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# The communication patterns of the Chinese foreign student at the University of Windsor.

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THE COMMUNICATION PATTERNS OF THE CHINESE FOREIGN STUDENT  
AT THE UNIVERSITY OF WINDSOR

by

KAREN AU-YONG MEI YIN

A thesis  
presented to the University of Windsor  
in fulfillment of the  
thesis requirement for the degree of  
Master of Arts  
in  
Communication Studies

Windsor, Ontario, 1985

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## ABSTRACT

The large numbers of Chinese foreign students entering Canadian universities is a matter of concern not only because of their numbers but also of the cultural values they bring with them into the Canadian educational environment.

The study was conducted using students from the University of Windsor and the aim was to determine the classroom communication and participatory behaviors of Chinese students as formed by their culture. The study consisted of three instruments that is the Canfield Learning Styles Inventory, the Scenarios and the interviews. The Learning Styles Inventory sought to examine the differences in learning styles between Canadian and Chinese students, the scenarios were concerned with how Canadian and Chinese students would react to several hypothetical situations while the interviews were meant to tap subjects' home and classroom communication and behavior patterns. These three instruments were, therefore, meant to describe the classroom communication patterns of Chinese foreign students enrolled at the University of Windsor.

It was found that Canadian and Chinese foreign students did reveal differences in not only their preferred learning styles but as well in their communication and participatory

behaviors in the classroom. It was discovered that Chinese students tended to be more passive both in their communication patterns as well as in the styles by which they preferred to learn.

The implication of these preferred styles of Chinese students in comparison with those of the Canadian students and professors is that they hinder effective communication and hence understanding of each other. This is an issue of concern to both students and professors as they can only benefit when these differences in classroom expectations are brought to awareness and resolved.



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## DEDICATION

To my parents for their endless encouragement and support...  
without them this would not have been possible.

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## Chapter I

### INTRODUCTION

In recent years, the influx of foreign students into Canadian universities has increased. Many of these foreign students come from the Caribbean and from South-East Asia. They come seeking a university education because such opportunities are limited in their own countries. In Canada, affordable tuition fees have encouraged students to study here.

This would not seem to be of any significance if the numbers were small. However, the fact that large numbers have entered Canadian institutions for their education will affect these institutions to some extent. As a large segment of the student population, these foreign students influence each individual university in some ways, for example by creating special clubs and societies to cater to their specific needs. In much the same way, their presence also impinges on the Canadian system of education. Each culture brings with it its own particular preferences for learning. Often these may be very different from the styles prevalent in Canada.

As these foreign students form a large group, we must concern ourselves with trying to bridge such disparities. It is essential that all parties concerned gain from the

higher education experience what they are supposed to achieve. Central to this goal is the understanding of the communication patterns of these groups. If we understand how these students learn and communicate, we can help them maximize their learning experiences.

The focus of this paper will be on Chinese foreign students since they form the largest foreign ethnic group located in Canadian universities. This study will attempt to understand how and why the Chinese communicate the way they do. There will first of all be a brief discussion on socialization. The basis for this lies in the belief that culture plays a prominent role in Oriental students' communication patterns via the process of socialization. It is held that the Oriental culture socializes and hence influences the child's communication patterns. Following this will be a literature review describing how various aspects of the Oriental culture influence their communication patterns. This will include a discussion on the influence of Oriental culture on communication patterns.

The third section of this paper will tie in these cultural aspects with communication in the classroom situation. The intention is to draw some links between Oriental students' communication patterns in the classroom and their cultural beliefs and influences. This idea will be extended into a discussion of Orientals' classroom participation patterns. In this section, the cultural aspects discussed ear-



lier will be utilized to explain their participatory behaviors in the classroom.

A review of the literature reveals that Oriental students have different classroom behaviors and expectations as a result of their cultural influences. This finding, coupled with the fact that Canadian professors have different expectations of these students, ~~poses a communication barrier~~. Hence, in the fourth section Canadian professors' expectations concerning classroom communication and participation will be outlined to show the ways in which the two groups differ.

In Chapter 5, the definition and objective of the study will be discussed. This chapter will include a discussion of the hypotheses generated for the study. In Chapter 6, the discussion will center around the sample, materials and procedures used. This will be followed up by the discussion of the results and the findings of this study. The final part of this thesis concludes by summing up the findings of the study, the limitations of the study as well as recommendations for solutions and further work.

#### RESEARCH AIMS

The aim of this study is to understand how Chinese foreign students communicate and participate during classes in comparison with their Canadian classmates. This understanding will take a cultural approach as it is believed that the

culture of the Chinese people has much to do with the shaping and formulating of their classroom behavior. It is hypothesized that their classroom behavior is correlated with cultural beliefs and values. Thus, while the aim of the study is to examine how Chinese foreign students and Canadian students differ in their communication patterns in class, it will also seek to understand why the Chinese communicate as they do and this in itself involves examining the cultural aspects which have had an influence on their communication habits. Ultimately, the study hopes to provide a better understanding of the communication patterns of Chinese foreign students.

**DEFINITIONS**

According to UNESCO, a foreign student is defined as "a person enrolled at an institution of higher education in a city or territory of which he is not a permanent resident." (Statistical Reports and Studies, 1976, p. 9). In this same report, as far as Canada is concerned, a foreign student is a person temporarily residing in Canada for the purpose of furthering his or her education. The definition of communication patterns used in this study refers to how one engages in verbal as well as nonverbal interaction. The concern with verbal interaction is the pattern and amount of talk while non-verbal interactions involve aspects like eye contact and yielding to others. Participation is defined as the degree

to which one engages in the events mentioned. According to Brown (1963), culture

refers to all the accepted and patterned ways of behavior of a given people. It is a body of common understanding. It is the sum total and the organization or arrangement of all the group's ways of thinking, feeling and acting (p. 3-4).

Culture, therefore, serves as a medium through which individual human minds interact with one another in communication. It is a dynamic field through which individuals make contact with one another. Hence it forms the link between people and is shared by them (Stenhouse, 1967).

Culture and communication are inseparable because culture not only dictates who talks with whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed or interpreted (Samovar, Porter and Jain, 1981). In fact, our entire repertoire of communicative behaviors is dependent largely on the culture in which we have been raised. "Culture, consequently, is the foundation of communication" (Samovar, Porter and Jain, 1981, p. 24). Thus, when cultures vary, communication patterns would also vary. Culture manifests itself in patterns of language and in forms of activity and behavior that act as models for both the common adaptive acts and the styles of communication that enable us to live in a society within a geographic location (Samovar, Porter and Jain, 1981).

## Chapter II

### THE ORIENTAL CULTURE'S INFLUENCE ON COMMUNICATION PATTERNS

#### SOCIALIZATION

Socialization applies to the whole myriad of instances in which someone must learn to do something that he or she has no experience doing. This involves learning the appropriate attitudes and the proper relationships for interaction with others and this in turn requires specific knowledge and general skills (Campbell, 1975). The mind is shaped by culture and experience. And it is usually through the family that culture and experience mould the mind. The first, most important and generally most effective agent of socialization is the family. It is a primary group whose close, intense and enduring emotional attachments are crucial, not only as the prototypes of subsequent ties, but also for adequate socialization and emotional development of the child (Elkin, 1960). The family is the first unit with which the child has continuous contact and the first context in which socialization patterns develop; it is a world with which he has nothing to compare. It is through the family that the developing child receives a rather thorough intro-

duction to the cultural patterns of the broader society; that introduction remains a very strong and pervasive influence throughout later life (Thompson, 1975).

Each person grows up in a family whose members are unique in many ways, and each develops emotionally and intellectually in ways that are more or less distinct from all other people, a process of differentiation that continues throughout life. When speaking of culture and the individual, it must be kept in mind that personality develops within the culture and not as a simple and direct reflection of it. Culture, of course, provides the basic materials for personality development--the knowledge, the systems of belief and the fundamental values (Thompson, 1975). This, therefore, reinforces the concept of the family as a shaping tool of culture on the development of the child.

Institutionally, Chinese culture may be distinguished by its family system. In this particular culture, the family is a very conservative institution. The family is ruled by its elders, it upholds the ideals of the past and tends to transmit the customs and standards of former generations. Families are thus the building blocks of Chinese society. Each one is a unit of social cohesion which is ultimately the foundation of a larger social unit. The family is a closely knit unit in which individuals are offered protection and opportunity to mature and ultimately to find self-realization. It serves as a storehouse of family as well as

social values, and is a conservative force for stability and order. It is characterized by the power and authority of the head of the house, subordination of individuals for the good of the whole, and subordination of women and children to men and adults. But it also provides security, if only through conformity (Shih, 1969).

