students, usually base their final decision upon available resources, the general students' current learning status, pace and progress along with the potential opportunities to further extend the students' existing Putonghua ability to a more proficient level for their further benefits (Chan, 2008). Moreover, the Paper Four examination in the NSS Chinese Language subject assesses the abilities for reading aloud and group discussion of every student, the native Putonghua speaking students may apply for Putonghua assessment instead of Cantonese.

1.2.6 Putonghua Teachers

The discontinuation of Putonghua subject in 1960s was not only due to the unpopularity of the language, but also to the lack of qualified teachers as well. After the handover, there were some surveys about Putonghua teachers. The supply and the qualifications are important factors contributing to the implementation of Putonghua as the medium of instruction (PMI).

According to the survey by the Centre for Research and Development of Putonghua Education in The Chinese University of Hong Kong about implementing PMI in 2006 in 1400 primary and secondary schools (Li & Cheung, 2006: 8), 66% of the Putonghua teachers still used Cantonese as MOI. Only 6 schools (2%) implemented PMI in full scale, 29.8% adopted in some grades and classes. This might be attributed to the short supply of Putonghua teachers. In primary schools, there were 6-10 Putonghua teachers (34.9%) per school, whereas only 2-5 Putonghua teachers (28.4%) were found in secondary schools. Out of these Putonghua teachers, only 51.6% of Putonghua teachers could use Putonghua as MOI in teaching Chinese language; and only 29.8% of the surveyed schools had usually 1 native-speaking Putonghua teacher per school.

Lam (2008: 2) stated that in 2007-08, there were about 20% schools in Hong Kong using Putonghua as the medium of instruction in teaching Chinese Language subject. From the online schools profiles, 108 (18.36%) out of 588 primary schools and 72 (18.27%) out of 394 secondary schools claimed implementing the PMI measures.

Leung & Wong (1996: 145) has noted that the training and supply of competent teachers for expansion of Putonghua education was important. Though the lack of competent Putonghua teachers could be compensated by recruiting from Mainland China, the teaching would still be difficult if they were not familiar with the Hong Kong language and culture.

In the report of Lam (2009: 5) (see Table 1.3 about the speaking test results of the National Standard Putonghua Proficiency Examination in 1998-2008), the competence of Putonghua teachers was of much a concern. From more than 2,700 candidates taking the examination, some Putonghua teachers even failed to meet the minimum requirement for becoming a Putonghua teacher, which was to obtain at least the Second Grade. From Table 1.3, however, a

potential available force of Putonghua teachers could be identified from the housewives who could also teach their own children at home.

Table 1.3 – The results of Putonghua teachers in Putonghua Proficiency Examination (in %)

Occupation	First Grade	Second Grade	Third Grade	Failed
Putonghua teachers	23.1	53.1	23.3	0.6
housewives	12.1	47.0	36.8	4.1
professionals	4.5	15.7	58.5	21.3

Lam (2009: 5)

Furthermore, the survey of Li & Cheung (2006: 9) also demonstrated obstacles in implementing PMI in schools which included the need for designing new curriculum, the needed support for school-based teaching resources, and lack of long-term planning. However, most teachers agreed the proficiency of Putonghua in teaching was the most concerning factor.

With the language policy in education and the funding provided by the government, these obstacles may be overcome in the near future.

1.2.7 Study tours to Mainland China

As discussed above, language carries identity, and the language attitudes influence the language use in different domains. Time is needed for cultivating and raising the motivation of students in language learning as well as equipping the teachers. Under the support of the government for promoting national education in Hong Kong schools, organized study tours to different cities in Mainland is assumed to be an effective way to give students first-hand experience in learning Putonghua through authentic interaction with the Putonghua native speakers. The opportunities of sight-seeing and visits may also be one of the means for enhancing their identification with the motherland. According to the Study Tour Guide 2006 (Suen, 2006), different types of study tours have been growing in popularity in Hong Kong since the last decade. The duration range varies from several days to several weeks. The study tours include language learning, eco-touring, sporting, cultural experiencing, etc. In order to broaden the horizon of students, improve their language proficiency, develop their

independence, and pave the way for pursuing advanced studies; parents are likely to be supportive in children's participation in study tours so as to acquire valuable experience to enrich their children's lives.

In arranging study tours to Mainland China for gaining cultural experiences, both primary and secondary schools in Hong Kong can apply for the Quality Education Fund (QEF)[2] and the Community Participation Scheme of Commission on Youth (COY)[3] for the purpose of promoting national education since 1990. Most of the study tours last only about one week. The aims of the study tour are to build up students' identity and pride of being Chinese by enhancing their knowledge in and understanding of the Chinese History and Chinese culture, so that the students can have a stronger sense of belonging to Mainland China. From 1998-2002, 54 secondary schools had benefited from the Mainland study tour learning programmes within their all-round education. In 2005-06, 154 organizations were funded by the Community Participation Scheme to organize study tours to Mainland China. The aim of most of the funded projects was to promote Civic and Moral Education, which was in turn one of the major objectives of the education reform initiated in 2000.

In 2008, the 30th anniversary of China's opening up and reform, Chief Executive, Donald Tsang, outlined some activities helping young people to develop a strong sense of national identity for celebrating the 60th anniversary of the founding of the People's Republic of China in 2009. The Government set aside additional resources to offer more opportunities for Hong Kong upper primary and secondary school students to join Mainland study tours and exchange programmes, the quota of students receiving a subsidy to participate in study trips and programmes was drastically increased from 5,000 to 37,000 students a year[4]. Another activity "Passing on the Torch (2008)" also demonstrated the Education Bureau's commitment to work

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[2] In October 1997, the QEF was established to finance projects for the promotion of quality education in Hong Kong. This is one of the major recommendations of the Education Commission Report. No.7.
URL: http://qef.org.hk/eng/main.htm?aboutus/aboutus02.htm [12 July 2008]

[3] The Commission on Youth (COY) was set up in February 1990 to help Hong Kong meet the needs of their youth and respond to their aspirations. It provides opportunities for youths to broaden their horizon and international perspectives. In order to promote national education, it organized study tours to the Mainland since the Working Group on National Education had been set up jointly by the Commission and the Committee on the Promotion of Civic Education in mid-2004. Currently, schools can apply for funds from COY to arrange activities of national education both in and outside HK.
URL: http://www.info.gov.hk/coy/eng/introduction/index.htm [12 July 2008]

[4] URL: http://www.news.gov.hk/en/category/administration/081015/html/081015en01005.htm
[12, September, 2010.]

closely with different social organisations to bring forward the work in promoting national identity education (HKG, 2009c); 45 exchanged activities were coordinated benefiting over 20,000 students (HKG, 2009d: 137). It aimed at enhancing students' understanding of the history, culture, education system, economic system, geography, people's livelihood, etc. of the motherland through direct experiences; especially highlighting the integration between Hong Kong and the Pearl River Delta Region.

Since the Chief Executive announced in the 2010-11 Policy Address to set up a "Community Care Fund" to provide assistance to the people in need, each student are subsidized $3000 to be used within a 3-year period for the "School-based Fund for Cross Boundary Learning Activities" which could be applied for both Mainland and overseas study tours (Education Bureau, 2011b). Therefore, more students are able to participate in study tours for different themes and different aims in the near future.

1.3 Research questions

Cantonese is not only a language which is used in different domains by the Hong Kong people, but also a part of the culture with which individuals strongly identified with (Hyland, 1997: 193). From the above discussions, concerning the language situation, language use, language attitudes and language policies, Putonghua learning in this Cantonese dominant society is often seen not just aiming to include the contrast of phonology, lexis and syntax but also to develop the sense of belonging and identification to the motherland. As study tours are often believed to achieve many of these goals, my study focuses on the following three questions:

- Do and if so to what extent these study tours to Mainland China increase Hong Kong students' motivation to learn Putonghua?
- Do and if so to what extent these study tours enhance Hong Kong students' sense of belonging and identification with Mainland Chinese?
- Do and if so to what extent interviews in study tours enhance Hong Kong students' Putonghua communicative competence?

1.4 Significance of this study

This study is significant for several reasons. From researching these three questions, firstly, it investigates how interviews conduct during study tours with Mainland Chinese can increase Hong Kong secondary school students' confidence level in speaking and listening to Putonghua, so that the motivation of speaking, listening and continuous learning can be monitored. Although communicative skills are more focused and taught in Putonghua classroom learning environment, the face-to-face contact and interaction with Putonghua speaking people in authentic and naturalistic contexts is a new experience for students. The pragmatic study of using interviews in study tours is expected to enhance the awareness of the students to compare the culture in Hong Kong against the cities visited. It may enable them to speak more confidently and integrate into the Putonghua environment more easily.

Through this research study, we aim to see if and how the Hong Kong students are gradually influenced by the people and things encountered during the study tour and if their integrative motivation for learning Putonghua is increased. At the same time, we will also find that for those students who are neither so keen nor proficient in Putonghua listening and speaking if their instrumental motivation for learning Putonghua will be elevated.

Secondly, we hope the interviews of the Hong Kong students with Mainland Chinese will reveal if the tours can increase the sense of belonging to China, and if more interactions with Mainland Chinese enhance the Chinese identity of Hong Kong students as study tours provide the first hand opportunity to experience and visit people of great ethnic diversity in different cities and be more exposed to the history in Mainland China. Also, through the opportunity to come into contact and meeting various types of Mainland Chinese in different age groups, diverse work backgrounds, and from all walks of life during the study tour, we wish to find out whether Hong Kong students' identity, value or world views would change, and if yes, how.

Thirdly, it aims to provide insights into the study of interviews for secondary school students. Generally, students have experiences to interview Hong Kong people in writing special projects in the curriculum; however, there are not many opportunities in interviewing the Mainland Chinese in major cities of China. Since Hong Kong schools tend to organize study

tours for only a week or less, the time constraints in learning and knowing more about the cultures in Mainland China during the trip are a limiting factor. Therefore, pre-tour preparatory lessons are designed providing the opportunity for the students to learn beforehand not only more in depth on the historical or cultural background knowledge about the chosen cities, but also the techniques of asking questions, the functions of different types of ethnographic interview questions or even interrogative sentences in Putonghua. The findings are expected to lead to the development of more informed training lessons for future students taking study tours.

In short, since there is little literature on the experiences concerning study tour and Putonghua learning in Hong Kong, it is worth studying to fill the gap. It is hoped that this study will shed more light for secondary school educators and policy makers on the effects of study tours on students' linguistic identity, confidence level in communicating in the target language, motivation enhancement and identity transformation to language learning and on Putonghua teaching.

1.5 Summary

To sum up, after the handover of Hong Kong to China for more than 10 years, the economic development of Mainland China after the Open Door Policy and the joining into the World Trade Organization is obvious, the value of learning Putonghua should never be underestimated. As suggested by Lai (2007: 238-9), three factors contributing to the growing popularity of Putonghua have been taken into account by the government, namely: language status, demographic strength and institutional support. However, the emotional attachment to China is relatively weak especially for the Hong Kong born younger generations who do not have close family ties in China (Leung, 2005, 177). Under the Biliterate and Trilingual Language Policy, school-organized study tours were encouraged. The aims of these study tours are to enhance students' confidence and interest in learning Putonghua, to build up their Chinese identity, and more importantly to cultivate the sense of belonging to the motherland during this favourable period of economic boom. However, have the tours achieved these aims?

Chapter Two   Literature Review

2.1 Introduction

The present chapter reviews the concepts concerning the research questions, which include identity, motivation and culture. Firstly, the dynamic nature of identity and the formation of Hong Kong identity are discussed. This is followed by the examination of the promotion of national identity through Hong Kong Civic Education curriculum and the Mainland study tours. Finally, the language learning, language anxiety, integrative and instrumental motivation and culture learning through Mainland study tours are reviewed.

2.2 The dynamic nature of identity

Individual identity may vary according to time, space and experience; it modifies in a continuous way. Identity bridges the gap between the "inside" and "outside" worlds, and between the personal and the public worlds. As we project "ourselves" into cultural identities, we at the same time internalize their meanings and values to make them "part of us" (Halls, 1992: 275-277). In the world histories of development, frequent changes can transform the minds of individuals, so individuals assume different identities at different times. Moreover, cultural interactions help to shape identity. While identity is dynamic, it also includes both a persistent self-sameness and a persistent sharing of some kind of essential character with others. It has cultural resonance and is important in the relationship between self and others (Dittmer & Kim, 1993: 4). Our culture is what we do, how we do, and how we think about the things we do; whenever cultures are in contact, people may face cultural changes, culture shifting or even multiple identities (Grant, 1997:16). As the formation of identity is an on-going cultural process in which identification takes place, the identity of each person has significant implications for one's subsequent psychological development.

Because of the dynamic, open-ended or variable nature of one's identity, we can assume that the cultural interactions of Hong Kong students with "outsiders" in "another world" in the study tours may change their on-going life experiences. When the Hong Kong students encounter the Mainland Chinese with different cultural backgrounds through study tour experiences, the interactions trigger an awareness of their cultural identities that they have

never had before, and their cultural identities are believed to be alterable and transformable in the succeeding years. Although the identity of Hong Kong people has been gradually formed in this community since the 1960s (Lau, 1997: 2), the process of modification and transformation in negotiating identities is believed to be possible especially in young generations when the two cultures are in contact throughout the Mainland study tours, thus making this research significant.

Hong Kong, as one of the smallest colonies of the Great British Empire in 1842-1997, has emerged to become one of the global capitalism cities, and is widely seen as a model of Asian internationalism nowadays. After the handover of sovereignty to the People's Republic of China (PRC), Hong Kong is currently enjoying the status of "Special Administrative Region" (SAR) with its pre-handover economic and social systems for 50 years more. With the background of being Cantonese-dominant, western-influenced, materialistic, modern and prosperous, Hong Kong people have developed an identity in the territory much different from those who have grown up elsewhere in the Mainland China.

2.3 Formation of Hong Kong identity

A number of studies have been conducted on the identity of Hong Kong people, and showed that Hong Kong identity has gradually formed since the 1960s (Lau, 1997: 2). Previous studies such as DeGolyer's (1994) and Lee & Leung's (1995) have shown that the Hong Kong identity is more salient than the Chinese identity in the Hong Kong community before the handover. In Lau's studies (1997), a series of questionnaires were conducted from 1985-1995, the respondents had to identify themselves as "Hongkonger"[5], "Chinese", "both" or "neither". The findings of the proportions of respondents' identity are shown as follows.

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[5] Lau's studies (1997) used the term 'Hongkongese'.

Table 2.1 – Identities of Hong Kong Chinese in 1985 – 1995 (%) (Lau, 1997:5)

	Hongkonger	Chinese	Both[6]	Neither	Don't know/ No answer
1985	59.5	36.2	--	--	4.3
1988	63.6	28.8	--	2.0	5.6
1990	57.2	26.4	12.1	1.0	3.4
1991	56.6	25.4	14.2	1.2	2.4
1992	49.3	27	21.1	0.7	1.9
1993	53.3	32.7	10.1	1.6	2.4
1994	56.5	24.2	16.0	0.5	2.8
1995	50.2	30.9	15.4	1.2	2.2

Also, Lee (2008) summarized the figures in 13 different studies between 1997 and 2002 about the identity of Hong Kong people, which are listed as follows.

Table 2.2 – National identity of people in Hong Kong in 1997-2002 (%) (Lee, 2008:36)

Year / Month	Hongkonger	Chinese	Hongkonger> Chinese	Chinese> Hongkonger
1997 Aug	60	38	--	--
1998 Jan	50	50	--	--
1998 Oct	--	--	57	29
1998 Nov	33.9	39.9	15.8	10.4
1999 Jun	62	34	--	--
2000 May	--	--	40	49
2000 May	--	--	52.9	37.7
2000 Jun	82.8	83.3	--	--
2001 Sept	--	--	54	38
2001 Oct	60	19	--	--
2002 Aug	25	21	--	--
2002 Sept	50	40	--	--
2002 Sept	51	48	--	--

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[6] The answers 'both' and 'neither' were not made available to the respondents in the interview.

Lau (1997: 6-9) suggested that females, more educated people and respondents who were born in Hong Kong were more likely to see themselves as Hongkongers. They had a stronger sense of belonging to their society, more prepared to emigrate, more worried about Hong Kong and less prepared to accept the change than those who regarded themselves as Chinese. Lee (2008: 37) pointed out that people's sense of identity was fluctuating and continued to be ambivalent over these years. The surveys echoed Brewer's (1991) theory of optimal distinctiveness that social identity is derived from the opposing forces of the need for inclusion and assimilation on one hand, and the need for differentiation from others on the other. If people identify themselves as Hongkongers, they want to maintain their distinctiveness and the potential accommodation to differentiate rather than assimilate to the rest of China. However, in facing the changing political and social context, the motive of the compound identity of Hongkongers and the nested dual identity of Hong Kong-Chinese are likely to shift according to secure inclusion and distinctiveness (Brewer, 1999: 193). It is the reason why Lee (2004: 78) stated that after 1997, there seemed to be fewer people identifying themselves as Hong Kong Chinese or Hongkongers.

Simpson (2007: 168-185) gave an account of, from 1930s onwards, the invasion of the Japanese and the civil war, the large-scale famine and the Cultural Revolution that caused many Chinese people including Shanghai wealthy merchants to flee to Hong Kong. This population provided large and hard-working labour force for the industries and led to the economic growth in the 1960-70s. Politically, those immigrants came from different parts of China with no shared history, no real prospect of political independence, no political leader, which all lay a ground for them to have a Hong Kong identity. Although the "Protect Diao Yu Tai Movement" had showed symbolic nationalism and anti-colonialism in the early 1970s, the heart-rending June 4 Incident of 1989 was considered as a milestone to the formation of a local identity (Lau, 1997:1-24). Economically, the financial advancement and the *laissez-faire* capitalist system of the British made Hong Kong people enjoy a new wealthy, consumerist way of life. A sense of superiority was generated among the Hong Kong Chinese.

Culturally, as there was isolation from the PRC following 1949, the traditional Chinese thought and culture was cut off, and Hong Kong has been influenced by the continual reinforcement of western culture and integrated itself into a wider horizon of the global world. It even produced a new hybrid mix of modern Chinese and Western culture in pop music,

mass media and fashion. In the social aspect, Tsui (2007:126) focused on how the colonial government cultivated the sense of belonging of Hong Kong people after the alarming riots in 1966-67. The "Having a shelter above one's head" housing policy and the anticorruption campaign by the "Independent Commission Against Corruption" showed the commitment of the government. Traditional Chinese festivals were made mandatory labour holidays; Hong Kong Festival was organized; also, Bauhinia was designated as the flower of Hong Kong. All these measures were taken to give the immigrants a stable home for diffusing the discontentment towards the colonial government.

In the education aspect, compulsory primary education was introduced in 1971, and from September 1978, the Government was able to provide sufficient places for every primary school leaver to proceed to three more years of free junior secondary education in public schools. Schools could decide whether to use English or Chinese as the medium of instruction. In 1960, 57.9% secondary schools claimed that they adopted English as the medium of instruction, and it rose to 91.7% in 1990 (Lee, 1997:166). Mastering English was considered as the ladder of future success in this Cantonese-dominant society. However, as not all of the students had the language ability to learn in English, teachers had to switch from English to Chinese reciprocally in the lessons. Therefore, this English medium worked out in practice as a mixture of English and Cantonese, a "mixed-code" with textbooks in English and oral instruction in Cantonese or a Cantonese and English mix (Boyle, 1997:83). Gradually, this code mixing phenomenon has become a sociolinguistic characteristic of Hong Kong people (Li, 2000:305).

As English has become the marker of the Hong Kong identity, it also emerged as the linguistic habitus of Hong Kong people (Chan, 2002). Chan analysed Bourdieu's (1989) ideas of habitus, which is the "product of the internalization of the structures" of the social world; and pointed out that linguistic habitus is a way of life for the people, and English as the medium of instruction has gradually achieved a collective definition of identity distinguishing Hong Kong people from Mainland Chinese (Chan, 2002: 273). She also argued that the firm guideline of altering the medium of instruction from English to Chinese after the handover was an attempt to transmute the collective identity (ibid: 283).

Since Putonghua is the lingua franca for the nation and the marker of the Chinese identity, the colonial government did not make a strong effort to include it in the school curriculum. It was not until the "Biliterate and Trilingual" policy in language education that was implemented after the handover. From then on, all students in Hong Kong are expected to be proficient in written Modern Standard Chinese and English and spoken English, Cantonese, and Putonghua fluently. Although Putonghua has become the core subject in the school curriculum after 1997, the surveys of Evans *et. al.* (1998), Lu & Au-Yeung's (2000), Lai (2001, 2005, 2007, 2009), Kwok (2004) and *Mingpao* (2009b) still did not reveal Hong Kong people's high inclusive motive to learning Putonghua or having the Chinese identity as in Brewer's theory (Brewer, 1991, 1999).

2.4 Promoting national identity through civic education

Law (2004) commented that the emergence of Hongkongers' local identity and the ambivalence of Hong Kong people about national identity were mainly due to the de-politicization and decolonization of the British government. The consciousness of nationalism was weak among local Hongkongers before the handover. Students seldom discussed about "nation", "nationalism" or "national identity' in the classrooms.

Actually, from the beginning of the Cultural Revolution and the influx of refugees from Mainland China in the 1970s, the associated political phobia had driven the Hong Kong society to focus primarily on economically beneficial activities. Before the early 1980s, students were distanced from the Chinese Mainland; the contemporary developments in China were not even in the formal curriculum. No political symbols, salutes, songs or activities were allowed, and the national anthem and the flag of the PRC were even forbidden in schools. The de-politicization, delocalization, and disaffiliation from the Chinese Mainland in Hong Kong education can be criticized as a unique form of "Negative politicization" (Law, 2004: 264).

The civic education curriculum in primary and secondary schools before the handover in Hong Kong was commented as depoliticized in nature (Lee, 2004: 60). Subsequent to the British Joint Declaration in 1984, the Civic Education Guidelines (Curriculum Development Committee, 1985: 19) mentioned the need to develop a sense of Chinese national identity, the love for the Chinese nation and pride in China. However, they appeared as implicit expression

but not as aims and objectives (Lee, 2004:63). Later, in the Guidelines on Civic Education (Curriculum Development Council, 1996: 23), nationalism and patriotism were first mentioned:

> Politically speaking, one's civic identity is defined by one's national identity. The national community therefore constitutes the ultimate domestic context for one's civic learning. National spirit such as nationalism and patriotism is essential not only for one's national identity and sense of belonging, but also for the cohesion and strengthening of one's own nation.

"Nationalism" is not a synonym for "nation", but nationalism comes from the root word "nation". "Nation" originally meant a social grouping based on real or imaginary ties of blood. Later, it meant the population of a country without regard for racial unity, and even interchangeably with "country"; it always implies a common political sentiment (Snyder, 1976: 17-18). "Nation" is a territorial community of nativity. Every nation has its own understanding of its distinctive past that is conveyed through common traditions, stories, myths and history. All these memories contribute to the understanding of the present that distinguishes one nation from another. Language, the customs and laws all incorporate into the individual's understanding of the "self", the relations between the individual living there shared "collective consciousness". Therefore, nation is also a social relation of collective self-consciousness, even regardless of its spatiality (Grosby, 2005: 8-9).

Nationalism refers to any form of in-group identification for a group defined in part by reference to a geographical area along with some form of sovereign government over that area (Hogan, 2009: 4). Nationalism could also refer to different groups of people, nations, populating the world as defined by their common culture and historical inhabitation of discrete patches of land (Pryke, 2009: 17), or serves as a potent discourse for mobilizing people on the grounds of ethnicity, race, religion or language in the name of a common national destiny (Barabantseva, 2010: 5). Although Hong Kong was not geographically distanced from the Mainland, it was depoliticized, delocalized, and disaffiliated by the colonial British before 1997. The sense of belonging to the motherland among the Hong Kong born younger generations was not so strong, and the identification with the Chinese was even not built up through civic education syllabus in schools.

For those who grew up in Hong Kong, they might have close family ties with Mainland China, shared the same ethnicity and historical culture, more rooted in the ideology of Confucius, and at the same time were proud of the economic bloom of the colonial Hong Kong. However, many were astonished at the massacre of June 4 Incident by the Chinese Communist government. So they could hardly articulate their patriotic sentiment toward Mainland after 1989. Being ambivalent about the national identity, language was a means to help maintain and distinguish the political view of incongruity for people in Hong Kong. Since most of the Hong Kong people were not familiar with spoken Putonghua at that time, so they probably maintained the daily usage of Cantonese to symbolize their distinctiveness from the Mainland Chinese.

National identity cannot be constructed in isolation. It involves national essence, the core sentiments and symbols of the state, with which people most commonly identify and on the basis of which they have contracted to live together, and to defend and protect their common identity. The relationship between a citizenry and its state is not only in terms of what the state "is", but what the state "does" (Kim & Dittmer, 1993: 240). More concretely, national identity has a concept of shared self-understanding, and it is articulated in terms of three components. First, it is the Constitution or the constitutive principles of a political community. The Constitution represents the collective self-understanding of the community, its members have the agreement to live together. Secondly, national identity has to do with the way a political community imagines itself. Political communities are highly complex entities, they encompass countless past and future generations, and are lived in and created by the imagination. Imagination is expressed in the language of images and myths, and they are integral part of community's self-understanding and identity. Myths are also three-dimensional in nature. They are cognitive, affective and conative. Myths are cognitive because myths affirm something about the community even they are not fictitious in nature. Myths are also affective and conative because they arouse emotions, and inspire action, respectively.

Thirdly, national identity has to do with the way one relates to one's community. The members care for each other and commit to live together. This commitment links member to the past history and future expectations of the community (Parekh, 1997: 528-531). However, this third dimension would be argued that some people who live together within a country do not

have commitment to live together or care for each other. For example, there are extreme cases like terrorists who are immigrant to a new nation, but they do not necessarily have national identity because their religious identity may be much stronger than national, which may drive them to have no regards for national identity though they live there.

Most important of all, loyalty, cultural depth and constitutional patriotism can be nurtured through collective identification in the second dimension (Parekh, 1997: 528-531). From the progress made from the on-going Curriculum Guidelines (1996) and Syllabus (1998) after the handover, schools not only introduced the myths, rituals, flag, anthem; they were even allowed to discuss the role performed in domestic and foreign policy of the PRC. Therefore, strenuous efforts were made by the government and schools to develop national identity among students in political, language, cultural and geographic terms.

In fact, the Guidelines of 1996 pushed forward the implementation of civic education in schools in which nationalization and democratization were emphasized (Bray & Lee, 2001: 12). Dong (1999) stated that this document directly addressed the significance of political education and nationalistic education; and mentioned the implications of "one country, two systems" for civic education. After the return of Hong Kong's sovereignty to China in 1997, there were dramatic changes in civic education. In the civic education syllabus of 1998, the discussion of national identity further shifted from a cultural approach in the primary curriculum to a political approach in the junior secondary curriculum. (Lee, 2008: 32-33). Also, national identity was set as one of the five core values in the 2001 Curriculum Reform Report (Curriculum Development Council, 2001: 20).

Politically, national symbols and rituals have been introduced into schools as signs of sovereignty. The national flag was required to fly on the National Day and on important occasions for all government subsidized schools. In the Personal, Social and Humanities Education, a framework for studying China and the nation as part of a national identity education was covered in the 2001 Curriculum Reform Report. Regarding language, Cantonese and Putonghua were promoted as the media of instruction in implementing mother-tongue education by the "Firm guidance", though it was criticized as an act of dislodging the superior position of English, and discontentment was spread over schools (*South China Morning Post,* 3 December 1997). Culturally, Chinese elements including language, art,

religion, values, beliefs, geography and history of contemporary China were introduced in the school curriculum. Geographically, the Chinese Mainland, formerly considered as a forbidden zone for the Hong Kong people, was highlighted as an important place for exchange activities. Students could gain their understanding about the current development of China and foster the sense of national identity through personal experiences. Schools were subsidized with the costs of study tour activities through various grants (Lee, 2008: 35). While arduous effort was made in civic education, study tour activities provided good opportunities to visit the Mainland schools and exchange with the students there in order to enhance the sense of belonging to the motherland. From the students' exchange programmes or school visits, Hong Kong students may find the Mainland students are more patriotic.

Patriotism is the love that one has for one's nation; that is, the attachments of loyalty to a territorial community (Grosby, 2005:16). To make it clearer, patriotism is the "love of country", which is derived from the Latin root word "patria' for "father", indicating a sentiment upon loyalty to the parent. It may refer to affection, pride, an act of service, or a wish (Snyder, 1976:41-42). Therefore, the love expressed would be strong, natural and understandable. From the "Outline on the Implementation of Patriotic Education" (Chinese Communist Party Central Committee, 1995) in Mainland China, patriotic education contributes to the maintenance of territorial integrity, national unity, and national pride; transmits knowledge and appropriate attitudes about international relations, maintains the socialist system and state legitimacy, and encourages contributions to China's programme of development and modernization (Fairbrother, 2004: 158).

Unlike Hong Kong, patriotic education of the Mainland has been infused throughout the school curriculum and all extracurricular activities which aim at promoting loyalty and love to the motherland and the Communist Government. Generally, primary students wear red scarves by joining the Young Pioneers. The Young Pioneers Constitution explains that the scarf corresponds to the missing triangle on the medium detachment flag. As the children are innocent and artless, the red of the scarf symbolizes the blood sacrificed by martyrs of the revolution, and that all members should therefore wear the scarf with reverence. They are guided to act in compliance with General Secretary Jiang Zemin's requirements, to "study, take care of, protect, improve and discipline them", study hard, improve their qualities and make full preparation for the great rejuvenation of the Chinese nation. Regarding the Young

Pioneers, the Chinese Communist Party wishes to unswervingly influence and inspire children in the thinking of patriotism, collectivism and socialism and in the traditional virtue of the Chinese nation (*People's Daily*, 1999). When primary pupils graduate, members automatically exit the Young Pioneers and may apply to join the Communist Youth League of China in secondary school. At the end of 2006, the members of the Communist Youth League of China had already reached 73.496 million (*China Daily*, 2007). When Hong Kong students are compared to those who were born in Mainland China with such patriotic civic education, their sense of patriotism differs tremendously.

Patriotic education is worth discussing as an important component of Chinese conceptions of citizenship (Lee, 1998). In Hong Kong, both "civic education" and "citizenship education" were translated as "guomin jiaoyu" to teach citizenship (Curriculum Development Committee, 1985:7). Citizenship education in a narrower sense aims to produce well-informed or politically literate citizens; in broader sense intends to produce active citizens with a commitment to certain public values and practices. Thus, citizenship education helps to produce autonomous, critically reflective citizens who are able to participate in political debate and discussions and campaign actively for change where they consider appropriate (Pearce & Hallgarten, 2000: 7; Halstead & Pike, 2006: 34).

It is important that citizenship embodies historical relationship, represents an act of integrating oneself to the past history and future of the community and concerning the quality of collective life. Unless common citizenship has a secure space for cultural diversity in the community, the social life will be in danger of lacking in moral and cultural depth. School is the best place to acquire the virtues of citizenship than family, since school involves students of diverse backgrounds, religions, ideologies and interests (Parekh, 1997: 526-7). Along with this concept, the Syllabus of the Civic education for secondary school after the handover was issued in 1998 and it aims to develop students' positive civic attitudes, values and a sense of belonging to the family, the community and the state for contributing to the betterment of them and even the world. Second, it aims to help students to understand the characteristics of Hong Kong society and the importance of the rule of law, democracy, human rights and justice. Thirdly, it aims to foster the critical thinking and problem-solving skills that would allow the students to analyse social and political issues objectively and to arrive at a rational appraisal of these issues. (Curriculum Development Council, 1998: 2). The above syllabus is

often said to have helped to cultivate students' sense of belonging to the community and the state, thus, national identity was promoted. It helped the students to develop the concern for the world and the enthusiasm to participate in the conduct of public affairs. Also, with emphasis on critical thinking and problem-solving skills, the syllabus encouraged debates and discussions about government policies in the classrooms which was a way to prepare for political literacy among secondary school students.

When citizenship education is introduced into schools anywhere in the world, the background of social changes such as globalisation, technology, and democratisation should be considered. These changes may have impacts on sovereignty and the nature of national identity, tolerance of multiple identities, political legitimacy and the trust in politicians, the extreme disparity between the rich and the poor. Therefore, young people should have critical spirit in a more active civil society (Giddens, 2000). Besides, the exercise of citizenship is crucial for their development of moral maturity. Citizenship identity is closely related with history, nationality and fraternity. The awareness of the individual's relationship to the state and the fellow citizens is important. The feeling of cultural togetherness generates political stability in the equation of nationality. The sense of civic consciousness can be expanded on the national or global scale. Thus, world citizenship is dependent upon a global perspective to historical understanding, and universal fraternity is essential for human survival (Heater, 1990: 183-189). Law (2004: 257-9) advocates that the promotion of citizenship education in Hong Kong should be in a triparity polity with local, national and global components. Students should know their relations to the global economy, their social entitlements and responsibilities in the global society.

Whereas in Hong Kong, only after the handover, the Hong Kong government has shown its commitment in promoting national identity education in the curriculum reform; Lee (2008:42) argues that another explicit theme inside is "globalization". Globalization refers to some global-scale processes, transcending national boundaries, integrating and connecting communities and organizations in time combinations, making the world in reality and in experiences, more interconnected (McGrew, 1992: 65; Hall, 1992: 99). Since the government is adopting a social and economic perspective to meet the globalization challenges, the collaborative skills, communication skills, critical thinking skills and problem-solving skills of the students to cope with the society are emphasized throughout the curriculum reform; that is

to say, the identification of global citizenship values such as plurality, democracy, freedom and liberty, common will, tolerance, equal opportunities, human rights and responsibility may also be enhanced. Through the interactions with the Mainland Chinese in the motherland, which regarded as part of the "global village", participating in study tours for Hong Kong students can thus be assumed as opportunities of promoting the national identity and gaining experiences of being global citizens.

2.5 Shaping national identity through study tours

As a common element in the New Senior Secondary (NSS) curriculum framework of the Liberal Studies in Secondary 4-6 consists of Modern China (Module 3) and Globalization (Module 4) (Curriculum Development Council & HK Examination and Assessment Authority, 2007), and the China elements taught in the Personal, Social and Humanities Education (Curriculum Development Council, 2002), the school-based organized Mainland study tours were intended to give students first-hand opportunities to encounter the people, language, culture, way of life in the motherland face to face.

In the study of Leung & Print (2002: 200), Hong Kong people was more receptive to China in a cultural sense rather than politically, especially after years of depoliticized colonial education and alienation from China (Leung, 1997). Cultural nationalism refers to a view of national identity which emphasizes on the knowing and affections for the cultural aspects of China, such as history, culture, customs, heritages, geographical features, unity of Chinese as a nation, common ancestry of the Chinese nation. These represent the "national spirit" or the "national essence" of China (Guo, 2004:17-18).

Referring to Parekh (1997: 529-531) and Mathews *et. al*. (2008: 101), the national identification is not only an attitudinal or cognitive process, it clearly has an emotional aspect that binds individuals into a collective entity. In shaping students' national identity, school visit is regarded as an effective method (Leung, 2002). The study of Hui *et. al*. (2004) points out that Mainland study tours are able to develop the national identity of students in cognitive and affective impact. The knowledge about Mainland was strengthened though superficial, and sympathy about the rural children's poverty was aroused. Critical thinking should be developed among the students with wider learning context of Mainland China. Fairbrother's

study (2003) also shows that Hong Kong students' travel experiences influenced the attitudes about their views on the nation's positivities and negativities. The experiences gave them opportunities to learn China's economic development, and also enabled them to observe regions of the nation as unclean and undeveloped, people as uneducated and lacking in public morality. Critical thinking requires not only cognitive activity, but also emotions are stirred. A sense of critical patriotism should be fostered among the students, or else they will probably only exaggerate the backwardness of the nation, and think nothing of the contributions and betterment of the future.

The study of Mathews *et. al*. (2008: 89-90) examined the difference of the Hong Kong students who have visited the poor and rich areas of Mainland. The result of attitudes argues that if China is seen as poor, Hong Kong people can feel secure in a sense of common nationhood within which they can maintain a feeling of superiority; if China is rich, it can be admired and even seen as threatening. They lose their stereotypes and reflected "defensive superiority complex". The activities involving Mainland students resulted in feelings of differentiation instead of commonality by the Hong Kong students. The above findings indicated the weak national identity of Hong Kong students, which may have resulted in their relatively narrow focus and concentration more on themselves rather than others or the country. Study tours place the Hong Kong students directly in a spot where they could not ignore at least the culture and language, but confront a different world outside of them. Therefore, languages and cultures are only part of the elements for the students to be aware of the differences and to step cross from their normal familiar comfort zone.

The emphasis of modernity and superiority and the maintenance of identity distinctiveness of Hongkongers may impede the cross-cultural understanding with the Mainland Chinese. Lam *et. al.* (1999: 251) found that Hong Kong adolescents who identify themselves as Hongkongers placed more emphasis on modernity and less on the traditional Confucian values; which is positively correlated with a sense of superiority over Mainland Chinese. According to Tajfel's (1981) theory, every individual has a need for positive social identity, and modernity becomes the positive valued distinctiveness of the Hongkongers deriving from its ingroup self-image. On the other hand, if Hongkongers maintain their identity distinctiveness (Brewer, 1991) by using their ingroup language in intergroup communication, the development of intergroup understanding may be hindered.

In strengthening the identification of Hong Kong people to a more inclusive level with more superordinate goals, Tong *et. al.* (1999: 293) suggest promoting initiatives from Hong Kong people to display reciprocal, convergent communicative behaviour, not just focus on changing the social identity in improving intergroup relations. Since the new civic curriculum brings the opportunities of frequent study visits to the Mainland Chinese, the learning of ethnographic interview method and the "third space" identity negotiation may help the Hong Kong students to enhance mutual understandings between the Mainland Chinese, and lead to the strengthening of the sense of belonging to the motherland.

Hong Kong students are encouraged to gain multiple cultural perspectives, identity and cross-cultural understanding before participating in the study tours to Mainland. Talburt & Stewart (1999) posted the discussions of race and gender in the Spanish program when the only African-American female student felt racial otherness when observing dark-skinned prostitutes congregating in the park. In linking language and cultural or even identity learning in another culture, Roberts (2003) introduced the Ealing Ethnography Programme, in the time when students undertook participant observation, they were not quite so obviously at the centre of the view of the world as it used to be, and their senses of cultural and national identity were being felt transformed. This "de-centring" encourages a movement towards seeing the self as others see us, less as strangers and more aware of our relations to others in the target culture (ibid: 118).

More importantly is Feng's study (2009:71-91) that redefines the Third Space concept. Individuals with different sociocultural backgrounds are found to negotiate identity and mediate between values, beliefs and norms in the target culture. The Third Space concept of Bhabha (1990:4) challenges the binary and polarized perception of cultural differences such as western, eastern or intercultural and intracultural communication by arguing that "the other" is never outside or beyond us but emerges when we speak "between ourselves". Also, "discursive conditions of enunciation" result by mobilizing the concepts of "you" and "I" to produce meaning through the "third space" (Bhabha, 1994:37). Feng (2009:87-88) notes that the Third Space Concept allows us to understand the dynamics of identity negotiation in relation to power, language and individuality in intercultural interactions. He then argues that learners cannot become interculturally competent in the period abroad unless they go with willingness to relate to otherness, discover skills to mediate between cultures and take actions

to explore the third space. In regards to reaching to the common platform of third space, the previous "negative politicization" policy (Law, 2004: 265) during the colonial government in the school civic education curriculum resulted in Hong Kong people lacking in the sensitivity for national identification or belonging. The Hongkongers alienating from the political arena with weak concern for China has already influenced the younger generations. Therefore, the Hong Kong students are relatively indifferent to developing this sense of the Third Space experience when coming in contact with the Mainland "outsiders" though sharing actual common roots.

2.6 Learning language through study tours

A national language is a symbol of national identity and unity. The adoption of Chinese and Putonghua as the MOI should enhance the status of the Chinese language, and strengthen the national identity of the Hong Kong people and their patriotic sentiments though some scholars have noted completely different results (Tsui, 2008: 442). However, language acquisition should not be just confined in traditional classroom settings. As the students are exposed in the target cultures, they learn to manage their target language skills in authentic communications. The language environment for Putonghua is even better when staying in Putonghua-speaking cities in Mainland.

With the trend of globalization and internationalization, students are expected to have high level of competency in second languages. Many research studies have shown that the students who have studied abroad gained more in different aspects than the at-home students (Brecht *et. al.*, 1995; Freed, 1995; Coleman, 1997; Ball, 2000; Gorka & Niesenbaum, 2001; Freed & Lazar, 2003; Segalowitz & Freed, 2004; Ingram, 2005; Jackson, 2006; Magnan & Back, 2007). The studies demonstrated that oral fluency has improved. Freed and Lazar (2003: 36-37) pointed out that American students had made greater progress in both perceived oral fluency and actual speech features in French. They spoke more and faster, had smoother speech, fewer false starts, better grammar and vocabulary, fewer pauses and hesitancies. Segalowitz and Freed (2004:192) also stated that there was significantly greater oral performance for English speakers in Spanish learning. The results demonstrated the importance of the dynamic interactions that exist among oral, cognitive and contextual variables in foreign language learning.

It is worth noting that the quality and quantity of target language preparation beforehand affect the language gains. In the study of Brecht *et. al.* (1995:53-54) for Russians, men and younger students benefited more on listening. More pre-programmed reading proficiency seems to facilitate gains on listening. Knowing another foreign language and previous immersion also correlates with gains in listening and reading. In other words, students with the most solid backgrounds in grammar and reading acquire the most progress in speaking while studying abroad. Similar results were found in Magnan & Back (2007:59) that prior advanced coursework in the target language correlates strongly with gains in proficiency abroad. Also, speaking English or French with local American peers impeded proficiency development in French. It reinforces the need to seek more proficient speakers as guides to language improvement and cultural growth in the target culture. Ball (2000:25) suggests more on language preparation which put emphasis on increasing the awareness of colloquial language, improving the familiarity, scrutinizing reading and written materials and practicing language exercise by using local daily paper of the target culture. It may increase language competence, raise cultural awareness and favourable to personal development as well.

However, not all researches proved this to be the case. Wilkinson's (1998:33) study of the Valcourt program has challenged the common beliefs about overseas educational experience. She argued that the increased non-classroom interaction in the target language may not lead to miraculous linguistic gains. Deep cultural understanding cannot be guaranteed, and host families are not always the most beneficial housing arrangement for language learning. Deficient students are more likely to have negative results in studying abroad.

To hit the mark, the cultural awareness of the students can be enhanced through study tours, exchange programmes or short term study abroad. Jackson's (Jackson, 2006, 2008) five-week English ethnographic programme for Hongkongers has proven to have linguistic improvement and cultural gains. The students made connections across cultures through social discourse, shifted in attitude and appreciation of differences, they grew more in independence, self-confidence and a sense of adventure, and they were more curious and open to new or different things and people than before. In a program in Latin American culture (Gorka & Niesenbaum, 2001:102-4), the students were able to experience first-hand the relevancy and usefulness of language in an authentic cultural context. They could use their language skills outside of class,

tying what they have learned abroad to their coursework at home, providing an initial exposure to another culture in new perspectives, and sparking their interest to continue language study. For lower level students, their cultural awareness of the diversity in the target culture was raised. Also, cultural stereotypes were likely to be broken down. The Avignon program of Ingram (2005:213) stated that intensive programs can provide students with greater intercultural awareness through foreign language study, motivated students to pursue further language study, and increased the demand and use for foreign language skills in our society.

In promoting the national identity toward the Mainland in secondary school curriculum, learning the national language, Putonghua, is one of the measures urged by the government to strengthen the sense of belonging to the motherland. This is a daunting task because the time duration for each tailor-made school-organized study tour is only a few days to a week. However, prior advanced coursework with solid backgrounds in grammar and reading materials (Brecht *et. al.*, 1995:53-54; Magnan & Back, 2007:59), the awareness of colloquial language of the target culture (Ball, 2000: 25), and the discussion of identity, race and gender (Talburt & Stewart, 1999; Feng, 2009) are beneficial and critical to preparing study tours in Hong Kong secondary schools so to maximize the effectiveness of the time, efforts and funding poured in for all parties involved.

To overcome the language anxiety in learning and speaking a target language in the host community and interaction with people during study tours, motivation plays a significant role. Gardner & Smythe (1975: 219) established that integrative motive is important in language learning. It reflects a desire to learn the language of another language community in order to communicate with, to interact with, or to become a part of it. Four motivational characteristics, which are important in learning the target language, are the group specific attitudes towards the people of the target culture; motivational and attitudinal attributes responding to classroom situation of target language learning; the integral and instrument orientation and the interest toward the foreign language. Ethnocentrism and authoritarianism tend to be negatively related to the language achievement, nevertheless, anomic (dissatisfaction with one's role in society), non-Machiavellian (wanting to manipulate others) and high needs for achievement are positively related to the success of target language learning (ibid: 223-4). Gardner (2005:7-8) clarified that integrativeness (or integrative orientation, or integrative motive) never meant one

wanted to become a member of the other cultural community, but rather his openness to taking on the characteristics of another cultural group. Integrativeness is historically linked to the concept of identification. Individuals for whom their own ethno-linguistic heritage is not a major part of their sense of identity would be high in integrativeness.

Gardner (2007:13-15) further explained that both the cultural and educational contexts play a role in the motivation of the students. The beliefs about the value of language, meaningfulness, implications, expectations about achievement, and personality characteristics are originated and developed in the cultural context. The educational context refers to the immediate classroom situation, the expectations of the system, the quality of the program, the teachers, the materials, the curriculum, the class atmosphere, etc. They are grouped as integrativeness and attitudes toward the learning situation, which can influence the student's level of motivation. The study of Dörnyei and Clément (2001:416) on attitude and motivation of Hungarian children demonstrated that integrative motivation is by far the most important predictor of language choice. The findings confirmed the study of Gardner and Lambert (1972) in that student learners with high integrativeness are the most successful in learning foreign languages.

On the other hand, instrumental motivation is important to many language learners. This instrumental motivation is associated with the pragmatic, utilitarian benefits of language proficiency, such as better job prospect or a higher salary. The study of Dörnyei (1990:67) argued that apart from integrative motivation and high need for achievement, instrumental motives and attributions about past failures are significant in second language learning when learners do not regularly interact with the target language community. Since Putonghua is the medium of instruction for Chinese language subject in some schools and the core subject in Hong Kong schools, the results of examinations concerning Putonghua is important to students. To the working force, Putonghua learning as a utilitarian tool is always associates with the admiration of the economic bloom of Mainland China in business in recent years, so the role of instrumental motivation should not be neglected.

In addition, according to Tharp (1989:354), there are two subconscious ideas about motivation – a "trait" or a "state". As a trait, motivation is seen as relatively consistent and is attributed to parents, communities, or cultures. However, as a state, motivation is viewed as a

temporary condition that can be affected by highly interesting materials or activities, or by contingencies of reward or punishment. Thus, teachers can arrange the curriculum to the purpose or interest of the students in order to arouse their motivation in second language learning. Besides learning Putonghua at school, immersing the students in an actual Putonghua environment to allow them to feel and experience the authentic language application would be the most direct way for practicing what they have learnt, especially when combining the theme oriented learning mode, surveying the geographical variety of mountainous and rivers in China's splendid landscape or even the World Heritage graded scenic spots, this lively learning mode would enlarge students' knowledge and ameliorate their learning motivation at the same time.

2.7 Language anxiety in communications

Dörnyei (2001: 152-3) contended nine main demotivating factors in second language learning which can be classified in two types. First, about the school: they are the teacher, inadequate school facilities, the course book, compulsory nature of the second language study, interference of another foreign language being studied, attitudes of group members in school. Second, about the learner: reduced self-confidence, negative attitude towards the second language, negative attitude towards the second language community.

Referring to Gardner (2007), the attitudes of the target group members in an educational context may motivate or demotivate the second language learner. It is clear that language anxiety plays an extraordinary role. Anxiety can have motivational properties suggesting facilitating achievement; however, it can also on the contrary have deleterious effects on language learning (Gardner, 2005). Anxiety, as perceived intuitively by many language learners, negatively influences language learning and has been found to be one of the most highly examined variables in all of psychology and education (Horwitz, 2001: 113). Considering language anxiety in relation to performance evaluation within academic and social contexts, Horwitz *et. al.* (1986: 127-9), examined three related performance anxieties: communication apprehension, test anxiety and fear of negative evaluation. These anxieties include the feelings of shyness which appear when communicating with people which would vary greatly from individual to individual, and from situation to situation; the fear of failure in continuous performance in evaluative nature language classrooms; and the extension in social,

evaluative situation, such as interviewing for a job or speaking in second or foreign language class. For some language learners, these three components would come together.

As Putonghua learning is regarded as a second language to most Hong Kong people (Hyland, 1997: 194; Li, 2009:76), it is necessary for them to face anxiety squarely. Language anxiety is also conceived as a distinct complex of self-perceptions, beliefs, feelings, and behaviours related to classroom language learning arising from the uniqueness of the language learning process (Horwitz et al., 1986: 128). What makes language learning a distinct and unique process is its interaction with the concept of "self". The above three components: communication apprehension, test anxiety, and fear of negative evaluation are strongly linked with learners' sense of "self" which can be defined as the unique dynamic organization of the personal meanings arising from his experiences (Jersild, 1969, 219). Self can also be reflected in its self-esteem which refers to a person's evaluative attitudes toward the self (Coopersmith, 1967:2-5). This evaluative attitude expresses approval or disapproval, and indicates the extent to which the individual believes himself to be capable, significant, successful, and worthy. Rosenberg (1979:54) noted that when a person has high self-esteem, he considers himself a person of worth; whereas a person with low self-esteem considers himself unworthy, inadequate, or seriously deficient. Zhang (2001:81) further remarked that less proficient language learners are found to be more ego-sensitive and more concerned with serving "face", which according to the definition by Scollon & Wong-Scollon (1995:195) is the "negotiated public image, mutually granted each other by participants in a communication event". With the Confucian heritage of face in Mainland China context, preserving face is more important than using limited proficient Putonghua with frequent grammatical mistakes and mispronunciations to interview with the native Putonghua speakers for some Hong Kong students in the study tours. However, for most of the students, they may rather learn Putonghua in an authentic interaction with native Putonghua speakers than be laughed at by the classmates in traditional classrooms where they looked for only the mispronunciations.

2.8 Byram's language learning model

As discussed in the previous section, we can see that study tours offer unique experiences for language learners to encounter "others" and "otherness" in the global classroom for enhancing language learning, motivation and also identity transformation. In integrating language

learning and culture experience in both the school curriculum and the target culture, Byram (1988:136-148), Buttjes & Byram (1990:17-32), Byram & Esarte-Sarries (1990:12-18) suggest a model akin to a circle with four sectors: language learning, language awareness, cultural awareness and cultural experience, each has clear implications for identity and motivation discussions since attitudes and skills are all emphasized.

Language learning is skill-oriented, and the communicative approach is used to organize various activities, providing learners with the experience of language produced by native speakers. The principal focus remains on learners' fluency and accuracy in foreign language use. Language awareness is sociolinguistic knowledge-oriented and a comparative focus is used to arouse curiosity in learners' linguistic environment and make them aware of their own linguistic competence. Lessons can be on first language acquisition, on dialects or language varieties, on historical and contemporary relationships between different languages or on social attitudes towards speech and writing. Cultural awareness is knowledge-oriented with a comparative focus. The learners are taught to be ethnographers and try to understand the cultural phenomena they notice from within the other culture and compare it to their own culture. Cultural experience is knowledge-oriented with foreign culture as the focus. It is regarded as a bridge between studying the culture and learning the language. Direct experiences, such as study tour, exchange holidays or educational visits, all give learners insights into the culture from the native speakers' viewpoint.

In short, the study tour model combines classroom learning of second language and actual exposure learning in another culture. The experiences earned from using the second language in foreign cultures raise the awareness of its sociolinguistic use of the first language. Cultural awareness begins to build while learners view their own culture comparatively and critically. In addition, the direct experience in crossing cultures to meet different communities will back up the acquisition of the second language. The four sectors are thus mutually related. Hong Kong students learn Putonghua in the school curriculum, and they do not have many opportunities to practice in real Putonghua-speaking environment. Therefore, the study tour is a way for getting language contact in the target culture, so as to promote language and cultural awareness, and also to gain cultural experiences.

2.9 The goals for cultural learning in study tour

Within the framework of Byram's model, half of the constituents concerns cultural learning – the cultural awareness and the cultural experiences. Regarding this, scholars account for the goals of cultural learning in foreign language education. Nostrand & Nostrand (1970) proposed nine specific objectives for cross-cultural learning, which are listed in order of apparent difficulty. The students are suggested to have the ability to react appropriately in a social situation, to describe (or to ascribe to) the proper part of the population a pattern in the culture or social behaviour, to recognize a pattern when it is illustrated, to "explain" a pattern, to predict how a pattern is likely to apply in a given situation, to describe or manifest an attitude important for making one acceptable in the foreign society, to evaluate the form of a statement concerning a culture pattern, to describe or demonstrate defensible methods of analysing a sociocultural whole, and to identify basic human purposes that make significant the understanding which is being taught (cited in Lafayette & Schulz, 1997: 578-579).

However, Lafayette & Schulz (1997: 581-582) argued that only three broad goals are realistic for foreign language learners. They need to have critical thinking in attempting to see the logic behind a cultural phenomenon. Students should acquire knowledge, i.e., factual information about selected patterns of the target culture that enables them to recognize, recall, and describe cultural information; to develop understanding, i.e., the ability to explain selected cultural information or patterns in terms of their meaning, origin, and interrelationships within the larger cultural context; to develop appropriate behaviours, such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated cultural situations.

On the other hand, on the foundation of linguistic competence, sociolinguistic competence, discourse competence and intercultural competence, Byram (1997) proposed a series of objectives for "the intercultural speaker" related to attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness which are more inspiring. Among those objectives, "the attitudes", "the skills of discovery and interaction", and "the critical cultural awareness" are three important aspects for the learners. "The attitudes" aspects concern curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own and analyse them from the viewpoint of others; "the skills of discovery and interaction" are abilities to acquire new knowledge of a culture and to

operate this knowledge in real-time communication; "critical cultural awareness" is an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Applying Byram's (1997) model to study tours, we can establish the following arguments. Firstly, what Hong Kong students need most is to have positive "attitudes" towards the cultures in Mainland China in a real-life context. They should have the ability to convey something about their own culture, to confirm or reject their prior knowledge and beliefs in order to make new friends. They also need to be curious and open, willing and able to de-centre themselves from their own culture moving on to be exposed to a new perspective.

Secondly, the "skills of discovery and interaction" are important. Hong Kong and Mainland China students share the standard written Chinese form - Modern Mandarin in Chinese Language lessons, though the spoken form is not the same. Hong Kong students use Cantonese but not Putonghua nearly in every domain of their daily lives. During the study tour, Hong Kong students may encounter situations that they are not prepared for. They have to use a range of questioning techniques to test generalizations about their shared meanings and values, using also strategies to negotiate meaning. Cultural distinctiveness between cities may lead to misunderstandings among themselves. Therefore, the development of the "skills involved in the 'discovery' of a new environment" is important for the students who participate in the study tour.

Thirdly, besides the above two objectives, "critical cultural awareness" to be developed in encountering the other culture is a learning process for Hong Kong students to be intercultural speakers too. When students gain insights into other cultures, new experiences are gained. They can use ethnographic interviews to understand the informants, and then time is needed to reflect on these new impressions and evaluate them.

When the ethnographic approach is adopted in the study tour, it implies language learning in observation, analysis and writing during the process of encountering "otherness" in the target culture. It also means students' creating opportunities for themselves to explore the target culture in depth and interacting with the people proactively. Since language and cultural learning are not separate areas of learning, introducing the ethnographic approach to students

may integrate and enhance language and cultural learning together during the study tours. How to familiarise the students with ethnographic skills is the topic we turn to in the next chapter.

2.10 Summary

The identity of Hong Kong people had been formed before the handover, and because of the negative politicization (Law, 2004: 264), the sense of belonging to the motherland was not high. The study tour is one of the measures that aims to serve as a direct contact and interaction to confront the distantness towards the estranged motherland face to face in the real world to break through the obstacle of the detachment in order to enhance the sense of belonging toward Mainland China. Through study tours, cultural nationalism is believed to be promoted via the (re)shaping of national identity as cultural aspects such as history, customs, heritages and geographic features are emphasized.

Identity negotiation, motivation, language learning and culture learning are interrelated. Cultural contact in the study tour is important in second language learning and second culture acquisition. Culture is a process, which is an act of becoming a part of the target language community. Language learners not only learn about the target culture but also learn how to function in it (Crawford-Lange and Lange, 1987). Byram & Doyé (1999) suggested that critical and analytical understanding of contrasting the target cultures against their own should be a goal for the students. The attitude of openness to the target culture can be associated with Gardner and Lambert's (1972) argument that students with high integrativeness are the most successful in learning the target language.

Integrativeness reflects a genuine interest in learning the second language in order to come closer to the other language community (Gardner, 2001: 5). Some students may indeed possess the integrative motivation before joining the study tours, but some of them may see the pragmatic and utilitarian benefits more from economic prosperity of Mainland and learn Putonghua with an instrumental motivation. Both the above two views may result in language improvement in study tours.

It is also commonly believed that the more the contacts with the target culture, the more positive attitudes toward the target community would be resulted in (Robinson, 1985). Second language acquisition is indeed "second culture acquisition" (Robinson-Stuart & Nocon, 1996), but culture is not automatically acquired through second language learning. The "magic-carpet-ride-to-another-culture syndrome" (Robinson, 1997:76) has highlighted the fallacy.

In authentic interactions in the target culture, the students may experience language anxieties. These are communication apprehension, test anxiety and fear of negative evaluation. The feeling of shyness and face saving may hinder the process of cultural acquisition in authentic situations. All these remind us that we can never take for granted cultural acquisition, identity transformation, and motivation to learn a second language during cultural contacts such as study tours.

The above review aroused the interest of the author to look deeper into whether study tours do raise the motivation level to learn Putonghua and whether the students' speaking ability are enhanced during and after the study tours to Mainland China. Moreover, the review also motivated the author to examine identity transformation during the Mainland study tours.

The Ealing Ethnography Programme (Roberts, 2003:114-130) demonstrated a balance of language, culture and identity learning in the period abroad; nevertheless, the participation observation and ethnographic interviews could help create negative stereotypes in the target culture. On the other hand, Ryan (2003:133) suggested that curiosity about people and open-mindedness towards cultural differences and engagement with otherness are essential to reach the intercultural state. Feng (2009) reminded us that the language learners undergo the process of modification and transformation in negotiating identities when the two cultures are in contact. The study tours may not transform the identities of the participants in all cognitive, moral and behavioural aspects, but partial transformation is possible. All the literature gives the author much inspiration in researching study tours not only in identity and cultural education but also as whole-person education for secondary students in school.

Chapter Three   Research Methodology

3.1 Introduction

After reviewing the theoretical basis of the research, methods of the research will be discussed here in this chapter. This is a case study research conducted in a Chinese medium school in Hong Kong which represents those schools in which Putonghua is taught as a subject with limited linguistic environment for encouraging students to practise the speaking of Putonghua. After briefly describing the characteristics of the case study school, I discuss the methodology framework for my investigation of the study tour. This consists of the selection process of the participants, the instruments adopted, the process of data collection and the suitability of employing ethnographic method. I focus my discussion by looking deep into one example of study tour in Kunming (5-8 April 2006). The pre-tour course, the interview practice and the post-tour sessions are presented.

This research has been conducted in the form of a case study in a school in Hong Kong for 7 years, with the author being an ethnographer, the chief organizer and the observer. Data has been collected since December 2004 and the author has co-operated with different teachers of different subject fields for different themes each year. Because of this reason, the research instruments changed slightly for every study tour. In this chapter the author mainly outlines the preparation work and the instrument used in Kunming study tour due to the fact that this exploratory study was carried out immediately after the pilot study in 2004-05, thus it was most representative and the experiences were particularly worth discussing.

As mentioned before, Hong Kong has experienced a triglossic linguistic situation, and the language status of Putonghua is rising according to the political, economic and educational factors. The cultural excursion in the study tour is assumed to arouse the interest of the Hong Kong students to learn Putonghua and to raise their integrative motivation. Because of the better prospects in Mainland business transactions, instrumental motivation for Putonghua learners may also become more evident than before. With the strenuous effort made in promoting national identity through civic education, and the China elements embedded in different subject curriculums, Hong Kong students have learnt more about Mainland than before; the sense of belonging may be enhanced hereafter. As the students encountered

different cultures in different cities of Mainland, the trace of their identity transformation could be tracked with their level of integration to the motherland and its people through the series of programmes in the study tour.

3.2 The case study school

This research is broadly, a case study, which involves an in-depth analysis of a particular single restricted entity (Fraenkel & Wallen, 2006; McMillian, 2004) with both qualitative and quantitative data. The basic purpose of this research is to develop a highly detailed description and gain an understanding of the individual entity (Mertler & Charles, 2008:196). Since the case study approach is "the study of an instance in action" (Adelman *et. al*., 1980:45-61), it provides a unique example of real people in real situations and enables people to understand ideas more clearly than just presenting them with abstract theories or principles. Given the triglossic language situation, the government's Biliterate and Trilingual language policy and the difficulties of learning Putonghua in Hong Kong as mentioned in the first chapter, using a case study of a secondary school to illustrate the complex learning processes of students is more appropriate than any other method.

In addition, in a case study research longitudinal data can be collected since the progress of the participants can be traced for analysis and their perceptions and behaviour can be studied in depth. The performance of students can be recorded every year for comparing and referencing. However, as the theme of the visits, aims, destinations and participating students change every year, the results and findings are difficult to generalise in all levels within the case study school and for all other schools.

This case study research was designed for the students of a particular school in which the researcher has been working as a Putonghua teacher for about 20 years. Data were collected every year during and after the study tours between 2004 and 2011. Starting with pre-tour preparatory course, the study tour trip itself, the after-tour writing of ethnographic learning journals and the meeting with the students after the tour, the researcher and the students co-constructed a learning process as a whole. Thus, this research required a research methodology which is process-oriented, flexible and adaptable to changing circumstances and a dynamic context.

This case study school has adopted Chinese as the medium of instruction during lessons since its establishment in 2002 and laid its foundation in Christianity. The school is situated in the north-eastern part of the New Territories with only a body of water, the Shenzhen Bay, away to one of the cross border control points to Mainland China. The general social economic status of the students' family is not high, and some students' families had immigrated from Mainland China in the recent 10 years.

Based on the academic band rating system of Hong Kong, there are three Bands of local schools, with Band 1 being the highest, accepting the most academically gifted students. This case study school accepts Band 2 to Band 3 students. Although the school is not an academic elite school, it has been portrayed by the mass media as famous for astronomy and a winner of many prizes in the fields of athletics, football and visual arts. In 2008, this school won the Outstanding Prize for Care and Love in School among Hong Kong schools (*Mingpao*, 2009a). In 2011, a team of teachers, including the author, were awarded the Chief Executive's Award for Teaching Excellence Certificate of Merit in the key learning area of Moral and Civic Education (Education Bureau, 2011: 71-74). This strongly suggests that the school has attached much value and importance to citizenship education.

The school is highly concerned with students' language learning in English, Chinese and Putonghua. However, based on the government's curriculum guidelines, the maximum hours set per week for Putonghua in Junior Secondary 1 to 3 is not more than 1 hour, which is really insufficient in practice for the students to learn, grasp and remember the materials taught. To compensate for the limited hours of Putonghua lessons in school, the school is keen to organize and subsidize study tours to Mainland China at least once every academic year. As this is also more or less the general situation with most schools in Hong Kong, therefore, the case study school could be considered as a representative school in Hong Kong.

3.3 The Participants

Students in Junior Secondary 1 to 3 (grade 7 to 9) have Putonghua as their core subject; they can practice Putonghua in formal lessons. For students in Senior Secondary 4 to 7 (grade 10 to 13), Putonghua is no longer a mandatory school subject, but they may join as extra-curricular activities in order to further their Putonghua studies. The study tours in this research are

opened to all students of the school. The number of participants in each year is shown below in table 3.1:

Table 3.1 – Number of students who participated in study tour each year

Academic Year	S (Secondary) Grade Level: Number of Students participate in the study tour	Hong Kong students	Mainland students	Total
2004-05	S1: 7, S3: 8	13	2	15
2005-06	S2: 13	11	2	13
2006-07	S3: 24	21	3	24
2007-08	S1: 3, S2: 1, S4: 15, S6: 3	20	3	22
2008-09	S2: 4, S3: 2, S4: 9, S6: 1	14	3	17
2009-10 (Dec)	S1: 2, S2: 4, S3:4, S4: 4, S5: 2, S6: 5	20	1	21
2009-10 (Apr)	S1: 1, S2: 3, S3:10, S4: 3, S6: 3	20	0	20
2010-11	S1: 2, S2: 1, S3:6, S4: 8, S5: 4,	16	5	21

Those students enrolled in the study tour are the subjects of this case study research. Ever since the first study tour held in December 2004, applications for study tour have been opened to the whole school, with everyone having an equal chance of participation (Mertler & Charles, 2008: 366). Any student who is keen to learn Putonghua and Chinese culture or interested in participating the Mainland study tours may apply to join more than once, therefore, some of the subjects may happen to be observed repeatedly as they transformed overtime (Nesselroade &. Baltes, 1979: 4). As a result, the students who joined more than once can be further made as subjects under investigation to create a tracking trail, generating through their reflections on life inspirations, which may be different as compared to the newly joined participants.

To select the participating students, a short essay on the application form for presenting their reasons for joining the study tour was taken into account. Also, a short interview with the students who applied was conducted by the study tour teachers for selection according to their mixed abilities, especially the basic Putonghua speaking ability and the expectations of the forthcoming study tour. However, the competence of Putonghua is not the major concern. All the interviewed students have to be recommended by the teachers familiar with them for their consciousness of responsibilities in completing the required homework.

Because all the students in the whole school are the targets of the study tours, so the participants may consist of Hong Kong born and raised students, Mainland born and Hong Kong raised students, and newly Mainland immigrated students. Among the participants, only the data of the Hong Kong born and raised students is used. This data, is, however, often compared with on the data collected from those students from Mainland-born students. The comparison is believed to be useful as we can better gauge the former's speaking competence and their management of ethnographic interviews.

3.4 Quantitative methods

The quantitative method adopted in the study tour was done via the use of questionnaires (Appendix 1, 2) and a measuring table (Appendix 3). All the instruments adopted in this study were developed by the author mainly on the basis of previous studies by other researchers to be reviewed below. The pre- and post- questionnaires aimed to measure their feelings, motivations, attitudes, accomplishments and experiences of individuals. They could be used to collect information that was not directly observable (Gall *et al.*, 1996:288).

Pre-tour questionnaire (Appendix 1) was distributed to the students before the Mainland study tour in 2005-6. The 17 questions in the questionnaires were divided into three categories, including the motivations for Putonghua learning, the student's attitudes toward Putonghua speaking people, and the enhancement of the students' confidence to speak Putonghua through interviews. This questionnaire was used as an instrument to collect information before the tour so that the result could be compared with the post-questionnaire. The pre-tour questionnaire could also serve as an indicator for the teachers to help the students to prepare better beforehand in order to minimize uncertainties and ease possible language anxieties before the tour.

Another post questionnaire (Appendix 2) was designed after a review of the studies conducted by Mantle-Bromley (1995), Gardner and Smythe (1981), Dörnyei (1990), Kennedy *et. al.*, (2000). Each questionnaire measured four parameters: the acquisition of cultural knowledge, the impact of using ethnographic interviews, the inclination to learning Putonghua further, and the contentment of joining the study tour. The final page of the questionnaire was the page of reflection. Their thoughts and suggestions of improvement about the study tour were also

collected verbally. The data of this instrument was useful for the three research questions.

The measuring table (Appendix 3) was introduced in 2005-06 to assess the performance of the students in interviews. It consisted of four parameters: the pronunciation of Putonghua, the questioning techniques, the language used and the attitudes toward the Mainland Chinese. The highest attainable score in each part was five (total 20). The measuring table of interview assessment was mainly based on the studies of Song (2000), Spradley (1979) and the goals of Putonghua education in Hong Kong (CDC Putonghua Curriculum Guide, 1997). This instrument was used for peer assessing of ethnographic interviews and it helped to address research question 3.

3.5 Qualitative methods

In conducting case studies, different sources of evidence are collected using qualitative methods. The data concerning what the students had learnt were the primary source of case study data. As the author was the organizer of the study tours and accompanied the students throughout the trips and shared common experiences with the students every time, so having direct observation of the students during the site visits, the author's insight was relatively more enhanced when comparing the motivation and changes in terms of attitudes and identity of the students before and after the tours.

In the preparatory meeting regarding the tour, the author discussed the goals and aims of the school-based tour with the study tour agent who was responsible for the itineraries, food, travelling and accommodations of the Mainland study tours. The author informed the tour guide about the targets to meet and correspondingly requested the tour guide to pay more attention to the related areas when introducing the history and background of each interest point to the students. Since some of the students might experience culture shock when they first encounter the Mainland Chinese, the tour guide was expected to introduce and explain the customs, festivals and traditions more for the cities visited during the journey. Accordingly, the behaviour and performance of the students were observed by the teachers and tour guides along the study tour, and their abilities in speaking and listening were to be assessed altogether.

Besides direct observations, to study their experiences in depth, each student was required to write their travel reflections, interview reports and interview transcripts to see what they had learnt from the tours. All the students' files handed in were their own records of cultural experiences, so the students were involved in helping to collect valid and reliable data from the points of views in this research case study. The writing of these files also functioned as a process for the students to reflect their own experiences as an ethnographer. Their observations and thoughts were examined by the author in order to help adjusting the forthcoming school-based civic and moral education curriculum and the Putonghua teaching.

In addition, interviews were useful to triangulate more traditional forms of questionnaires, observations and reflective journals. Some students who participated in the school study tours were invited to have interviews when they came back to school. The questions were about the language used and difficulties encountered in the interviews, and how the identities of the Hong Kong students and the Mainland students affected each other through interactions. All these research tools were designed and used for answering the three main research questions, i.e., evaluating their anxieties, changes in attitudes, general learning motivation and performance, and changes in their sense of belonging.

In organizing the eighth Mainland study tour to Wuhan of Hubei province in February of 2011, the author interviewed eight Hong Kong students who had participated in the past study tours. It is to evaluate their motivations of Putonghua learning, the identification with Mainland Chinese and the enhancement of Putonghua communicative competence after the study tours. The interview transcripts were analysed according to the research questions.

3.6 The operationalisation of the research questions

Before describing the actual practice of the research, the author would state how the research questions were operationalised. Here are the three main questions:
- Do and if so to what extent these study tours to Mainland China increase Hong Kong students' motivation to learn Putonghua?
- Do and if so to what extent these study tours enhance Hong Kong students' sense of belonging and identification with Mainland Chinese?

- Do and if so to what extent interviews in study tours enhance Hong Kong students' Putonghua communicative competence?

In this case study research, "study tours" referred to the study tours subsidized by the government and organized by the author in the case study school. "Hong Kong students" referred to those who studied in primary and secondary schools in Hong Kong, and participated in the school study tours organized by the author; whereas "Putonghua" referred to the spoken form, not the written "Modern Standard Chinese".

In research question 1, the dimensions of "motivation" including integrative motivation, instrumental motivation, and the factors of de-motivation were examined. The "identification" of research question 2 was investigated as "the process of realizing and making a close connection", the shifting of Hong Kong-Chinese identity, the maintenance of distinctive Hong Kong identity, and the undergoing identity transformation of the participated students. The "Putonghua communicative competence" was operationalized as "the listening and speaking abilities to communicate in Putonghua", the performance of students in interviews, the strategies in keeping the conversations going and smoothing interviews, and the perceived improvement of the target language. The sources of data for answering each question were derived mainly from a variety of the qualitative data such as students' ethnographic learning journals, travelling diaries and interview transcripts during various study tours. Another important source was the follow-up interview transcripts between the author and the participated students.