In the Oriental culture, the family plays a large role in the shaping and socialization of the child. In this particular culture, the basic and most characteristic institution has been the family. Although the family constitutes an outstanding feature in the life of every nation, among the Chinese it has been emphasized more than among most peoples. The family is looked upon as a model for the government, and the state is thought of as a large family. Moral education is given largely through the family and the leading although not the only motives appealed to are family affection, loyalty and pride. Here the concept of culture working through the family as a socializing agent is brought to mind again.

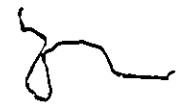
From childhood, the value of many duties is engraved upon the mind by constant reculcation to give effect to moral induction. These duties were inherited from the edicts of the Shun Caih emperor and they involved being filial and obedient to parents; showing honor and respect for elders and superiors; being at peace and in harmony with neighbors; instructing and admonishing sons and grandsons; letting everyone go peacefully about his work; and not to do wrong

(Baker, 1979). These edicts were grounded in Confucian family values and consequently they were constantly reinforced in the minds of the people. Respect for parents and elders, obedience to law, chastity, kindness, economy, prudence and self-possession, are the never-failing themes for remark and illustration. And it cannot be denied that several of these are practised by not a few but by many with a few exceptions (Lay, 1841).

## COMMUNICATION AND CULTURE

### INDIVIDUALISM

For the Chinese, life is centered around the family and a highly stable and enduring peer group. Hierarchy within the family is strictly observed, the young submitting to the older generation as a matter of course. Traditional rules dictate status within the family, the status of the family in society and the appropriate attitudes and behavior for each individual in all of his life settings. Change, self-expression and challenge to the system are discouraged (Klein, Alexander, Tseng, Miller, Yeh and Chu, 1971). Hence, the Chinese culture transmitted by the family is to a large extent responsible for shaping the communication patterns of the ordinary Oriental. Among the major Chinese values are those which serve to emphasize the status of the group over individual needs and to discourage any assertiveness with the status quo in one's environment. In a broad



multi-cultural context, these values can be viewed as contrasting with values that are held by the more westernized members of the dominant culture within North America (Kameshige, 1973; Nievera, 1976; and Ogawa, 1975). In the Chinese culture, great emphasis is placed on the maintenance of relationships with others. Children are brought up to be affable, gentle and obedient. They are taught to prize self-restraint above everything else and have to learn to be content with their lot and to live on good terms with relations, friends and strangers. The rules of politeness have no other aims but these. They reflect a certain understanding of life that has its own touching and genuine charm. Politeness is no mere outward form, but accompanies and arouses the feelings it expresses, all the more since it is the only permissible way of expressing feelings (Gernet, 1962). Thus, it becomes apparent that the rules for the art of living taught to Chinese children awaken in them a feeling of respect for elders and superiors. They are taught not to answer back when their parents speak to them, not to sit down if a superior remains standing, and even not to refuse a drink when invited by a superior. Thus, a reverence for elders and superiors is developed and this is to be upheld at all costs.

This kind of upbringing among the Chinese stifles individuality and tends to produce an admirable stereotype of the socially-adapted person. It is scarcely the kind of



training to foster rebelliousness or ambition. Nor does it encourage belligerent characters or the fighting spirit. (Gernet, 1962; Vernon, 1982). The general subordination of the individual's self to that of the group is underscored by the value of fatalism, a calm acceptance of one's situation. Constantly buffeted by the forces of nature and society, over which he clearly had no control, the Chinese individual adopted a philosophic detachment and resignation that allowed him to accept his fate with equanimity. Instead of trying to fathom underlying meanings, the Chinese met life pragmatically. He did not try to understand and control his environment and create his own opportunity; instead he became adept at making the most of existing situations (Watanabe, 1973). The groups involved in every day living each exercise a restraining influence upon their members. Of these groups, none is quite so strong as the family. The individual is not allowed to make his own decisions. With so much of life confined to and controlled by the family, adjustment to the established group and to its opinion is the supreme requirement (Latourette, 1934). Individual obligation and unquestioning respect for parental and older authority superseded personal goals and aspirations (Ogawa, 1975). Placed at the mercy of his own environment by his society, the Chinese individual became in his own eyes a powerless nonentity whose life style was properly dictated by his superiors, his peers and other external influences.

Thoughts of manipulating the fabric of his environment to fit him rarely occurred; the Chinese individual was content to wear whatever mantle his society dictated, even if it chafed (Watanabe, 1973).

According to Corwin (1978), the Chinese people valued serving others more than their own individual growth. Hence, trying to improve children's self-images and helping them gain in self-esteem was viewed differently by the Chinese than it is by North Americans. For the Chinese, it was important how the child contributed to the group. What mattered most is that the children learned to sacrifice their own needs, desires, aspirations, hopes, wishes and goals for the betterment of the others. Hence, Chinese children were not trained to go inside themselves and to further discover who they were, their own needs or their dreams. They were taught skills so that they could be useful to their families and society. The concept of the group was thus encouraged. The limitations of social and economic mobility made the Chinese individual acutely conscious of his peer group, a group with which he would probably spend his entire life. He became highly sensitive to the opinions of his peers and allowed the social nexus to define his thoughts, feelings and actions. In the interest of social solidarity he subordinated himself to the group, suppressing and restraining any possible disruptive emotions and opinions (Watanabe, 1973). The stifling of individuality in turn had an influ-

ence on the shaping of an individual's communication patterns. The Chinese child is thus socialized into developing passive communication habits. Assertiveness and aggressiveness in communication is discouraged so as to maintain harmony between the conversors.

### FACE

Another important aspect of the Chinese culture which has affected the Oriental individual's communication patterns is that of "face". Without a knowledge of face and a feeling for it, no one can deal successfully with the Chinese. Face is an elaborate system of social practice, designed to rescue personal dignity from loss of prestige and to maintain all the outward appearances, even while suffering and recognizing inner defeat (Danton, 1938). It is a fundamental principle of Chinese relations that no one must cause "loss of face" to either self or others, and that to cause such loss is interpreted as a deep insult. Preservation of face is hence important and face must be maintained. It arose in part from a respect for personality and from the principle that an essential of good manners is sparing one's neighbor from injured feelings and public humiliation (Latourette, 1934). Thus it becomes of prime importance that a Chinese does not do or say anything that could cause others embarrassment and ultimately loss of face.

Like all other Chinese, the Chinese student is also very sensitive on questions of "face", and is afraid to do anything in class which will cause him to lose face. For that reason, he is very sensitive to ridicule, and cannot be taught by an excessively sarcastic teacher (Danton, 1938). The Chinese student will, however, stand a good deal of "joshing", provided it is good-natured. The Chinese student will also not do or say anything that could cause embarrassment to the teacher. Rather than say he did not understand the lesson, he will say the opposite so as not to allow others to think that the teacher is not a good instructor. In so doing, the student at his expense saves the face of the teacher as he has been socialized to do.

The role of face preservation is thus an important force in the formation of the communication patterns of the Chinese. They are too much given to face-saving devices, in order to avoid embarrassment or discomfort either to those they are speaking to, or to themselves (Vernon, 1982). For these people, to say or do anything that might cause the loss of face signifies a deep insult to the person to whom it is directed as it causes loss of dignity and embarrassment. It is deeply rooted in the Chinese mind that such situations be avoided under all circumstances and this in turn has played a prominent role in shaping not only the content of their communication but also their patterns of communication. For the Chinese, controversial or embarrass-

ing contents should not be divulged, but should be kept within the individual so as not to cause hurt to others whom it might affect.

### FILIAL PIETY

Of prime importance to the Chinese are the characteristics of filial piety and respect which must be paid to parents, elders and superiors. The doctrine of filial piety and an unquestioning respect for and deference to authority were among the fundamental beliefs of the Chinese. The individual was expected to acquiesce to familial and social authority, even to the point of sacrificing his personal desires and ambitions. These beliefs permeated Chinese culture, and Chinese society has always been thoroughly under the sway of the ethical concept of filial piety (Watanabe, 1973). In other words, Chinese culture was built up on the basis of filial piety, which has penetrated every corner of Chinese life and society, permeating all the activities of the Chinese people. The influence has been pervasive. All traditional customs and habits of the people, collectively as well as individually, show the influence of the practice of this ethical principle (Hsieh, 1967). Chinese society has therefore laid its emphasis upon the family system in which the relationship between parents and children assumes the top priority, and filial respect and love towards one's elders are held to be urgently required. The

youngest members are expected to be obedient and respectful to those senior to them and still more so to members belonging to older generations (Gernet, 1962). People of the elder generation were superior to those of the younger and within each generation the eldest had the preference over the youngest. Confucius taught that parents and children should love one another, but he particularly stressed the devotion of children to parents, that is filial piety, which he considered to be "the root of all virtue" (Lang, 1946, p. 24). Filial piety, according to Confucius, involved not only respect but also warmth and care for one's parents. The obligation of children towards their parents were emphasized much more than those of parents towards children (Lang, 1946).