In answering the research questions, the quantitative data was also collected (see Questionnaires in Appendices 1, 2 and Measuring Table in 3). As the theme, aims and destination of the study tours were different each year, the questionnaires designed had to be diverse. Take Appendix 1 for example, it was especially designed for gathering information about the language anxieties among all the new S2 students who had never participated in any Mainland study tour before (see 3.3) and was used only once in the year 2004 Kunming tour. Appendices 2 and 3 were also used rarely. When analysing the data, the author realised that the questionnaire data do not contribute significantly to the understanding of the situation, though they provide some indications of the students' views of the tours. Since the qualitative data, as the following chapters will show, are more indicative, the author decided not to use

the quantitative data. However, the author did learn a lot about questionnaire designing and conducting surveys.

3.7 Ethnographic interviews in study tours

The ethnographic interview techniques are highlighted in this case study research. In the early stages of the arrival in a target culture during the study tours, the students know little about the people there, open-ended questions are used mainly in their interviews with the local people. To best achieve the purpose of learning about the locals, the author decided to teach the students how to conduct simple ethnographic interviews for the following reasons. Ethnographic interview can be challenging as it is usually unstructured and there is minimum control over the response. Ethnographic interviews give bland encouragements and non-leading leads, but they involve active listening and low-interference paraphrasing to medium- and high-inference paraphrasing to the interviewees (Carspecken, 1996: 159-60). In the authentic situations during the study tours, the ethnographic interview may be just a friendly chat, but the interviewees are their "teachers" rather than "subjects" to the interviewers, and "leaders" not the "followers". In a cross-cultural interaction, a person's knowledge of the grammar, vocabulary, and pronunciation of a language cannot guarantee that he/she can avoid misunderstanding and miscommunication as meaning of words is interpreted differently among various cultures. Therefore, the teacher has to be aware of and try to alert the students beforehand.

Ethnography is the work of describing a culture (Spradley, 1979:3). The definition of culture in Spradley's ethnographic view refers to "*the acquired knowledge that people use to interpret experience and generate social behaviour*". Ethnography aims at understanding another way of life from the native point of view, and its goal is to learn from people. It includes research techniques, ethnographic theory, and hundreds of cultural descriptions.

Ethnographic interview starts with a conscious attitude of almost complete ignorance and then seeks to understand meanings directly expressed in languages or indirectly through words and actions. Therefore, an ethnographer listens carefully to what people say, observes behaviour by studying artefacts and their use, and goes beyond them to inquire about their meaning. Diverse fears between the interviewer and the interviewee should be allayed (Garrett, 1995: 9).

The interviewer should be alerted to refrain from judgment; avoid using his own values and attitudes to interpret the interviewees (Clinchy, 1996: 216).

There are some questioning techniques in conducting ethnographic interviews; the three main types of questions are descriptive questions, structural questions, and contrast questions (Spradley, 1979:78-172). Descriptive questions enable the ethnographer to collect on-going samples of an informant's language (e.g., "Could you describe the meeting you attended?"). Structural questions can uncover information about domains and show how informants have organised their knowledge (e.g., "What are all the different types of extra-activities in your school?"). Contrast questions help to elucidate the dimensions of meanings in various terms used in the informants' native language (e.g., "What is the difference between a and b?"). Robinson-Stuart & Nocon (1996:436) also noted that the questions in an ethnographic interview are deliberately open. After beginning with a general question, called the "bull's eye question" (e.g., "How does it feel to such and such…"), each subsequent question builds directly upon the interviewee's response. It requires active listening on the part of the interviewer and involves interaction. In fact, the interviewer has no "agenda"; he has to discover the natural categories of meaning within the interviewee rather than answers to preconceived questions. Since interviewing is a social encounter, it is important that a good rapport with the respondent should be established (Millar & Gallagher, 1997; Wiersma *et. al.* 2005).

Researchers have shown that students became aware of their own culture. In the study of Robinson-Stuart & Nocon (1996), the Spanish ethnography projects initiated positive perceptual, affective, and cognitive changes among the students. These changes resulted in motivation, belonging and drove ability enhancement. As a result, the students improved active listening skills, and in some cases, they even crossed the cultural boundaries to make new friends. Allen (2000: 56) also evidenced that students facilitated an understanding of the values, beliefs, and attitudes underlying specific target cultural behaviour. In Bateman's (2002: 322, 327; 2004: 240) study, students were required to read and react to comments made by foreign visitors (from Kolhs & Knight, 1994); to recall the feelings of isolation in a new situation; to read articles on ethnographic interviews (adapted from Robinson, 1985); and to conduct interviews with Spanish speakers. The findings showed that the more time spent in interviews, the more personal benefit they reported. If they were formerly motivated to do the

ethnography project, they tended to invest more time in the interviews. All these previous studies convinced the author that, no matter how challenging ethnographic interviews could be, they would be most likely to benefit the students and lead to data desired for this study.

Nevertheless, there is an important issue the author was aware of. Time constrains the duration of the school study tour and also limits the adoption of the participants' observation method. The following description by Fetterman (1998: 35) is quoted often.

> Participant observation is immersion in a culture. Ideally, the ethnographer's lives and works in the community for six months to a year or more, learning the language and seeing the patterns of behaviour over time. Long-term residence helps the researcher internalize the basic beliefs, fears, hopes and expectations of the people under study.

According to this definition, not all ethnographers can afford to immerse in a particular community for such a long time. However, Bernard (1988:149) suggested the duration may range from a few days to a few years. He argued that time is not the only factor that affect the ethnographic research since the absorptive time for every researcher is different.

As the duration of the study tour organised by schools is only a few days to a week, the time for the students to stay with the interviewees may only range from a few hours within the day to at most a few days, it is quite hard, if not impossible, for the students to immerse in the target culture. In this situation, as Fetterman (1998: 37) remarked, observation without participation in the lives of the people in target culture may involve ethnographic methods but not ethnography. Thus, the researcher only claims that we trained the students to follow some basic principles of ethnographic interviews, i.e. asking open-ended questions, seeing interviewees as "teachers" and being active listeners and observers. It is hoped that the ethnographic learning journals in this study were able to reveal the effectiveness of using ethnographic interview techniques and non-participant observation in the tours. Though the weak Putonghua speaking and listening abilities of the students might hinder the application of ethnographic interview techniques in actual authentic interactions, they were trained in the pre-tour workshops for target culture and language learning.

3.8 The pre-tour training of the Kunming study tour

The preparation and design of the study tour started a year before the actual trip while the pre-tour courses were held for the participants to take place about 2 months before every study tour, and to last around 2 to 3 hours for about 3 times a week totalling a minimum of 60 hours before the trip. One to three teachers were responsible for the lessons of cultural knowledge and Putonghua interviewing techniques. Hand-outs, worksheets, and test papers were distributed for reference. Students were asked to fulfil all the requirements set by the teachers before the study tour. Motivation started from the course in the early stage of the study tour so as to enhance their responsibilities to the participation.

The pre-tour course of the Kunming study tour is chosen as the example to demonstrate the learning process of the enrolled students. The preparation included the ethnographic interview practices, oral presentations about the background cultural knowledge of Kunming and Yunnan, group discussions to view different cultures with different identities, and having writing workshops for ethnographic learning journals.

3.8.1 The interview practices

Since the Kunming study tour was only four days, teachers should pay attention to the equipment of students' interviews skills. Byram (1997) encouraged teachers to analyse and interpret the account as the insider from an observer's perspective by using ethnographic interview data in target countries first, then provided students with the corresponding techniques. Also, since the stay was short in duration and the time for interviewing was very limited, interviews could be conducted in pairs to reduce the anxiety of the students when interacting with strangers in target culture (Bateman, 2004: 249).

In this study, 13 participants of secondary two (grade 8) joined the Kunming study tour in 2005-06. Two of them were Mainland born and raised students. A workshop was held a month before the tour for practicing ethnographic interview skills.

An example of interview transcript (Table 3.2) was demonstrated to the students in the workshop which involved a Foshan businessman and the author. The author visited Foshan and invited Mr Chan to introduce the tourists' highlights.

Table 3.2–Interview transcript of the author and Mr Chan

Seq.	Speaker	Content	Remarks
1	Author	Foshan is very famous in the Guangdong province. I've heard that there are lots of tourists' interest points. Could you please introduce some of them?	Asking descriptive question.
2	Mr Chan	Oh, yes, Foshan had once been the first amongst the four ancient cities of China with a long and rich history, especially with the culture of ceramics, which is everlasting and world renown. For example, the Ancient Nan Feng Kiln, China Ceramics City, Shiwan ceramic handicrafts Street, 1506 Creative City, etc., and also Xiqiao Shan, the 4A country rated the most Ling Nan Culture.	Begins to answer the grand tour question.
3	Author	The ceramic industry is really that great?	Expressing interest.
4	Mr Chan	Right! Based on statistics, the Foshan ceramics constitute 30% of the world output, there are more than 1000 ceramic brands in Foshan. For a small city, this is indeed a great achievement! We have Mona Lisa, Dong Peng, Eagle, etc. world renown brands! Meanwhile the annual Ceramics Expo held here attracts countless visitors and exhibitors to participate.	Expanding on the description.
5	Author	Then, would these thousands of ceramic companies bring unsolvable environment problems for Foshan?	Expressing ignorance.
6	Mr Chan	This is a great question! Actually, in the recent 3 years, Foshan has re-organized the whole ceramics industry. The ones not meeting the environmental standards have to be rectified or evacuated. There	Expanding on what he is pride of, especially the thin tiles.

		have been at least 50 of such non-qualifiying companies forced to move out of Foshan. As for some large enterprises like Mona Lisa Tiles, they have implemented an environmental revolution to upgrade their products, introducing thin tiles, which are only one third the thickness of the traditional tiles, conserving much raw materials!	
7	*Author*	*Then, would these environmental problems bring much influence for the Foshan tourism industry?*	*Expressing cultural interest.*
8	*Mr Chan*	*To some extent.*	
9	*Author*	*For example?*	*Encouragement.*
10	*Mr Chan*	*As you can see, our public transportations are all covered with dirtiness on the outside. The buildings' bright paints are all fading away. The green leaves are all carrying dusts on top of them. The sky is always smoky and dusty, even the visibility at sea is low. Not many tourists would like this kind of environment, right?*	*Giving a lot of details.*
11	*Author*	*hmm, that's correct. The land's surface is dirty, there's no blue sky, are there more serious effects?*	*Asking structural question.*
12	*Mr Chan*	*Yes, like us, working in the ceramics enterprise, having respiratory problems is a very common thing, for example, I have chronic faucitis.*	
13	*Author*	*Ah, that serious! This is unthinkable in Hong Kong! Then, have you guys thought about moving to another city to live?*	*Expressing interest.*
14	*Mr Chan*	*Actually, many of my colleagues are living in other cities, as for me, I haven't consider it so far for I love this city, Foshan!*	
15	*Author*	*Why then?*	*Encouragement for personal feelings.*

16	Mr Chan	First of all, I am a Foshanese, and there is strong friendliness, very deep cultural depth. We have Xiqiao Shan, The Ancestral Temple, Qinghui Garden, Liang Garden, the former residences of Kang Youwei, Huang Feihong and Bruce Li are also here, this is a great and history making city. I think that Foshan comparing PK with any city would not lose!	Referring to the grand tour question.
17	Author	What? "PK"? This is a foul language in Hong Kong, it has the swearing meaning! Why use "PK"?	Asking contrast question. Restating the term.
18	Mr Chan	No? Here, we use this word for the meaning of "compete".	
19	Author	It seems that you are very confident of this city! I feel honoured to be in Foshan! Thank you for accepting my interview! Goodbye!	Taking leave.
20	Mr Chan	Goodbye!	

From the above interview transcript, there were many interesting points to discuss with the students.

(a) The interview was non-structural and non-directive. The grand tour question in the beginning was about tourists' interest points, however, Mr Chan tended to shift to the famous ceramics industry in Foshan later on. Since Mr Chan was a local Foshanese who was familiar with the scenic spots and the famous ceramics industry in this city, he could be considered as a leader or a teacher in the interview. His conversation showed strong social identity with Foshan. He showed his pride in his ceramic business, especially in the world leading Mona Lisa thin tiles. He did not consider living in another city though the air pollution in Foshan was very serious. Also, he believed that Foshan would not lose when competing with any other cities. The interview was then leaded by the interviewee and Mr Chan acted as a tour guide and a culture informant.

(b) Different ethnographic questions were used in the interview, which included Descriptive question, Structural question and Contrast question. At the beginning of the interview, a descriptive question was raised to ask for the information about tourist's interest points. Then in sequence 11, a structural question was used aiming to categorizing the environmental problems that had been introduced by the interviewee. This question included the problems on the earth and in the sky, and the author encouraged Mr Chan to explain further. The unknown forthcoming answers might be about agriculture, water supply, navigation, health of birds and poultry or the respiratory problem of human beings. The answers were left opened. The contrast question was in sequence 17 about the meaning of "PK". The pragmatic usage of "PK" was completely different between Hong Kong and the Mainland, which might have easily caused miscommunications. This kind of question is important because the interviewee's language can be treated as data (Bauman et al., 1992: 12). Language is a window to the ways individuals communicate cultural meanings; the words people use provide the structure and categorization of their experience.

(c) Innocence was expressed during the interview. When the interviewer wanted to know more about the topic, she intended to use just a few words to encourage Mr Chan for continuing the conversation, such as "for example" and "why then".

(d) Active listening (Kvale, 1996: 126) was demonstrated throughout the interview. The author listened carefully to the answers of Mr Chan and responded appropriately. It was a crucial behaviour in eliciting the essential points from the interviewee. Lindlof *et. al.* (2002: 193) Remind the interviewer listening means "paying attention". "Paying attention" means active listening, that is, trying to hear the significance of what the interviewee is saying and keeping self-consciousness in what is learnable from the interview. Garrett (1995: 32) suggests that listening can be considered a way of observing. People appreciate listeners who indicate by relevant comments or questions that they have grasped the essential points of a story and who sometimes add illuminating comments of their own.

(e) Having common sense and basic knowledge about daily life. The author knew the manufacturing of ceramic tile involves the process of firing in a kiln under very high (2000 degrees F.) heat to harden the tile body and to create the glaze surface. In this case, tonnes of coal are needed for fuelling the kiln, and pollution is in turn created along with the end

product. Therefore, the question of sequence 5 was asked, and praised by Mr Chan in the next respond accordingly.

(f) The interview ended with politeness. Since the interview was conducted in enthusiastic and joyful atmosphere with a Foshanese who had positive social identity, the author gathered detailed information about this cultural city and felt honoured to visit Foshan. She then ended the interview with politeness and thankfulness.

(g) Invite responsive and talkative interviewee by employing non-participant observation method. Being an ethnographic interviewer, one should learn to observe sensibly the trivial behaviours of the interviewees. Since Mr Chan has been a Foshan businessman involved in the ceramics industry for several years, he should have excellent presentation skills in selling his thin tiles products. Expectedly, his answers were precise and attractive. He understood the grand tour question in the beginning very well. In sequence 2, he answered the author about the tourists' interest points, after he had explained the bad effects of air pollution, he added more interesting places in sequence 16 again. He was willing to share with the interviewer. For example in the sequences 2, 4, 6, 10 and 16, he introduced the tourists' interesting points, the ceramics industries, the brand names of ceramic companies, the environmental problems, and the cultural depth of Foshan. In sequence 6, he even praised the author for asking a great question so that he could further explain the unsolvable environmental problems caused by the unqualified ceramic companies.

The author believed that ethnographic interview questions and skills shown in this sample could be taught and trained in relatively short time.

3.8.2 The articles about writing ethnographic learning journals

From the above ethnographic interview workshop, the ethnographic interview techniques of Spradley (1979) and Robinson-Stuart & Nocon (1996) were taught and practiced. Moreover, translated handouts about ethnography studies, which selected from Charles, C. M. (1988) *Introduction to Educational Research (3rd edn)*, had been distributed to students. The whole Chapter 10 (pp. 181-206) about "Ethnographic Research" was explained highlighting the methods of presenting ethnographic learning journals. Since it was different from just writing

reflections, they were required to keep the hand-outs until they came back from Kunming to write all their ethnographic learning journals.

3.8.3 The articles about different cultural perspectives

Inspired by the studies of Robinson-Stuart and Nocon (1996: 438) and Bateman (2002: 322), the role of newcomers with language-minority and feeling of isolation in a new situation helps the students to learn the perception of cultural difference by establishing empathy through analogy. The situational perspective on behaviour supports a vision of cultures as a process of living in the world, rather than as a static and ethnically specific or disposed product. It may be appropriate to remind the students of "Hongkongers" identity not to be so self-centred when using interviews in target culture during the study tours and to have reflections about their own cultures.

The members of the Kunming study tour were asked to read articles with different cultural perspectives and discussed them in groups. The preparatory class helped to position the students in the outsiders' shoes, allowing them to view Hong Kong or Kunming culture from that perspective. There were four perspectives in the discussions:

    (a) as Hong Kong people to scrutinize Hong Kong culture;
    (b) as Americans to observe Hong Kong culture;
    (c) as Hong Kong people to view Kunming culture; and
    (d) as Mainland Chinese to comment on Kunming culture.

Nine articles with the above four perspectives helped the students to widen their eyesight from viewing both the Hong Kong culture and Kunming culture. All students had to read them and categorized the articles into the four perspectives. They were invited to present what they had found and were free to criticize the contents when viewing different cultures with different identities. This lesson aimed to reduce ethnocentrisms from the Hongkongers' perspective.

3.8.4 The background knowledge about Kunming

The students who joined the study tour were divided into three groups, including one group to explore the historical buildings and relics, one for natural scenery, and the last one for the ethnic minorities in Kunming. They were given a brief introduction about Kunming from the internet, and this raised their curiosity to investigate Kunming on-the-spot later. In addition, an oral presentation for exploring the background knowledge of Kunming was held in the pre-tour preparatory session for the three groups. It emphasized the learning of language expressions, the content, the cooperation of group members, and the attitude of individuals.

On the other hand, with the help of a television programme in April of 2006 "Where have the flowers gone" by RTHK[7], the students became aware of how flower growers of Kunming had become a loser under the shadow of globalization. In searching plenty of information about the culture of this charming city, the students came to know more about the reality when the farmers had to pay the cost in planting flowers in this "City of Eternal Spring" with the exploitation of the foreign big countries. The discussion session aimed to enhance the critical thinking skills of the students along with the direct exposure of the local situation there on film.

3.9 Data collection procedures of the Kunming study tour

When application was opened for Kunming study tour in January of 2006, all students could take the application forms and write down the reasons of joining the school-organised tour. It was a deliberate decision for them to think over what they intended to learn from the study tour. Later, a short interview was conducted by the author and one or more teachers to choose those sincere students who longed for cultural encounter in Mainland, and were able to take the responsibilities to write reports and journal articles.

During the preparation coursework before the tour, the students were grouped amongst themselves to present and to discuss what they had found from the internet and books concerning the theme of the study tour. Teachers collected presentation power-points and

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[7] The sole public broadcaster in Hong Kong.

worksheets from students each session. The students were required to decide which kind of rapport establishing performance was essential during the school visited, and the discussions of each meeting were jotted down in their notebooks.

Before the study tour, the students were also required to fill in the pre-questionnaire indicating what they expected before the tour and compared it with the post-questionnaire after the tour. Also, since the students' basic Putonghua communicative skills might be inadequate, they underwent training of the ethnographic interview skills which the researcher saw as important (see 3.8.1 above). The proficient Putonghua speakers and student leader then mobilized the group members to practice interviews using a measuring table by self-initiation. The measuring table (Appendix 3) was used for peer assessment; the progress of the students was reported to the teachers by the student leader.

To better collect the data, there are several things to consider. The study tour is usually scheduled for April in this case study school for two reasons, (a) the weather is moderate for most of the Mainland cities and (b) it is convenient for arranging school visits since Mainland students do not have Easter holidays. During the excursions in Mainland, the teachers could observe the behaviour and the learning progress of the Hong Kong students. Photographs and video recordings were taken in some occasions for tracing the learning experiences of students. Before the students interviewed the Mainland Chinese, they would seek for the consent of the interviewees to record their conversations with the audio recording equipment for the convenience and accuracy of writing the interview transcripts, the ethnographic learning journal and the travelling diaries later on.

Each participant was required to conduct several interviews throughout the study tour. They could finish them during school visits or at other scenic spots during the study tour. After the whole tour, they were required to hand in their audio recording files of their interviews first to avoid them losing or erasing the files by accident.

Within two weeks when the students came back from the study tour they were asked to complete the post- questionnaires and to submit their travelling diaries and audio recordings. Their ethnographic learning journals, interview transcripts and reports had to be submitted within two months. Some students were invited at random to have further interviews on

Putonghua learning after the study tour. When these were done, all the participants as a whole group were asked to share their language and cultural experiences with the whole school. Their power-point presentations were then collected.

The data collected were very rich and the results of qualitative and quantitative methods were to be examined in this triangulation method. The timeframe and the data collected in the study tour are summarised in the following Table 3.3.

Table 3.3 – The timeframe and the data collected in the study tours

Timeframe	Location	Dates	Activities	Data collected
Pre-tour (For Teachers)	Hong Kong	Apr 2005	Preparation & Design of the Study Tour	
Pre-tour	Hong Kong	Jan 2006	Application	Application forms - short essays about the reasons of joining the tour
			Interviews	Reasons of joining the tour
Pre-tour	Hong Kong	Feb 2006	Training Coursework	Power-points, worksheets
			Meetings	Minutes of each meeting
Pre-tour	Hong Kong	Mar 2006	Questionnaire	Pre-questionnaires
			Training Coursework	Ethnographic interview skills Worksheets
			Peer assessment	The measuring tables
Study tour	Kunming	5-8 Apr 2006	Ethnographic Interviews	Teachers' observations Audio recordings
			Excursion	Teachers' observations
Post-tour	Hong Kong	May 2006	Coursework	Travelling diaries Ethnographic learning journals Interview reports Interview transcripts
			Questionnaires	Post-questionnaire I
				Post-questionnaire II
			Interviews	Opinions of the students
			Sharing	Power-point of the whole group to the whole school Reflections of students

3.10 Itineraries and aims of the study tours

The first study which carried out in December of 2004 was a pilot study. The purpose was to estimate the length of time for school visits, lesson observations and cultural interactions for students in the study tour. For the researcher, it was also an opportunity to test the research tools such as the questionnaires and the measuring table. The theme and the destination would be different according to the aims of the tour each year. The destinations for the study tours in these six years are shown in Table 3.4.

Table 3.4 – The date and the destination of the study tours each year

Year	Date	Destination
2004-05	28-31 Dec 2004	Shaoguan of Guangdong Province
2005-06	5-8 Apr 2006	Kunming of Yunnan Province
2006-07	9-10 July 2007	Dongguan & Guangzhou of Guangdong Province
2007-08	2-6 Apr 2008	Nanjing of Jiangsu Province and Shanghai
2008-09	5-9 Apr 2009	Beijing, Capital of Mainland China.
2009-10	21-22 Dec 2009	Pearl River Delta of Guangdong Province
2009-10	2-6 Apr 2010	Xi'an of Shanxi Province

Among the study tours organized in these six years, the example of 2005-06 is chosen for specifying the effects of the tours. The author will give an account of the reasons of choosing the city, the itineraries and the aims of the study tours in tables 3.4 and 3.5. However, some data from other study tours are also analysed as supplementary illustrations in Chapter Four, Five, Six and Appendix 4.

Focusing on the year 2005-06, the study tour was designated to visit Kunming[8] of Yunnan Province. Having a pleasant climate, Kunming has the nickname of "the City of Eternal Spring", and has a history of more than 2,400 years. Positioned in the south-western border of China, it acted as the gateway to the Silk Road that traded with Tibet, Sichuan, Myanmar and India. Besides the Han majority, it is also the focal point of 25 ethnic minorities in Yunnan's

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[8] URL: http://www.travelchinaguide.com/cityguides/kunming.htm [23 Jan 2010]

culture. The Stone Forest[9] is known as the "First Wonder of the World." Geologists say that it is a typical example of Karsts Topography[10]. Western Hills have many scenic spots of which Dragon Gate is the most famous. It is on the cliff, with many stone Buddhist figures carved on a large natural rock, that tourists can enjoy a panoramic view of Dianchi Lake there.

Table 3.5 – The itinerary of the Kunming study tour

Day	Date	Itinerary
1	5 Apr 2006	Visit the Yuantong Temple.
2	6 Apr 2006	Visit a primary school and a secondary school in mountainous area
3	7 Apr 2006	Walk into the Stone Forest, which is in Lunan Yi Nationality Autonomous County; visit the Garden of Peacock and the Village of Ethnic Culture; then stroll along the Daguan Park which locates on the shore of Dianchi Lake.
4	8 Apr 2006	Visit the 1999 International Horticultural Exposition, climb up the Western Hills (Sleeping Beauty Hills) to enter the Dragon Gate.

Table 3.6 – Aims of the Kunming study tour

Cultural Learning	To know more about Karsts Topography of the Stone Forest; To enjoy and appreciate the beautiful scenery in Kunming, e.g. the panoramic view of Western Hills and Dianchi Lake; To visit the Village of Ethnic Culture and Lunan Yi Nationality Autonomous County in order to understand more about the customs of minorities in Yunnan.

3.11 The post-tour sessions

The Kunming study tour took place during Easter Holidays in April and then after the end of the Easter break, the post-tour sessions were held. There were about 4 post-tour sessions held within a month till the sharing session for the whole school at the auditorium as the complete closure.

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[9] Approximately 270 million years ago - during the carboniferous period of the Paleozoic era - the region was a vast expanse of sea. Over time, the movements of the lithosphere gradually caused a retreat of the waters and the rise of the limestone landscape. Due to constant erosion by the weather, the limestone turns to these magnificent masterpieces.

[10] URL: http://en.chinastoneforest.com/show.aspx?aid=1051 [15July 2008]

The post-tour sessions included the follow-up in post-tour questionnaires, the travel diaries and audio recordings. These three items were required to be turned in first. The questionnaires and diaries allowed the students to take down their immediate heartfelt thoughts of the experience. The audio files served to review students' dialogues and responses, even just the simple "um" and laughter could encourage the interviewees to reply, friendly tone and manner along with appropriate pauses would give out as a gesture of respect for the interviewees.

The sessions were also meant to teach students to write ethnographic learning journals and interview reports. Students chose what they considered as their best interview recordings to transcribe the interview transcripts, and consolidating the interviews carried out during the study tour to write the interview reports. Picking out what impressed them the most and their views on it based on what they had seen and learned from the tour, the students were further requested to write the retrospective ethnographic learning journals.

Also, the post-tour session included coordinating the students to discuss and coordinate the auditorium sharing's flow and content. The auditorium sharing consisted of 3 parts: (a) The most representative interest point introduction, (b) The most memorable people and things, (c) The view towards the motherland and the visited city in connection with personal view change and identity transformation. The most eloquent student took up the role to lead the other students to share with the whole school assembly in Putonghua, of course.

After the auditorium sharing, the student tour leader and the student who assigned for chasing after the students to hand in all the assignments played their part till the mission was accomplished.

3.12 Summary

This research is particularly strong in qualitative data collection, since the students who participated in the study tours had to submit their travelling diaries, the interview transcripts, the interview learning journals, audio recording files, questionnaires, worksheets and the power-points. Though quantitative data were collected, as the number of students in each tour was small, they were only used to complement the qualitative data. All the data collected were very useful for identifying what they had learnt from the study tours. Once the Kunming study

tour was chosen as an example for illustration, both the results of quantitative and qualitative methods would be presented in the next chapter with a focus on the latter. The results of the qualitative data in subsequent years which related to the research questions were used as well. The data that accumulated as treasures of the case study school was given the consent by the students for research purpose.

In this study, laborious efforts were made in designing the preparatory course before each study tour. The training of the ethnographic interview techniques, the discussions of different cultural perspectives, the preliminary knowledge about the historical and scenic spots and the enhancement of critical thinking skills were the main objectives of the pre- study tour programme. As the following chapters will show, these efforts were not made in vain. They led to rich data which help shed light on the outcomes of study tours.

Chapter Four   Students' Motivation of Learning Putonghua

4.1 Introduction

This chapter focus on whether the students' motivation to learning Putonghua is enhanced as framed in the RQ1 Do and if so to what extent these study tours to Mainland China increase Hong Kong students' motivation to learn Putonghua?

The students' questionnaires, interview transcripts, travel reflections, diaries, and learning journals are examined to address the above question. The data collected also included the one-to-one teacher and students' interviews in the selection period and after the study tours. These data are kept anonymous and discussed as follows. Starting from the Kunming study tour (2005-06), the students had learnt the skills in writing ethnographic learning journals, they realized that they were able to reflect their minds more effectively than before. In addition, the qualitative data of the Guangzhou (2006-07), Nanjing and Shanghai (2007-08), Beijing (2008-09), Xi'an (2009-10) study tours are also analysed to better demonstrate the improvement or the transformation of students' motivation of learning Putonghua over the years for those who had joined the school-organized study tour more than once.

Comparing the study abroad course held by schools in European countries, the study tour to Mainland China by Hong Kong secondary students is distinctive in nature as it is a part of the Hong Kong Government's established policy to promote national education via organizing study tours to Mainland China. The historic colonial background and the lingua franca of Hong Kong have contributed to the uniqueness of Hong Kong from other cities in the Mainland. Therefore, the motivation of learning national language and the sense of belonging to the motherland through study tours are the focuses of this study. Also, by pre-tour training and interacting with the Mainland Chinese during the tour, the students have supposedly improved the skills of ethnography for interviewing and writing reports, and through negotiation of identities, their lives are presumably transformed.

4.2 Motivation

In the study of Gardner & Smythe (1975: 218-229) in which grade 8 students were brought to Quebec City for a four-day period, the students were regarded as "*did not have any extensive bilingual immersion since they stayed together in one hotel and visited various sites in groups*". Although their study tour might be viewed as a rather minimal bilingual and bicultural experience, these students exhibited significantly more favourable attitudes towards French Canadians in order to interact with them; greater interest in learning French for integrative reasons, and more appreciative attitudes towards the cultural characteristics of the French Canadian community following the excursion. The positive attitude would no doubt raise their motivation to learn the target language. This study has inspired me a lot. Correspondingly, in our study, though the school-organized study tours to Kunming, Nanjing & Shanghai, Beijing and Xi'an lasted only four to five days, the participants also showed similar changes in the integrative and instrumental motives comparable to Gardner & Smythe's study in 1975. In both cases, the study tours were conducted within the same country of a different region with a different spoken language.

4.2.1 Integrative motivation

According to Crookes and Schmidt (1991: 471-2), the concept of integrative motivation is identified with positive attitudes towards the target language group, the interest in interacting with them and the potential for integrating into that group. Gardner (1985: 54) also included the attitude variables involving the other language community, out-groups in general and the language context. The following sections examined the attitudes of the students to see if they were integratively motivated or not.

4.2.1.1 Positive attitudes towards speaking Putonghua

Examining all the data collected these years, the author has not found any negative feeling concerning Putonghua learning in study tours. The following three quotes described their pleasant feelings in Putonghua learning after the study tours, though they had different experiences. Student AA wrote:

*"I'm grateful to our school for giving me the opportunity to visit our mother country. My Putonghua has improved a lot. When I faced the Mainland students, I could **speak Putonghua loudly**, and became **a lot more independent** (travelling diary, 05-06, S2, female)."*

Student BB stated in her post-questionnaire:

*"I have learned a lot in this study tour and I **love speaking Putonghua**. After interviewing with the Kunming students, I understand that I have to treasure all I have. When I visited the scenic spots in Kunming, I found that Hong Kong is only a small society. There are many things for us to explore outside of Hong Kong. Finally, I have won friendship during and after this Kunming study tour (post-questionnaire II, 05-06, S2, female)."*

Student BB explicitly demonstrated a positive attitude towards Putonghua. The other two were less straightforward but also showed willingness to learn and pride in using it. Student AA seemed to appreciate the chance to visit the motherland. She was aware that her Putonghua had improved significantly with the visit, which in turn had built up her confidence in her Putonghua ability and herself when facing Mainland students.

4.2.1.2 Positive attitudes towards Putonghua speaking people

According to the socio-educational model of Gardner (2005), there is a close relationship between performance in the second language and the favourable attitudes towards the culture and group represented by the language. Language learning with integrative motivation would rarely occur if Hong Kong students do not show positive attitudes towards the Putonghua speaking people. Different evidence was found in their ethnographic learning journals, interview transcripts, interview reports and travelling diaries.

4.2.1.2.1 Mainland students seen as serious learners

From school lessons observations and interviews, the researcher noted that the Hong Kong students found that the Kunming students were diligent and obedient. This was further revealed in their diaries. After the Hong Kong students had visited the home and dormitories of the Kunming students, they found that the living and economic condition of the people who lived in hilly regions were not good, however, they were still positive towards life and hardworking. The diary data showed that the attitude of the Hong Kong students toward the

74

Mainland students was evidently more positive after the Kunming study tour. Student AA wrote:

"*Not until I visited the secondary school of primary school in hilly region of Kunming did I change my feelings about this place. **Students worked hard in their studies, and they treasured their textbooks and notebooks.** I noticed that the education standard there would not be lower than Hong Kong. Chinese students worked hard for their country* (travelling diary, Apr, 2006, female)."

Student DD wrote in more detail expressing similar feelings:

"*The several students we interviewed came from a village in the vicinity of the village. When we first saw them, we thought their figures were smaller instantly and did not look like a Junior Secondary 1 student. When compared with the Secondary 1 students of Hong Kong, you would know how different their daily lives were. From the eyes of Hong Kong students, the **Mainland students were less well-off but more diligent**, and in fact, they were, but not as poor as I thought. However, you would not read from their smiling faces how difficult their lives were, because from their point of view, they were **glad to have the chance of studying*** (ethnographic learning journal, Apr 2006, S2, female)."

After visiting the Kunming primary and junior secondary schools in 2005-06, AA, and DD realized Kunming students were diligent, earnest and serious. They showed respect for teachers and tried hard to learn English. When comparing with cosmopolitan city Hong Kong, English is important but some Hong Kong students do not set a high regard to value it. To the surprise of the participants in this study tour, the Kunming students also studied English, but with genuine enthusiasm along with their target to attaining better future prospects.

The following ethnographic learning journals of Student RR and BB are more direct in raising their awareness towards studies. For student RR, she admitted for not being serious enough towards her studies. Through her own realization and reflection of this trip, she had the chance to come across her own shortcomings when encountering a counterpart, one that would remind her what and how a proper studious attitude should be like. Student RR wrote:

"*When she received us, even her hospitality was serious, and I had to admit that I am not comparable to her in my attitude towards my studies and work that I should be responsible for, which I really ought to be serious and attentive about, and I had to reflect upon myself.*

*Through this experience, having been reminded of the **proper attitude** towards things, seeing a real case example, I am a lot more aware of the importance of such proper attitude* (ethnographic learning journal, Apr 2008, S4, female)."

For student BB, the detailed explanation and presentation of Little Fang about astronomy astonished her. Though she had genuine interest in astronomy, it was only an extra-curricular activity in Hong Kong schools. Student BB wrote:

*"Little Fang was studying in Senior Secondary 2 of the Shanghai high school. The first time I met him was in the astronomical library of the School. My classmates and I did not quite understand how to complete our report, so we asked him and he gave us a very detailed explanation and a valuable lesson on astronomy. When we had finished listening to his explanation and all seated into the conference room for some simple introductions, he then came to give us a briefing on the findings of his astronomical group. **He not only presented very clearly but also demonstrated his deep understanding of astronomy**. I was astonished by him upon completing his presentation. Despite they were Senior Secondary 2 students and slightly older than us, they were able to deliver such a professional report. They had to have spent a lot of time to finish. **I admired him with respect** (ethnographic learning journal, Apr 2008, S4, female)."*

In visiting senior secondary schools in April of 2008, the Hong Kong students admired the Nanjing and Shanghai students (Senior Secondary 4 to 5, Grade 10-11) very much in their attitude of studying. With the aims of acquiring astronomy knowledge and exchanging the experiences of promoting astronomy in communities, the Hong Kong students were astonished by the serious attitudes of those Chinese students. It was an eye opener for the students to see how the Chinese students had such a serious attitude towards an extra-curricular activity, with proactive drive to collect data and deliver professional astronomical reports.

4.2.1.2.2 Mainland students seen as having pleasant personality

Friendship was established through visiting secondary schools and universities during interviews in study tours. The participating Hong Kong students greatly admired the Mainland students because of their pleasant personalities. In the Guangzhou study tour of 2007, positive attitudes were demonstrated when students CC and DD met the university students of Guangzhou in the restaurant just by first sight. Student CC wrote:

"*The university student in our group was 20 years old studying year 3. **The first impression that he gave me was very bookish with a gentle look, and his eyes were bright and piercing!** He could be identified as a university student at first sight* (travelling diary, Jul 2007, S3, male)."

Student DD had similar perceptions, she wrote:

"*When I saw the two invited university students, their first impression for me was very modest. Comparing to the hip, mature outlook of the adolescents in Hong Kong, **these 2 people gave me very humdrum and modest feel**. Both of their hairstyle was typical short ones, no special styling, wearing T-shirt and jeans. One of them had spectacles, dressing very ordinarily* (travelling diary, Jul 2007, S3, female)."

Bookish and modest appearance was associated with humble and friendly characters. Unlike the trendy style of the university students in Hong Kong, the humble university students' outer appearances were able to reduce the Hong Kong students' anxieties before the interviews and began to chat with them liked friends. This shortened the distances between the university students and the Hong Kong students in both age and culture.

The following three quotes marked other pleasant personalities that students CC, DD and AA had learned from the university students of Guangzhou in 2007. Student CC wrote:

"*I've taken the initiative to start raising questions, and this university student was very willing to answer our questions. **He even informed us some of the skills in studying and principles of life, which made me felt like as if chatting with a long-term reunited old friend.** The interview was carried out by first interviewing this university student's family background, and then went onto the topic of travelling to China* (travelling diary, Jul 2007, S3, male)."

Student DD also wrote:

"*During this chat, they've shared with us generously their experiences, while between the lines,* ***their knowledge in the specialized area was shown, which made me wanting to become a*** ***professional****. They've shared with us some university majors and career path. When we have questions about their major, they were very tentative in explaining to us, letting us learn a little more* (travelling diary, Jul 2007, S3, female)."

Student AA showed in another way:

"*I had been confused by the spread of rumours about spurious certificates in Mainland for some time, but* ***after meeting these knowledgeable university students, I changed my*** ***perception about university students and university curriculum in Mainland****. I even wanted to take a short course in any city of the Mainland* (interview transcript, Feb 2011, female)."

Talkative, open and generous in sharing experiences are regarded as pleasant personalities. Without this interview, the Hong Kong students of Junior Secondary 3 might not know the hard lives and the achievements of these knowledgeable university students of Guangzhou. Student AA even further marked her integrative motivation by showing interest in studying in Mainland after the interviews with the university students in this study tour.

Besides, the Hong Kong students also admired the patience of the Mainland secondary students. From the following quotes, weak Putonghua competence and ignorant enquires were the tests of their patience throughout the seminar and school tour. Student RR wrote:

"*The school campus of the Nanjing secondary school is as large as a university. I understood that the students who planned to meet us could not avail themselves and the students we finally met were temporarily brought along by their teachers. The secondary school students could introduce themselves so well in front of a group of students they had never met before.* ***They sat upright and paid full attention to their audiences, and even gave their respect to*** ***our teacher when he was speaking Putonghua in a halting way.*** *I could not help admiring them and thought that they were top students setting examples to others, and even assumed wrongly that they would not speak much but only to focus on their studies* (ethnographic learning journal, Apr 2008, S4, female)".

Student RR described the Shanghai students:

"*She gave us **full attention** when introducing her school while she escorted us to visit the school campus, even when her friends passed by to greet her. She was so **patient** to respond to the enquiries from our group of students alone* (ethnographic learning journal, Apr 2008, S4, female)".

Scholars agreed that more contact with the target culture would result in positive attitudes toward the target community (Clément, Gardner and Smythe, 1977; Clavijo, 1984; Robinson, 1985; Robinson-Stuart & Nocon, 1996). Study tour undoubtedly takes this role by providing more opportunities for students to establish friendships with the Mainland Chinese and to study Chinese culture. The above evidences demonstrated that the Hong Kong students developed more positive attitudes towards the Putonghua speaking people, including the university and secondary students who were highly regarded as serious learners and had pleasant personalities.

4.2.1.3 The desire of integrating into the Putonghua speaking community

From the extracts below, we can see that sincere and personal interest in the target culture and its people is a powerful predictor of linguistic achievement as interest is consistently correlated with second language achievement (Gardner, 2005).

Different students such as KK, HH and AA had shown their interest for integrating into the Putonghua speaking communities. Student KK wrote:

"***After I came back to Hong Kong from Xi'an, I had great interest in speaking Putonghua. I could not adapt to the Cantonese language environment for at least five days***. *Having the chance to go to Shenzhen (in Mainland, near Hong Kong), then, I spoke Putonghua freely in the restaurant. When ordering the different food for chafing dishes and communicating with the waiters, **I spoke Putonghua intentionally though the waiters might understand Cantonese*** (interview transcript, Feb 2011, S5, male)."

It was amusing to find student KK continued to speak Putonghua in Shenzhen intentionally and could not adapt to the Cantonese environment for at least five days. He seemed to be addicted to speak Putonghua during and after the study tours.

Another example was student HH. He had got bad experience in the Beijing study tour (2008-09) since he was laughed by his classmates for his incompetent Putonghua. He overcame it and participated in the 2010 Xi'an study tour by bringing along his brother student TT (09-10, S1, male) with him. The narrative of Student HH was:

"*Because of the interview experience in the previous year and to be a model for my younger brother who joined this study tour together, I had to become confident in interviewing.* **My motivation of Putonghua learning was enhanced 30-40% after the Xi'an study tour** *when comparing to the year 2009 before visiting Beijing* (interview transcript, Feb 2011, S4, male)."

It was interesting to note that peer pressure, especially bringing a family member to study tour, would enhance the courage to speaking Putonghua in an unfamiliar culture. After joining the study tour with his brother, student HH changed and became more concerned about Mainland people through reading the news from the mass media and the internet. From this particular case, the breakthrough was quite dramatic and interesting as the older brother had taken up additional responsibility to take care of his younger brother and at the same time, had to set a good example to encourage the younger brother the same.

After previous tours, Student AA became highly motivated about the learning of the language and people in Mainland China, she said that:

"*Since I am no longer a student in this school, I do not have the opportunity to join the Mainland study tour anymore.* **I would like to wander in large city like Shanghai and stay there for about one month in order to integrate into the Shanghai community.** *Two weeks will be used to take a short course and another two weeks for being a waitress in a restaurant.* **I want to observe the living style and learn more about the culture of Shanghai people, especially the grass root population** (interview transcript, Feb 2011, female)."

Student AA joined the school-organized study tours for 4 times and she graduated from the case study school after Secondary 5 (Grade 11) in 2009. She was motivated to learn Putonghua through the study tours and wanted to revisit Shanghai again. The quote above showed that she would like to integrate into the Shanghai community by taking a short course and worked as a waitress there. Her integrative motivation was demonstrated explicitly.

The satisfaction of speaking Putonghua in a Cantonese environment, the interest of reading news of Mainland, the concern for Mainland people, the desire of studying short course and integrating into the grass root population demonstrated different levels of integrative motivation in learning the Putonghua language and assimilating to the Chinese culture of Hong Kong students. In addition, the peer pressure of modelling would be a positive motivation drive for learning target language and it might probably influence upon others.

4.2.2 Instrumental motivation

Whilst both integrative and instrumental motivations are essential elements of language learning, it is integrative motivation which has been found to sustain long-term success. (Taylor *et al*, 1977; Ellis, 1994; Crookes & Schmidt, 1991). However, the rapid economic growth of China has opened the doors for investment, trading, and developing commercial ties all over the world. As shown above, some Hong Kong students demonstrated an integrative motivation after joining the school study tours. However, I would argue that their instrumental motivation is evident and equally sustainable in the years to come. The Beijing Olympics in 2008 and the Shanghai World Expo in 2010 have attracted many Hong Kong people and foreigners to visit the Mainland along with its tremendous development and rapid economic growth in the past two decades. Therefore, it is inevitable to learn Putonghua, particularly in Hong Kong, and learning it instrumentally has already been regarded as a trend for the new century.

4.2.2.1 Learning language for its market value

According to Gardner (2005: 11), the notion of instrumentality refers to conditions where the language is being studied for practical or utilitarian purposes. Student NN is a good example for learning Putonghua for instrumental purpose regarding to its market value. Student NN said: "*In my opinion, **language learning is 'only' for instrumental purpose according to the market value of the current world**. When I was in primary school, I found no interest in learning English and Putonghua since there was no opportunity for such a small child to use these two languages in Hong Kong society. Later when I grow up, I realized that **learning English is more important for me to get better prospects in Hong Kong society, so I am keen to learn it** (interview transcript, 08-09, S4, male).*"

Here showed the instrumental purpose of Student SS:

"*I think learning Putonghua will be useful for **finding a job after my graduation*** (interview transcript, 09-10, S3, male)."

Student NN believed that learning language is only for the market value of the current world. Therefore, he learnt English without doubt. After he joined the school organised study tours, he began to observe the utilitarian purpose of the common language in Mainland, and knew that Putonghua is a rival language compared to English. Another student SS also showed his utilitarian goal for finding a job after graduation. For those who relate language to its market value, they are more likely to learn language for "*investment*" rather than motivation (Peirce, 1995: 9). They struggle in the power relations of social interactions between the language learners and the target language speakers, because they believed that investment in Putonghua learning will increase their culture capital and fix their social identity in the prosperous Mainland vast economic market.

4.2.2.2 Learn the language for tourism

Some students showed that they learn Putonghua for the purpose of visiting or tour in China. For example, Student MM said:

"*Although I was born in Hong Kong, I go to Mainland frequently because most of my relatives live in Mainland. I speak Cantonese and Guangdong dialects with them as my usual languages. I have been learning Putonghua since primary school and had good chance to practise in the Pearl River Delta study tour and Xi'an study tour. I was glad to interview the students in these two cities with Putonghua in order **to know more about their studying environment*** (interview transcript, Feb 2011, S5, male)."

Student HH also said:

"*I liked to practise the speaking of Putonghua in interviews more than the interest of gathering information from the interviewees. I thought it was a good chance for me **to practise Putonghua speaking ability*** in such a language environment* (interview transcript, Feb 2011, S4, male)."

Student MM and HH showed clear intention to learn and use Putonghua as a means to communicate with the Mainland people during travels. Learning Putonghua allowed them to understand Mainland school lives and verify their competence of Putonghua speaking and listening abilities by visiting different Chinese culture.

4.2.2.3 For entertainment and bargaining prices

The instrumental motivation of Putonghua could be extended and seen after the study tour in the daily life. For example, Student II said:

"*I began to use Putonghua in my daily life. I like singing and I **choose Putonghua songs instead of Cantonese**. Also, when I went shopping with my mother in Shenzhen, I **bargained the price in Putonghua** and was praised by my mother. I am sure my Putonghua speaking and listening ability has improved* (interview transcript, Feb 2011, S4, female)."

Student HH also said:

"*Also, I felt **much easier to understand the Putonghua lyrics of the Putonghua songs and the conversations in movies** after I came back to Hong Kong* (interview transcript, Feb 2011, S4, male)."

Putonghua could literally be practised practically during the shopping process be it in the shopping malls or on the streets when bargaining prices. Also, singing in Putonghua and watching Putonghua movies could also enhance instrumental motivation.

As Dörnyei (1990: 70) stated that if the language learners "really learn" the target language, they have to be integratively motivated. For those with instrumental motivation, they are more likely to attain only an intermediate level of proficiency afterwards. However, we would argue whether the students were integratively or instrumentally motivated, their desire was the pre-condition for further Putonghua learning after the study tours or after graduation from secondary school. Many may well achieve a level higher than Dörnyei predicted. If the positive effects of instrumental motivation result in achievements like receiving praises for singing well in Putonghua or bargained successfully, these may lead to integrative motivation.

4.3 Inclination for further Putonghua learning

A motivated student has many characteristics. They are goal-oriented, persistent, have strong desire to attain their goal. They have expectancies about success; demonstrate self-efficacy and self-confidence about their achievements (Gardner, 2005:3-4). The following showed their inclination for further Putonghua learning even after the tours.

After the Nanjing and Shanghai tour in 2008 and the Beijing tour in 2009, student II and JJ were awaken with the realization of the importance of Putonghua learning. Student II said:

"*When I interviewed the students in Nanjing and Shanghai, my incompetence of Putonghua made me embarrassed. Time was not enough for me to ask more, I felt unwilling to say goodbye to my interviewee. After this tour, I knew* **I had to improve my Putonghua even I might not have the chance to join the study tour again** (interview transcript, Feb 2011, S4, female)."

Student JJ also said:

"*After I filled in the application form of the Beijing study tour, my Putonghua teacher interviewed me. I found that my Putonghua was so terrible. However, during the interviews with the Beijing students, I was praised by them. With no hesitation, I went on speaking Putonghua with confidence. After I came back to Hong Kong,* **I was willing to learn more Putonghua and realize its importance** (interview transcript, Feb 2011, S4, female)."

Student II added her experience of learning Putonghua in the subsequent 2 years in 2008-2010:
"*My Putonghua was improved after the Nanjing tour, because* **I paid close attention during Putonghua classes in the subsequent years in order to learn more**. *My improvement in Putonghua pronunciation and my confidence made me feel satisfactory in the interviews of this Xi'an study tour. I prepared several questions before the tour and I added some during the interviews referring to the answers of the interviewees* (interview transcript, Feb 2011, S4, female)."

Hong Kong students had the opportunities of authentic Putonghua interaction in Mainland during study tours. It might result in joint integrative and instrumental motivation building. No matter whether the experiences during interviews in study tours were pleasant or embarrassing,

nonetheless, the students were made aware of their inability. Through the study tour, they came to realize the importance and the need, which in turn drove their motivation to learn and grasp Putonghua better.

4.4 Factors of demotivation in Putonghua learning

We saw a heightened motivation after the study tours. However, we also observed that many students were very anxious during the interviews. Language anxiety is correlated to low proficiency in second language learning. As Ellis (1994: 482) established that most learners with low anxiety will learn better. In this research, students were required to conduct interviews as many as possible so that they could produce interview transcripts, interview reports, or ethnographic learning journals. Most of the students pushed themselves to complete the tasks with anxieties and some of them tended to limit the risk by muting or code-switching between Cantonese and Putonghua. From the quotes of different students, we found some factors that may demotivate the learning of Putonghua either at school or during authentic communications.

4.4.1 Teacher and methods of teaching

The Putonghua teacher is supposed to be a facilitator who helps to remove the biggest language learning obstacles just like transcription of phonetics symbols for students. However, some students had negative experience with their teachers. Student JJ said:

"*When I studied in primary school, the Putonghua lessons were so **boring** that I fell asleep all the time. I could not concentrate on what the teachers said* (interview transcript, Feb 2011, S4, female)."

Student might attribute their low Putonghua proficiency to their inattentiveness in class. Student II said:

"*I participated in the school organized study tour when I was in Junior Secondary 1 with my elder brother who was already in Senior Secondary 1. My Putonghua ability was so weak that I could not communicate with the Mainland Putonghua speakers. It was due to my **inattentiveness** during Putonghua lessons in primary school* (interview transcript, Feb 2011, S4, female)."

Student HH explained the reason:

"*I have been learning Putonghua since primary school, **I did not understand the transcription of phonetics**, and it made me always failed in both the oral and written examinations* (interview transcript, Feb 2011, S4, male)."

Student AA told the author:

"*In the first examination of the academic year of 2005-06, I obtained a marginal pass in the Putonghua oral examination, and **failed in phonetic transcription*** (interview transcript, Feb 2011, female)."

These students perceived themselves as incompetent Putonghua learners. They were weak in the transcription of phonetic symbols since primary school. The four basic skills that included in Putonghua learning are listening, speaking, reading and transcribing. They lost their interest in traditional Putonghua lessons and showed fears especially in speaking and transcribing.

4.4.2 Students' fears and anxieties

Despite of the educational context, some experiences in authentic communications might have detrimental effects to Hong Kong Putonghua learners. The bad experience might impede the improvement of language learner and became abandoner. Teachers should deal with this carefully in classroom beforehand or during study tours.

In the first place, students have peer pressure in speaking Putonghua during interviews. They feared that mistakes might result in negative evaluation (Horwitz *et. al*., 1986) from the peers. Student HH said:

"*I participated in the Beijing study tour in 2009 and had bad experience toward speaking Putonghua in interview. **Schoolmates laughed at me, and I remained silent until the end of that interview. This embarrassment disturbed me for at least three months.** After that, I began to forgive them as the reason leading to this embarrassment was my own incompetence of Putonghua. It was not the fault of others. I noticed my courage of speaking Putonghua raised about 10-20% when I came back to school for Putonghua lessons* (interview transcript, Feb 2011, S4, male)."

From the quote of student HH, he was grouped with the schoolmates to conduct interviews with Beijing students. He was laughed by partners throughout the interviews. The reason might be due to the comparing of standard Putonghua pronunciation between the Beijing student and student HH. When HH remained silent during the interview, the interview ended by other schoolmates. This showed the negative effects of grouping students in pairs to conduct interviews and highlighted the importance of taking the cooperativeness of peers into consideration when coupling the team together.

Secondly, negative experiences in actual target cultural communications may demotivate language learning. Student DD wrote:

*"I was **very nervous** when having this dinner since the interview would be started after the meal. I was **really afraid of asking questions, afraid of speaking Putonghua**. …… Yes, I have said something wrong in asking the questions and I was so **embarrassed** (travelling diary, Jul 2007, S3, female)."*

Sometimes students showed extreme anxiety in the interviews. Student DD described her nervousness during actual communication with target language speaking people. This quote can be regarded as the result of fears and worries. The following quotes demonstrated what the Hong Kong students were worried about before or during their interactions with the Mainland Chinese.

A common type of worry was due to personal fear towards the unknown stranger, the interviewee. The Hong Kong students did not know the personality of the unknown interviewee. It made them nervous about whether the interviews could be smoothly conducted or not. Student CC wrote:

*"This interview was conducted in a restaurant. After I have sat down, I started thinking that the university students must be very fierce, and I was even afraid that we would not be able to communicate. Throughout the whole interview, I was **very nervous** (travelling diary, Jul 2007, S3, male)."*

A second type of worry came from the inability of the interviewers themselves, which was their sub-standard Putonghua pronunciation to the degree that it might not have been understood by the interviewee altogether to get the conversation going. Generally, the

incompetent Putonghua learners would put a lot of emphasis on their pronunciation more than the content of their conversations. Here Student AA wrote:

*"When I saw my group members took out their recording equipment, I quickly joined in the discussion, and I tried as best as I could to ask the questions in the **most authentic Putonghua pronunciation** (travelling diary, 06-07, S3, female)."*

As the interview was after all an assignment to some students, therefore, the pressure in fulfilling the requirement in submitting an interview report was also a source of students' worries. As the students concerned more on phonology than the information of target culture or the questioning techniques of interviews, they tended to worry about the submission of their interview reports. Student DD wrote:

*"I only asked a few questions and I **worried about not being able to submit my interview report**. …… Finally the interview ended hastily. It was a bad interview experience* (travelling diary, Jul 2007, S3, female)."

Another type of worry was due to peer pressure, the wish to do well amongst the peers or not to leave too bad impression for others and the teammates. Unlike the experience of student HH in 2009, some students were considerate and cared about the feelings of others when their schoolmates spoke incompetent Putonghua. Student AA wrote:

*"After the presentation of the students from the Nanjing high school, it was our turn to present. I did not know if our representatives were just **too nervous** or for any other reason, **their Putonghua was neither as standard nor fluent as normally** (travelling diary, Apr 2008, S4, female)."*

In concluding the factors of demotivation of Putonghua learning, the teaching methods and peer pressure are more important than the others. The teaching methods in educational context can be regarded as a prerequisite for further Putonghua learning in study tours. Peer pressure may deteriorate the confidence of students but in some cases, it may enhance courage. After student HH was laughed by schoolmates in Beijing tour in 2009, he took the role as model for his brother in Xi'an interviews in the following year.

Moreover, not all students would laugh at schoolmates, student AA was a good example of caring for her schoolmates when their language fluency was weak. The worst case scenario

worries of the students were real, but they may not be so influential in the long run. The worry about the unknown interviewees could be only temporarily, it would be settled when the interview started. The worries of pronunciation and submission of interview reports indicated the limited proficiency in asking and listening. When encountering an open, friendly, goal-oriented and energetic interviewee, all the original anxieties of the students would disappear. The students even shifted and extended their attention to admiring the target interviewee and changing their self-value and attitudes towards the Putonghua speaking people.

4.5 Language anxiety and perception of self

Study tours are important for students to breakthrough self-boundaries, and change the incorrect perceptions of others. The language anxiety that the students had is closely related with their perception of self. Some students have positive attitudes to deal with language anxieties though they are incompetent Putonghua speakers.

Students who have high self-esteem tend to overcome the obstacles in Putonghua learning. Student BB said:

"*With the motivation of studying Putonghua in this tour, I would rather speak Putonghua* ***without face saving****. If I just concern about losing face and do not dare speaking anything, the interviewees may see me as unnatural and not confident.* ***When I mispronounce the word, the interviewees would point out my mistakes and correct me.*** *It is a good chance for me to learn from the interviewee actually* (interview transcript, Feb 2011, female)."

Student AA agreed with student BB:

"*When I came back to Hong Kong and attended the normal Putonghua lessons again, I found that* ***I grew in confidence when speaking Putonghua. I did not have bad feelings about my incompetence in Putonghua*** (interview transcript, Feb 2011, female)."

Student BB was the student leader of the Kunming study tour in 2004-05. She had high self-esteem and was able to speak fluent English as well. She took the initiative in inviting the Qinghai born student to help the schoolmates in practising ethnographic interview techniques without the help of teachers. She realized the interviewees were taking the role as teachers during interviews, so she was not afraid of making mistakes in front of them. Both the quotes

of students BB and AA showed their bravery and confidence in speaking Putonghua without fear of losing face though they were only Junior Secondary 2 (Grade 8).

Sometimes interviews may be conducted anxiously. Student EE overcame it by time with confidence. She observed the environment and calmed down before conducting the interview with university students. Student EE wrote:

"*After the dinner, we had interviews with university students. We were all **a bit shy in the beginning** of the interview; but after we have got used to this situation, we could **talk freely about this and that*** (travelling diary, Jul 2007, S3, female)."

Although the students were motivated in learning Putonghua in Mainland study tours, language anxieties still existed among the Hong Kong students when having interactions with the Mainland Chinese. However, for students with a relatively high self-esteem, self-value and self-confidence, they are usually less concerned with losing their face or being negatively evaluated, so they are more likely to be open to making mistakes through the process of learning, which in turn would give them more experiences in learning and progress.

4.6 Summary

From this section, in general, we could see many of the participating Hong Kong students were motivated during and after the study tours in the learning of Putonghua. Integrative and instrumental motivation may build upon each other after meaningful experience in study tours. Evidence was found in their positive attitudes towards Putonghua and the Putonghua speaking people, their desire of integrating into the Putonghua speaking community and to fulfil certain utilitarian goals. Peer pressure may also increase the courage of speaking Putonghua when family members or sincere and supportive friends are in company.

However, language anxieties and factors of demotivation in Putonghua learning also existed and are detrimental to language learners. Not all students have the opportunities to learn Putonghua in authentic situations, many of them only learn Putonghua in school curriculum. Teachers of school Putonghua classes are encouraged to create a friendly learning environment and give more interesting information on Chinese culture so as to raise the motivation of students. The teachers can use games to facilitate better Putonghua learning and

let the students know the value of the language. From the quotes in 4.4.1, the cause for their incompetence is the inadequacy of self-learning. Therefore, the inclination to learn Putonghua for further studies is optimistic with the study tour experience.

Chapter Five   Sense of belonging and identification with the Mainland Chinese

5.1 Introduction

In this chapter, as the title suggests, RQ2 is investigated whether and, if yes, to what extent the study tours transform the student's sense of belonging and identity.

It starts with the perceptions of the participating Hong Kong students before joining the study tours. Then it looks into the enhancement or reduction of cultural nationalism through study tours. The identities of Hong Kong students are scrutinized to find out if they have undergone the process of identity negotiation and transformation, whether they have maintained the distinctive Hong Kong identity and if they have enhanced their senses of belonging to their perceived motherland. Finally, whether the tours helped the students to develop critical thinking is also the focus to investigate.

5.2 Pre-tour perceptions about Mainland China

In Hong Kong, the education about Mainland China was criticized as depoliticized in nature (Lee, 2004). The relationship between Mainland China and Hong Kong was especially disaffiliated (Law, 2004). The sense of belonging or national identity to the motherland was not cultivated much in this context. Thus the country is often perceived as a strange place. As Student BB revealed:

"*Before participating in this Kunming study tour, I did not think Mainland China had any relationship with me since I **knew nearly nothing** about the news of Mainland* (interview transcript, Feb 2011, female)."

Student BB had similar interpretation:

"*I had been to Mainland China once or more when I was in primary school. My memories was only about playing and cycling near the fishing ponds in a **strange place** at that time. I spoke Cantonese with my relatives there* (interview transcript, Feb 2011, female)."

Student HH found it strange because of miscommunication there:

"*I had visited the Guangdong province of Mainland China when I was in Primary 3. I **could***

not communicate with the people there in Putonghua and needed the help of my parents. Mainland China seemed to be a strange place for me (interview transcript, Feb 2011, S4, male)."

The notions of knowing nothing "*about the news of Mainland*" and "*strange place*" clearly revealed their lack of knowledge and understanding of the so-called "*motherland*". This seems to be very typical among many students.

It may not be easy to identify the causes of students seeing Mainland China as a "*strange*" place. Under the de-politicization, delocalization, and disaffiliation characteristics of colonial education (Law, 2004), most of the Hong Kong students could only learn Mainland China from mass media rather than in school. The following is one of the most representative extract. Student HH said:

"*Formerly my understanding about Mainland China came from the TV reporting for fund raising for **earthquake affected areas or serious flooding**...*(interview transcript, Apr 2010, S3, male)."

Once Hong Kong students only learn or care to learn information about Mainland from TV or mass media after disasters, they may not have a clear picture about how the rest of the motherland is since news reporting programmes usually expose mostly the relatively extreme poverty conditions of the affected areas. The sense of belonging seems hard to foster when the students heard mostly the misfortunes of the poor Mainland people from the reports, though it is often the disasters that brought people together.

5.3 Observations of an undeveloped China during the study tours

Nevertheless, with the feeling of alienation from Mainland, some students might not change their perceptions immediately upon arrival. Negative feelings were likely to arise at first glance since it was a completely different culture for them when they compared with Hong Kong. Students AA said:

"*When I had arrived Kunming, I saw the streets were dirty, and people had bad manners. Toilets did not have doors, and the restaurants were unclean. I felt **uncomfortable** about that* (interview transcript, Feb 2011, female)."

"*I thought that **China was self-enclosed** when the Museum of Lin Zexu was prohibited for photography. I visited the museum for learning more about the Opium War and took photos for recording and memorizing. However, they might think that visitors would be reduced if all would be seen from the internet* (interview transcript, Feb 2011, female)."

From the eyes of the Hong Kong students, dirtiness and backwardness are associated with the feeling of self-enclosure policy of Mainland China. This perception may prevent them from developing their sense of belonging when they perceived unpleasant feelings in the motherland.

5.4 Enhancement of cultural nationalism during the tour

By adopting the above flexible timely intervention with appropriate explanations and redirections to avoid and reduce negative thought build ups when touring different cities in Mainland, students are able to learn more on the sites visits than through textbooks. Actually, organizing study tours to Mainland is seen as one of the ways to enhance national identity through cultural appreciation. Through studying the Chinese customs, heritages and geographical features, students are reported as more receptive to China in a cultural rather than political sense (Leung & Print, 2002), cultural nationalism is thus enhanced. This seems to be supported by our data. The evidence about the enhancement and transformation in national identity are highlighted below.

Students were excited to visit historical relics when they visited Humen in 2007 with the theme of Opium War in modern Chinese history. They began to understand more about the unequal treaties signed and the ceded territory of Hong Kong out of the Chinese History textbooks. Student AA was refreshed after visiting the Opium Burning Pool and Humen Fortresses:

"*As I investigated the Pool of Lin Zexu Destroying Opium in Humen, the most important thing I had learnt was I understood the straitened circumstances China facing in the Qing Dynasty. China was huge and vast in territory and large in population, economic development was hard to grow at that time. Although Chinese emperors were regarded as not willing to change, there were artilleries for defending our country. When I visited the bomb shelter, I sympathized for the misfortune of the security guards, soldiers and the Chinese people. **The experience I had***

got from this historic spot was very different from just reading the Chinese History textbooks (interview transcript, Feb 2011, female)."

Students were proud of the wealthy and prosperous motherland's rapid progress during the recent years. Nanjing and Shanghai were visited in 2008, Nanjing was regarded as historical and Shanghai was prosperous. Even though the cities were rich and powerful in ancient times, they could still enhance the students' sense of belonging and tie to the motherland in this day. Student AA said:

"*Nanjing was a historic place to me. From walking along the stone sculptures in Ming Xiao Tomb, I knew that China was rich and powerful even in ancient times. Shanghai was modern comparing to those Mainland cities I had visited. Shanghai was clean, and people were nice. The historic buildings with different architectural styles at the Bund reflected the prosperity of China at its golden times. Tourists would appreciate the Chinese people and **I am proud of being a Chinese*** (interview transcript, Feb 2011, female)."

The wisdom of the ancient Chinese enhanced the pride of being a Chinese. After the students visited the Museum of Terra-cotta Warriors and Horses of Qin Dynasty in 2010, they became astonished at this significant archaeological excavation. Examined closely in the warrior figures, almost every facial variation of modern Chinese man could be found. Student HH said:

"*After visiting the Museum of Terra-cotta Warriors and Horses of Qin Dynasty, I was **proud of the wisdom of the ancient Chinese** in carving the clay figures of warriors and horses buried with the dead. **I was also proud of being a Chinese**, I would not change my mind even if there were negative news about China or its people's deeds every now and then* (interview transcript, Feb 2011, S4, male)."

Students felt confident and proud of their motherland having the ability to host world-class international events such as the Beijing Olympics in 2008 and the Shanghai World Expo in 2010. Student MM said:

"*As I always visit my relatives in the Mainland, I do **accept my Chinese identity**. However, as I witnessed the great events of Beijing Olympics and Shanghai Expo, and visited more frequently the larger cities in comparing with the ones I often visited in the Mainland, I **began to be proud of my Chinese identity**. I appreciated the Xi'an people to reserve the cultural relics and historic sites in such good ways* (interview transcript, Feb 2011, S5, male)."

Student AA had similar feeling about that:

"*I **wish strongly** to revisit Shanghai again after the World Expo in 2010. World Expo was a turning point for the Chinese to show its power and wealth. The attitude of the whole world was changed after that event* (interview transcript, Feb 2011, female)."

When the students visited the stunning museums and Olympics venues through touring in different cities, they were amazed at the wisdom of the Chinese people and the prosperity of Mainland China both in the past and at present. It was a great contrast to what they have learnt from the second-handed news about the backwardness of their motherland. If they were formerly inferior about being a Chinese before participating in the study tours, their mind had apparently changed. When the Mainland is getting more important in the world stage, and when the students have observed its economic prosperity through study tours, they began to identify their common roots and cultures and shared "collective consciousness" with other Mainland Chinese (Pryke, 2009; Grosby, 2005).

Students wish their motherland to have advance science and technology. Student II's quote reflected this kind of opinion. She said:

"*China is a developing country, only the advancement of science and technology but not beautiful scenery would enhance my sense of belonging to my motherland. I can find beautiful scenery in Canada, America or Japan; such scenic spots **would not cause me to develop my sense of belonging**. As I visited the Xi'an secondary school and saw the precision instruments in the laboratories, I found that my school in Hong Kong even seemed to be more backward than it* (interview transcript, Feb 2011, S4, female)."

Yip (2009: 86) remarked that patriotism feels like a small but steady stream, it should be cultivated in a rational and unbiased basis. The new generation would love their motherland by getting in touch with the Chinese history, landscape and cultural relics, local customs and practices which have profound cultural value. The study tours obviously facilitated that process.

5.5 Shifting of Hong Kong-Chinese identity

In promoting the sense of belonging, national identity and patriotism of Hong Kong students through Mainland study tours, through direct interviews, the author observed that there was shifting of their Hong Kong-Chinese identity before & after the tours. The economic bloom of the Mainland and its rising prestige on the world stage might be the main causes for the flexible shifting of the compound identity of Hongkongers and the nested dual identity of Hong Kong-Chinese to secure both inclusion and distinctiveness (Brewer, 1999). They were exploring Mainland China with their Hong Kong identity and were wiggling their way through study tours.

Student AA remembered what she saw and how she felt in 2006, she said:
"*I admired the students when they were singing their National Anthem, they all sang loudly with their best efforts. I wanted to join them because I realized that I am a Chinese too. **Since I am a Hongkonger, I accepted my identity as a Chinese**, I would not be looked down upon by other Hongkongers* (interview transcript, Feb 2011, female)."

This extract evidenced student AA did not view her Hong Kong identity distinctively, but in different circumstances, she integrated that identity into the Chinese identity. Student AA continued to describe her experience in the study tour to Guangzhou in 2007:
"*When I talked to the university students in Guangzhou, I was surprised by their patriotism. They always said 'our Chairman Mao' and 'our country', they were proud of being a Chinese. During the interviews, I was stunned by their respect to the chief executive of the motherland and was ashamed of my inadequate knowledge about Chinese History. At that time, **I wanted to learn more in order to have proper communications with them**. Sometimes I did not understand what they said and did not have common topics with them* (interview transcript, Feb 2011, female)."

She pointed out the importance of learning Chinese History, which was the source of topics for conversations with the Mainland Chinese. Realizing her inadequacy of knowledge about Chinese History and her ignorance about the former leaders of Mainland as well as patriotism, Student AA described her situation at that time:

"*It looked like two circles placing left and right representing Guangzhou and Hong Kong, respectively, with an overlapping sector in the middle, which was about the identification of the motherland. Unless I was able to jump into the overlapping sector, otherwise, **I could not easily integrate into their community*** (interview transcript, Feb 2011, female)."

These above three quotes clearly showed her change after two study tours. Formerly she claimed herself as a Hongkonger, and she accepted her Chinese identity. Later, she came to the realization that she had to be the one to take the initiative and make the effort to try to integrate into the Mainland society.

Similar to Student AA with detailed descriptions, the following students also demonstrated their shifting of Hong Kong identity with quotes from interview transcripts. Here compares the sense of belonging to the motherland before and after the study tour between Student HH and II. Student HH said:

"*Most people told me that **my motherland** was poor and undeveloped; however, I disagreed with them after visiting Beijing. I could see historic and architectural complex and modern Olympics buildings everywhere. I liked Beijing and was proud to stand in that city. I seemed to be a **Hong Kong bystander** observing the living style of Beijing people when I visited there* (interview transcript, Feb 2011, S4, male)."

Student II said:

"*Before the Nanjing and Shanghai study tour, **I did not have any sense of belonging to my motherland**. I thought that Hong Kong was superior to Mainland China and I had just only Hong Kong identity. However, my mind was changed when I saw the Bund in Shanghai and the ancient observatory in Zi Jin Shan of Nanjing. Shanghai is more prosperous than Hong Kong, and I think I am **proud of my Chinese identity** now* (interview transcript, Feb 2011, S4, female)."

Both Student HH and II had a weak sense of belonging to the motherland before joining the Mainland study tour, and finally demonstrated their shifting of Hong Kong-Chinese identity to belong more to the motherland. The difference was that Student II had more distinctive Hong Kong identity compared to Student HH before the tour.

Student TT clarified that his shifting of Hong Kong-Chinese identity after the Xi'an study tour in 2010. Student TT said:

"*I am a Hongkonger since I was born in Hong Kong and use Cantonese dominantly in my daily life. I believe that Hong Kong is more superior to the Mainland in economic development. Nevertheless, **my sense of belonging to my motherland was enhanced** after I participated in the Xi'an study tour. Longing to speak Putonghua and paying attention to the news in Mainland China in the past few months had already **showed my love to my motherland*** (interview transcript, Feb 2011, S2, male)."

Student TT demonstrated his patriotism even when he was back to Hong Kong. It lasted for at least several months before he was interviewed by the author.