Filial piety involves paying due respect, not only to one's parents but also to one's teacher. It is held that as the parents had given birth to the physical body of the child, it was the teacher who had much to do in formulating the pupil's spiritual and cultural life (Hsieh, 1967). By expanding the view that one must honor his physical-life giver, he must also honor his cultural-life giver. The habitual reverence thus inspired in the mind of a child follows him through life, and it forms an indissoluble link, a social bond of the strongest kind (Lay, 1841). This sense of filial piety which is inculcated into the child shapes the child's communication patterns by enforcing passiveness as a

form of respect especially when communicating with elders. The insistence on filial piety and respect for elders and teachers produces a disciplined youth (Burkhardt, 1960). This, however, is a disciplined youth with passive communication habits.

### TRUTH ATTITUDES

The Chinese are sober, industrious, domesticated, methodical, ingenious, honest and persevering in business, respectful to their seniors, and dutiful to their parents, polite in their interaction with each other, law-loving, and easily governed with firmness (Vaughan, 1971).

Of these, one of the most disputed traits in the Chinese character is the Chinese attitude towards truth. Many people who have had long experiences with the Chinese will report that the Chinese have no sense of truth, that they will prevaricate, under any circumstances, and that their word cannot be trusted (Danton, 1938). On the surface, this may appear to be a fact but it is essential to understand the cultural underpinnings of this loose attitude towards the truth. "Courtesy," said a Chinese student, in defining the term in a psychological test, "is telling a lie to save the feelings of others." (Danton, 1938, p. 122). This explains many of the polite fictions with which daily Chinese interaction is interlarded, where the term interlarded may not be so inept, since these fictions serve to grease the machinery of everyday life.

Most Chinese have a strong desire for harmony and not hurting the feelings of others. Hence, they do not express their true views about matters. This desire for harmony may well take priority over telling the truth in some contexts. Another way to preserve harmony which the Chinese practise is to make ambiguous statements or keep silent. In this way, they will not break up the harmony which saying something contrary would do. It is a trait prominent in the Chinese culture that they keep back bad or contradictory news as long as possible, or communicate it in a disguised shape (Smith, 1894). The anthropologist Lay also recognized this characteristic of the Chinese when he said "that the principles of true politeness will sometimes authorize a violation of all its outward forms" (1841, p. 72). On all occasions we can see how the Chinese employ the feeling of veneration to heighten and improve all manifestations of the social feeling. Lay saw this as the characteristic phenomenon in the established order in the mutual interchange of friendships and civilities among the Chinese (Lay, 1841).

#### ROTE MEMORIZATION

The Chinese culture favors rote memorization of school work which tends to be rigid and highly uniform. This method consisted largely of committing to memory, texts that were beyond the comprehension of the child, and which were



not explained to him until after the process of memorization had filled his mind with quite an array of literature. Even then, the interpretation vouchsafed was either in the form of traditional commentaries or in a style more calculated to display the teacher's erudition than to enlighten the student (Latourette, 1934; Vernon, 1982).

The pupil repeated aloud after the instructor, the text to be learned. Then, at the top of his voice, he would repeat the passage over and over again until he had it fixed in his mind. The pupil was tested by being required to recite the lesson with his back to the teacher and without looking at his book (Latourette, 1934; Vaughan, 1971; and Gernet, 1962). The memorizing technique was almost entirely repetition. This technique did not allow or encourage creative thought and spontaneity (Corwin, 1978). The whole process therefore indicates one of the weaknesses of Chinese thinking: a willingness to be satisfied with the appearance or the outer shell (Danton, 1938). What this suggests again is the stifling of the individual and of independent thought. The child is socialized into accepting things superficially without challenging them. Very little emotion is expressed in the classroom. In addition, there is also very little spontaneity in Chinese classrooms (Corwin, 1978). This falls very much in line with the cultural values the Chinese hold to maintain and protect their societies. This affects the Chinese person's communication patterns by mak-

ing him absorbent of all that is introduced to him. It is not in their frame of reference to question what they have been told. The Chinese tend to take things upon trust, and recoil at the thought of locking into the nature of any object with the view of informing themselves (Lay, 1841).

### YIELDING

As part of their reverence for harmony and benevolence, the Chinese value the art of yielding very highly. Terms such as:

reciprocal reprehension, altercation, wrangling, a yielding, polite, humble address, are meanings assigned to the same character: opposites that are easily reconciled by observing how Chinese strive to see who shall be the first in yielding to another (Lay, 1841, p. 71).

The roots of this attitude lie in the philosophy of Lao Tzu. His philosophy stressed the notion of "leading-from-behind" (Chan, 1963). In this notion, the child is taught that it is more virtuous to yield and bring up the rear rather than to take the lead. Communication patterns are also shaped according to this principle. Thus, the Chinese individual will not take the initiative in communicating or doing any other things. It has been instilled in the Chinese child's mind that it is virtuous to allow others always to go ahead of oneself. This not only applies to all aspects of daily living but also shows through in their communication and participatory behaviors. Chinese are taught that it is more rewarding to be able to complete a task or answer a question

only after all others have tried and failed. Thus, the Chinese will not initiate any actions or conversations. They find that it is to their benefit if they wait for the appropriate moment.

In addition, the traditional classroom in Asia requires the teacher at the front of the room lecturing. When the teacher asks a question, it is directed to a specific student to answer rather than the entire class. Students seldom volunteer because of a reluctance on the student's part to appear to be "showing off" (Tebeau, 1977). Thus, as a result of this Chinese students tend to prefer "yielding" to others in the class.

#### PARENT-CHILD RELATIONSHIPS

It may be said without exaggeration that the Chinese are an ethnic group in which children come last. Common and widely practised among the Chinese is the attitude that "children should be seen and not heard." In Chinese families, children are not encouraged to be vocal. They are not encouraged to ask questions or interact verbally. In such an atmosphere where "children are seen rather than heard" there is not the encouragement to develop language skills (Freedman, 1979). Unlike North American parents who study and glorify their children's behavior, the Chinese, on the other hand, do not only take their children for granted but they in fact minimize them (Hsu, 1953). Argumentation is almost

unheard of in traditional families; clearly defined roles of dominance and deference virtually rule out argumentation and debate. The role of the parent is to lay down the law while the duty of the child is to heed and obey. Communication is unidirectional, from parent to child.

Directive messages predominate and exchanges are generally brief and perfunctory. Constantly battered by prohibitions and commands, the Chinese child begins to see himself as an obeyer rather than a chooser (Watanabe, 1973, p. 393).

In a study of the influence of parent-child interaction on verbal development, Plumer (1971) found that superior verbal ability in a child depends on interactions where the child's contributions predominate as well as a family environment in which the child feels his utterances can influence his parents. In most Chinese homes, neither of these conditions exist. Thus in this particular culture, the children take a position subordinate to all others. The Chinese individual finds himself bound to his family, this time by chains forged by his realization that he can turn only to them for many of his personal needs. In the interest of family harmony, he carefully avoids any potential divisive activity, including argumentation and debate. He talks only about "safe" subjects and keeps discussions on a superficial, nonthreatening level. The breach between generations makes many topics controversial and therefore taboo and further restricts the already narrow range of discussion topics, reducing the flow of interpersonal communication within Chinese families to an insipid trickle (Watanabe, 1973).

These feelings of minimal importance carry forth to their communication patterns in that they have been socialized into thinking that they do not have anything of worth to say. The Chinese child, via his or her lowly position in the family does not feel any self-worth or importance. This feeling is deeply instilled into all areas of the child's life and the evidence of this can be seen in the fear of communicating since they hold tightly to the belief that they have nothing of importance to share.