The following quote showed a typical flexible identity identification of Hong Kong students, some of them might take sides between Chinese and Hongkonger identity based on bigger context of the subject in discussion and with conditional distinctiveness. Student KK's quote was a representative one:

"*My impression toward Mainland Chinese people is positive especially after this Xi'an study tour. As China is prosperous and advancing progressively quickly these years, overseas' Chinatowns are developed in nearly every country. Although **I have a Chinese identity**, I would rather live in Hong Kong since most of my friends are in Hong Kong* (interview transcript, Feb 2011, S5, male)."

He claimed his Chinese identity based on the fact that the Mainland is growing wealthy since Chinatowns are much more developed in foreign countries in the more recent years, which is a reflection that in the world stage, he recognized himself as having a Chinese identify. However, he would like to feel and show his distinctive Hong Kong identity as he still lived in Hong Kong, being a more international commerce trade centre, distinguished from the rest of the Mainland China.

5.6 The maintenance of distinctive Hong Kong identity

On the contrary, some students tended to maintain their distinctive Hong Kong identity after the study tours. The quotes of Student JJ and NN represented their feelings. Student II said:

"***I do not have much sense of belonging with Mainland China*** *even after the Beijing study tour in 2009. Although I longed to climb up the Great Wall, visit the Bird's Nest (National Stadium) and the Water Cube (National Aquatics Centre),* ***I don't like the Mainland Chinese with rude manners.*** *Even though the manners of Beijing people are better than the others, I don't think I have the same identity with them* (interview transcript, Feb 2011, S4, female)."

Though Student JJ appreciated Chinese culture in Beijing the negative attitude towards the Beijing people affected her self-identification with the Mainland Chinese even 2 years after her trip.

The choice of language may reflect the identity of the Hong Kong students. Student NN (08-09, S4, male) is a Hong Kong born and raised student who showed his distinctiveness of Hong Kong identity in the interview with Beijing students. He seemed to be unwilling to speak Putonghua and even unwilling to interact with the Putonghua speaking people. When he was supervised by the teacher, he urged his classmates to ask questions and insisted in using Cantonese for communications giving the reason that his competency in Putonghua was very weak. Student NN explained:

"*Speaking Putonghua did not make me an outstanding person among the Hong Kong Chinese. I believed that the handover of Hong Kong's sovereignty to China in 1997 should be, in fact, the handing over of China to Hong Kong. It was the play between the unwillingness of Hong Kong and the single-sided thinking of China's single-sided consent.* ***Every Chinese in the Mainland should learn Cantonese*** *instead of the Hong Kong people learning Putonghua* (interview transcript, Apr 2009, S4, male)."

Putonghua incompetence seems to be a humiliation to those extreme face-saving people. Claiming distinctive Hong Kong identity and speaking only Cantonese and English could help to avoid embarrassment altogether. Indirectly, it echoed Chan (2002:273) that he used English to distinguish himself from the Mainland Chinese and uphold his superordinate social identity to become more distinctive (Brewer, 1999:195). Admitting Chinese identity may imply that one has to speak incompetent Putonghua and gradually repositioning the level of pride from high to low in a near future.

5.7 Identity transformation in process

From the reflections of the students during and after the study tour, cognitive, affective and conative impacts were found among them echoing the studies of Parekh (1999: 67) and Hui *et. al.* (2004). The gradual growing national identity aroused emotions and inspires action individually.

Cognitively, not many learning journals showed marginal relevance to political concerns. It was mainly due to the de-political education left by the colonial period. These unique politically driven backgrounds resulted in the generations of students and society having a relatively very weak link and sense of belonging and identification with Mainland Chinese. The political influence is not only significant, but also consequential. Out of all the study tours over these 7 years, only one set of interviews briefly and lightly touched on politics via the discussion on government. It was engaged among several Hong Kong students and the university students of Guangzhou in a group, they exchanged their opinion about "*good government*" and "*Communist government*". Student LL wrote:

"*When we asked him what he considered as a **good government**, he said that no matter who takes up the leadership, raising the population's standard of living would do the job. His conversation impressed me a lot, looking back and comparing the **frequent demonstrations** in Hong Kong over various things today, the civilians had civilians' demonstrations, while the government had government's own way. Actually, civilians and government both wanted to raise everyone's standard of living, should there be such leisure in demonstrations, why didn't all sit down together to think of a way out. Then, it would not disturb the daily life of the public, working out for all* (ethnographic learning journal, 06-07, S3, male)?"

As the university students told them that they had studied "Politics", student BB inquired detailed about the criteria of becoming a Communist member. About four years later, student BB still remembered the scene when they interviewed the university students in the restaurant and the conversions about that. She said that she was more aware of the political development of the Mainland government and the Hong Kong government afterward. Student BB said:

"*When we knew more about Mainland China from the interviews with the university students, the understanding of the development of China would help us to enhance the sense of belonging to the motherland. At first, we did not know the reason of joining the Communist*

Party in Mainland. The university students told us that unless teenagers excellent both in studies and character, otherwise, they were not allowed to join the Communist Party. There were privileges for them to work in the society (interview transcript, Feb 2011, female)."

Student BB continued:
"*In the past, I thought that Mainland China was self-enclosed and autocratic even in the education field; students were **not allowed to choose liberal arts stream or science stream**. However, the university students told us that fostering intellectuals were important in the developing China, all-round education was necessary for each student until now. I then realized that it was reasonable for Mainland schools to emphasis on Mathematics since it would train students to be more logical and systematic* (interview transcript, Feb 2011, female)."

From the above, as the Hong Kong students wanted to know more of a "*good government*" from the university students, they tried hard to compare the Hong Kong government with the Mainland Communist government. The "*frequent demonstrations in Hong Kong*" of Student LL and "*not allowed to choose arts or science stream*" of Student BB showed that they queried about the difference of "freedom".

Nevertheless, after they interviewed these university informants, they were interested in knowing more about the measures of the government and self-evaluated about the competitive ability of Hong Kong students in the future. Student LL wrote:
"*I felt that out of the 3 study tours, this interview was the most valuable one, because during this interview, I got to know the university students in China much more than before! In China, the university students were very concerned with China's current situation and the development roadmap. While in their eyes, the Hong Kong students still have more of a competitive edge over the Chinese students. We have to keep this edge and strive for the better, so **not to be eliminated out by time*** (ethnographic learning journal, 06-07, S3, male)."

Student LL's "*not to be eliminated out by time*" may represent some of the progressive Hong Kong students that: to have the standard of a university student, to understand more about Hong Kong future development and the relationship with Mainland, to contribute to the society.

Actually, before having interviews with these university students, there were misconceptions among the Hong Kong students. For example, in the opinion of student DD, she presupposed that there was a gap between Mainland and Hong Kong, and between her and the university students she interviewed. Student DD wrote:

"*When chatting with them, learning that their after-school activities were not much different than ours, it made me feel that **the gap between Mainland and Hong Kong is closer and closer** (travelling diary, Jul 2007, S3, female).*"

Her mind was changed after the interview during the study tour. She got to know that life was similar when she did not find any major differences between them.

Through study tour, Hong Kong students get a chance to contact, learn and interact with the local Chinese people in various cities directly on the spot, not only narrowing the physical, mental and cultural distances, but also got a chance to clarify and understand the actual situations rectifying some of the long held misperceptions. The above interview transcripts showed that the Hong Kong students were concerned about the measures of the government including the standard of living, the frequency of demonstration, the fostering of young generation indeed. They were positively evaluated by the Guangzhou university students, because they had more of a competitive edge over the Mainland Chinese, it might generate more positive encouraging thoughts associated with the Mainland Chinese and in embracing Chinese identity. These university students might also become influential ones to inspire the Hong Kong students to further contribute to the society.

Beside cognitive change above, Student TT changed affectively, he said:

"*I would like to speak more Putonghua in the forthcoming Wuhan study tour (2010-11) rather than in the Putonghua lesson environment in Hong Kong. I choose to speak Putonghua instead of Cantonese with the condition of the number of people speaking Putonghua in that community. When listening to Putonghua in different cities of Mainland, it is interesting to compare it with Cantonese. Even though I do not speak Putonghua in Mainland cities, I still **enjoy listening to the broadcasting in the train stations. I like to learn more Chinese history on site than through textbooks** (interview transcript, Feb 2011, S2, male).*"

Affective impact was observed when Student TT enjoyed staying in a Putonghua speaking environment. As revealed in 5.5, he admitted his patriotism towards China after the study tour. Even though he had weak Putonghua competence, he did not feel shame about it. He was eager to learn, he preferred to listening rather than speaking since more input was the prerequisite for outputting the language in order to integrating into the Putonghua speaking community.

The more contact the students had with the Mainland Chinese during the study tour, the more inspirations were triggered and brought to the daily lives of the Hong Kong students. Student DD wrote after the Kunming study tour in 2006:

"*After we talked with them, **we felt a bit guilty**. Studying, a matter that was so important to the local students, was regarded as troublesome and hated by the Hong Kong students. Despite the fact that we all appreciate the meaning behind these old-fashioned words of 'studying hard', **we always ignore what we understand**. Besides, although we did not know what they thought, their smiles, which could not be easily found on the faces of the Hong Kong students, always gave others **a feeling of trustworthiness*** (ethnographic learning journal, Apr 2006, S2, female)."

Student DD admired the studious behaviour of the Kunming secondary students and was disappointed at the Hong Kong students. Student AA agreed:

"*Not until I visited the secondary school of primary school in hilly region of Kunming, **I changed my feelings about this place**. Students worked hard in their studies, and they treasured their textbooks and notebooks. I noticed that the education standard there would not be lower than Hong Kong. **Chinese students worked hard for their country*** (interview transcript, Feb 2011, female)."

Both Student AA and DD observed the learning and studying environment of the hilly region in Kunming and it motivated them to work hard when they returned to Hong Kong.
The following quotes were about setting goals in life after meeting the university students in Guangzhou. Being Junior Secondary 3 students at that time, they generally looked up to university students. Here shows what Student AA said:

"*Besides learning the questioning skills, I learnt much from the temperament of the interviewees. I learnt studiousness from the Kunming students and should be contented and*

*grateful with the resources provided by my school and the Hong Kong government. Also, the university students in Guangzhou inspired me to study the history of modern China, and **I modelled after them to be a knowledgeable university student afterwards*** (interview transcript, Feb 2011, female)."

Student AA decided to study in university in the future after her visit in Guangzhou. She marched a great step in refreshing herself to become a knowledgeable person afterwards. Student BB wrote in her report:

"*Majority of the Hong Kong students did not have goals of their own or for themselves. Whenever you asked them for their targets, expectation, and goals etc., they would respond with nonsense. A person would be entirely different if there were goals in their lives. Without a goal, what would be the driving force or the target to go after? **University students had already set their goals, that is, to secure a good job in the society**. Therefore, they would work hard towards their goals, guiding them to achieve their goals progressively* (interview report, Jul 2007, S3, female)."

Student BB believed setting goals in life was important for building up a person. Although getting into the university for securing a good job in the society seemed to be utilitarian, she thought that the driving force would come out strongly. Student CC had similar feelings: "*Besides, he mentioned that their goals were to study hard so as **to acquire good results for further studying in university, and then to get a good job after graduation**. At that moment, I thought that no students in Hong Kong would have such thinking. Students of Hong Kong would feel painful only when they were hurt by a needle. They never planned ahead. I felt ashamed when I learnt of these two points from them* (interview report, Jul 2007, S3, male)."

Student CC knew that even university students had strong desire to work hard for their goals, Hong Kong students should be more alert in attaining the goal of studies. The above demonstrated Mainland students set a good role model for the Hong Kong students to work hard in order to contribute to the country, and through this realization the sense of belonging to the motherland of Hong Kong students was enhanced.

As family is the basic component of the society and the country, the university students showed that they treasured the time staying with his family in the term break. The family

values of them also influenced the Hong Kong students. Student CC wrote:

"*During the interview, the university student mentioned that he rarely met his family after he started his study in the university, so he treasured the moments spent with his family. His words made me understood and questioned myself that though I was not completely indifferent to my family, but I only cared about them when I was interested to do so. I did not want to be so lukewarm to them. Do we have to lose them before we started cherishing? This was normal human feeling, but how could we improve ourselves? Indeed we could not meet the expectations of everyone, but we could do our best so that we would not feel ashamed of what we did* (interview report, Jul 2007, S3, male)."

Inspired by the university students, Student CC identified the subtle difference between his care towards his family members which was not sufficient to the sense of love as compared with the university student he interviewed. This led him to draw his own conclusion to prompt himself to value his family before it is too late, so that there won't be any regret afterwards. Student BB agreed:

"*The drawbacks of Hong Kong students were reflected in what he said in the interview. Hong Kong students have never really cared nor value much about themselves, their families and also their learning opportunities. They took their families for granted, so they have never appreciated their families. They would feel regretful only when they have starting to lose them. Since the Mainland students had only few chances to meet their families, they knew they should treasure and care about their families* (interview report, Jul 2007, S3, female)."

In commenting on the misbehaviour of other schoolmates, Students CC and BB seemed to be under some sort of change of value which may lead to identity transformation. They reviewed what themselves had done to the families and showed their desire to build better relationship with family members in the future.

It is interesting to find Student AA mention about wasting of food. She said:

"*Furthermore, I changed my habit of dissipation of food. There are still a large population of people in China who are suffering from poverty just like the ones we met in Kunming* (interview transcript, Feb 2011, female)."

Student AA consumed a lot of food when she had enough money in Hong Kong. However, she changed her mind when she saw the contentment of poor students after the Kunming tour.

This section reminds us that study tours had cognitive, affective and conative impact. The Hong Kong students were under some form of transformation through observations and discussing with Mainland students. The values towards studies, family and life goals influenced them greatly.

5.8 Identity transformation starting from ethnography

The third space concept appears useful in this study. Meredith (1998) argues that the concept of hybridity and the Third Space (Bhabha, 1990) develops inclusionary and multi-faced patterns of cultural exchange and maturation. Feng (2009:71-91) redefines the Third Space concept that individuals with different socio-cultural background are found to negotiate identity and mediate between values, beliefs and norms held by two cultural groups. By investigating the subtle changes of the students from Confucian Heritage Cultures with the Third Space concept, Feng (2009: 86) reports that "*something new and something unrecognizable*" did occur when the two cultures were in contact.

In this study, some of the participants tried their best to use their Putonghua though struggling over wording when interviewing the Mainland students. They have never spoken as much and as such Putonghua in class, especially in front of their classmates as no one would bother using Putonghua in Hong Kong because there is no such absolute necessity. Most of them have never sung the national anthem in school aloud and most often mumble the very most when the national flag was raised, but they sang along naturally when the flag was hoisted in the Tiananmen Square early in the morning. The students never thought that Chinese History has any relationship with them until they walked into The Imperial Palace, The Forbidden City in Beijing; or strolled along the Yellow River, which had been regarded as the Cradle of the Chinese Nation. By actually seeing and literally experiencing the majestic magnificence and the energetic upsurge, respectively, it seemed that the participants were experiencing immediate irresistible transformations in enhancing their sense of belonging with the Mainland, their motherland.

Ethnographers learn about their own culture and values by comparison and contrast with the informant's point of view and help to reduce ethnocentrism (Robinson, 1985:82). Before and during the study tours, the pre-tour courses reminded the participants that ethnocentrism leads us to make premature judgments and false assumptions about cultural differences. Generalizations about the target culture and customs are made when our cultural norms are applied, then cultural misinterpretations are caused between different cultures. From the ethnographic interviews and learning journals, the student interviewers viewed the interviewees as if they were the teachers and compared what they had learnt with "*Hong Kong eyes*". The Hong Kong students appeared to have changed their attitudes towards life and studies explicitly. They learnt to be more independent, self-behaving and studious in the personal aspects.

Cultural awareness required students to think comparatively and critically about the culture of their own and the newly encountered culture (Buttjes & Byram, 1990: 17-32). Sometimes we need to ask questions and negotiate in order to overcome uncertainties when encountering a new culture (Littlewood, 2002: 35). When the students encountered different cultures through study tours, they tried to interpret this with their own cultural experiences. Here quotes one of the examples from the longitudinal data. Student BB wrote:

"*After exchanging introductions, they took us to the premises of their Astronomy Society to visit the astronomy facilities such as telescopes provided by their school. After the visit, we believed that student exchange in school visits was helpful.* **Since our country would develop further in the field of astronomy, so their Astronomy Society was not a small group but grew to be almost as if like an academic subject of its own. All the students needed to attend lessons of astronomy and their researches were conducted voluntarily.** *…Although the scale of the establishment of the Shanghai high school was simple, the school was equipped with enviable astronomical telescopes. It showed that the school put a great emphasis on astronomy* (ethnographic learning journal, Apr 2008, S4, female)."

Student BB was trained to be an ethnographer since 2005-06. She continued to join the subsequent study tours and got insights through different excursions. From the above representative quote, the student compared the Astronomy Society of the Shanghai high school with her own school in Hong Kong. Also, she continued to interpret the development of Astronomy in the mainland. The learning journal showed her cultural awareness with

thoughtfulness in thinking logically behind the cultural phenomenon (Lafayette & Schulz, 1997) she had seen in Shanghai. The abundant resources, the high teaching qualities and the earnest learning behaviour of Shanghai high school made her understood the reputation of Shanghai was supported by fact.

After student BB graduated from the case study school, she went to study in a Mainland University in Pearl River Delta. She had participated in the school-organized study tours for 5 times, and her horizons were enriched and benefited significantly. It had been evidenced from the data quoted in this research.

Like Student BB, many students experienced transformation from speaking Putonghua and English in Mainland during the study tour. Being Cantonese speakers in Hong Kong, students usually learn Putonghua in traditional classroom settings and communicated in school and at home by using their mother tongue Cantonese. When they set out for study tours, the value of Putonghua is completely different. Student SS said:

"*I like speaking Putonghua with the tour guide and Xi'an people more than my classmates **because I am learning Chinese culture from the language and the native speakers. I learn the living style of Xi'an people and the historical significance of scenic spots when using Putonghua*** (interview transcript, 09-10, S3, male)."

Student SS knew the fact that culture is transmitting through language. He modelled on the native speakers and asked more details about the historical significance of the scenic spots on site visits. Speaking Putonghua with native speakers such as a knowledgeable tour guide was totally different from using Putonghua at home with parents and relatives. He reminded us about the "*domain*" and "*context*" use of second language and culture learning.

5.9 Critical thinking

Critical thinking is used here to refer simply to gaining a balanced view of a phenomenon under discussion or investigation. As a secondary school Principal said, we should report the good news as well as the bad news to students. When sharing the economic bloom of our country, the uneven distribution of wealth and poverty should also be of concern. For instance, behind the prosperity, the Melamine milk powder scandal reflected the immorality of the

profiteer should be pondered deeply over (*Wenweipo*, 2009).

Some students became more aware of the issues during the development of Mainland after joining more study tours. Student AA had participated in 3 study tours, she said:

"*Although there are still negative news reported by the mass media, **I will not deny my Chinese identity**. Fake products are found commonly in China due to the **immorality** and **profit-pushing** of the Chinese people. The Chinese would not forget the decades of poverty and suppression in the past; I think 'fake' events will still happen naturally and frequently when China is changing herself from **socialism** to **capitalism*** (interview transcript, Feb 2011, female)."

With the help of the study tour to the Mainland, the Hong Kong students are exposed to the gloomy side of the country as well as economic prosperity, optimism and patriotism. At the same time, they may also see the negative side of the society. Analytical questioning and critical thinking should be the qualities we should cultivate in students for the cosmopolitan Hong Kong nowadays. These qualities should be taken into consideration in curriculum designing for preparing the student in the study tour.

Student BB remarked the amazing changes in Mainland these years:

"*In this Nanjing and Shanghai study tour, I try to understand Mainland from the perspectives of science and technology. After the handover of Hong Kong to Mainland for a decade, some Hong Kong people still think that Mainland is backward and undeveloped without visiting it. Sometimes we cover Mainland China with negative news and neglected all the great works, in fact, **time is needed for a developing country to improve**. After I got on the fastest speed Shanghai Maglev Train to the Pudong Airport in Shanghai, I began to change. Also, when I saw the Astronomic telescopes in Nanjing and Shanghai secondary schools and noticed that most of the students had the knowledge to operate them, I felt astonished* (interview transcript, Feb 2011, female)."

It is evidenced that the identity of students AA and BB were under the process of transformation after the study tours. They understood that fake products and negative news could and would appear anywhere in the world, not only in Mainland China. They felt they belonged to this country as they witnessed the improvement of their motherland. Though the

Shanghai Maglev Train actually is German technology, the Chinese only paid for its building and use it instead of developing it locally in China, the students were impressed by this amazing investment from the foreign countries.

With more knowledge attained in Chinese History and the more historical sites visited, one would be more likely to be inclined to feel more sense of attachment. Student BB questioned about the invasion of Japanese:

"*In the Museum of massacre in Nanjing, I was shocked since the impression was different from reading novels, newspapers, and watching the news from television. I felt sad about the number of people killed and did not understand why the Japanese had done this to my country. I could not say the massacre happened in Nanjing was none of my business. Nowadays some Hong Kong people adored Japanese and imitated their behaviour; however, we should not just view things superficially. Japan should be responsible for what was done at that time, consider military bearing and stop altering the students History textbooks* (interview transcript, Feb 2011, female)."

Deeply impressed by the figures of the Terra-cotta Warriors and Horses in Xi'an, Student BB queried the wash away of the ancient artistry.

"*I have got the deepest impression in the Museum of Terra-cotta Warriors and Horses of Qin Dynasty, the tourist guide inspired me a lot. I then realized that there were few reasons for the slow development of Mainland China, one of them was most of the superb skills were reserved by the master but not to the apprentices. Tea ceremony and martial arts had spread to Japan and other countries, being developed on a large scale and in different dimensions in other countries but not within my motherland* (interview transcript, Feb 2011, female)."

The above extracts demonstrated the sprouting sense of belonging of student BB to the motherland and her identification with the Mainland Chinese. The Massacre of Nanjing enhanced her national wrath towards the Japanese at 1930s and the Museum of Terra-cotta Warriors and Horses stirred her feeling about the slow development of China. Patriotism was much easier to be aroused from historical sites visits in study tours.

As Student BB was growing to be more mature after several Mainland study tours, she was disappointed at what her younger schoolmates had done during the tour of the school visits.

She said:

"*Regarding the new participants of my school in the Pearl River study tour, they concerned mainly on the unclean toilets of the visited school, the hair and the dressing styles of the secondary school students. **I felt disappointed about their viewpoints of sharing and their learning attitude**. We should learn more about the hardworking and determination of the students, they were so attentive and willing to learn in class during our observation in that school. Why don't the Hong Kong students win credit for Chinese people also* (interview transcript, Feb 2011, female)?"

Student BB acted as the assistant of the teachers to help the younger new study tour comers.
"*On the plane back to Hong Kong, I got an opportunity to share my views with the junior secondary students. As students of having at least nine years free education in Hong Kong schools, **it is unfair just to spotlight what the uneducated had done in a developing country - Mainland China, we should have positive attitude in focusing on the good will of our motherland*** (interview transcript, Feb 2011, female)."

5.10 Summary

Transformation has certainly taken place during and after the Mainland study tours. Some students may have negative attitudes before setting out for the Mainland study tours. However, when observing the prosperity of modern China cities, most of them were astonished at the speedy economic development. Also, when understanding the wisdom of the ancient Chinese through historical relics, they appreciated the Chinese culture especially on the customs, heritages, geographical features, and longed to understand more about Chinese History. It was evidenced that enhancing economic and cultural nationalism through organizing study tour has been an effective approach. Changes in their attitude, in their views of the country and the development of economic and cultural nationalism may all be clear indicators of identity transformation.

Contacting with the rural hilly cultures and communicating with the people of Mainland China have brought identity transformation to the Hong Kong students, which not only is an elevation in language capability, but also a life changing experience. Sense of belonging to the motherland and the identification with the Mainland Chinese sprouted among the participating

Hong Kong students. Nevertheless, with different family background and different perceptions about Mainland, some students may choose to maintain their distinctive Hong Kong identity.

From the news exposed from Mainland, there were many struggles about the unequal distribution of poverty and wealth. The students were seen to be more critical about this. Political concerns were rarely found in interviews with university students. The political sense of belonging was little evidenced while comparing to abundant evidence of economic and cultural identification.

In sum, the Hong Kong born students' have experienced identity transformation from starting their visits to China, through surveying and experiencing cities different from their own origin, they were more able, ready and quick to switch and generate different viewing angles, which correspondingly would engender more reflective views towards the motherland. The students were indeed undergoing the process of modification and transformation in negotiating identities when they were exposed to "*otherness*" (Feng, 2009). Along a similar line of thought, Brody (2003: 40) pointed out that study tours might not be a drastic turning point for the learners to transform entirely their identities in cognitive, moral and behavioural aspects. However, partial transformation was more evident in the learning journals of our study.

Chapter Six   The Enhancement of Putonghua Communicative Competence

6.1 Introduction

In this chapter, whether the students' Putonghua communicative competence is enhanced as formulated in RQ3 Do and if so to what extent interviews in study tours enhance Hong Kong students' Putonghua communicative competence?

This question is answered by scrutinizing their submitted works such as travelling diaries, ethnographic learning journals, interview transcripts transcribed from the on-site audio recordings and the post-tour interviews between the author and the students. However, due to limits of length, here, the author has focused primarily on the post-tour interview. It presents some of the strategies used by the students to handle linguistic anxiety and to continue the ethnographic interviews they carried out when mistakes are made.

After immersing in the Putonghua speaking environment, most of the Hong Kong students who joined the study tour were trying their best to interact with the Putonghua speaking people. This was mostly due to the fact that they were very curious about the lives of Mainland Chinese in different cities.

As most of the participated Hong Kong students were using "interlanguage" in the interviews, their errors were caused by several different processes in learning Putonghua. Similar to other second language learners, their errors included borrowing patterns from the mother tongue, extending patterns to the target language, and expressing meanings using the words and grammar which are already known (Richards *et. al.,* 1992: 186). However, from sound tracks that the students submitted to the researcher in this study, most of the students cared about their mispronunciation more than grammatical errors. This was further confirmed in the following few sections.

6.2 The Putonghua communicative competence of students

As an interview is a social encounter, it is important that both the interviewer and the interviewee establish a friendly but not chummy approach with each other (Wiersma, 2005:

187). Usually, Putonghua native speakers can tolerate the pronunciation mistakes of Hong Kong students and let the interviews carry on.

6.2.1 The reflections about mispronunciations

According to the reflections of students in this research, the mistakes made by the Hong Kong students were mainly of phonology. The phonological difference between Putonghua and Cantonese wordings are about 60% (Zhan, 1993). Sometimes the phonological contrast is minimal while the differences in meaning are tremendous. The following shows how they felt when mispronouncing the words in interviews. Student AA said:

"*During the Kunming study tour in 2005-06, I met enthusiastic local interviewees for the first time; but **I was embarrassed and had not said much**. I introduced myself briefly and could not express freely. The most embarrassing thing was that I mispronounced the word "shí fut" which meant the "buttocks of people" while I was referring to and intended to pronounce "shí kū" for "grotto" in the scenic spot Western Hills when my teacher was holding a video camera towards me. **My schoolmates laughed loudly and I laughed together at that time as well. I decided to join the study tour the following year and knew that practice makes perfect*** (interview transcript, Feb 2011, female)."

Student AA added:

"*After having dinner with the university students in Lin Xiang Lou of Guangzhou (2006-07), I became **more active in interviewing** them with the experience in Kunming the previous year. Since Guangzhou is near Hong Kong geographically, the university students would understand me even I pronounced "shí wù" (food) as "shǐ wū" (dirty excrement) in the restaurant* (interview transcript, Feb 2011, female)."

The above two extracts showed that she decided to learn more Putonghua in Mainland study tours to improve her pronunciation. However, it is this embarrassment that drove this student to have the determination to study and learn the language better in the future.

Sometimes mispronunciations even make students frustrated. For example Student DD reflected:

*"I was really afraid of asking questions, afraid of speaking Putonghua…… Yes, I have said something wrong in asking the questions and I was so **embarrassed** (travelling diary, Jul 2007, S3, female)."*

Student DD was extremely anxious when she was conducting the interview. When examining the travel diaries that she submitted about the Guangzhou interviews, she did not have problems in construing Putonghua sentences or using appropriate vocabularies, the major concern was the pronunciations. When she raised every question in a group interview, everyone concentrated in listening and made her nervous. Therefore, she was afraid in asking questions and speaking Putonghua.

Student AA had similar experiences, she was also very conscious about the mistakes made in pronunciations, she wrote:

*"I saw that the Nanjing students and teachers **didn't jeer at our grammatical mistakes nor our mispronunciation**. On the contrary, they were **trying their best to comprehend the content of our presentation** (travelling diary, Apr 2008, S4, female)."*

From the above, Student AA was aware of the grammatical mistakes and mispronunciation more than the content of the presentation about astronomy in Nanjing.

Conversely, some students did not think that mispronunciation was so fatal as long as the meaning of the message was expressed. Student EE revealed positively:

*"In the beginning, we did not know that they knew Cantonese, however, they suddenly spoke a Cantonese sentence and we were all shocked. It made us burst into laughter. …. In this interview, **the mispronunciation of Putonghua words made the interview became funny and filled with laughter** (interview report, Jul 2007, S3, female)."*

For Student EE, embarrassed moments were changed to laughable scenes. The Hong Kong students claimed that their Putonghua was not up to par mostly because of the Cantonese accent and the direct translation of the Cantonese lexis. As Guangzhou is a Cantonese speaking city, the university students who stayed in Guangzhou for several years were most likely to know some Cantonese. Some were even Cantonese speakers. Therefore, the university students were so patient throughout the interviews to listen to the Hong Kong

students' incompetent Putonghua. Finally, when the university students found that the Hong Kong students were unable to express themselves any more, they switched to a Cantonese sentence to help the Hong Kong students. The anxieties and tensions were gone and the interviews continued in a relaxed atmosphere.

6.2.2 Factors that affect communication

As most students were so concerned with the grammatical mistakes and mispronunciations made during the interviews, it was necessary to analyse this matter in depth and to know whether it would inevitably lead to miscommunication. The following interview transcribed from the audio recording on site was conducted between the Hong Kong and Beijing students in an activity room of a Beijing middle school which constituted students of different ethnic minorities in Mainland China. The author was surprised to find that this interview transcript demonstrated the effects of code-switching and mispronunciations in the communications among the interviewers and the interviewees. The discussion topic; the intonation, the pauses, the laughs all showed factors affecting intercultural communication.

Student FF, GG and HH are Junior Secondary 2 classmates from the Hong Kong school, it was the first time for them to join the study tour in 2008-09. Student GG had intermediate level of Putonghua speaking ability; he was able to communicate in Putonghua but always with mispronunciations; whereas students FF and HH had low level of Putonghua speaking ability. Their interview was conducted in laborious Putonghua, it was transcribed and translated as follows, and the code-switching Cantonese sentences and mispronunciations were underlined and highlighted in bold.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male) (full version in Appendix 4)

Sequence	Speaker	Content
1	Student GG	Ah, I am little Lai.
2	Student FF	I am little Cai.
3	Student HH	I am little Mai.
4	Student FF	Ah, good to you! Ah, three (*suddenly changed to speaking in Cantonese, "don't ask this question about grade level ah."*)
5	Student GG	What... what do you think are the major differences between (your) hometown and here (Beijing)?
6	Student GG	(*Suddenly changing to Cantonese, "each person says something ah."*)

This Beijing interview transcript of students FF, GG and HH in 2009 demonstrated a typical responsible example for most of the Hong Kong students. Firstly, since these 3 students were incompetent Putonghua speakers, they even did not have the ability to start the interview by using a grand tour question. Sequence 4-5 revealed that they did not manage to start an interview because they had not chosen the basic topic or main theme of the interview beforehand. Instead they turned to use the questions of the guided book from the pre-tour course which the author prepared for imitating tangible interviews with native speakers.

Secondly, apart from the weak speaking ability of the students, their listening ability was not good either. They did not wait for the answers of the interviewee. Sequence 5 was asked by student GG, it was a good open-ended question for the interviewee to compare his hometown with Beijing. However, student GG did not wait for the response but spoke Cantonese again ("*each person say something ah*") in sequence 6 to remind his classmates to prepare questions immediately. Student FF, obviously due to nervousness and pressure, just raised a separate question instead of letting the interviewee respond to the first question. This was a truly nervous start.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male)

7	Student FF	*Which grade level are you studying?*
8	Interviewee	*I am studying Senior Secondary 2.*
9	Student FF	*Senior Secondary 2, how do you feel about the school?*
10	Interviewee	*Pretty good.*
11	Student FF	*Ah, the school's atmosphere, ah.*
12	Student GG	*What is it like?*
13	Interviewee	*School's? School's atmosphere is pretty good.*
14	Student GG	*Then, if there is leisure time after school, what would you do?*
		(leisure: "kè yú" mispronounced as "kè rú")
15	Interviewee	*Ah, perhaps play balls.*
16	Student FF	*Ah, during the Olympics, ...*
17	Student GG	*(Suddenly changing to Cantonese, said "don't talk just towards me ah.")*

Home language Cantonese was often used in the interview to remind and warn teammates for better performance. There were 54 turn taking in this interview, 4 of them were recorded in Cantonese. The sequence number was 4, 6, 17 and 20 which were presented by student FF and GG. The first Cantonese sentence was appeared early in sequence 4 spoken by student FF ("*don't ask this question about grade level ah*"), actually it was assumed to be the grand tour question of the interview. In sequence 17 Student GG told FF not to look at him when asking questions so as to warn FF to pay attention and respect to the interviewee by directing the concentration and having eye contacts with the interviewee instead. This showed that the students were not only conscious about their language but also their behaviour during the interview.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male)

18	Student HH	*During the Olympics, what has your school prepared?*
		(Olympics: "ào yùn" mispronounced as "ào wèn")
		(prepared: "zhǔn bèi" mispronounced as "zhǔn bì")
19	Interviewee	*Hm?*
20	Student GG	*(Suddenly changing to Cantonese, said "he doesn't understand".)*

Some students tended to keep silent because of weak pronunciation. Student HH decided to join in the interview until sequence 18. But because of his mispronunciations, the interviewee failed to catch the meaning. Student GG reminded HH "*he doesn't understand*" in sequence 20 in Cantonese and hinted him to repeat again. The Cantonese sentences demonstrated that the Hong Kong students had internal discussions among themselves. They were not aware of their impoliteness as their aim was to perform better in the interview.

As in the sequence 14, student GG asked what the interviewee student would do if there was leisure time after school, although there was mispronunciation in the word "kè yú", the interviewee student understood sufficiently and answered he would play balls without hesitation.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male)

21	Student HH	*During the Olympics, your school has prepared what?*
		*(Olympics: "**ào yùn**" mispronounced as "**ào wèn**")*
		*(prepared: "**zhǔn bèi**" mispronounced as "**zhǔn bì**")*
22	Student GG	*He said that during the Olympics, your …your school has any special preparation?*
		*(during: "**qī jiān**" mispronounced as "**qī zāng**")*

Although student HH had repeated the question, the interviewee student still did not understand. Student GG then helped to translate promptly but with another mispronounced word.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male)

25	Student FF	*Ah, you know how did the Humanistic Olympics come about?*
		*(Humanistic: "**rén wén**" mispronounced as "**rén mén**")*
26	Student GG	*He asked if you know what Humanistic Olympics is?*
27	Interviewee	*Humanistic Olympics? Never heard of it.*

The same situation appeared once more in Sequence 25 when the focus was shifted to Humanistic Olympics, the keyword "rén wén" was mispronounced, and the interviewee needed the translation of student GG again. However, the interviewee failed to understand him

too as the term *"rén wén"* was not used in China where *"cān ào huì"* (Olympics for the physically disabled) was the official translation. Apparently there seems to be an issue concerning translation which is often associated with the culture and ideology of the translators.