#### OVERVIEW

All the cultural components which have been mentioned share a common link with the principles of maintaining harmony and benevolence. This is the prime concern of the Chinese culture and in effect their way of life is modelled to meet these principles. This utmost concern for harmony and benevolence by the Chinese has affected and shaped their communication patterns. Communication patterns have been moulded in ways that ensure the perpetuation of harmonious and benevolent relationships at all costs.

### Chapter III

#### CLASSROOM COMMUNICATION PATTERNS OF THE CHINESE

The behavior of students in classrooms is an expression of the culture in which they have grown up. Education is an expression of people, time and place as it is with the behavior of students in classrooms (Brembeck, 1966). One who walks into classrooms in different parts of the world is struck at once by the unique styles of student behavior. Some students are passive before adults, sitting quietly and accepting instruction without questions. In other cultures, students are naturally boisterous, aggressive and constantly challenging. Some are naturally competitive and are delighted to take advantage of a classmate's failure to answer a question. Others would consider it bad manners to show superiority over a classmate. Classroom behavior, thus, reflects the norms which students learn in their culture. They bring with them to the classroom a predisposition to behave in groups as they do (Brembeck, 1966). Communication patterns from other areas of life and their underlying framework of values and expectations profoundly influence the Chinese's classroom deportment. The Chinese student often becomes aware of his linguistic inadequacies, a consequence of the limited opportunities he has to develop and polish

his language skills, and is intimidated into silence (Watanabe, 1973) -

### **THE CHINESE STUDENT IN NORTH AMERICA**

The rules of conduct of the Chinese to which practically every Chinese student is exposed are simple, rigid and impeccable. Universal love and love of his family are urged on him at the very beginning; only with what strength he has left shall he study. His filial relations are minutely detailed, but so is his conduct before his superiors outside the family. Even his school demeanor is regulated (Danton, 1938) -

In terms of individualism, the Chinese is socialized to promote the group concept and to cultivate the ideals of harmony and benevolence within the group. This is done at the expense of individuality. As a result of this, the individual lacks confidence in the self since his dependence on the group has taken precedence over the development of the self. Chinese students come from a situation-oriented society. They like to be involved in groups, they take their worth and position in these groups very seriously, and like to share things with family and friends. When taken out of this context into one which is individual-oriented, feelings of inadequacy and loneliness are inevitable and are felt strongly (Kuo and Spees, 1983). This dependence on the group stimulates a child who lacks individual thought and ability.

which in turn promotes lack of confidence in communicating. In the classroom situation, this type of student will have difficulties speaking out because he lacks the confidence of having anything worthwhile to say. The very culture which stressed conformity at the same time crushed the development of individuality for the Chinese individual. In an alien culture that encouraged--indeed, demanded-- aggressive, outspoken individualism and self-expression, the Chinese individual could only respond with silence (Watanabe, 1973):

In a sense, this tcc is related to the position of the Chinese child in the family. In addition to the high dependability on the group, the child has also been socialized into believing that his role is inferior and therefore could not have any important contribution. The philosophy that is adhered to here is that children should be seen and not heard. Thus, the child has come to learn that quietness and passiveness in terms of communication patterns are the preferred norms. This habit is carried into the classroom situation by the Chinese student.

Face is one of the most prominent of the cultural factors affecting the Oriental's communication behavior. As mentioned earlier, the "loss of face" to oneself or to others causes great embarrassment. Thus, the Chinese student would by no means seek to challenge or ask questions of the teacher that he or she might not be able to respond to, in case it may result in the teacher's loss of face. Many Chi-



nese have the tendency to be non-committal in their responses when asked a direct question. This may make them appear evasive, but they are only going to great lengths to avoid offending or embarrassing others. They will beat around the bush until they are sure that they can come up with a response that will be well received. Their concept of "face" applies not only to their own sense of honor and dignity, but extends to the "face" of others as well. This attitude of respect for others carries over into linguistic features. In answering questions, the concern of the Chinese is not so much for the question itself, but rather for whether or not he can find a way to agree with the inquirer. This practice can result in linguistic chaos. For example, Teacher: "Didn't you bring your book today? Student: Yes (Meaning: Yes, you're right. I didn't bring it.) (Tebeau, 1977). This component is central to the Chinese culture and even communication patterns outside the classroom situation seem to adhere to this principle.


The deep sense of filial piety which the Chinese student feels for his elders, superiors and teachers also dictates his communication behavior. The student will not ask questions for fear that everyone will think that it is a stupid question (Adams, 1981). The Chinese student is apt to think that in asking a question, others in the class will think him stupid for not having understood the lesson. Fears of inferiority and discrimination are deeply ingrained

in the minds of the Chinese. The fear of appearing inferior or ignorant colors the student's life and keeps him from expressing himself. It is far more comfortable to remain quiet or retreat whenever possible than it is to assert oneself and run the risk of being ignored, rebuffed, laughed at or misunderstood. As a result of living in an authoritarian and hierarchial society, it is a natural and deeply ingrained thing for the Chinese to remain behind a polite and deferential facade, to assume that he is always "in the wrong" and to avoid assertion and aggression at all times (Klein, Alexander, Tseng, Miller, Yeh, and Chu, 1971). To avoid loss of face the student will therefore remain quiet. As part of this component, the younger Chinese are expected to be respectful and obedient to those older than them. To violate this cultural requirement would be considered very disrespectful. In the classroom, the Chinese student will therefore by no means challenge the professor on material with which he disagrees. In addition to not challenging the instructor, it is part of his culture that the Chinese student not speak to the former unless spoken to. The Chinese youth is socialized to respect authority and hence never to question the instructor (Wong, 1980). This also relates to the lowly position occupied by the child in the Chinese family. The Chinese feel it is disrespectful for a younger person to look an older one in the eyes especially if the female is younger and the male is older (Jensen and Jensen, 1983).

Thus, to show respect for the teacher, the student cannot look the teacher in the eye. The Chinese are very uncomfortable with the North American usage of eye contact as they consider it extremely impolite to look or stare into a superior's eyes while speaking to him or her (Tebeau, 1977).

In terms of telling the truth, the Chinese student may go as far as to lie so as to maintain harmony or prevent loss of face. For Chinese students, harmony is desirable and they may therefore not express their true views about something. It is part of their code to honor ambiguity and silence in order to perpetuate harmony (Jensen and Jensen, 1983). The Chinese student will lie to maintain harmony or prevent loss of face rather than admit that he did not understand the material.

The Chinese student will learn by heart, will show little daring in new ideas, will have rigid application and assiduity, but will seldom play with an idea or exhaust its possibilities. Traditionally, educated Chinese equate the printed page with learning. They are thus visually oriented and appear to need the reinforcement of reading and writing exercises, but implied answers are virtually impossible for them (Tebeau, 1977). As a result of the rote memorization type of schooling, the Chinese student will, in general, find it difficult to work an idea through to its final conclusions, and will prefer the authoritarianism of the textbook, and the wisdom of the teacher to his own groping (Dan-



ton, 1938). Chinese students usually wait for teacher instructions rather than proceeding on their own. There is little interpersonal interaction between students and teachers. The teachers are seen as authoritarian figures commanding respect and obedience. Critical thinking and questioning in the classroom is regarded as rebellious and disrespectful. Independence anywhere is destructive (Klein, Alexander, Tseng, Miller, Yeh, and Chu, 1971). The rigidity of this schooling method hence restricts the Chinese student from thinking and generating new ideas as issues emerge. This affects the communication patterns of the student as he feels he has nothing intelligent to share. With the memorization of work, students have never really been taught to question the material presented to them, and this influences their communication behaviors as they also do not seem to be critical of what others might say.

Chinese students are taught that it is better to "lead-from-behind" and to yield to others. This frequent reluctance of Chinese students to raise their hands in response to a teacher-to-group question is often interpreted as shyness or lack of self-confidence. However, children may simply be following the Lao-Tzu "lead-from-behind" philosophy with which they were raised (Chan, 1963). Children were instructed that by yielding, they would attach more prestige and glory to supplying the correct response only after others have erred (Matluck, 1979).

North American schools foster a desire and a skill for self-expression that is little known in the Chinese schools. Even in nursery schools, North American children are taught to stand up individually to tell the rest of the class about something they know (Hsu, 1953). For the Chinese child, however, this stands in contradiction to cultural principles. The North American type of schooling encourages individualism, opens the child to the probability of loss of face, raises the status and self-worth of the child, and promotes out-spokenness, aggressiveness and assertiveness in communication. In contrast, the Chinese lack of emphasis on self-expression serves not only to lead the Chinese child to develop a greater consciousness of the status quo but also serves to tone down any desire on his part to transcend the group (Hsu, 1953).