Student FF, GG, HH (interview transcript, Apr 2009, S2, male)

32	*Student FF*	*Ah, your school primarily has what subjects ne?*
		*(subjects: "**kē mù**"mispronounced as "**kē wù**")*
33	*Interviewee*	*Ah, language, English, also mathematics, chemistry, biology, history, geography.*
34	*Student HH*	*Ah, in Beijing, how do people view Christianity?*
		*(Christianity: "**jī dū jiào**" mispronounced as "**jī dū gāo**",*
		*"**gāo**" means "**plastic**" in Cantonese.)*
35	*Student GG*	*(Giggled, laughed till coughing.)*
36	*Interviewee*	*Didn't catch well, let me see. (Viewing students' questionnaire in writing on paper)*
37	*Student GG*	*In Beijing schools' primary subjects, the schools more emphasize to study on, in Hong Kong schools more emphasize on comprehensive development, then in Beijing, schools more emphasize on what?*
		*(comprehensive:"**zōng hé**" mispronounced as "**zōng jí**")*
38	*Interviewee*	*Namely study's grade results and that the individual's personal qualities issue, that's comprehensive development.*
39	*Student FF*	*What do you think would take to speak with a fluent tongue of Putonghua?*
40	*Interviewee*	*Just to speak more, doesn't matter even if it is wrong.*
41	*Student FF*	*Then, how do you compare as the same (and) or different from to learning English?*
		*(English: "**yīng yǔ**" pronounced as "**yīng yǔ**" in Cantonese)*

In the sequence 32, 37, 41, although the words "kē mù", "zōng hé" and "yīng yǔ" were mispronounced, it did not affect the interaction between them.

However, in the sequence 34-36, student HH suddenly changed the focus to Christianity, he mispronounced the important word "jī dū jiào" as "jī dū gāo"; which "gāo" sounded like "*plastic*" in Cantonese. Then student GG giggled and laughed. It seemed to be an insulting reaction to student HH. It made the interviewee very confused and viewed the questionnaire of student HH. Student HH lost all his confidence and became angry, he did not say anything again until the end of the interview.

To sum up, generally, language learners use interlanguage in the interviews and mispronunciations do not affect their communications. There were 11 mispronunciations in this interview; some of the words might cause misunderstanding and embarrassment.
We can see that this Beijing interview transcript was not a successful one. However, from the above transcripts and analysis, several points could be highlighted.

Firstly, from the viewpoint of the interviewee, misunderstanding could often be caused by the sudden change of topic focus, frequent code-switching to an unknown language, cultural factors and of course mispronunciation of keywords. If the interviewer listened carefully to the response of the interviewee, traced points of interest with their conversation and respected what the interviewee had said, awkward silence would not appear so frequently.

Secondly, code-switching to Cantonese sentences showed the students were not confident in their Putonghua speaking and listening abilities. The reason might be the worries about the negative evaluation of the peers or the interviewees. It in turn affected the performance of the interviewers and the interactions between the interviewees.

Thirdly, from examining the answers of the Beijing interviewee in the transcript, most of them were short and brief. The Beijing student might feel intimidated in this group interview. Using home language Cantonese to exclude the interviewee, laughing at the teammates might cause the interviewee to have awkward or uneasy feelings. However, if the interviewee, on the contrary, was not very forthcoming nor proactive in providing information to the interviewing students, breakdown might be caused by that as well. Interviews are social events that require willingness and active engagement of all parties. Therefore, besides Putonghua competency, mutual respect and active participation should be established throughout the interview, which would bring both sides closer together for a more pleasant and motivational experience.

6.2.3 Strategies to continue the interviews when mistakes were made

When most of the Hong Kong students were using interlanguage in their interviews, it was inevitable for them to make mistakes. Even though many mistakes were made, some students were still able to overcome the embarrassing moment. Student AA had joined the study tours for the third time and she found listening was a good way to continue the interviews when she could not speak fluent Putonghua. Let us look at this example of Student AA:

"*I think listening carefully to the answers of the interviewees is important as **I ask my other questions based on the previous answers of the interviewees.** Then the interviews are more coherent and smooth.*" (interview transcript, Feb 2011, female)

This quote clearly suggests that some students understood from experiences that to be a good and engaging interviewer, one should try first to be a good listener. Also, in some special circumstances, students could reply on the interviewees when they failed to listen. This view is shared by Student BB when she stated:

"*We conducted the interviews with the university students who knew Cantonese in Guangzhou, when we misunderstood what they said, the university students **just explain in Cantonese**. Therefore, I did not have any difficulty in speaking and listening in the interviews* (interview transcript, Feb 2011, female).*"

As interviews are the interactions between interviewer and interviewees; ask, listen and answer are intertwined. Students should know the techniques of tracing the tracks from answers of the interviewees, so active listening is necessary for not misunderstanding the answers of the interviewees (Carspecken, 1996). An active listener is able to pay attention to the interviewee with undivided attention, nod and smile occasionally, paraphrase and summarize periodically, deter judgment and respond appropriately. The following strategies are suggested by Student AA.

"*I admired my schoolmates who were able to speak fluent Putonghua. I could only **ask some superficial questions** such as which subjects have you chosen in the university. However, from university student's response, I understood that their university has provided Hong Kong students with extra privileges like one person per room* (interview transcript, Feb 2011, female).*"

123

Once the interviews started, she might have more time to listen and think about other questions as an extension based upon interviewee's sharing. Student AA also remembered to use precise and concise words in questions.

"*Also, as my pool of vocabularies in Putonghua was not enough, I have **to adjust my questions and avoid using difficult words** (interview transcript, Feb 2011, female).*"

Also, she thought that narrowing down the scope of the questions to avoid ambiguity was important. She said:

"*If the interviewees notice my topic is so wide and ambiguous, they tend to **narrow down the scope of my questions automatically**. Therefore, dead air disappears (interview transcript, Feb 2011, female).*"

Most students liked to group in pairs in interviews to enhance confidence. Student AA might learn from her classmates as models liked the following:

"*I was glad to **interview in group** when my schoolmates corrected me in the conversations, and I could model on their questioning skills (interview transcript, Feb 2011, female).*"

This apparently shows that it is truly a personal choice based on the student's backgrounds, relationships with the other schoolmates, other schoolmates' or interviewees' attitudes and reactions to embarrassment and quietness during interviews.

Apart from this, she suggested that Hong Kong students could copy the phrases and pronunciations directly from the Putonghua native speakers whenever necessary. It is quick and easy. Student AA said:

"*In addition, I am able to **learn the pronunciation directly from the interviewees**. In Nanjing, when I pronounced "shēn tǐ" (body) as "xīng tǐ" (stars) in the interview with the secondary students, they stared at me in awe. Then I changed the phase as "something that we can see in the sky at night", they told me the correct pronunciation immediately, and I learnt it quickly at the spot...I remembered that during authentic interactions, the interviewees would just **correct my mistakes and ask me to clarify my questions** if I mispronounced the words (interview transcript, Feb 2011, female).*"

The above suggestions by student AA could be useful for improving questioning skills for low proficient speakers. Since a bull's eye question in the beginning of an ethnographic interview is deliberately open and important (Robinson-Stuart & Nocon, 1996), it may not be easy for students to manage. For Putonghua learners who make pronunciation mistakes frequently, they can ask simple questions and use simple words. If the open-ended questions are hard to grab and respond, they can narrow down the scope of the questions. When they are grouped in pairs, they can also learn from their classmates and the interviewees. These various pragmatic strategies are more practicable to keep the conversation going.

6.2.4 Suggestions for diminishing language anxiety

Mispronunciations cause language anxieties for low proficient Hong Kong Putonghua learners. However, high level of anxiety cannot contribute to better language learning (Ellis, 1994). Some Putonghua incompetent Hong Kong students suggest various methods for diminishing language anxieties.

First, grouping in pairs enhances mutual cooperation. Student BB wrote:
"*When Small Ya was grouped with me for the interview, I was able to express more freely in the interview, even the two interviewees praised our Putonghua very fluent* (travelling diary, Apr 2006, S2, female)."

Generally, grouping with good friends during interviews may help to reduce the psychological pressure and fear generated within the low proficient speakers.

As mentioned before, interviews are a two-way process. Amiable and talkative interviewees may lead to a more relaxing atmosphere. Student CC wrote: "*However, after one university student sat down and exchanged with us, I've started to realize that he was not as ferocious as I've imagined. In fact, he was very amiable and even more nervous than us, then I felt relieved* (travelling diary, Jul 2007, S3, male)."

Student DD had similar feelings:
"*Fortunately the two university students were talkative, not much dead air* (travelling diary, Jul 2007, S3, female)."

Moreover, some students noted that casual chats rather than asking formal questions were more practicable. Student EE wrote:

"*I was really glad to chat with these two university students; their knowledge is really broad, not only knowledge, they also taught us much about important principles of life. … but these two university students were very talkative; interviewing them more like chatting, we didn't feel anxious, it felt more like chatting with friends. They would teach us what they knew* (interview report, Jul 2007, S3, female)."

From the above extracts, we can see that several methods were used, such as the use of interlanguage in interviews, pairing themselves up, choosing talkative interviewees, chatting rather than questioning in order to ease nervousness in the interviews. When the students got used to the environment, they could interact in the interviewees easily. Even when the teachers said that the time would be up in a few minutes, they still wanted to continue with their discussions. Forty-five minutes seemed to have elapsed quickly for students CC, DD and EE in these Guangzhou interviews.

6.2.5 Other strategies used for smooth interviews

Ethnography is the direct description of a culture or a subculture with the major characteristics of "thick description"; its data collection takes place mainly through observations and interviews in naturalistic settings. Ethnographers, who are culturally sensitive, stress the importance of studying human behaviour in the context of a culture in order to gain an understanding of the cultural phenomena, rules and norms (Holloway, 1997:59-62). When training a language learner to be an ethnographer, the skills of ethnographic interview and participant observation are really strategic. What strategies did the students use to keep the ethnographic interviews going smoothly so as to enhance their language learning? The following section provides answers to this question.

6.2.5.1 The attitudes in conducting ethnographic interviews

Several students mentioned their attitudes towards the interviewees in conducting ethnographic interviews. Although some of these sharings of the Hong Kong students might seem trivial, they might be in fact significant.

In the first place, politeness is important throughout the interview. Student HH said:

"*I learnt some questioning skills in the Beijing study tour. We **should not be rude** in the beginning of the interview. We had to be **polite and respect** the interviewees* (interview transcript, Feb 2011, S4, male)."

Mainland Chinese from different cities have diverse cultures, which are also different from Hong Kong. Student II had similar perceptions:

"*Also, politeness is essential when interacting with the people of other cultures* (interview transcript, Feb 2011, S4, female)."

Secondly, confidence shows interest and respect towards the target culture. Student HH pointed out:

"*In fact, we were strangers from their perspectives. Therefore, we needed to be **confident, humble and amiable** (interview transcript, Feb 2011, S4, male)."

Student II explained in more details, she said:

"***Confidence makes independence**, I do not need other's help even I cannot express myself freely, so I **speak slowly with body languages**. Ethnographic interviews improved my social skills especially when meeting new friends* (interview transcript, Feb 2011, S4, female)."

In addition, eye contact evidenced the confidence of the interviewer; it is resistible and able to encourage the interviewee to response. Student HH said:

"*I noticed that eye contact was important in interviewing. It **built up my courage and confidence** in asking and answering* (interview transcript, Feb 2011, S4, male)."

Student II agreed:

"***Eye contact** is important in interviews* (interview transcript, Feb 2011, S4, female)."
Eye contact confirms one's politeness and values the response of others.

Moreover, to be prudent in making statements and careful in personal manner are significant. Student HH realized that clearly speaking might avoid confusion, he said:

"*Also, some words with similar pronunciations would confuse me also. I had to **pronounce all the words clearly** during interactions* (interview transcript, Feb 2011, S4, male)."

From the above suggestions, politeness, confidence, eye contact and prudence are important factors to leave positive impression for the interviewees. Students HH and II knew that they were strangers from other cultures; they had to respect the cultures of the interviewees and to be humble and polite. Nevertheless, those attitudes mentioned seem to be applicable in any kind of interviews or interactions, not just in ethnographic interviews. In fact, through such experiences, teachers could also further extend this same concept locally to among people outside (friends, families, teachers, schoolmates, strangers, etc.) of the self, not just when they are away from their comfort zone. Such broadening of conceptual horizon could leave students with a life-time of positive value for themselves and others.

6.2.5.2 The ethnographic questioning strategies used in interviews

Lindlof & Taylor (2002:176) suggested that ethnographic interview is the most informal, spontaneous form of interview. The unstructured and informal nature of ethnographic interviews may rely on the students' Putonghua competence, actual amount of skills necessary and true involvement in exploiting the conversation.

Firstly, the most important is tracing the interest points in the interviews. Student BB gave a good description about it. She said:

"*In talking about the education system in Mainland, **I was interested in the topic and I chased the important points from the interviewees' answers and further asked a lot of questions**. I was a little bit shy in the beginning, but the university students were active and willing to share, I overcome the embarrassment and learnt a lot from them* (interview transcript, Feb 2011, female)."

The interviewer should be able to identify something of interest in what is said or done by the interviewees and develop a line of questioning on the spot, which is to trace the interest point and continue the inquiry. Since she understood what the interviewees said and she kept on digging further in the interesting topic, the interview was smooth, natural and unstructured.

Secondly, shrugging off the nervousness and be guided freely by interviewees are also essential in ethnographic interviews. Student JJ said:

"*Most people would be very nervous in speaking Putonghua in front of the strangers, but it would be better if the interviewees were nice.* **My interviewee comforted me not to be frightened and told me that we were friends**; *then I calmed down and started the interview* (interview transcript, Feb 2011, S4, female)."

From the experience of Student JJ 2 years ago, she learnt that the role of the interviewee was in fact a comforter and a friend. She was willing to be led. A good rapport was then established during the ethnographic interview.

Thirdly, conducting interviews anywhere, not within a confined formal setting also helped to lighten up the interview atmosphere. Student BB said: "*The students in Nanjing and Shanghai were talkative and friendly.* **The interviews were conducted outdoors in walking tours around the campus.** *They guided us and introduced the strengths of their schools. I understood thoroughly what they had said and interested to know more about their lives* (interview transcript, Feb 2011, female)."

Sometimes interviews were conducted in a nervous atmosphere since Hong Kong students were always invited to formal conference rooms or lecture theatres during school visits as guest visitors. The students were usually more impressed and less anxious if the interviews were held outdoors, such as during walking tours around the campus. Student tour guides of the visited schools introduced their schools in a natural sense when passing through different buildings and gardens. Therefore, Hong Kong students could ask anything whenever they saw something interesting.

Lastly, requesting for further contacts because of time constraints. Student HH said:
"*The practise of ethnographic interview skills improved my interpersonal relationship. I tried to communicate with the Mainland Chinese in the study tours and* **even asked for methods of further contacts such as keeping in touch through emails and telephone.** *Also, interviews with others made me more outgoing. My life has changed after I experienced the failure in Beijing interviews. It taught me to be strong even facing obstacles in life* (interview transcript, Feb 2011, S4, male)."

Since the interviews in school visits of study tour only lasted for not more than an hour, Student HH would like to request for further contacts with the interviewees through different means of telecommunications. He knew that he benefited a lot after he overcame the language anxiety he had experienced in Beijing in 2009. He wished to improve his Putonghua as well as to make friends with the native speakers, so that ethnographic interviews afterwards would be more informal and spontaneous.

From the above, tracing the interest point and continue the inquiry, willing to be guided by the interviewees, conducting ethnographic interviews not confined to place and time are manageable methods for Hong Kong students.

6.3 Putonghua improvement after the study tours

As various strategies were applied in keeping the interviews smooth and on-going till completion, Putonghua improvement was indeed a result perceived by most of the students after the study tours. Some students shared their experiences regarding the improvement in listening and speaking abilities as follows.

6.3.1 General improvement in Putonghua

Student PP, liked most of the participated students, reflected his change before and after the study tour, he wrote:

"*I felt very embarrassed during the interviews in Kunming school. I wish I could answer their questions as well as asking some questions. However, my Putonghua did not allow me to do so. After this study tour, my **Putonghua improved** and I **learned a lot** (post-questionnaire II, 05-06, S2, male).*"

Student PP, a low-proficient but self-conscious Putonghua learner, felt very embarrassed and even a bit guilty in the beginning for not having a good grasp of Putonghua enough to interact much with the Kunming students, but he was aware that his Putonghua ability had improved since the trip. The contrast of before and after apparently showed that his was aware that the bits and pieces heard, spoken and interchanged in Putonghua during the tour had brought him to a level that he was certain that his Putonghua ability had increased significantly to give him

the confidence level of major improvement in authentic communications. Generally, it was common for most students to describe their awareness of change like the above quote. They did not know how to identify which skill they had improved in Putonghua. They just perceived that they had got overall improvement in Putonghua

6.3.2 Improvement in listening ability for student even with special educational needs

However, in summarizing the findings for the reflections of students about Putonghua improvement in this research, the author has found an important issue about the relationship between listening and speaking in second language learning for students even with special educational needs.

Student TT, who was classified as suffering from Speech and Language Impairment since primary school, started to join the Xi'an study tour in the year 2010 when he was in Junior Secondary 1 (grade 7). His elder brother, student HH, was an incompetent Putonghua speaker who had got unpleasant interview experience in Beijing the previous year (see 6.2.2). Student HH was laughed at by his classmates because of mispronunciation, and he did not say anything any more until the end of the interview. Despite the past experience in the Xi'an tour, Student HH played a positive role in listening and speaking Putonghua together with his younger brother TT. Student HH mentioned his improvement in communicating with the Xi'an people first:

"*I cannot just stop at that state of disappointment after the Beijing tour. I have to set up a role model for my younger brother in Xi'an. When my brother was an infant, both my parents had gone out to work. It was rare for them to talk to my brother. Usually, my brother said nothing all day long. Several years passed by, my brother was classified as a language impairment child by the professionals in educational institute* (interview transcript, Feb 2011, S3, male)."

After he had accounted for the reason of language impairment of his brother TT, Student HH continued: "*It was strange that after my brother had participated in the Xi'an tour, he changed a lot. It was noticed and agreed by my friends and parents. Apart from talking a lot about his experiences about study tour after getting home, he liked to listen and speak Putonghua*, to

*search from internet about the modernization of Xi'an city (especially about public transport), and to acquire more knowledge about Chinese History. Also, to my surprise, **he obliged to share his experiences voluntarily in the public sessions in the school hall to all the junior secondary students** (grade 7, 8 and 9). I had never imagined this out of him* (interview transcript, Feb 2011, S3, male).

After observing the change of Student of TT after the Xi'an tour, the author had suggested to clear the name of Student TT from the list of speech and language impairment in the case study school.

On the other hand, it was interesting to know the reflections of Student TT from his viewpoint. He implicitly revealed his listening improvement in Putonghua:

"*When listening to Putonghua in different cities of Mainland, it is **interesting to compare it with Cantonese** (interview transcript, Feb 2011, S2, male).*"

Since listening is the input before speaking, after immersing into the Putonghua speaking environment for several days, some students became aware that their listening ability had enhanced after the study tours. For Student TT, he was even able to compare different accents of Putonghua in different cities after two study tours. From the diverse accents of Putonghua, TT knew that the ethnic composition of Mainland is complex. Since Putonghua is used as a lingua franca between people of different linguistic backgrounds, the "standard" may sound in different ways. Student TT enjoyed listening to Putonghua, and it was the prerequisite for his improvement in speaking Putonghua.

This dramatic unexpected outcome of the study tour is truly a welcoming breakthrough. Is this special case only by chance, which is not known, however, the willingness to speak in Putonghua and the confidence level increase was obvious in student TT.

6.3.3 Improvement in speaking ability

Apart from the enhancement of listening ability, most students were concerned about their speaking ability especially their pronunciation. Student II was a representative one, she said:

"*My Putonghua was improved after the Nanjing tour, because I **paid close attention during***

Putonghua classes in the subsequent years *in order to learn more.* ***My improvement in Putonghua pronunciation*** *and my confidence made me feel satisfactory in the interviews of this Xi'an study tour* (interview transcript, Feb 2011, S4, female)."

Student II thought that her Putonghua was generally improved after the study tour, so she had the incentive to learn more in the Putonghua classes. Being her Putonghua teacher, the author noticed that she passed in her oral examinations in the succeeding years in Junior Secondary 2 and 3, which was a threshold above her previous year's result.

It was important to note that study tours provide opportunities for students to enhance language awareness. Through gaining cultural experience, it in turn motivated the students in language learning out of traditional language classrooms (Byram, 1988: 136-148). Similarly, student BB did not believed her speaking ability could be enhanced so significantly in only four days. She stated:

"*It was the first time for me to use Putonghua in Mainland China instead of Cantonese in Kunming of Yunnan Province. …* ***As the time stayed in Kunming was only four days, the improvement of Putonghua speaking ability was not obvious since practice was not much****. However, I realized that Putonghua was important when I get outside of Hong Kong to go to Mainland* (interview transcript, Feb 2011, female)."

Language awareness (Byram, 1988) is boosted and their curiosity about the linguistic environment may be aroused especially when they compared the pragmatic use of lexis between Putonghua and Cantonese. Although the learning or practising Putonghua in study tours for just a few days does not guarantee speedy improvement, their consciousness about the value of the language has been enhanced. As a result, the Putonghua learning lessons become more meaningful and essential for them in their subsequent years in school.

In general, learning, practising and therefore, enhancement in listening and speaking go hand in hand, listening and speaking build upon each other and in authentic communication situations, both are intertwined together.

6.4 Summary

Most of the participating Hong Kong students had language anxiety during the interviews. Usually they worried about the non-standard Putonghua pronunciations. However, from examining the transcripts, only a few of them caused miscommunications. They were accompanied by other factors such as sudden change of topic focus, frequent code-switching to an unknown language and unexpected mispronunciation of keywords. Some suggestions were made by students to continue the interviews and ease the nervousness.

Since the participating Hong Kong students were not familiar with the pragmatic use of Putonghua, the attitude of the interviewees would also affect their performance. If the interviewees were amiable, talkative and patient, the students would become more comfortable and rebuild their confident in listening and speaking.

In employing ethnography in study tours, some low proficient Putonghua speakers found it hard to manage the questioning skills. However, even a non-participant observer could write a mini ethnographic learning journal. In short, the variables for writing in depth ethnographic learning journals are the attitude towards the target language community, the level of proficiency and the maturity of the ethnographers.

Most Hong Kong students considered "ask", "listen", "observe" and "write" were the four important factors in ethnography. When some of the students felt that the first two factors were weak for them in communication, then they began to observe more in the target culture. It was the reason for them to write such detailed learning journals which reflected their sensitive mind even in minor and trivial events. Nevertheless, the learning journal was a valuable record of theirs in gradual identity transformation when the Hong Kong students were participating in the Mainland study tours throughout their secondary school lives.

Nevertheless, the speaking ability such as phonology and the ethnographic interview skills should have been enhanced in the pre-tour preparatory training courses. The inadequacy of ethnographic interview skills was reflected in the rare use of the descriptive, structural and contrast questions in their interview transcripts. If the questions were not open-ended, the interviewees might not describe the lives and express their opinion smoothly and naturally.

Then, the interviewers would not likely to learn the target cultures in as much of a depth from the interviewees. In short, it seems that the pre-tour preparatory course failed to achieve its intended outcome for ethnographic interview skills training. Equipping the students with simple coping strategies could be more realistic for pre-tour training.

Chapter Seven   Conclusion

As we come to the last chapter, let us relist our three research questions before we draw our conclusions:

- Do and if so to what extent these study tours to Mainland China increase Hong Kong students' motivation to learn Putonghua?

- Do and if so to what extent these study tours enhance Hong Kong students' sense of belonging and identification with Mainland Chinese?

- Do and if so to what extent interviews in study tours enhance Hong Kong students' Putonghua communicative competence?

7.1 Main findings

This case study research investigates the effects of study tours to Mainland China on Hong Kong students' motivation to learning Putonghua, sense of belonging to the nation state, and the enhancement of Putonghua communicative competence. It has been noted that after participating in the school organized study tours, the integrative or instrumental motivation of Hong Kong students have been built upon each other. Most of the students have developed a more favourable attitude towards the language learning situation, showed genuine interest in communicating with the Mainland Chinese and had the desire of integrating into the Mainland community. Having first-hand close exposure to the drastic economic development of the Mainland during the study tours, some students enhanced their instrumental purpose of Putonghua learning to fulfil certain utilitarian goals so as to have better job prospects after graduation. Although language anxieties were evident during interviews and triggered the feeling of derision, many students were found to have overcome it with supportive teammates in authentic interactions with the Mainland Chinese.

The findings also revealed that identity transformation has taken place during and after the Mainland study tours. These once in a life time unique experiences transformed their on-going life experience to a certain extent. It is interesting to observe that the identity of some of the participants is transformed gradually through the Third Space during and after study tours. Many students' horizon were broadened much and thereby formulated new perspectives for their future pursues in studying Putonghua and their general study attitudes became more

positive having seen the studiousness and competitiveness of their counterparts in China. Not only were they more aware about the differences and similarities between both cultures, they were also brought much closer on the spot to the once estranged culture in their motherland. Life inspirations were exhibited in their ethnographic learning journals. The attitudes of students towards staying in a Putonghua community, towards their studies, family values and food dissipation were changed. Through cultural experiences in the study tours, the students in general showed an increase of cultural knowledge and a sense of belonging toward their motherland and at the same time developed greater awareness of the Hong Kong culture and the National language, Putonghua, and in turn, they were creating a new perspective for themselves and their identity orientation.

As the Hong Kong students were deeply impressed by the Chinese culture such as the world heritages, geographic features, customs of the minorities, and lifestyles of the Mainland Chinese, the approach to enhancing economic and cultural nationalism through study tours has proven effective. The tours brought the students to the sites to learn Mainland China face to face and helped break the barrier of negative perceptions or indifferences. This perception change pulled the students closer to their motherland, thereby their sense of belonging and identification with Mainland China was more established or strengthened. During on-site historical visits, students even expressed the regret for their inadequacy in knowledge about Chinese History which affected their identification with the Mainland Chinese. Therefore, it was obvious that the interest of learning was generated when students were brought direct to the site of history. Although the gloomy side of the developing China may arouse negativities amongst the Hong Kong students, it could also serve to foster unbiased critical patriotism with discussions in political dimension. The fostering of critical thinking with discussions was necessary to eradicate single-sided bias, which may hinder students' long-term well-rounded thought process.

The researcher admits that ethnographic interviews proved to be too difficult for most students. The pre-tour preparatory course failed to achieve its intended outcome for ethnographic interview skills training. Descriptive questions, structural questions and contrast questions of Spradley (1979) were rarely found in the Hong Kong students' interview transcripts, the interrogative forms that appeared were mostly of fragmentary question-word questions. Because of the incompetence of Putonghua and unfamiliarity of the use of grand tour

questions, some students did not manage to widen the topic for interactions. Nevertheless, the immature ethnographic interview skills still produced life inspiring learning journals (Appendix 5). Equipping the students with practicable and simple handling strategies of untying a deadlock interview due to mispronunciations or misuse of words would enable the Hong Kong students to overcome the hurdle of dead air, so as to carry on the conversation and reaching the interviewing goal of understanding and embracing more of the long-lasting culture of Mainland China. Through conducting interviews with the Mainland Chinese, students' Putonghua communicative competence was enhanced. Students' experience was enriched and the field of vision was broadened through intercultural interactions through exploring the mountainous living conditions of Kunming, the temperament of the Guangzhou university students, the mysteries of astronomy in Nanjing and Shanghai, the school lives of the ethnic minority students in Beijing school, and the sensational Qin terracotta warriors, regarded as "the eighth wonder of the world".

To conclude, in the present case study of a Hong Kong Chinese medium school, the students at all Putonghua levels were able to experience first-hand Putonghua in an authentic cultural context through joining the school organized Mainland China study tours. The experience enhanced their interest to continue Putonghua study and in turn, positively influenced their other course studies' interest as their confidence level is improved in general. Last but not least, their identities underwent transformation and their sense of belonging to the motherland was enhanced during and after the tours.

7.2 The recommendations

The research findings, however limited in scope and rigor because of the use of a case study approach, have put the researcher in a position to make the following recommendations for the educators and future policy makers.

7.2.1 Training students as ethnographers

From the performance of the ethnographic interviews, more appropriate preparation is needed so as to maximise the benefit of the study tours. Our data show that the interview practices for the non-proficient Putonghua speakers were clearly insufficient before the study tours.

Training students to employ ethnography in interviews and learning journals is a daunting task. The major difficulty seems to lie in the fact that the students' Putonghua competence is deficient in performing such tasks.

However, ethnographic training was still of value. From the research findings, it was clear that by equipping students with various pragmatic strategies, the conversations could be kept going. The participating students had realized different means to continue the interviews when mistakes were made and to diminish language anxieties. Although some students found it difficult in conducting informal and spontaneous interviews, they were still able to start structural interviews by preparing ready-made and close-ended questions beforehand. The pre-tour training is suggested to be tailor-made according to the Putonghua competence and abilities of the students for maximum gains during the study tours.

Our data demonstrates that the writings of travelling diaries and ethnographic learning journals were very helpful with regards to enhancing the thought process of the teenagers. It is recommended that this be set as a required task and supervised by the teachers from the first day of the study tour. According to the observation of the author, many students would complete their travel diaries and ethnographic learning journals only after they returned to Hong Kong during their remaining holidays. Retrospective reflections might be useful, but students would most likely forget some interesting things and even the conversation of the interviews after a short while. The study shows that it is more effective for participants to write their travel diaries very same night during the study tours while their memory was still fresh.

The author also suggests organising interest groups for secondary school teachers to familiarise them with Ethnography and Anthropology so that they could guide students as ethnographers in study tours and other foreign cultural excursions. This, in turn, would help students equip the necessary techniques in conducting interviews and writing learning journals focusing on cultural differences.

In general, ethnographic interviews, if appropriately conducted, could be used as a tool to open a direct conversation to learn and respect a culture. Such interviews do not only require the students to use the language but also emphasise the use of the eyes to observe and the heart

to sense the cultural characteristics and learn from the interviewee through direct observation, listening and conversing. Through this cultural searching, the communication skills are elevated while bringing the other culture closer to the interviewer.

7.2.2 Overcoming language anxieties

Language anxiety correlates with the achievements of second language learning. Sometimes, there are detrimental effects which will demotivate students. The students' fears and anxieties in interviews are mentioned in 4.4.2. There are some more alternatives suggested by scholars to diminish language anxiety (Tsui, 1996: 164; Oxford, 1999: 67; Brown, 2002: 16), such as encouraging moderate risk-taking and tolerance of ambiguity in a comfortable, non-threatening environment; establishing good relationship, having private consultations with individual students, allowing students to check the answers, having pair or group presentations and co-operative learning. All these aim to lessen psychological pressure, minimise incompetent language learners' self-presentation and reduce demotivating competitiveness among them. Therefore, the real on-site performance is greatly dependent on the study and preparation before the trip.

This research suggests more time should be allotted in the preparatory courses for the enrolled participants to choose some topics for practising interviews. In the beginning, the interviews in Cantonese could be practised among the students and their friends. Later, the interviews would be conducted in Putonghua, further, native Putonghua speakers from schools in Mainland China could be invited as peer helpers in rehearsing the interview process and to discuss the interview techniques and the pragmatic use of vocabularies with them. This kind of practices are not suggested to be held in public presentation, but in small groups of 2 to 3 students chatting in soft-low volume. This would be more comfortable for some low proficient Putonghua speakers with relatively low self-esteem and extremely sensitive with face losing.

7.2.3 Placing emphasis on the knowledge of Chinese History

The findings also have strong implications for the policy making and curriculum planning in general. Based on the findings of this longitudinal case study research, students often mentioned the term "*Chinese History*" in their travelling diaries, interview transcripts and

ethnographic learning journals. They regretted their inadequacy in Chinese History knowledge. Since the education reform, Personal, Social and Humanities Education for junior secondary 1 to 3 was introduced in 2002. Chinese History together with Geography, Economics and History were integrated into Humanities school-based curriculum (Curriculum Development Council, 2002). Each School had the right to choose various elements from these wide spans of formerly independent subjects to integrate these various contents. As a result, junior secondary students are almost impossible to make out a coherent picture from the bits and pieces of the vast world and Chinese historic events, not to mention getting a chronological whole picture.

In almost all the cities chosen for the various tours, there was a rich history behind each. For example, Nanjing had been the capital city of 6 dynasties and many historically significant events were staged there, however, most often students had no idea of such before the pre-tour preparatory study courses. When they were taught about the rich history, they did not seem to have thought of it as boring at all.

In promoting a more balanced knowledge, it is not enough to introduce only the present status of the economic bloom, but also to learn rationally from the successes and failures in the historic development of Mainland China from both the ancient and contemporary Chinese History as they are the foundations and pillars shaping the people and culture in the past, present and future. Without history, there is no root to learn from and grow upon, not to mention having any sense of belonging or identification with the motherland. As we can see from the 2008 survey on the knowledge of Chinese History, out of more than 500 Hongkongers age ranging 18-35 about the knowledge of Chinese History, only 55% responded correctly about the year, 1989, when the Tiananmen Massacre happened. Further about 32% responded wrongly or did not know the founding year of People Republic of China or the duration of Japanese invasion (Ng, 2009: 20-21). These are really shocking, alarming and worrying situation. It is said that History repeats itself, but without the opportunity to learn and analyse the mistakes from history, the repetition would be more disheartening and a pity for the victims.

The Chinese History curriculum has long been commented as bloody and violent, uninteresting and ossified (Zheng, 2007: 225-230; Tao, 2011: 44-48). Scholars had

recommended that the emphasis of Chinese History curriculum for elementary level should be placed on the individual historical characters and their daily lives as the focal point and diverging to the historical events to bring out the interest of the students in learning the importance and significant historical influences instead of just memorizing the chronological dates, places and people of happenings. From the biography of these people, students would be able to dwell in that era to learn the Chinese History abundantly, chronically and more interestingly (Tao, 2011). Regarding the study of Chinese History, it most often weighed heavily on the feeding of independent historical facts while unable to develop an overview in the discussion of contemporary Chinese History's humanistic cognition and value judgment. Therefore, only by positively recognizing that there were unfortunate events in the historical development could the historical lessons then be learned (Zheng, 2009: 63-65).

Even though the new curriculum guide of Moral and National Education has been in consultation draft since July 2011, it only suggested selecting historical events that illustrated the evolution of continuation into innovation such as the exploration of the maritime route of Zhenghe and the 1911 revolution in Ching dynasty (The Curriculum Development Council, 2011: 36). This research suggests significantly more exposure to Chinese History knowledge is the prerequisite for enhancement of national identity. Otherwise, it is hard to develop the critical thinking ability of students by commenting on the sporadic historical significances of Mainland issues.

7.2.4 Enhancing the conative impact out of the three-dimensioned identity

As Parekh (1999: 67) clarified, the concept of identity is three-dimensional in nature, with the aspects of cognitive, affective and conative. Firstly, the students have not been able to develop cognitively in critiquing the Mainland issues without the chronological knowledge of Chinese History. From the observations of the author as an ethnographer, and from the reflections of students during and after the study tours, the students have shown that their knowledge of Chinese History is insufficient to know more about the ancient wisdom and the reasons behind the fall and rise cycles in Mainland. Secondly, the approach of enhancing their affective impact in cultural nationalism is effective during the study tours. Their sympathy and empathy are aroused towards the disparity between the rich and the poor and the less civilized places when they have encountered the gloominess in Mainland. Consequently, the conative impact

resulted in mild actions like encouraging the victims of natural disasters by writing greeting and blessing cards after the earthquakes, presenting gifts such as scarves and stationeries for those in poverty, these trivial actions were supported by the students upon the suggestions of the teacher. However, there was little proactive initiation by the students themselves.

7.2.5 Cultivating students to be global citizens

The findings divulged students' flexible shifting of social identity. It showed the dynamic nature of identity and also the result of de-political colonial education. Mathews *et. al.* (2008: 92-94) argued, to some Hongkongers, the love of their country may not be a sacred duty but only a personal consumer choice of convenience. They claim themselves Chinese when they have seen the good side of the country, or else, they emphasise their Hong Kong identity.

It is not moral for educators to teach students to give unconditional and uncritical support to the country. Under the influence of globalization and the background of Hong Kong society, the responsibility of fostering "critical patriotism" instead of simple-minded notions of loyalty and patriotism lies heavily with the government and its education systems that is if the government cares to instil such in the first place. A critical patriot may love his homeland dearly for all his consciousness of its imperfections (Heater, 1990: 195). Students should learn about patriotism since the love and loyalty to their mother country is regardless of its economic and political strength or ranking in the world. Nevertheless, for the teachers who are not a critical patriot, they are not able to nurture critical patriot students (Leung, 2008). As the teachers accompanied the Hong Kong students throughout the journey, guidance and discussions could be delivered promptly during that particular study tour. More importantly, if the students are mature enough to be leaders, they can be the assistants of teachers to help the younger newcomers to develop critical thinking.