#### CLASSROOM PARTICIPATION

Oriental students who come to North America for their university education have great respect for their professors as this has long been instilled in them (Adams, 1981). Holding the teacher in unusually high esteem, most have the idea that it is disrespectful to ask questions, for it indicates that the teacher did not make something clear (Jensen and Jensen, 1983). Chinese students need to realize that in the North American setting, asking questions is not only expected but is "considered desirable, for it indicates that

the teacher has succeeded in creating an atmosphere in which freedom of inquiry is practiced" (Jensen and Jensen, 1983, p. 372). Chinese students are used to a passive method of learning. They learn by listening, watching and imitating rather than by actively doing things and discovering things for themselves. A student may display reluctance or even discomfort about the way lessons are presented in the Canadian classroom. Competition is strong, but it is very frustrating to be non-verbal in a verbal environment. The Chinese student expects the teacher to initiate all activities. He will feel uncomfortable in expressing a point of view, because it may differ from that of the teacher (Tebeau, 1977). Most Chinese students feel shy about participating in class discussions since it is not in their culture to do so and also they are accustomed to merely listening to lectures with no student involvement. Chinese students expect the instructors to dispense information and never to be questioned (Adams, 1981). They never ask questions and it is difficult to know whether they have grasped the material or not. In a study to test for the academic factors which affected the scholastic performance of international students it was found that of those who did report, oral class reports and class discussions rated as first and third respectively on a list of difficulties they were facing (White, Brown, and Suddick, 1983). These two areas were reported as being average problems but they nevertheless ranked high in terms of problems faced.

North American teachers and fellow students may interpret the lack of classroom participation as lack of intelligence on the part of the foreign student (Endo, 1980; Jensen and Jensen, 1983). Chinese students tend to fear and avoid verbal classroom participation, and be hesitant, disorganized, and nervous when called upon to speak (Endo, 1980). According to Endo (1980), these characteristics perpetuate a stereotype of the Chinese as quiet and unexpressive and foreign in the sense that they do not appear to have mastered the English language. A portion of the problem lies in the deficiency of language skills which, in turn, is attributed to many sources. Traditional Chinese values that stressed obedience to authority, subordination and sensitivity to the wishes of others, and conformity and fatalistic acquiescence to outside forces did not encourage, nor reward, the quality of discussion and interaction that would develop language abilities (Endo, 1980). In a study by Huang (1971), Chinese students were found to be less talkative and inquisitive especially in classroom situations. They did not question the statements or opinions of others and tended to accept or remain silent even though they did not agree with what was going on in the class. It was not the temperament of the Chinese to argue with classmates or disagree with instructors in terms of open confrontations. They showed less initiative and independence of action and tended to go along politely with members of the host society. Many of these subjects in-

formed the researcher that they felt embarrassed to see how North American students argued and debated with professors in a rather arrogant fashion. They stated that the Chinese self-effacing quality and humility are simply not appreciated in North America. In fact, they are interpreted as evidence of inadequacy since most North Americans are rather frank and straightforward, believing what they hear as confessions of ignorance and stupidity (Huang, 1971).

These values were imposed upon behavior by and within the family and they served to stifle interaction. Children were to be seen but not heard from, and most communication was directed downwards from the parent to the child. This stereotype of the quiet Chinese became widespread until it functioned as a self-fulfilling expectation both for these students and their teachers. Chinese students need to be encouraged to speak up and express their thoughts, to modify to some degree their quiet and reserved demeanor, to feel more at ease with the North American habit of outspokenness (Jensen and Jensen, 1983).

The relationship of language and face serve to highlight another aspect of the Chinese student's communication behavior in the North American classroom. The English language is usually the second or sometimes the third language of these Chinese students. As a result of this, their English language standard is not always fluent. The lack of a mastery of the English language coupled with fears of loss



of face dictate that Chinese students will not want to participate in class discussions. The Chinese have a deep propensity for the avoidance of embarrassment and would under such circumstances rather remain silent than risk being made to look unintelligent (Kang, 1972; Shana'a, 1978; Steltiz, Christ, Havel, and Cook, 1963).

As a result of his respect for elders and superiors, the Chinese student holds his teacher in high esteem. Some teachers try to develop a certain non-alocfness with respect to the students in their classes, undoubtedly in an effort to establish a friendly atmosphere or possibly to have the student think of him or her as an ordinary peer. Chinese students are unaccustomed to the more informal personal relationship between students and teachers in this country. The Chinese are not used to hearing students correct teachers or teachers admit mistakes (Illinois State Board of Education, 1979). This is in total contradiction of the Chinese cultural expectations of the teacher and would result in subsequent resentment and loss of respect on the part of these students for the teacher (Matluck, 1979). A teacher is usually highly revered and treated with great courtesy. The Chinese student's attitude towards his teacher has always been one of great respect. His reluctance to ask questions in class, much less to speak out, may stem from his feelings of shyness, fear, or self-consciousness in the presence of his teacher. To risk making a mistake and "lose

face" before his teacher is a frightening thought (Tebeau, 1977).

As part of this respect of and obedience for elders, the Chinese student is found to be a very complying person. Shyness in the Chinese student would be more accurately described as a reserved attitude toward strangers or toward a person one does not know well. It is a polite attitude used to show respect to elders or superiors. Children are brought up to accept the opinions of their elders. In a social situation they seldom disagree since it would be very impolite to "lose face" if it turns out his statement is erroneous (Tebeau, 1977). In a study by Sue and Kirk (1972), they found Chinese students to be more introverted and conforming than their white counterparts. They will do whatever the teacher says without questioning him or her. To resist is a sign of disrespect for authority (Adams, 1981). Consequently, the Chinese child is socialized to accept all that is said without challenging. This is carried forth into the classroom where these students expect to be taught but they do not expect to have to contribute to the class (Adams, 1981). To do so would not only signify disrespect for the teacher but the individual would also violate the group concept for self-expression.

## Chapter IV

### THE UNIVERSITY OF WINDSOR SITUATION

The material prior to this section has revealed the link between the culture of the Chinese and their subsequent communication patterns especially in the classroom situation. It is recognized that the Chinese have unique communication behaviors in the classroom which have been formulated by their cultural values and philosophies. The personalities of the Chinese have been influenced by the interrelated doctrines of filial piety, unquestioning respect for and adherence to authority, fear of group criticism and of calling attention to one self and a self of fatalism--values that have served to validate the Chinese culture and are associated with related behaviors such as the display of a high degree of patience and tenacity in dealing with adversity. The actualization of the Chinese values fosters the nurturance of an adaptive rather than a controlling strategy (Yamauchi, 1981). As Brembeck (1966, p. 75) postulated, "the group behavior of children in classrooms is an expression of the culture in which the classroom is set." Granted that this is true, it means that each culture will dictate the classroom behavior of the children within that particular culture. At first glance, this does not seem to be a

problem but it does develop into one when students from one unique culture are found in yet another unique culture's classrooms.

The evidence of such a problem can be recognized here at the University of Windsor. Essentially the problem lies in the differences which exist between professors' expectations in terms of classroom participation and communication, and the unique communication style of the Chinese students.

#### THE CLASSROOM EXPECTATIONS OF PROFESSORS

At the University of Windsor, as with other universities across North America, question asking is not only expected but desirable. The professor aims to create the feeling of free inquiry in the classroom (Jensen and Jensen, 1983). Participation produces feedback on material taught as well as the method of teaching. Student participation is thus very important because of the benefits gained by both the students and the instructors (Forsberg and Greenbaum, 1983). Instructors expect that students will go beyond reading class material, taking notes and writing examinations to be more active in the classroom through attendance, participation and active listening.

A study by Forsberg and Greenbaum (1983) found that 90% of 26 instructors surveyed felt student participation was important. The definition of participation varied somewhat from instructor to instructor. Most however considered it

to be verbal, that is, asking questions, adding opinions and so on. Others included nonverbal cues: alertness and eye contact with the speaker. It was a common feeling among the instructors that they felt excited when students participated instead of relying totally on the instructors to spout off facts and figures. They expect questions to be asked since it will be an indication of whether the students understand the material or not (Adams, 1981). They also expect the student to confront the ideas presented and to engage in interactive dialogue with the teacher and fellow classmates in order to better grasp what is being taught (Fillmore, 1983).