Schools in Hong Kong were obliged to foster students in civic education after the handover. However, the teaching approach was up to the specific schools and teachers, some were more detached, others were more critical, or in the far opposite end, wholeheartedly accept and embrace the Mainland with whatever it is and it does. The style taken by the author is to let students explore the different aspects of China and the Mainland Chinese' lives and discuss their views accordingly. When visiting various Chinese cities, the students would be exposed

to various degrees of disparity between the rich and the poor and also less modern places. Both the good and bad points that the students came across could be brought up for discussion, using the good points as possible encouragement models to follow and the bad points as curbs to avoid in order to help develop and enhance students' independent critical thinking instead of brainwashing the students single sided with one-way feeding direction. The students are fostered to be critical patriots to discern right from wrong so to contribute to their motherland and paving the way to progressive civilization. Whatever the outcome of civic education, study tours would serve, complement and help complete the learning cycle and further extend their horizon and life aspirations through first-hand experience.

Although the definitions of civic education, citizenship education and patriotic education are blurry, and whatever form of political education is practiced in Hong Kong, the goal would be to help students to establishing global perspectives towards the world through a comprehensive self-identity (well-rounded personal development), self-orientation and self-positioning in this global village via developing independent critical thinking in order to differentiate between the good and the bad, so to take in the good and keep out the bad. Such value is like what Heater (1990: 187) compared as the Christian precept of loving others like the self and without boundaries. However, if there is no root to trace back nor build the future upon, there is no sense of belonging or identity and no goal to strive for in life. As globalization progresses, it is not just a differentiation between the self and others, Hong Kong and China, China or the rest of the other countries in the world, but rather individuals and people as a whole constitutes the composition of the world of global citizens. Therefore, cultivating the sense of belonging toward China, is a means to instil the sense of belonging to the global village being a global citizen. Students should be encouraged to look beyond Hong Kong and Mainland China and beyond Christianity widely practiced in Hong Kong and patriotism in China to embrace the global perspectives. Alternatively, juxtaposing other nations and their citizens' sense of belonging or patriotism, the comparison could serve as a ring of bell to wake up the students and alarm the society. The research findings demonstrated that there was little political sense of belonging since the topics about political affairs was rare in students' interviews. It is suggested that more Chinese government policies and world current affairs should be probed for debate and discussions in schools.

7.3 The limitations

There are limitations in the present study. The case study has to be taken cautiously in terms of generalisations. The present case study's secondary school has its own uniqueness in the school culture, the academic levels of students, the curriculum designed, the experiences of the teachers and the knowledge and research experience of the author. It is also important to point out that as the academic levels of the students, the themes and destinations of the study tours were different in each academic year; the experience they gained and the changes they underwent would also differ.

Secondly, the author could not even generalise the findings with the same school. Since intensive care and training have to be given to the participants, the number of students who joined the study tour was deliberately kept small each year. In this research, the number of students enrolled each year did not exceed 24 per tour (refer to 3.3). In a school of more than a thousand students, this percentage is relatively small.

Thirdly, this research's longitudinal data was taken from the authors' past 7 years totalling 8 study tours' organizing, planning, actual participation and experience accumulation. The author also gathered students' reflections, travel diaries, ethnographic learning journals, audio recording files and transcripts of their interviews as supporting evidence. Besides the questions asked in direct one-to-one interviews with the students, the rest of the data relies greatly on the assignments students finally handed in. If students were slack and did not write the report with real efforts or if the literacy composition level was low, the contents may not necessarily express their actual thoughts and feelings.

In addition, looking back over the years, the design of the pre-tour and post-tour questionnaires were not focus enough, they could have been improved significantly to cater more in-line with the 3 research questions instead of the pure purpose to help students be prepared for their tour or for the specific theme of the tour. In particular, the sense of belonging and Putonghua enhancement assessments were not much touch on within these questionnaires, had they been posed within the questionnaires, students might be a lot more aware of these senses, then the data collected and analysed might be more in depth.

7.4 Further research

From the interview transcripts of Mainland born students, which were not included in this research, identity transformations were also found among them. It is a topic worth further researching. From the submitted works of some Mainland-born students, they emphasized their Hong Kong identity upfront when communicating with the Mainland students showing their pride in this presumably more prestigious status. It is perhaps due to this mentality, most of the Mainland born students who had already migrated to Hong Kong for a few years that their sense of belonging and identity association with Hong Kong was consciously taken in, understood and agreed to be more superior over Mainland Chinese. Therefore, they were a lot more willing to claim, state and portray this specialty of their belonging as a resident of Hong Kong. Only after establishing, displaying and securing his superior status, would they then reveal themselves as Mainland born Chinese, in order to bridge the gap between themselves and the interviewees.

The Mainland born students serve as teaching aids to guide the Putonghua as second language students, which bridges the invisible distance between the two by motivating the Hong Kong born students to perform better during the preparatory course and the tour. It would be interesting to investigate how students having a "double identity" of being a Mainland born Chinese and acquiring a Hongkonger identity after immigrating to Hong Kong would have their identity transformed further when interacting in China.

7.5 Summary

Before the handover, English has already been regarded as the ladder for upward mobility. Similarly, under the Biliterate and Trilingual policy after the handover, Putonghua has gained its privileges as the core subject and the medium of instruction of Chinese Language. In providing more opportunities for Putonghua learning, this case study school, like many other Hong Kong schools, has been organizing Mainland study tours as an important goal since the year 2004. However, there has been little research done to investigate the outcome of these tours. This study fills in this gap. Through pre-tour courses and the authentic intercultural interactions with the Mainland China during the study tours, the author found that the participated Hong Kong students had undergone identity transformation. Through their

learning journals and interview transcripts, the author also found that their motivations of Putonghua learning and their Putonghua competence were enhanced.

From the interview transcripts of instrumentally motivated students, the learning of Putonghua is mainly for hunting jobs according to its market values. It seems to be an investment and lifts one's life opportunities in Mainland Putonghua speaking community. It is most likely the spoken domain of Putonghua of Hong Kong students would be widened in the Hong Kong community. Therefore, schools should come up with more practical and interesting measures to promote Putonghua speaking opportunities for students so that they are better prepared for the future. Study tours proved to be an effective approach.

As more students in Hong Kong apply for the "School-based Fund for Cross Boundary Learning Activities" (Education Bureau, 2011b), more students are able to participate in study tours for diverse themes and aims. This research sheds light on the students' identity transformations, language and general learning motivations, life perspective changes and Putonghua communicative competence through the study tours to Mainland China. It is hoped that the present research can be beneficial to policy makers, Putonghua educators, researchers, students and parents in Hong Kong.

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Appendix 1

Pre-tour questionnaire results for Kunming Tour in 2006

	Questions	Strongly agree	Agree	Disagree	Strongly disagree
1	Mainland Chinese students are diligent and obedient.	23.08	69.23	7.69	0
2	I become more confident in speaking Putonghua when interviewing.	15.38	53.85	30.77	0
3	I will not be so embarrassed when I use Putonghua with limited proficiency in interacting with Mainland Chinese	30.77	53.85	15.38	0
4	Speaking Putonghua will make me become a more linguistic gifted person.	30.77	46.15	15.38	7.69
5	I am more aware about the attitude toward the Chinese culture after reading the articles concerning different cultural perspectives in the preparatory course.	53.85	46.15	0	0
6	Speaking Putonghua is easy with the background knowledge of Cantonese.	23.08	46.15	15.38	15.38
7	I believe that interviews with Mainland Chinese will strike up friendship among them.	7.69	61.54	30.77	0
8	I understand the lives of the Mainland Chinese students through school visits in the study tour.	0	100	0	0
9	I feel happy if I can use Putonghua to gather information from the people in the interviews.	46.15	46.15	7.69	0
10	The more I learn about Putonghua-speaking people in Mainland, the more I like them.	30.77	53.85	15.38	0

11	Learning Putonghua will enable me to understand and appreciate the treasure of the Chinese culture of 5000 years.	23.08	61.54	15.38	0
12	Joining study tour helps me to acquire new ideas that cannot be found in Putonghua lessons and in Hong Kong school environment.	61.54	38.46	0	0
13	I can score higher marks in Putonghua oral examination and Chinese composition examination after studying Putonghua.	30.77	53.85	15.38	0
14	I will be able to participate more freely in the activities of Mainland Chinese after I learn Putonghua.	23.08	61.54	15.38	0
15	I think knowing Putonghua is one of the criteria to get a better job.	46.15	46.15	7.69	0
16	Studying Putonghua enables me to communicate with Putonghua-speaking people all over the world.	38.46	46.15	15.38	0
17	I would like to speak more Putonghua with the Mainland Chinese than in school Putonghua classes.	76.92	0	23.08	0

Appendix 2

The post-tour questionnaire of the Kunming Tour in 5-8/4/2006

<div align="center">

Kunming Tour
5-8/4/2006
Post-tour questionnaire

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To let students reflect on the 4-day 3-night's exploration trip and to understand students' expectations in more detail in the 4 aspects of clothing, eating, living and travelling. Please state your feelings beside the questions.

A. Exploration and Exchange's Targets

(1) Learning to interview and on site exploration (use✓)	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
1. I have learnt the techniques of interviewing before the trip.	☐	☐	☐	☐	☐
2. I have discussed the interview questions with my group members.	☐	☐	☐	☐	☐
3. I can ask and answer calmly with people of Kunming.	☐	☐	☐	☐	☐
4. I have used interview techniques to collect valuable information.	☐	☐	☐	☐	☐
5. After arriving Kunming, I have observed the people and things there before asking questions.	☐	☐	☐	☐	☐
6. I believe I can learn more on site in Kunming than from the internet or books.	☐	☐	☐	☐	☐
(2) Freedom of Putonghua usage					
1. I like to speak Putonghua more than before.	☐	☐	☐	☐	☐
2. I can speak Putonghua more fluently and use more vocabularies.	☐	☐	☐	☐	☐

3. I am more sensitive to learning the news of China.	☐	☐	☐	☐	☐
4. I can use Putonghua to communicate with the students and teachers in Yongning Secondary School.	☐	☐	☐	☐	☐

(3) Understanding primary and secondary school students learning experiences

1. I have realized the difficulties in establishing a school in a poor and mountainous area.	☐	☐	☐	☐	☐
2. I have compared their study environment with mine.	☐	☐	☐	☐	☐
3. Their assiduous hardworking attitude influenced me.	☐	☐	☐	☐	☐
4. Teaching in this mountainous primary school gave me a deep impression.	☐	☐	☐	☐	☐
5. I have understood that I have often taken things for granted.	☐	☐	☐	☐	☐

(4) Experiencing the Yunnan ethnic minority's culture and customs

1. I have collected information about the Yi ethnic minority in Village of Ethnic Culture.	☐	☐	☐	☐	☐
2. I am interested in visiting and interviewing the families of the Yi ethnic minority.	☐	☐	☐	☐	☐
3. I appreciate the clothes, ornaments, musical instruments and home decorations of the ethnic minorities.	☐	☐	☐	☐	☐
4. I believe there is important cultural and historical meaning in studying the ethnic minorities.	☐	☐	☐	☐	☐
5. I am interested in visiting Yunnan to learn more about the local customs and practices of the ethnic minorities.	☐	☐	☐	☐	☐

(5) Exploring historical architectures and scenic sites in Kunming

1. The karsts topography of Stone Forest amazed me.	☐	☐	☐	☐	☐
2. I have observed different kinds of peacock in the Peacock Garden.	☐	☐	☐	☐	☐
3. I was enthralled with the serene sunset scenery of Western Hills and Dianchi Lake.	☐	☐	☐	☐	☐
4. I like the architecture of the exhibition halls in the 1999 International Horticultural Exposition Areas.	☐	☐	☐	☐	☐
5. I have appreciated the architectural characteristics of the Yuantong Temple.	☐	☐	☐	☐	☐
6. I listen to the explanations about the 180 characters antithetical couplet in Daguan Park.	☐	☐	☐	☐	☐
7. I like the bookstores and supermarkets in Kunming's night market.	☐	☐	☐	☐	☐
(6) Evaluation					
1. I am satisfied with the arrangement of this study tour.	☐	☐	☐	☐	☐
2. I wish to have more chances to visit China.	☐	☐	☐	☐	☐
3. I have captured beautiful memories with photos, audio recordings and report writing.	☐	☐	☐	☐	☐
4 Writing reports and interview transcripts are helpful for me to learn Putonghua.	☐	☐	☐	☐	☐
5. It is worth spending the time to write down my experiences.	☐	☐	☐	☐	☐
6. I can review what I have learnt during report writing.	☐	☐	☐	☐	☐
7. It is time consuming and not worth it to prepare the work before the study tour.	☐	☐	☐	☐	☐
8. I feel stressful to hand in the reports and to share my experiences with the whole school after the study tour.	☐	☐	☐	☐	☐

B. Regarding living and eating condition

(1) Clothing

1. Did you prepare enough clothing?	Enough☐　Not enough☐ (use✓)
2. Too much of:	3.Too little of:
4. Were you able to adjust to the local environment and climate? Able☐　Unable☐ (use✓)	
5. Why?	
6. If not, how did you cope with it?	
7. How does the Kunming people's dressing different from us?	

(2) Eating

1. How did these 4 days dining at restaurants different from our daily diet?
2. How did you feel about the "Colourful Yunnan" buffet?
3. How did the Kunming "Bridge Crossing Rice Thread" different from the ones that we have tasted normally in Hong Kong?
4. How did you feel about the expensive mushroom chafing dish?
5. What is the most delicious snack in Kunming?
6. How did your feel about you and your fellow classmates' table manner?
7. How did you feel about praying before a meal in Kunming?

(3) Staying

1. How was the accommodation arrangement in Kunming?
2. How different to stay at the hotel and hostel compare to your home?
3. Any difference in terms of quality of sleep? Why?
4. How different was Yongning Secondary School students' home and your home?
5. What were the beds in the Yongning Secondary School's dormitory like?
6. What did you learn?

(4) Travelling

1. On the way to the various destinations, how did you feel in the bus?
2. How do the roads of Shaoguan differ from Hong Kong?
3. Which of the Kunming's transportation is the most special?
4. How were the experiences of going to the restrooms like in Kunming?

C. General Reflection

1. In this trip, the interest point that you like the most:
2. The interest point that you like the least:
3. The most memorable:
4. The most impressive:
5. The most embarrass:
6. The most missed:
7. The most grateful:
8. The most hateful:
9. Wanted to escape from the most:
10. The person you wanted to thank the most:
11. Something that I want to share:

The results of the post-tour questionnaire

(1) Learning to interview and on site exploration					
	Strongly Agree (%)	Agree (%)	Not sure (%)	Dis-agree (%)	Strongly Disagree (%)
1. I have learnt the techniques of interviewing before the trip.	41.67	41.67	16.67	0	0
2. I have discussed the interview questions with my group members.	25	41.67	33.33	0	0
3. I can ask and answer calmly with people of Kunming.	33.33	50	16.67	0	0
4. I have used interview techniques to collect valuable information.	25	58.33	16.67	0	0
5. After arriving Kunming, I have observed the people and things there before asking questions.	25	66.67	8.33	0	0
6. I believe I can learn more on site in Kunming than from the internet or books.	50	50	0	0	0
(2) Freedom of Putonghua usage					
1. I like to speak Putonghua more than before.	16.67	66.67	16.67	0	0
2. I can speak Putonghua more fluently and use more vocabularies.	50	33.33	8.33	8.33	0
3. I am more sensitive to learning the news of China.	8.33	50	41.67	0	0
4. I can use Putonghua to communicate with the students and teachers in Yongning secondary school.	25	33.33	25	16.67	0

(3) Understanding primary and secondary students learning experience					
1. I have realized the difficulties in establishing a school in a poor and mountainous area.	66.67	33	0	0	0
2. I have compared their study environment with mine.	50	50	0	0	0
3. Their assiduous hardworking attitude influenced me.	16.67	66.67	16.67	0	0
4. Teaching in this mountainous primary school gave me a deep impression.	41.67	41.67	16.67	0	0
5. I have understood that I have often taken things for granted.	75	25	0	0	0
(4) Experiencing the Yunnan ethnic minority's culture and customs					
1. I have collected information about the Yi ethnic minority in Village of Ethnic Culture.	16.67	58.33	8.33	16.67	0
2. I am interested in visiting and interviewing the families of the Yi ethnic minority.	83.33	16.67	0	0	0
3. I appreciate the clothes, ornaments, musical instruments and home decorations of the ethnic minorities.	50	50	0	0	0
4. I believe there is important cultural and historical meaning in studying the ethnic minorities.	50	50	0	0	0
5. I am interested in visiting Yunnan to learn more about the local customs and practices of the ethnic minorities.	33.33	58.33	8.33	0	0

(5) Exploring historical architectures and scenic sites in Kunming					
1. The karsts topography of Stone Forest amazed me.	66.67	33.33	0	0	0
2. I have observed different kinds of peacock in the Peacock Garden.	16.67	50	16.67	16.67	0
3. I was enthralled with the serenity sunset scenery of Western Hills and Dianchi Lake.	25	75	0	0	0
4. I like the architecture of the exhibition halls in the 1999 International Horticultural Exposition Areas.	33.33	25	25	16.67	0
5. I have appreciated the architectural characteristics of the Yuantong Temple.	50	33.33	16.67	0	0
6. I have listened to the explanations about the 180 characters antithetical couplet in Daguan Park.	41.67	58.33	0	0	0
7. I like the bookstores and supermarkets in Kunming's night market.	41.67	33.33	16.67	0	8.33
(6) Evaluation					
1. I am satisfied with the arrangement of this study tour.	33.33	58.33	8.33	0	0
2. I wish to have more chances to visit China.	58.33	33.33	8.33	0	0
3. I have captured beautiful memories with photos, voice recordings and report writing.	58.33	41.67	0%	0	0

4. Writing reports and interview transcripts are helpful for me to learn Putonghua.	16.67	75	8.33	0	0
5. It is worth spending the time to write down my experiences.	33.33	66.67	0	0	0
6. I can revise what I have learnt during report writing.	25	66.67	8.33	0	0
7. It is time consuming and not worth it to prepare the work before the study tour.	0	8.33	16.67	41.67	33.33
8. I feel stressful to hand in the reports and to share my experiences with the whole school after the study tour.	8.33	25	41.67	16.67	8.33

Appendix 3

The measuring table of interview assessment

Marking criteria	Putonghua pronunciation	The questioning techniques	Putonghua usage and expression	Attitude/ politeness
5 marks	Perfect pronunciation, with Beijing Putonghua accent, very few mistakes	Use 3 types of questioning techniques (descriptive, structural, and contrast questions) Listen actively and develop essential points further based on what the informants brought up. Low-interference paraphrasing during interview	The usage of grammar and vocabularies is up to the standard of Modern Chinese; natural intonation, appropriate speed and sound volume; think and speak together; able to express freely and fluently	Natural and have an easy manner, friendly, sincere, display initiative and interest in interviewing, polite, speak in appropriate terms, will not show reckless attitude, always smile
4 marks	Good Putonghua accent; there is accent of dialect, but not systematic and obvious; only one type of systematic error; less than 10 mistakes	Use any 2 types of questioning techniques (descriptive, structural, and contrast questions) Respond appropriately during interview with active listening	On the whole the usage of grammar and vocabularies is up to the standard of Modern Chinese; natural intonation, appropriate speed and sound volume; able to express freely; sometimes difficult in choosing words and constructing sentences, but can overcome this by imitate the sentence pattern of informant	Ask questions politely, respect the informants; show excessive nervousness, rarely smile

3 marks	less than 10 mistakes; obvious accent of dialect; 1 type of systematic error; or less than 3 types of systematic mistakes	Use any 1 type of questioning techniques (descriptive, structural, and contrast questions) Listen carefully during interview and respond accordingly	Cannot meet the criterion of Modern Chinese; Cantonese vocabularies appear; inappropriate intonation and speed; too slow in choosing word and constructing sentence; there are pauses in speaking, but connect quickly	Having enthusiastic about interviewing, vie for asking questions; many unnatural gestures
2 marks	obvious accent of dialect; 2-3 types of systematic error; or 10-15 error	Have not shown much concentration during interview Seldom use the keywords of the informants to construct new questions	Often use Cantonese grammar and vocabularies; unnatural intonation; slow speed, small sound volume; the time of pausing is too long; cannot express freely; make informants cannot help but find difficulties and misunderstandings in interviewing	No eye contact, listless, lack of confidence, timid and overcautious
1 mark	distinct accent of dialect; systematic error in initials, finals and tones; uncountable mistakes	Have not listened to the answers of the informants, do not have any respond at all, cannot gather any useful information or cannot even finish the interviews	No grammar but scrappy vocabularies are found in the interview; unnatural intonation, inappropriate speed and sound volume; many pauses, need translating by friend; words are incomprehensible; will make the informant wants to leave	Sneer at the answer of the informant; compel others to answer embarrass questions; arrogant and rough in manner

Appendix 4

Interview transcripts and the reflections of students from travelling diaries or learning journals

Student AA
"*I'm grateful to our school for giving me the opportunity to visit our mother country. My Putonghua has improved a lot. When I faced the Mainland students, I could speak Putonghua loudly, and became a lot more independent* (travelling diary, 05-06, S2, female)." (4.2.1.1)

Student AA
"*Not until I visited the secondary school of primary school in hilly region of Kunming did I change my feelings about this place. Students worked hard in their studies, and they treasured their textbooks and notebooks. I noticed that the education standard there would not be lower than Hong Kong. Chinese students worked hard for their country* (travelling diary, Apr, 2006, female)." (4.2.1.2.1)

Student AA
"*I had been confused by the spread of rumours about spurious certificates in Mainland for some time, but after meeting these knowledgeable university students, I changed my perception about university students and university curriculum in Mainland. I even wanted to take a short course in any city of the Mainland* (interview transcript, Feb 2011, female)." (4.2.1.2.2)

Student AA
"*Since I am no longer a student in this school, I do not have the opportunity to join the Mainland study tour anymore. I would like to wander in large city like Shanghai and stay there for about one month in order to integrate into the Shanghai community. Two weeks will be used to take a short course and another two weeks for being a waitress in a restaurant. I want to observe the living style and learn more about the culture of Shanghai people, especially the grass root population* (interview transcript, Feb 2011, female)." (4.2.1.3)

Student AA
"*In the first examination of the academic year of 2005-06, I obtained a marginal pass in the Putonghua oral examination, and failed in phonetic transcription* (interview transcript, Feb 2011, female)." (4.4.1)

Student AA
"*When I saw my group members took out their recording equipment, I quickly joined in the discussion, and I tried as best as I could to ask the questions in the most authentic Putonghua pronunciation* (travelling diary, 06-07, S3, female)." (4.4.2)

Student AA

"*After the presentation of the students from the Nanjing high school, it was our turn to present. I did not know if our representatives were just too nervous or for any other reason, their Putonghua was neither as standard nor fluent as normally* (travelling diary, Apr 2008, S4, female)." (4.4.2)

Student AA

"*When I came back to Hong Kong and attended the normal Putonghua lessons again, I found that I grew in confidence when speaking Putonghua. I did not have bad feelings about my incompetence in Putonghua* (interview transcript, Feb 2011, female)." (4.5)

Students AA

"*When I had arrived Kunming, I saw the streets were dirty, and people had bad manners. Toilets did not have doors, and the restaurants were unclean. I felt uncomfortable about that* (interview transcript, Feb 2011, female)." (5.3)

Students AA

"*I thought that China was self-enclosed when the Museum of Lin Zexu was prohibited for photography. I visited the museum for learning more about the Opium War and took photos for recording and memorizing. However, they might think that visitors would be reduced if all would be seen from the internet* (interview transcript, Feb 2011, female)." (5.3)

Student AA

"*As I investigated the Pool of Lin Zexu Destroying Opium in Humen, the most important thing I had learnt was I understood the straitened circumstances China facing in the Qing Dynasty. China was huge and vast in territory and large in population, economic development was hard to grow at that time. Although Chinese emperors were regarded as not willing to change, there were artilleries for defending our country. When I visited the bomb shelter, I sympathized for the misfortune of the security guards, soldiers and the Chinese people. The experience I had got from this historic spot was very different from just reading the Chinese History textbooks* (interview transcript, Feb 2011, female)." (5.4)

Student AA

"*Nanjing was a historic place to me. From walking along the stone sculptures in Ming Xiao Tomb, I knew that China was rich and powerful even in ancient times. Shanghai was modern comparing to those Mainland cities I had visited. Shanghai was clean, and people were nice. The historic buildings with different architectural styles at the Bund reflected the prosperity of China at its golden times. Tourists would appreciate the Chinese people and I am proud of being a Chinese* (interview transcript, Feb 2011, female)." (5.4)

Student AA

"*I wish strongly to revisit Shanghai again after the World Expo in 2010. World Expo was a turning point for the Chinese to show its power and wealth. The attitude of the whole world was changed after that event* (interview transcript, Feb 2011, female)." (5.4)

Student AA

"*I admired the students when they were singing their National Anthem, they all sang loudly with their best efforts. I wanted to join them because I realized that I am a Chinese too. Since I am a Hongkonger, I accepted my identity as a Chinese, I would not be looked down upon by other Hongkongers* (interview transcript, Feb 2011, female)." (5.5)

Student AA

"*When I talked to the university students in Guangzhou, I was surprised by their patriotism. They always said 'our Chairman Mao' and 'our country', they were proud of being a Chinese. During the interviews, I was stunned by their respect to the chief executive of the motherland and was ashamed of my inadequate knowledge about Chinese History. At that time, I wanted to learn more in order to have proper communications with them. Sometimes I did not understand what they said and did not have common topics with them* (interview transcript, Feb 2011, female)." (5.5)

Student AA

"*It looked like two circles placing left and right representing Guangzhou and Hong Kong, respectively, with an overlapping sector in the middle, which was about the identification of the motherland. Unless I was able to jump into the overlapping sector, otherwise, I could not easily integrate into their community* (interview transcript, Feb 2011, female)." (5.5)

Student AA

"*Not until I visited the secondary school of primary school in hilly region of Kunming, I changed my feelings about this place. Students worked hard in their studies, and they treasured their textbooks and notebooks. I noticed that the education standard there would not be lower than Hong Kong. Chinese students worked hard for their country* (interview transcript, Feb 2011, female)." (5.7)

Student AA

"*Besides learning the questioning skills, I learnt much from the temperament of the interviewees. I learnt studiousness from the Kunming students and should be contented and grateful with the resources provided by my school and the Hong Kong government. Also, the university students in Guangzhou inspired me to study the history of modern China, and I modelled after them to be a knowledgeable university student afterwards* (interview transcript, Feb 2011, female)." (5.7)

Student AA

"*Furthermore, I changed my habit of dissipation of food. There are still a large population of people in China who are suffering from poverty just like the ones we met in Kunming* (interview transcript, Feb 2011, female)." (5.7)

Student AA

"*Although there are still negative news reported by the mass media, I will not deny my Chinese identity. Fake products are found commonly in China due to the immorality and profit-pushing of the Chinese people. The Chinese would not forget the decades of poverty and suppression in the past; I think "fake" events will still happen naturally and frequently when China is changing herself from socialism to capitalism* (interview transcript, Feb 2011, female)." (5.10)

Student AA

"*During the Kunming study tour in 2005-06, I met enthusiastic local interviewees for the first time; but I was embarrassed and had not said much. I introduced myself briefly and could not express freely. The most embarrassing thing was that I mispronounced the word "shí fut" which meant the "buttocks of people" while I was referring to and intended to pronounce "shí kū" for "grotto" in the scenic spot Western Hills when my teacher was holding a video camera towards me. My schoolmates laughed loudly and I laughed together at that time as well. I decided to join the study tour the following year and knew that practice makes perfect* (interview transcript, Feb 2011, female)." (6.2.1)

Student AA

"*After having dinner with the university students in Lin Xiang Lou of Guangzhou (2006-07), I became more active in interviewing them with the experience in Kunming the previous year. Since Guangzhou is near Hong Kong geographically, the university students would understand me even I pronounced "shí wù" (food) as "shǐ wū" (dirty excrement) in the restaurant* (interview transcript, Feb 2011, female)." (6.2.1)

Student AA

"*I saw that the Nanjing students and teachers didn't jeer at our grammatical mistakes nor our mispronunciation. On the contrary, they were trying their best to comprehend the content of our presentation* (travelling diary, Apr 2008, S4, female)." (6.2.1)

Student AA

"*I think listening carefully to the answers of the interviewees is important as I ask my other questions based on the previous answers of the interviewees. Then the interviews are more coherent and smooth.*" (interview transcript, Feb 2011, female) (6.2.3)

Student AA

"*I admired my schoolmates who were able to speak fluent Putonghua. I could only ask some superficial questions such as which subjects have you chosen in the university. However, from university student's response, I understood that their university has provided Hong Kong students with extra privileges like one person per room* (interview transcript, Feb 2011, female)." (6.2.3)

Student AA

"*Also, as my pool of vocabularies in Putonghua was not enough, I have to adjust my questions and avoid using difficult words* (interview transcript, Feb 2011, female)." (6.2.3)

Student AA

"*If the interviewees notice my topic is so wide and ambiguous, they tend to narrow down the scope of my questions automatically. Therefore, dead air disappears* (interview transcript, Feb 2011, female)." (6.2.3)

Student AA

"*I was glad to interview in group when my schoolmates corrected me in the conversations, and I could model on their questioning skills* (interview transcript, Feb 2011, female)." (6.2.3)

Student AA

"In addition, I am able to learn the pronunciation directly from the interviewees. In Nanjing, when I pronounced "shēn tǐ" (body) as "xīng tǐ" (stars) in the interview with the secondary students, they stared at me in awe. Then I changed the phase as "something that we can see in the sky at night", they told me the correct pronunciation immediately, and I learnt it quickly at the spot...I remembered that during authentic interactions, the interviewees would just correct my mistakes and ask me to clarify my questions if I mispronounced the words (interview transcript, Feb 2011, female)." (6.2.3)

Student BB

"*I have learned a lot in this study tour and I love speaking Putonghua. After interviewing with the Kunming students, I understand that I have to treasure all I have. When I visited the scenic spots in Kunming, I found that Hong Kong is only a small society. There are many things for us to explore outside of Hong Kong. Finally, I have won friendship during and after this Kunming study tour* (post-questionnaire II, 05-06, S2, female)." (4.2.1.1)

Student BB

"Little Fang was studying in Senior Secondary 2 of the Shanghai high school. The first time I met him was in the astronomical library of the School. My classmates and I did not quite understand how to complete our report, so we asked him and he gave us a very detailed explanation and a valuable lesson on astronomy. When we had finished listening to his explanation and all seated into the conference room for some simple introductions, he then came to give us a briefing on the findings of his astronomical group. He not only presented very clearly but also demonstrated his deep understanding of astronomy. I was astonished by him upon completing his presentation. Despite they were Senior Secondary 2 students and slightly older than us, they were able to deliver such a professional report. They had to have spent a lot of time to finish. I admired him with respect (ethnographic learning journal, Apr 2008, S4, female)." (4.2.1.2.1)

Student BB

"*With the motivation of studying Putonghua in this tour, I would rather speak Putonghua without face saving. If I just concern about losing face and do not dare speaking anything, the interviewees may see me as unnatural and not confident. When I mispronounce the word, the interviewees would point out my mistakes and correct me. It is a good chance for me to learn from the interviewee actually* (interview transcript, Feb 2011, female)." (4.5)

Student BB

"*Before participating in this Kunming study tour, I did not think Mainland China had any relationship with me since I knew nearly nothing about the news of Mainland* (interview transcript, Feb 2011, female)." (5.2)

Student BB

"*I had been to Mainland China once or more when I was in primary school. My memories was only about playing and cycling near the fishing ponds in a strange place at that time. I spoke Cantonese with my relatives there* (interview transcript, Feb 2011, female)." (5.2)

Student BB

"*Majority of the Hong Kong students did not have goals of their own or for themselves. Whenever you asked them for their targets, expectation, and goals etc., they would respond with nonsense. A person would be entirely different if there were goals in their lives. Without a goal, what would be the driving force or the target to go after? University students had already set their goals, that is, to secure a good job in the society. Therefore, they would work hard towards their goals, guiding them to achieve their goals progressively* (interview report, Jul 2007, S3, female)." (5.7)

Student BB

"*The drawbacks of Hong Kong students were reflected in what he said in the interview. Hong Kong students have never really cared nor value much about themselves, their families and also their learning opportunities. They took their families for granted, so they have never appreciated their families. They would feel regretful only when they have starting to lose them. Since the Mainland students had only few chances to meet their families, they knew they should treasure and care about their families* (interview report, Jul 2007, S3, female)."(5.7)

Student BB

"*After exchanging introductions, they took us to the premises of their Astronomy Society to visit the astronomy facilities such as telescopes provided by their school. After the visit, we believed that student exchange in school visits was helpful. Since our country would develop further in the field of astronomy, so their Astronomy Society was not a small group but grew to be almost as if like an academic subject of its own. All the students needed to attend lessons of astronomy and their researches were conducted voluntarily. …Although the scale of the establishment of the Shanghai high school was simple, the school was equipped with enviable astronomical telescopes. It showed that the school put a great emphasis on astronomy* (ethnographic learning journal, Apr 2008, S4, female)." (5.8)

Student BB

"*It was the first time for me to use Putonghua in Mainland China instead of Cantonese in Kunming of Yunnan Province. During the interviews with the Kunming students, I used English also. As the time stayed in Kunming was only four days, the improvement of Putonghua speaking ability was not obvious since practice was not much. However, I realized that Putonghua was important when I get outside of Hong Kong to go to Mainland* (interview transcript, Feb 2011, female)." (6.3.3)

Student BB

"*When we knew more about Mainland China from the interviews with the university students, the understanding of the development of China would help us to enhance the sense of belonging to the motherland. At first, we did not know the reason of joining the Communist Party in Mainland. The university students told us that unless teenagers excellent both in studies and character, otherwise, they were not allowed to join the Communist Party. There were privileges for them to work in the society* (interview transcript, Feb 2011, female)." (5.7)

Student BB

"*In the past, I thought that Mainland China was self-enclosed and autocratic even in the education field; students were not allowed to choose liberal arts stream or science stream. However, the university students told us that fostering intellectuals were important in the developing China, all-round education was necessary for each student until now. I then realized that it was reasonable for Mainland schools to emphasis on Mathematics since it would train students to be more logical and systematic* (interview transcript, Feb 2011, female)." (5.7)

Student BB

"*In this Nanjing and Shanghai study tour, I try to understand Mainland from the perspectives of science and technology. After the handover of Hong Kong to Mainland for a decade, some Hong Kong people still think that Mainland is backward and undeveloped without visiting it. Sometimes we cover Mainland China with negative news and neglected all the great works, in fact, time is needed for a developing country to improve. After I got on the fastest speed Shanghai Maglev Train to the Pudong Airport in Shanghai, I began to change. Also, when I saw the Astronomic telescopes in Nanjing and Shanghai secondary schools and noticed that most of the students had the knowledge to operate them, I felt astonished* (interview transcript, Feb 2011, female)." (5.10)

Student BB

"*In the Museum of massacre in Nanjing, I was shocked since the impression was different from reading novels, newspapers, and watching the news from television. I felt sad about the number of people killed and did not understand why the Japanese had done this to my country. I could not say the massacre happened in Nanjing was none of my business. Nowadays some Hong Kong people adored Japanese and imitated their behaviour; however, we should not just view things superficially. Japan should be responsible for what was done at that time, consider military bearing and stop altering the students History textbooks* (interview transcript, Feb 2011, female)." (5.10)

Student BB

"*I have got the deepest impression in the Museum of Terra-cotta Warriors and Horses of Qin Dynasty, the tourist guide inspired me a lot. I then realized that there were few reasons for the slow development of Mainland China, one of them was most of the superb skills were reserved by the master but not to the apprentices. Tea ceremony and martial arts had spread to Japan and other countries, being developed on a large scale and in different dimensions in other countries but not within my motherland* (interview transcript, Feb 2011, female)."(5.10)

Student BB

"*Regarding the new participants of my school in the Pearl River study tour, they concerned mainly on the unclean toilets of the visited school, the hair and the dressing styles of the secondary school students. I felt disappointed about their viewpoints of sharing and their learning attitude. We should learn more about the hardworking and determination of the students, they were so attentive and willing to learn in class during our observation in that school. Why don't the Hong Kong students win credit for Chinese people also* (interview transcript, Feb 2011, female)?" (5.10)

Student BB

"*On the plane back to Hong Kong, I got an opportunity to share my views with the junior secondary students. As students of having at least nine years free education in Hong Kong schools, it is unfair just to spotlight what the uneducated had done in a developing country - Mainland China, we should have positive attitude in focusing on the good will of our motherland* (interview transcript, Feb 2011, female)." (5.10)

Student BB

"*We conducted the interviews with the university students who knew Cantonese in Guangzhou, when we misunderstood what they said, the university students just explain in Cantonese. Therefore, I did not have any difficulty in speaking and listening in the interviews* (interview transcript, Feb 2011, female)." (6.2.3)

Student BB

"*When Small Ya was grouped with me for the interview, I was able to express more freely in the interview, even the two interviewees praised our Putonghua very fluent* (travelling diary, Apr 2006, S2, female)." (6.2.4)

Student BB

"*In talking about the education system in Mainland, I was interested in the topic and I chased the important points from the interviewees' answers and further asked a lot of questions. I was a little bit shy in the beginning, but the university students were active and willing to share, I overcome the embarrassment and learnt a lot from them* (interview transcript, Feb 2011, female)." (6.2.5.2)

Student BB

"*The students in Nanjing and Shanghai were talkative and friendly. The interviews were conducted outdoors in walking tours around the campus. They guided us and introduced the strengths of their schools. I understood thoroughly what they had said and interested to know more about their lives* (interview transcript, Feb 2011, female)." (6.2.5.2)

Student CC

"*The university student in our group was 20 years old studying year 3. The first impression that he gave me was very bookish with a gentle look, and his eyes were bright and piercing! He could be identified as a university student at first sight* (travelling diary, Jul 2007, S3, male)." (4.2.1.2.2)

Student CC

"*I've taken the initiative to start raising questions, and this university student was very willing to answer our questions. He even informed us some of the skills in studying and principles of life, which made me felt like as if chatting with a long-term reunited old friend. The interview was carried out by first interviewing this university student's family background, and then went onto the topic of travelling to China* (travelling diary, Jul 2007, S3, male)." (4.2.1.2.2)

Student CC

"*This interview was conducted in a restaurant. After I have sat down, I started thinking that the university students must be very fierce, and I was even afraid that we would not be able to communicate. Throughout the whole interview, I was very nervous* (travelling diary, Jul 2007, S3, male)." (4.4.2)

Student CC

"*Besides, he mentioned that their goals were to study hard so as to acquire good results for further studying in university, and then to get a good job after graduation. At that moment, I thought that no students in Hong Kong would have such thinking. Students of Hong Kong would feel painful only when they were hurt by a needle. They never planned ahead. I felt ashamed when I learnt of these two points from them* (interview report, Jul 2007, S3, male)."(5.7)

Student CC

"*During the interview, the university student mentioned that he rarely met his family after he started his study in the university, so he treasured the moments spent with his family. His words made me understood and questioned myself that though I was not completely indifferent to my family, but I only cared about them when I was interested to do so. I did not want to be so lukewarm to them. Do we have to lose them before we started cherishing? This was normal human feeling, but how could we improve ourselves? Indeed we could not meet the expectations of everyone, but we could do our best so that we would not feel ashamed of what we did* (interview report, Jul 2007, S3, male)." (5.7)

Student CC

 "*However, after one university student sat down and exchanged with us, I've started to realize that he was not as ferocious as I've imagined. In fact, he was very amiable and even more nervous than us, then I felt relieved* (travelling diary, Jul 2007, S3, male)." (6.2.4)

Student DD

"*The several students we interviewed came from a village in the vicinity of the village. When we first saw them, we thought their figures were smaller instantly and did not look like a Junior Secondary 1 student. When compared with the Secondary 1 students of Hong Kong, you would know how different their daily lives were. From the eyes of Hong Kong students, the Mainland students were less well-off but more diligent, and in fact, they were, but not as poor as I thought. However, you would not read from their smiling faces how difficult their lives were, because from their point of view, they were glad to have the chance of studying* (ethnographic learning journal, Apr 2006, S2, female)." (4.2.1.2.1)

Student DD

"*When I saw the two invited university students, their first impression for me was very modest. Comparing to the hip, mature outlook of the adolescents in Hong Kong, these 2 people gave me very humdrum and modest feel. Both of their hairstyle was typical short ones, no special styling, wearing T-shirt and jeans. One of them had spectacles, dressing very ordinarily* (travelling diary, Jul 2007, S3, female)." (4.2.1.2.2)

Student DD

"*During this chat, they've shared with us generously their experiences, while between the lines, their knowledge in the specialized area was shown, which made me wanting to become a professional. They've shared with us some university majors and career path. When we have questions about their major, they were very tentative in explaining to us, letting us learn a little more* (travelling diary, Jul 2007, S3, female)." (4.2.1.2.2)

Student DD

"*I was very nervous when having this dinner since the interview would be started after the meal. I was really afraid of asking questions, afraid of speaking Putonghua. …… Yes, I have said something wrong in asking the questions and I was so embarrassed* (travelling diary, Jul 2007, S3, female)." (4.4.2)

Student DD

"*I only asked a few questions and I worried about not being able to submit my interview report. …… Finally the interview ended hastily. It was a bad interview experience* (travelling diary, Jul 2007, S3, female)." (4.4.2)

Student DD

"*When chatting with them, learning that their after-school activities were not much different than ours, it made me felt that the gap between Mainland and Hong Kong is closer and closer* (travelling diary, Jul 2007, S3, female)." (5.7)

Student DD

"*After we talked with them, we felt a bit guilty. Studying, a matter that was so important to the local students, was regarded as troublesome and hated by the Hong Kong students. Despite the fact that we all appreciate the meaning behind these old-fashioned words of 'studying hard', we always ignore what we understand. Besides, although we did not know what they thought, their smiles, which could not be easily found on the faces of the Hong Kong students, always gave others a feeling of trustworthiness* (ethnographic learning journal, Apr 2006, S2, female)." (5.7)

Student DD

"*I was really afraid of asking questions, afraid of speaking Putonghua…… Yes, I have said something wrong in asking the questions and I was so embarrassed* (travelling diary, Jul 2007, S3, female)." (6.2.1)

Student DD

"*Fortunately the two university students were talkative, not much dead air* (travelling diary, Jul 2007, S3, female)." (6.2.4)

Student EE

"*After the dinner, we had interviews with university students. We were all a bit shy in the beginning of the interview; but after we have got used to this situation, we could talk freely about this and that* (travelling diary, Jul 2007, S3, female)." (4.5)

Student EE

"*In the beginning, we did not know that they knew Cantonese, however, they suddenly spoke a Cantonese sentence and we were all shocked. It made us burst into laughter. .... In this interview, the mispronunciation of Putonghua words made the interview became funny and filled with laughter* (interview report, Jul 2007, S3, female)." (6.2.1)

Student EE

"*I was really glad to chat with these two university students; their knowledge is really broad, not only knowledge, they also taught us much about important principles of life. ... but these two university students were very talkative; interviewing them more like chatting, we didn't feel anxious, it felt more like chatting with friends. They would teach us what they knew* (interview report, Jul 2007, S3, female)." (6.2.4)

Student FF, GG, HH

Sequence	Speaker	Content
1	Student GG	Ah, I am little Lai.
2	Student FF	I am little Cai.
3	Student HH	I am little Mai.
4	Student FF	Ah, good to you! Ah, three (suddenly changed to speaking in Cantonese, "don't ask this question about grade level ah.")
5	Student GG	What... what do you think are the major differences between (your) hometown and here (Beijing)?
6	Student GG	(Suddenly changing to Cantonese, "each person says something ah.")
7	Student FF	Which grade level are you studying?
8	Interviewee	I am studying Senior Secondary 2.
9	Student FF	Senior Secondary 2, how do you feel about the school?
10	Interviewee	Pretty good.
11	Student FF	Ah, the school's atmosphere, ah.
12	Student GG	What is it like?
13	Interviewee	School's? School's atmosphere is pretty good.
14	Student GG	Then, if there is leisure time after school, what would you do? (leisure: "**kè yú**" mispronounced as "**kè rú**")
15	Interviewee	Ah, perhaps play balls.
16	Student FF	Ah, during the Olympics, ...
17	Student GG	(Suddenly changing to Cantonese, said "don't talk just towards me ah.")
18	Student HH	During the Olympics, what has your school prepared? (Olympics: "**ào yùn**" mispronounced as "**ào wèn**") (prepared: "**zhǔn bèi**" mispronounced as "**zhǔn bì**")
19	Interviewee	Hm?
20	Student GG	(Suddenly changing to Cantonese, said "he doesn't understand".)
21	Student HH	During the Olympics, your school has prepared what? (Olympics: "**ào yùn**" mispronounced as "**ào wèn**") (prepared: "**zhǔn bèi**" mispronounced as "**zhǔn bì**")
22	Student GG	He said that during the Olympics, your ...your school has any special preparation? (during: "**qī jiān**" mispronounced as "**qī zāng**")

23   *Student HH*   *Special preparation*

24   *Interviewee*   *Acutually, our school has participated in the 100-day countdown event during the Olympics, and during the Olympics, during the Olympics, I went home.*

25   *Student FF*   *Ah, you know how did the Humanistic Olympics come about?*
                       *(Humanistic: "**rén wén**" mispronounced as "**rén mén**")*

26   *Student GG*   *He asked if you know what Humanistic Olympics is?*

27   *Interviewee*   *Humanistic Olympics? Never heard of it.*

28   *Student GG*   *The Hong Kong's secondary school grade level system is different from Beijing's, could you introduce a bit the Beijing's secondary school grade level situation?*

29   *Interviewee*   *Grade level?*

30   *Student GG*   *Ng, grade level.*

31   *Interviewee*   *Oh, grade level, our, our senior secondary curriculum has 3 grade levels ah, divided into Senior Secondary 1, Senior Secondary 2, Senior Secondary 3, also Junior Secondary curriculum is divided into 3 grade levels, Junior Secondary 1, Junior Secondary 2, Junior Secondary 3, also Primary School is for 6 years.*

32   *Student FF*   *Ah, your school primarily has what subjects ne?*
                       *(subjects: "**kē mù**"mispronounced as "**kē wù**")*

33   *Interviewee*   *Ah, language, English, also mathematics, chemistry, biology, history, geography.*

34   *Student HH*   *Ah, in Beijing, how do people view Christianity?*
                       *(Christianity: "**jī dū jiào**" mispronounced as "**jī dū gāo**",*
                       *"**gāo**" means "**plastic**" in Cantonese.)*

35   *Student GG*   *(Giggled, laughed till coughing.)*

36   *Interviewee*   *Didn't catch well, let me see. (Viewing students' questionnaire in writing on paper)*

37   *Student GG*   *In Beijing schools' primary subjects, the schools more emphasize to study on, in Hong Kong schools more emphasize on comprehensive development, then in Beijing, schools more emphasize on what?*
                       *(comprehensive:"**zōng hé**" mispronounced as "**zōng jí**")*

38   *Interviewee*   *Namely study's grade results and that the individual's personal qualities issue, that's comprehensive development.*

39   *Student FF*   *What do you think would take to speak with a fluent tongue of Putonghua?*

40   *Interviewee*   *Just to speak more, doesn't matter even if it is wrong.*

41   *Student FF*   *Then, how do you compare as the same (and) or different from to learning English?*
                       *(English: "**yīng yǔ**" pronounced as "**yīng yǔ**" in Cantonese)*

42   *Interviewee*   *English?*

43   *Student GG*   *Is there any difficulty, which ones?*

44   *Interviewee*   *English, English doesn't belong to Han (Chinese) language, Han language is definitely a bit more troublesome. If it is not learnt from a young age, it would be more difficult to learn.*

45   *Student GG*   *We are very honoured to be studying in a Christian school, how does the people in Beijing view Christianity?*

46   *Interviewee*   *Namely … respect.*

47   *Student GG*   *You think,.....*

48	Student FF	*What do you think of Hong Kong as a city?*
49	Interviewee	*(It) is a more modernized, and also with Westernized cultural characteristics, more modernized concepts.*
50	Student FF	*Wish you can get into the ideal university, welcome you to come visit Hong Kong.*
51	Student GG	*You can get into the ideal university, welcome you to come visit Hong Kong.*
52	Interviewee	*Thank you.*
53	Student FF	*Good bye.*
54	Student GG	*Thank you.*

(interview transcript, Apr 2009, S2, male) (6.2.2)

Student HH

"*Because of the interview experience in the previous year and to be a model for my younger brother who joined this study tour together, I had to become confident in interviewing. My motivation of Putonghua learning was enhanced 30-40% after the Xi'an study tour when comparing to the year 2009 before visiting Beijing* (interview transcript, Feb 2011, S4, male)." (4.2.1.3)

Student HH

"*I liked to practise the speaking of Putonghua in interviews more than the interest of gathering information from the interviewees. I thought it was a good chance for me to practise Putonghua speaking ability in such a language environment* (interview transcript, Feb 2011, S4, male)." (4.2.2.2)

Student HH

"*Also, I felt much easier to understand the Putonghua lyrics of the Putonghua songs and the conversations in movies after I came back to Hong Kong* (interview transcript, Feb 2011, S4, male)." (4.2.2.3)

Student HH

"*I have been learning Putonghua since primary school, I did not understand the transcription of phonetics, and it made me always failed in both the oral and written examinations* (interview transcript, Feb 2011, S4, male)." (4.4.1)

Student HH

"*I participated in the Beijing study tour in 2009 and had bad experience toward speaking Putonghua in interview. Schoolmates laughed at me, and I remained silent until the end of that interview. This embarrassment disturbed me for at least three months. After that, I began to forgive them as the reason leading to this embarrassment was my own incompetence of Putonghua. It was not the fault of others. I noticed my courage of speaking Putonghua raised about 10-20% when I came back to school for Putonghua lessons* (interview transcript, Feb 2011, S4, male)." (4.4.2)

Student HH

"*I had visited the Guangdong province of Mainland China when I was in Primary 3. I could not communicate with the people there in Putonghua and needed the help of my parents. Mainland China seemed to be a strange place for me* (interview transcript, Feb 2011, S4, male)." (5.2)

Student HH

"*Formerly my understanding about Mainland China came from the TV reporting for fund raising for earthquake affected areas or serious flooding…*(interview transcript, Apr 2010, S3, male)." (5.2)

Student HH

"*After visiting the Museum of Terra-cotta Warriors and Horses of Qin Dynasty, I was proud of the wisdom of the ancient Chinese in carving the clay figures of warriors and horses buried with the dead. I was also proud of being a Chinese, I would not change my mind even if there were negative news about China or its people's deeds every now and then* (interview transcript, Feb 2011, S4, male)." (5.4)

Student HH

"*Most people told me that my motherland was poor and undeveloped; however, I disagreed with them after visiting Beijing. I could see historic and architectural complex and modern Olympics buildings everywhere. I liked Beijing and was proud to stand in that city. I seemed to be a Hong Kong bystander observing the living style of Beijing people when I visited there* (interview transcript, Feb 2011, S4, male)." (5.5)

Student HH

"*I learnt some questioning skills in the Beijing study tour. We should not be rude in the beginning of the interview. We had to be polite and respect the interviewees* (interview transcript, Feb 2011, S4, male)." (6.2.5.1)

Student HH

"*In fact, we were strangers from their perspectives. Therefore, we needed to be confident, humble and amiable* (interview transcript, Feb 2011, S4, male)." (6.2.5.1)

Student HH

"*I noticed that eye contact was important in interviewing. It built up my courage and confidence in asking and answering* (interview transcript, Feb 2011, S4, male)." (6.2.5.1)

Student HH

"*Also, some words with similar pronunciations would confuse me also. I had to pronounce all the words clearly during interactions* (interview transcript, Feb 2011, S4, male)." (6.2.5.1)

Student HH

"*The practise of ethnographic interview skills improved my interpersonal relationship. I tried to communicate with the Mainland Chinese in the study tours and even asked for methods of further contacts such as keeping in touch through emails and telephone Also, interviews with others made me more outgoing. My life has changed after I experienced the failure in Beijing interviews. It taught me to be strong even facing obstacles in life* (interview transcript, Feb 2011, S4, male)." (6.2.5.2)

Student HH

"*I cannot just stop at that state of disappointment after the Beijing tour. I have to set up a role model for my younger brother in Xi'an. When my brother was an infant, both my parents had gone out to work. It was rare for them to talk to my brother. Usually, my brother said nothing all day long. Several years passed by, my brother was classified as a language impairment child by the professionals in educational institute* (interview transcript, Feb 2011, S3, male)." (6.3.2)

Student HH

"*It was strange that after my brother had participated in the Xi'an tour, he changed a lot. It was noticed and agreed by my friends and parents. Apart from talking a lot about his experiences about study tour after getting home, he liked to listen and speak Putonghua, to search from internet about the modernization of Xi'an city (especially about public vehicle), and to acquire more knowledge about Chinese History. Also, to my surprise, he obliged to share his experiences voluntarily in the public sessions in the school hall to all the junior secondary students (grade 7, 8 and 9). I had never imagined this out of him* (interview transcript, Feb 2011, S3, male). (6.3.2)

Student II

"*I began to use Putonghua in my daily life. I like singing and I choose Putonghua songs instead of Cantonese. Also, when I went shopping with my mother in Shenzhen, I bargained the price in Putonghua and was praised by my mother. I am sure my Putonghua speaking and listening ability has improved* (interview transcript, Feb 2011, S4, female)." (4.2.2.3)

Student II

"*When I interviewed the students in Nanjing and Shanghai, my incompetence of Putonghua made me embarrassed. Time was not enough for me to ask more, I felt unwilling to say goodbye to my interviewee. After this tour, I knew I had to improve my Putonghua even I might not have the chance to join the study tour again* (interview transcript, Feb 2011, S4, female)." (4.3)

Student II

"*I participated in the school organized study tour when I was in Junior Secondary 1 with my elder brother who was already in Senior Secondary 1. My Putonghua ability was so weak that I could not communicate with the Mainland Putonghua speakers. It was due to my inattentiveness during Putonghua lessons in primary school* (interview transcript, Feb 2011, S4, female)." (4.4.1)

Student II

"*China is a developing country, only the advancement of science and technology but not beautiful scenery would enhance my sense of belonging to my motherland. I can find beautiful scenery in Canada, America or Japan; such scenic spots would not cause me to develop my sense of belonging. As I visited the Xi'an secondary school and saw the precision instruments in the laboratories, I found that my school in Hong Kong even seemed to be more backward than it* (interview transcript, Feb 2011, S4, female)." (5.4)

Student II

"*Before the Nanjing and Shanghai study tour, I did not have any sense of belonging to my motherland. I thought that Hong Kong was superior to Mainland China and I had just only Hong Kong identity. However, my mind was changed when I saw the Bund in Shanghai and the ancient observatory in Zi Jin Shan of Nanjing. Shanghai is more prosperous than Hong Kong, and I think I am proud of my Chinese identity now* (interview transcript, Feb 2011, S4, female)." (5.5)

Student II

"*I do not have much sense of belonging with Mainland China even after the Beijing study tour in 2009. Although I longed to climb up the Great Wall, visit the Bird's Nest (National Stadium) and the Water Cube (National Aquatics Centre), I don't like the Mainland Chinese with rude manners. Even though the manners of Beijing people are better than the others, I don't think I have the same identity with them* (interview transcript, Feb 2011, S4, female)." (5.6)

Student II

"*Confidence makes independence, I do not need other's help even I cannot express myself freely, so I speak slowly with body languages. Ethnographic interviews improved my social skills especially when meeting new friends* (interview transcript, Feb 2011, S4, female)." (6.2.5.1)

Student II

"*Eye contact is important in interviews* (interview transcript, Feb 2011, S4, female)."(6.2.5.1)

Student II

"*Also, politeness is essential when interacting with the people of other cultures* (interview transcript, Feb 2011, S4, female)." (6.3.1)

Student II

"*My Putonghua was improved after the Nanjing tour, because I paid close attention during Putonghua classes in the subsequent years in order to learn more. My improvement in Putonghua pronunciation and my confidence made me feel satisfactory in the interviews of this Xi'an study tour. I prepared several questions before the tour and I added some during the interviews referring to the answers of the interviewees* (interview transcript, Feb 2011, S4, female)." (4.3) (6.3.3)

Student JJ

"*After I filled in the application form of the Beijing study tour, my Putonghua teacher interviewed me. I found that my Putonghua was so terrible. However, during the interviews with the Beijing students, I was praised by them. With no hesitation, I went on speaking Putonghua with confidence. After I came back to Hong Kong, I was willing to learn more Putonghua and realize its importance* (interview transcript, Feb 2011, S4, female)." (4.3)

Student JJ

"*When I studied in primary school, the Putonghua lessons were so boring that I fell asleep all the time. I could not concentrate on what the teachers said* (interview transcript, Feb 2011, S4, female)." (4.4.1)

Student JJ

"*Most people would be very nervous in speaking Putonghua in front of the strangers, but it would be better if the interviewees were nice. My interviewee comforted me not to be frightened and told me that we were friends; then I calmed down and started the interview* (interview transcript, Feb 2011, S4, female)." (6.2.5.2)

Student KK

"*After I came back to Hong Kong from Xi'an, I had great interest in speaking Putonghua. I could not adapt to the Cantonese language environment for at least five days. Having the chance to go to Shenzhen (in Mainland, near Hong Kong), then, I spoke Putonghua freely in the restaurant. When ordering the different food for chafing dishes and communicating with the waiters, I spoke Putonghua intentionally though the waiters might understand Cantonese* (interview transcript, Feb 2011, S5, male)." (4.2.1.3)

Student KK

"*My impression toward Mainland Chinese people is positive especially after this Xi'an study tour. As China is prosperous and advancing progressively quickly these years, overseas' Chinatowns are developed in nearly every country. Although I have a Chinese identity, I would rather live in Hong Kong since most of my friends are in Hong Kong* (interview transcript, Feb 2011, S5, male)." (5.5)

Student LL

"*When we asked him what he considered as a good government, he said that no matter who takes up the leadership, raising the population's standard of living would do the job. His conversation impressed me a lot, looking back and comparing the frequent demonstrations in Hong Kong over various things today, the civilians had civilians' demonstrations, while the government had government's own way. Actually, civilians and government both wanted to raise everyone's standard of living, should there be such leisure in demonstrations, why didn't all sit down together to think of a way out. Then, it would not disturb the daily life of the public, working out for all* (ethnographic learning journal, 06-07, S3, male)?" (5.7)

Student LL

"*I felt that out of the 3 study tours, this interview was the most valuable one, because during this interview, I got to know the university students in China much more than before! In China, the university students were very concerned with China's current situation and the development roadmap. While in their eyes, the Hong Kong students still have more of a competitive edge over the Chinese students. We have to keep this edge and strive for the better, so not to be eliminated out by time* (ethnographic learning journal, 06-07, S3, male)."(5.7)

Student MM

"*Although I was born in Hong Kong, I go to Mainland frequently because most of my relatives live in Mainland. I speak Cantonese and Guangdong dialects with them as my usual languages. I have been learning Putonghua since primary school and had good*

chance to practise in the Pearl River Delta study tour and Xi'an study tour. I was glad to interview the students in these two cities with Putonghua in order to know more about their studying environment (interview transcript, Feb 2011, S5, male)." (4.2.2.2)

Student MM
"As I always visit my relatives in the Mainland, I do accept my Chinese identity. However, as I witnessed the great events of Beijing Olympics and Shanghai Expo, and visited more frequently the larger cities in comparing with the ones I often visited in the Mainland, I began to be proud of my Chinese identity. I appreciated the Xi'an people to reserve the cultural relics and historic sites in such good ways (interview transcript, Feb 2011, S5, male)." (5.4)

Student NN
"In my opinion, language learning is 'only' for instrumental purpose according to the market value of the current world. When I was in primary school, I found no interest in learning English and Putonghua since there was no opportunity for such a small child to use these two languages in Hong Kong society. Later when I grow up, I realized that learning English is more important for me to get better prospects in Hong Kong society, so I am keen to learn it (interview transcript, 08-09, S4, male)." (4.2.2.1)

Student NN
"Speaking Putonghua did not make me an outstanding person among the Hong Kong Chinese. I believed that the handover of Hong Kong's sovereignty to China in 1997 should be, in fact, the handing over of China to Hong Kong. It was the play between the unwillingness of Hong Kong and the single-sided thinking of China's single-sided consent. Every Chinese in the Mainland should learn Cantonese instead of the Hong Kong people learning Putonghua (interview transcript, Apr 2009, S4, male)." (5.6)

Student PP
"I felt very embarrassed during the interviews in Kunming school. I wish I could answer their questions as well as asking some questions. However, my Putonghua did not allow me to do so. After this study tour, my Putonghua improved and I learned a lot. I have to thank my teachers (post-questionnaire II, 05-06, S2, male)." (6.3.1)

Student RR
"When she received us, even her hospitality was serious, and I had to admit that I am not comparable to her in my attitude towards my studies and work that I should be responsible for, which I really ought to be serious and attentive about, and I had to reflect upon myself. Through this experience, having been reminded of the proper attitude towards things, seeing a real case example, I am a lot more aware of the importance of such proper attitude (ethnographic learning journal, Apr 2008, S4, female)." (4.2.1.2.1)

Student RR
"The school campus of the Nanjing secondary school is as large as a university. I understood that the students who planned to meet us could not avail themselves and the students we finally met were temporarily brought along by their teachers. The secondary

school students could introduce themselves so well in front of a group of students they had never met before. They sat upright and paid full attention to their audiences, and even gave their respect to our teacher when he was speaking Putonghua in a halting way. I could not help admiring them and thought that they were top students setting examples to others, and even assumed wrongly that they would not speak much but only to focus on their studies (ethnographic learning journal, Apr 2008, S4, female)". (4.2.1.2.2)

Student RR
"*She gave us full attention when introducing her school while she escorted us to visit the school campus, even when her friends passed by to greet her. She was so patient to respond to the enquiries from our group of students alone* (ethnographic learning journal, Apr 2008, S4, female)". (4.2.1.2.2)

Student SS
"*I think learning Putonghua will be useful for finding a job after my graduation* (interview transcript, 09-10, S3, male)." (4.2.2.1)

Student SS
"*I like speaking Putonghua with the tour guide and Xi'an people more than my classmates because I am learning Chinese culture from the language and the native speakers. I learn the living style of Xi'an people and the historical significance of scenic spots when using Putonghua* (interview transcript, 09-10, S3, male)." (5.8)

Student TT
"*I am a Hongkonger since I was born in Hong Kong and use Cantonese dominantly in my daily life. I believe that Hong Kong is more superior to the Mainland in economic development. Nevertheless, my sense of belonging to my motherland was enhanced after I participated in the Xi'an study tour. Longing to speak Putonghua and paying attention to the news in Mainland China in the past few months had already showed my love to my motherland* (interview transcript, Feb 2011, S2, male)." (5.5)

Student TT
"*I would like to speak more Putonghua in the forthcoming Wuhan study tour (2010-11) rather than in the Putonghua lesson environment in Hong Kong. I choose to speak Putonghua instead of Cantonese with the condition of the number of people speaking Putonghua in that community. When listening to Putonghua in different cities of Mainland, it is interesting to compare it with Cantonese. Even though I do not speak Putonghua in Mainland cities, I still enjoy listening to the broadcasting in the train stations. I like to learn more Chinese history on site than through textbooks* (interview transcript, Feb 2011, S2, male)." (5.7)

Student TT
"*When listening to Putonghua in different cities of Mainland, it is interesting to compare it with Cantonese* (interview transcript, Feb 2011, S2, male)." (6.3.2)

Appendix 5

Ethnographic Learning Journals

From the learning journals of the Hong Kong students who participated in the study tours for the past seven years, the revelation for internal change of the students was shown explicitly though only some episodes were extracted in this study. Cognitive and affective changes were noticed from their reflections and behaviours during and after the study tours. It is the author's belief that any minor or trivial event or behaviour observed would cause the young minds to think and trigger reflections. The following ethnographic interview transcript were from Student LL (05-06, S2, male) and OO (05-06, S2, male), who were proficient Putonghua speakers and helped Student PP (05-06, S2, male) to write a mini ethnographic learning journal which also demonstrated below.

5.1 The interview transcript of Student LL and OO

Sequence	Speaker	Content
1	Student LL	May I ask one thing, this house was handed down from your ancestors?
2	Interviewee	No! It was built by my father with great efforts.
3	Student LL	Was the land for building the house bought from the government?
4	Interviewee	Yes.
5	Student LL	May I ask one more thing that the "Affluence through Diligence" couplet near the door…was written by whom?
6	Interviewee	It was written by my late grandfather.
7	Student OO	When was this house built?
8	Interviewee	About 20 to 30 years ago.
9	Student OO	Was there any ventilation design from your father when this house was built? When I come in this house, I feel pleasantly cool.
10	Interviewee	I don't know! Actually the house is warm in Winter and cool in Summer.

11	Student LL	I can see a ladder connecting the upper floor, what is the upper floor for?
12	Interviewee	This is the ladder to the roof.
13	Student OO	Let's go upstairs.
14	Interviewee	Good! Let's go.
15	Student OO	What is the name of the hill in front of us?
16	Interviewee	It is named White Soil Hill.
17	Student LL	Oh! <u>White Soil Hill</u>, because of the white soil there?
18	Interviewee	Can be understood like that.
19	Student LL	What is the name of that place?
20	Interviewee	People of that place called here <u>Old Stockaded Village</u>.
21	Student LL	Why "Old Stockaded Village"?
22	Interviewee	The reason is people from our village built houses there, those people are originally from here.
23	Student OO	I see! The history of this village was much longer than that village.
24	Interviewee	The wheat and grape are planted (everywhere), very suitable in this season.
25	Student OO	Different kinds of crops are planted in different seasons, aren't they?
26	Interviewee	Everyone roasts the young sprout and plants them. Some people still managing paddy husking.
27	Student OO	Is it rice?
28	Interviewee	Yes!
29	Student LL	May I ask what this yellow plant is?
30	Interviewee	It is the branches of the husked rice, food for the domestic animals and can be burnt.
31	Student OO	Jump from this place, must be very funny.

32	Interviewee	I had been jumping down from here, it was very high. But I turned a summersault immediately after I had jumped down.
33	Student LL	Does your family have cows?
34	Interviewee	My father had run a business selling cow before, after he went out to work, the cows were all sold.
35	Student OO	Does your mother need cows for farming in the field?
36	Interviewee	Our family has a lot of relatives, they always help us.
37	Student LL	How about if all the relatives are busy?
38	Interviewee	If all the relatives are busy, we have to hire somebody to do the work. Give them meal in the morning and pay them some money after the work.
39	Student LL	What is this?
40	Interviewee	This is solar energy water heater. My father earned the money from being a taxi driver.
41	Student OO	Is it cold to wash at night?
42	Interviewee	No, the water can be kept warm for three days.

(interview transcript, 05-06, S2, male) (7.1)

5.2 The ethnographic learning journal of Student PP

Student PP (05-06, S2, male), a low proficient Putonghua speaker, just gathered information from listening to the conversations of his teammates Student OO and LL. The ethnographic interview transcript is demonstrated above. The following showed his mini learning journal after the Kunming study tour in April of 2006.

The reason for his remaining silent might be that was not confidence to enter the conversation, so he did not interrupt the interview. It was the first time for him to join the study tour. He was plump, cute, and protected by classmates. Nevertheless, he had gotten some insights during the home visit. His reports focused on the living and economic condition of the Yunnan hilly regions, and he noticed that though the children who grew up there were poor, they were friendly and polite. It can be concluded that even quiet students with limited language competence may develop a positive attitude towards the target culture if the activities they engaged in were meaningful.

"Introduction

With a view to understanding more about the family and living conditions of the children in the hilly Yunnan, we placed a visit to the home of one junior secondary school student. We arrived at his home, we found that despite his home was not as good a condition as the public housing estates in Hong Kong, it would be regarded as an outstanding one in the local term.

Case Study

The family condition of the junior secondary school student was considered stable. His parents got their own jobs and owned two small houses, one was being occupied by his parents and himself, and the other one was occupied by his grandmother. His house was two-storey and had a terrace. We could find a water heating device operated by solar energy. His father leased two fields to others for farming. When he was on holidays, he would return home. He stayed in the dormitory at school during school days.

Reflection

I think that the children living in hill areas were more friendly and polite. When we arrived at his home, he asked us to take a seat and brought us water for drinking. Since his family was of better economic condition, he should be able to have great achievements.

(ethnographic learning journal, Apr 2006, S2, male) " (7.1)

5.3 The ethnographic learning journal of Student QQ

Student QQ (05-06, S2, female) had joined the study tour the year before to Shaoguan of Guangdong Province, so she knew what hard life was in the poor hilly regions. Her interview in Kunming school was held in a theatre classroom which was supervised by the Vice-Principal of the secondary school. Four Kunming students sat around her and formed a small group of five for interviewing. Student QQ seldom spoke Putonghua in Hong Kong, with only medium to low speaking and listening abilities. The following learning journal was an authentic report on that day with four cases of Kunming students surrounding her. The introduction demonstrated her calmness in participant observation and the conclusion showed her life aspiration.

After she found that the Kunming students were enthusiastic and curious about the school lives in Hong Kong, she was glad to communicate with them however "immature presentation skills" she had. At the end of the report, student QQ wrote that she had to study hard, respect the teachers, care for the parents and cherish all that she had. It can be noted that she was in some way transformed and began to value industriousness, a character shown by her Chinese peers. In the conclusion of her learning journal, her positive reflection showed a change of world views which were very beneficial to her growth as a mature teenager.

"Introduction

We took the coach to the Kunming secondary school. The students there welcomed us enthusiastically by giving their warm cheers and applauses at the entrance of the school. We got off the coach and entered into a theatre classroom. The classroom was in a dilapidated condition, with old tables and chairs, and the walls had gone stale. The following words were handsomely written on the wide blackboard: 'Communicating and exchanging with Hong Kong students enhancing mutual understanding and development.'

Upon sitting down, the Vice-Principal of the secondary school delivered us a welcoming speech. Then, our representative delivered a speech to the students in return. After both parties had concluded their speeches, we had an exchange with other local students. I talked with four students at similar age as mine and they were very enthusiastic.

During our conversation, I found them interested in our study in Hong Kong and kept on asking us about the situation of our classes. I am also curious about their learning situation. Although the conservation was interrupted or repeated due to my immature presentation skills, but I had acquired more understanding about the learning conditions of the local students.

Case studies

Case One

Student A spoke most and raised most of the questions during the conversation. He asked me about situation of English lessons and shared with us about his thoughts. I talked with him in Putonghua awkwardly and spent a lot of effort to let him fully understand what I was saying. I think he was fond of learning and took a serious attitude towards his study.

Case Two

Student B was humorous and shared us a lot about the interesting things happened in school during the conversation. We found that the school life in Kunming secondary school was different from that of ours, for example, they would not argue with their teachers in class. I really felt a bit ashamed when I looked back what we did. This student is cheerful and was always wearing a smiling face, giving us an amiable feeling.

Case Three

Student C had aspirations on the society and had his own thinking about his future. He said he would go to city to break a new path for himself by getting an ideal job to send his gratitude to his parents for the love and care given to bring him up. Having heard his words, I cannot help but think that I had to work hard on my study so as to equip myself to take care of my parents.

Case Four

Student D was an introvert and only responded a few words during our conservation but he listened to what we said patiently. I made me feel embarrassed and did not know how to start the dialogue with him.

Conclusion

From this exchange tour, we understood how difficult the daily life in a rural village was. Their living environment was not as comfortable as that of ours in Hong Kong. They had no air-conditioning, no television, no computer …, but they did not make any complaint but just work hard on their studies, hoping that it could pave the way for future accomplishment. They let me understand that despite the Mainland students were facing poverty and bad living environment, they were still industrious in their studies, hoping that they could contribute to the society in the future and improve their living conditions at the same time. Their spirits demonstrated to us that Hong Kong students were really very lucky and happy. We should understand that we are lucky when we can enjoy it, and also cherish all the things in front of our eyes. (ethnographic learning journal, Apr 2006, S2, female) "
(7.1)