In terms of faculty-student interaction, the former expect students to be self-motivated, interested in the material presented and provide feedback in order to create a successful teaching atmosphere. Self-motivation included interacting with the material by applying it to one's life outside of the class. Most instructors stressed the fact that when students showed interest, their own interest in the material also grew and they also saw this as an opportunity to learn from the students (Forsberg and Greenbaum, 1983). They expect students to look to other sources of help such as asking fellow students, referring to the text and pinpointing the main problem prior to resorting to the instructor for the answers. However, none of the instructors expressed dissatisfaction when students did come to see them, and most seemed to favor it.

Foreign students are often expected to understand the material to the same degree that Canadian students do. They are expected to participate adequately in all things that Canadians do, and are granted little recognition of their difficulties (Hendricks and Skinner, 1977). In fact, instructors expect Chinese students to be just as good or even better than some Canadians. They are assumed to be more emotionally stable and academically competent when compared to their Canadian classmates (Wong, 1980).

In comparing the communication patterns of the Chinese with professors' expectations in terms of classroom communication, it can be seen that the two are very different. The Canadian professor expects active verbalization and participation in the class, but this is something which the Chinese student finds difficult to do due to the totally opposite communication patterns formed by his culture. The Chinese student and the Canadian professor are thus found to be holding different expectations of the communication styles warranted in the classroom situation.

## Chapter V

### DISCUSSION OF THE PROBLEM

At the University of Windsor, approximately 14% of the student population fall under the classification of being a foreign student. Of these, 65% are of Chinese ethnicity (International Students' Centre, 1985). From the literature review, it can be concluded that differences in communication expectations do exist between the Chinese student and the Canadian professor. The large number of Chinese foreign students at the University of Windsor, poses a problem which should be dealt with.

The differences in expectations of communication patterns in the classroom environment create a barrier against effective communication between the Chinese student and the Canadian professor.. This in itself prevents the two groups from coming to a true understanding and acceptance of each other. If the differences are not overcome, the passive communication patterns of the Chinese student will continue to persist, thus obstructing effective communication. If students and faculty can come to realize each others' expectations, education will become more enjoyable, effective and meaningful (Forsberg and Greenbaum, 1983).

In terms of the University of Windsor, the large Chinese student population suggests that this problem probably exists quite extensively. The Chinese student finds that he or she is unable to meet the communication and participation requirements of the Professor due to his or her own strongly inculcated communication patterns. As the number of Chinese foreign students increases, this problem will become more significant. It is therefore important that the issue be examined with the intent that conclusions can be made which might be able to rectify the problem. If these communication differences are not resolved, effective communication will never be realized.

The objective of the study is thus to pinpoint the communication patterns of the Chinese student in the classroom. It is intended that the findings from this research be used to assist both the people who will come into contact with Chinese students in the learning environment and the students themselves, by means of arriving at some conclusions as to how they can be assisted in their adjustment to a different classroom communication environment.

### RESEARCH QUESTIONS

One research question for this study is to understand the communication patterns of the Chinese student at the University of Windsor. The concern is for how Canadian and Chinese foreign students will differ in their classroom com-



munication patterns and participation and how this has created an unbalanced communication flow within the classroom. Ideally, the intention is to arrive at a strong understanding of the communication styles of the Chinese student and how this style affects his or her performance in the classroom as opposed to the communication expectations of professors. An additional research question posed is the potential relationship between the Chinese's communication styles and their cultural values and philosophies. In particular, it is proposed that the Chinese students' communication styles will be congruent with their values and philosophies.

### HYPOTHESES

In view of the research questions posed, five hypotheses were generated for this study. These hypotheses will serve as specific predictions derived from the theoretical base of the literature reviewed.

#### Hypothesis 1

There will be a significant difference in the learning styles of Canadian and Chinese foreign students in the educational environment.

As suggested by Brembeck (1966) and Samovar et. al (1981), the learning styles of students in classrooms will

be a reflection of the culture in which they are brought up. Education is an expression of people, time and place as it is with the learning styles of students in classrooms. Based on this, it is hypothesized that as a result of different cultural values and beliefs between Canadian and Chinese students, there will in turn be differences in the manner by which the two groups learn.

### Hypothesis 2

There will be a significant difference in Canadian and Chinese students' report of interactions in groups.

Based on the literature reviewed, it is expected that Chinese students will always conform to the group irregardless of the circumstances. The Chinese place importance on the development of the the group concept and maintenance of group harmony at the expense of individuality and self-expression. Thus, this hypothesis seeks to discover if the Chinese and Canadians show differences in their group interactions.

### Hypothesis 3

There will be a significant difference in how Canadian and Chinese students report their interaction in the classroom.

According to the literature reviewed, the Chinese will be more passive and quiet in the classroom as compared to their Canadian counterparts. In examining the manner in which Canadian and Chinese students interact in the class, the focus will be on their communication and participation styles, that is, how they respond and behave during the class.

#### Hypothesis 4

Chinese students will report their interactions with their instructors differently from Canadian students.

The literature reviewed suggests that there will be a difference in the way Chinese and Canadian students treat and interact with their instructors. It is expected that Chinese students will show a high esteem and respect for their instructors and hence treat them accordingly. This hypothesis therefore seeks to discover if these differences do in fact exist.

#### Hypothesis 5

Chinese and Canadian students will report a difference in their interactions with their fellow students.

The literature reviewed seems to suggest that Chinese students will have more of a need for affiliation with oth-

ers especially with their peers. Chinese students are expected to show more concern for others than themselves and this affects the way they interact with their peers. This hypothesis therefore seeks to discover if the two groups do in fact show differences in terms of their interactions with their fellow students.

## Chapter VI

### METHODOLOGY

#### SUBJECTS

##### The Chinese Group

The sample was selected based on the following criteria. The subjects had to be enrolled in first year classes in Business, Communication Studies and Psychology. They were, however, not limited to these departments and they did in fact come from other departments such as English, Nursing, Computer Science, Economics, Sociology, Political Science, Visual Arts, Social Work, Mathematics and Science, Education and Biology. First year classes from these departments of Business, Communication Studies and Psychology were selected on the basis of the number of Chinese students in the class. As a result of this criterion, one Business, two Psychology and two Communication Studies first year classes were selected. The foreign student group consisted of 41 Chinese students and they came from China, Hong Kong, Malaysia and Singapore. There were 24 males and 17 females in the Chinese sample.

### The Canadian Group

The Canadian sample was randomly selected from the same classes as were the Chinese students. All students with non Anglo-Celtic names were eliminated from the sample. Of the remaining subjects, 30 sets of responses were randomly selected for this study. The Canadian sample consisted of 15 males and 15 females. The subjects in this group also came from a variety of departments and this sample was therefore representative of the Canadian students in the Faculties of Arts, Business Administration and Social Science. Based on these criteria, the researcher felt that the results of this study could only be generalized to students in the Faculties of Arts, Business Administration and Social Science at the University of Windsor.

All of the Canadian sample spoke English as a first language while the first language of the Chinese student group was either Cantonese, Hokkien or Mandarin.

### MATERIALS

The study was a three part study and involved the use of two sets of test material as well as the technique of interviewing.

#### **A) LEARNING STYLES INVENTORY**

The first instrument was the Learning Styles Inventory devised by Albert Canfield (1976). The purpose of administering this test was to examine the learning styles of Canadian and Chinese students and to discover if there was any truth to the statements that differences in learning styles are expressions of different cultures. There were a total of 30 items in the test and four options to each item. These 30 items were divided into four major fields: conditions of the learning situation, content or material preferred, the mode of learning and expectation of performance. Each of these was further broken down into sub-categories and in the case of the conditions section, each sub-category was divided up into two sub-scores (See Figure 1).

MAJOR AREA	SUE-CATEGORY	SUB-SCORE
1. Conditions	a) Affiliation	i) Peer Affiliation ii) Instructor Affiliation
	b) Structure	i) Organization-Structure ii) Detail-Structure
	c) Achievement	i) Goal Setting-Achievement ii) Independence-Achievement
	d) Eminence	i) Competition-Eminence ii) Authority-Eminence
2. Content	a) Numeric	
	b) Qualitative	
	c) Inanimate	
	d) People	
3. Mode	a) Listening	
	b) Reading	
	c) Iconics	
	d) Direct Experience	
4. Expectancy	a) A	
	b) B	
	c) C	
	d) D	

Figure 1: CATEGORIES OF THE LEARNING STYLES INVENTORY



Subjects were asked to rank the four responses of each item according to their preferences where "1" referred to most preferred and "4" to least preferred. The first section was made up of the first eight scores of the answer sheet and these reflected concerns for the dynamics of the situation in which learning occurred. The four sub-categories were Affiliation, Structure, Achievement and Eminence. The two sub-scores for Affiliation were peer affiliation and instructor affiliation. The former referred to students' need for working in student groups as well as having student friends and good relations with other students. The sub-score of instructor affiliation was concerned with the need for personal and warm relations with the instructor. In the case of the Structure variable, the two sub-scores were organization-structure and detail-structure. The concern of organization-structure focused on perceptions of how logically and clearly organized course work was. In addition, it was also concerned with whether assignments were meaningful and whether activities were properly ordered. The third sub-category was that of Achievement and its two sub-scores were goal setting and independence. In terms of goal setting-achievement, the item was meant to tap the degree to which students preferred to set their own goals and objectives as well as to make their own decisions. With regards to independence-achievement, the concern was for the extent to

which one would choose to work alone and independently as well as working and doing things for oneself. The fourth sub-category was that of Eminence. This was broken up into competition and authority. Competition-eminence referred to the desire to compare oneself and know how one is doing in relation to others. The authority-eminence response referred to the need for classroom discipline and order, and to have knowledgeable teachers.

The second section was concerned with the content of the major areas of interests students had. The first was that of Numeric and this reflected the preference for working with numbers, logic, computations and mathematical problems. Qualitative involved the preference for working with words and language whether it be writing, editing or talking. The inanimate item response revealed the desire for working with things while the people response item reflected the preference for working with people.

The third section of Mode stressed the mode by which learning is preferred. All the 'a' responses in this section were concerned with listening as the preferred learning mode. The 'b' responses referred to reading, the 'c' answers to iconics or visual learning and the 'd' responses to learning by direct experience as the preferred modes of learning.

The fourth and final section was concerned with the level at which students anticipated they would perform. The

'a' responses reflected an outstanding or superior performance, the 'b' responses an above average performance, the 'c' answers an average performance and the 'd' responses a below average level.

#### **B) SCENARIOS**

The second instrument consisted of a questionnaire which depicted five scenarios or hypothetical situations. These scenarios were created for this study and were based on the cultural values and the expectant communication patterns of the Chinese, outlined by the literature. Each scenario described briefly a situation in which there was an interaction between the main character and the instructor or other students (See Appendix A). Each of these scenarios incorporated one or two of the cultural values which had an influence on communication patterns and classroom participation of the Chinese foreign student.

Scenario 1 or the "group harmony" scenario dealt with the situation in which the main character was asked to go along with a group decision he or she did not agree with and this was designed to test hypothesis 2 which is that Canadian and Chinese students will interact differently in groups, as well as hypothesis 5 which is that Canadian and Chinese students will show a difference in their interactions with their fellow students.

In scenario 2 or the "save from embarrassment" scenario, the main character picks up on a mistake made by the instructor but does not bring it to his attention to avoid causing him embarrassment. This scenario seeks to test hypotheses 3 and 4. Hypothesis 3 states that there will be a difference in the way Canadian and Chinese behave in the class while hypothesis 4 states that the two groups will show differences in their interactions with their instructors.

The main character in scenario 3 or the "do not respond" scenario does not respond to a question posed by the instructor because it was not directed specifically at him or her. This scenario is related to hypotheses 3 and 4 which as explained above are concerned with differences in interactions with instructors and during classes.

In scenario 4 or the "not critical" scenario, the main character's behavior is one of accepting the material taught as being accurate and therefore he or she does not question it. Again, this scenario is linked to hypotheses 3 and 4 and seeks to discover if Canadian and Chinese students do show differences in classroom interaction and interaction with their instructors.

Scenario 5 or the "yielding" scenario dealt with the situation in which the main character seldom raises his or her hand to participate because he or she would prefer to give others a chance to respond first. This scenario is

meant to test hypotheses 3 and 5. Hypothesis 3 seeks to test whether differences exist between Canadian and Chinese students in their classroom behavior and interaction while hypothesis 5 seeks to discover if the two groups elicit differences in their interactions with fellow students.

Therefore, the "group harmony" scenario was concerned with the cultural issues of stifling one's individuality and promoting the concept and harmony of the group. The "save from embarrassment" scenario reflected the cultural values of "loss of face", the need to avoid causing embarrassment and loss of dignity as well as truth attitudes. In the "do not respond" scenario, the values of concern were those of filial piety and respect for one's elders and superiors which in turn reflected parent-child relationships. The "not critical" scenario dealt with the aspects associated with the rote memorization type of schooling such as being very accepting and trusting. The "yielding" scenario reflected the cultural values of yielding and giving way to others.

Subjects were asked to respond to each scenario using a set of five rating scales (See Appendix B). All ratings were on a nine-point scale and ranged from "1" which indicated "not at all" relevant to a "9" which indicated "very much" or "very similar" in terms of relevance (Wong-Rieger, 1984). The first question asked the subject to rate each scenario in terms of how relevant the situation was to his or her own experience. The second question asked the subject how likely

he or she was to behave as the main character in each of the scenarios while the third question dealt with the subjects' perception of these situations happening to people of their own ethnic background. Question 4 for each of the scenarios listed nine emotional responses and they were "anger, depression, lonely, confused, embarrassed, anxious, threatened, guilty and loss of self-esteem." Each emotional response was accompanied by descriptives in order to minimize definitional and cultural differences between the two groups; for example, feeling angry was described as hostile, mad, annoyed or enraged (Wong-Rieger, 1984). The aim of this was to find out how subjects felt across the various situations and whether any of the emotions were unique to the various situations. The last question was concerned with communicative and participatory responses and the subjects were asked to rate the extent to which they would respond to the scenario with the coping strategies of "talking and asking more questions", "talking privately with the instructor", "complaining to friends", "avoiding eye contact" and "making no changes as it is only a temporary situation". The first three coping strategies were active responses while the latter two were passive responses.

Each of the five ratings were examined by ethnic group, that is, whether one was Canadian or Chinese as well as by the scenario situation which reflected different underlying cultural values at work. In effect, each of the hypotheses

was tested not only over ethnicity but also by the different situations which reflected different cultural values and by the interaction of each situation with ethnicity. The purpose of this was to see whether ethnicity and scenario situations had different influences on communication patterns and behaviors. In addition to this, the subjects were asked to provide some demographic information regarding their backgrounds (See Appendix C). The telephone numbers of the subjects were requested so that contact could be made for the interviews.

### C) INTERVIEWS

The purpose of the interviews was to gain confirmation or refutation on how the cultural values of the Chinese had shaped their communication patterns and what their behavior and communication in classrooms was like. The interviews were of an unstructured and probing nature. The interviews were divided into two sections. The first dealt with the cultural aspects of the study. In this section, all the interviewees were stimulated with the same main probe to get them talking about their communication patterns within the family and the cultural aspects which surround these patterns (See Appendix D). The direction of each interview would be set by the interviewee and the sub-probes would depend on the responses given by the interviewees. The aim of this first part was to see if cultural values did in fact

have influences on the communication patterns of these Chinese students within their families. The second section dealt with communication and participatory patterns within the classroom. The main probe in this section was designed to get the interviewees talking about their communication patterns in the the class (See Appendix D). As with the first part, the sub-probes depended on the responses given by the interviewees. The aim of this section was to get the interviewees to reveal their communication patterns as well as find out if they knew of the reasons behind it. Each interview lasted between 20 to 30 minutes.

A coding sheet was set up to analyze the interviews. The coding sheet was based on both the cultural and communicative aspects outlined in the literature review (See Appendix E). In effect, the coding sheet was based on themes and as long as the interviewee mentioned the aspect, it would be checked off. The cultural aspects and their sub-components included in the coding sheet dealt with "individualism, face, filial piety, truth attitudes, rote memorization, yielding and parent-child relationships." In terms of the communication aspects, the themes were based on the communication and behavioral patterns of the Chinese students in the classroom as outlined in the earlier review; for instance, lack of confidence in speaking was due to a feeling of allowing others the opportunity to respond first.



### PROCEDURE

Prior to the actual administration of the tests, the scenarios and the interviews were pre-tested using several Chinese foreign students. The scenarios were specifically designed for this study and as a result they had to be tested and modified several times before the final product was obtained. The interviews were also pre-tested on several Chinese students for two purposes: one, to test the lead-in questions and secondly, to provide the interviewer with practise in order to increase reliability when conducting the actual interviews.

The Learning Styles Inventory and the Scenario questionnaires were administered to five first year classes in the Departments of Business Administration, Communication Studies and Psychology. The purpose of choosing first year classes was to minimize as much as possible the effect of acculturation on the part of the foreign student sample. It was felt that first year students would have had less opportunity to acculturate themselves to new and unfamiliar cultural conditions as compared to upper-level undergraduate students. With the exception of one of the Communication Studies classes, all of the subjects in the other classes were allowed to take the two tests home to complete. In one Communication Studies class, the instructor allowed the researcher valuable class time in order to ensure a higher return rate from the students. The subjects who took the tests home were asked to return them at the next lecture.

Each test was preceded by its own instructions and the students were advised to read them carefully before answering the questions. In addition, a cover letter was attached to each set of tests thanking the students for their participation in the study. The subjects were assured that there were no right or wrong answers but that their opinions were the issues of concern. Names were requested so that the results of the two tests could be correctly matched off for each subject. Telephone numbers were also requested so that contact was possible with the subjects for the interviews.

The interviews were confined to the Chinese foreign students sample. The rationale for this was to seek confirmation or disagreement for the reasons why and how the Chinese communicate and behave as they do in the classroom. The ten interviewees were randomly selected from the Chinese sample who had completed the first two tests as well as provided a telephone contact number. Of the ten, five were male and five were female. Each was asked to spare 20 to 30 minutes of their time for the interviews. The interviews were conducted in enclosed and private rooms and each of the interviews was recorded on audio tape. Each interview began with the assurance of confidentiality for the interviewee as well as the fact that his or her opinions and experiences were the issues that mattered in the interview. They were also told that the interview was divided into two sections. It was at this particular point in each of the interviews

that the tape recorder was turned on. As a warm-up leading to the main interview, each interviewee was asked several simple questions like what his or her major was, how many years he or she had been in Canada and where he or she was from. The aim of this was to put the interviewee at ease as well as let him or her get use to the idea of the interview being taped. All interviewees were questioned using the same first main probe (See Appendix D), that is, they were asked to describe their interactions with their parents and their families. Depending on the response they gave, the researcher would pick up on their answer and get them to elaborate further. In a sense, each sub-probe depended on the direction given by the interviewee and the interviewer did not in any way try to direct the interviewee but sought further explanation when the interviewee hit on a point that was of interest to the interviewer. The sub-probes were generally of the following nature: "Can you describe what you just said in more detail?" "How about.....?", and "You just mentioned.....could you tell me what you mean by that?". Whenever, an interviewee was stuck, the researcher either went back to clarify a previous point made by the interviewee or interjected a personal experience but in such a way so as not to lead the interviewee. These steps were maintained throughout each of the interviews. When it appeared that the interviewee had exhausted the first section of the interview, the interviewer would then move on to the second sec-

ond part of the interview dealing with communication aspects. The main probes for this section can be seen in Appendix D. This part of the interview was consistent with the procedures adopted in the first section. Each interview lasted 20 to 30 minutes and they were all conducted by one interviewer for reliability sake.

## Chapter VII

### RESULTS AND DISCUSSION

The results from this study will be discussed in three sections: the Learning Styles Inventory, the Scenarios and the interviews. The findings from each instrument will be reported and discussed in relation to the hypotheses outlined earlier.

#### SECTION 1--LEARNING STYLES INVENTORY

In this inventory, the subjects were asked to rank their preferences on a total of 30 items which dealt with learning style, relationships with instructors and fellow students, the structure of classes and material, performance and major areas of interest. Each item consisted of four options which subjects were asked to rank according to their preferences. A "1" represented a high rank while a "4" represented a low rank. The subject provided 120 responses which were collapsed into 20 categories covering four major areas: conditions of the learning situation, content of material preferred, the mode through which learning is preferred and expectation of performance. The conditions of the learning situation were further broken down into four sub-categories and for the conditions section these were in turn

subdivided into two sub-scores each (See Figure 1, p. 50). The four sub-categories for the conditions section were affiliation, structure, achievement and eminence. The two sub-scores for each of these sub-categories were respectively peer affiliation and instructor affiliation, organization-structure and detail-structure, goal setting-achievement and independence-achievement, and competition-eminence and authority-eminence. The three remaining areas were each broken down into four sub-categories. The content or areas of interest section was subdivided into numeric, qualitative, inanimate and people. The four sub-categories for the mode area were listening, reading, iconics and direct experience. In terms of expectation of performance, the sub-categories were expectancy of A, B, C or D grades. The sub-categories for the major areas of content, mode and expectancy and the sub-scores for conditions made up the 20 categories on which the results were based. The maximum score on each of these categories was 24 and the minimum score was 0. Each category consisted of six related responses (Canfield, 1980).

The Mann-Whitney U test was applied to the data from this inventory because the responses were ranks and were therefore ordinal in nature. This nonparametric test was selected because it made minimal assumptions about the form of the underlying distributions unlike the t-test (Boscoe, 1969; Siegel, 1956).

Of the 20 categories, only four revealed significant differences between the Canadian and the Chinese students. These four categories were organization-structure, numeric, qualitative and expectancy of B. These will be discussed in detail below while the non-significant categories will be discussed in the summary at the end of this section.

#### ORGANIZATION-STRUCTURE

There was a significant difference between Canadians and Chinese on organization-structure ( $p < .05$ ). Canadians scored 26.25; the Chinese group 43.13 (See Table 1).

It would appear that the Chinese group had a lower preference for organization and structure in events. The Canadian student sample, however, showed a higher preference for a need to know about the sequence of events in a development process and the importance of knowing why things are occurring as they are.

Canadian students showed a significantly higher preference for logical and systematic coverage of material as well as a clear and understandable path for development. The Chinese students, on the other hand, had a lower preference for these aspects of the learning condition. This reflected the rote memorization type of learning whereby the student is socialized into accepting without questioning. Not only does this involve absolute trust in others but also hints of the stifling of individuality as well as of superficial relationships maintained by the Chinese individual.

TABLE 1

## Learning Styles Inventory by Ethnic Group

	Canadian	Chinese	U
Peer Affiliation	39.58	33.38	507.5
Organization-Structure	26.25	43.13	322.5*
Goal Setting-Achievement	37.22	35.11	578.5
Competition-Eminence	40.22	32.91	488.5
Instructor Affiliation	33.95	37.50	553.5
Detail-Structure	32.88	38.28	521.5
Independence-Achievement	40.18	32.94	489.5
Authority-Eminence	37.80	34.68	561.0
Numeric	42.08	31.55	432.5*
Qualitative	27.46	42.23	359.5*
Inanimate	40.42	32.77	482.5
People	34.83	36.85	580.0
Listening	35.32	36.50	594.5
Reading	37.80	34.68	561.0
Iconics	38.92	33.87	527.5
Direct Experience	32.18	38.79	500.5
Expectancy of A	35.50	36.37	600.0
Expectancy of B	29.12	41.04	408.5*
Expectancy of C	39.90	33.15	498.0
Expectancy of D	41.37	32.07	454.0

\*  $p < .05$



### NUMERIC

There was a significant difference between Canadian and Chinese students in their preference for studies and learning activities that involved numbers and computations ( $p < .05$ ). The mean rank was 42.08 for Canadian students and 31.55 for the Chinese students (See Table 1). The lower mean rank for the Chinese students suggested that they had a higher preference for studies and activities that dealt with computations and numbers since the lower the mean, the higher the preference. Canadian students, on the other hand, from their mean rank showed less of a preference for this type of material.

This fits in well with the fact that the Chinese have problems with the English language and therefore prefer to work with numbers. Their higher preference reflects not only the problems they have with the language but it also reflects their desire to avoid "loss of face" to themselves. When working with numbers and computations, the confrontations with the English language are fewer and therefore they prefer this as an area to work in.

### QUALITATIVE

This variable was concerned with the preference for dealing with words whether it be talking, writing or editing. There was a significant difference between Canadian and Chinese students in this category ( $p < .05$ ). Canadian stu-

dents showed a higher preference for qualitative issues (Mean=27.48) as compared to Chinese students (Mean=42.23) (See Table 1). Canadian students, thus, showed a higher preference for dealing with people in social interactive relationships.

◆ In much the same way as the previous category, the problems which the Chinese have with the English language are seen through their lower desire to have any involvement with it. Canadian students are more comfortable with the English language having been exposed to it since they were young and therefore show a higher preference for working with words.

#### EXPECTANCY OF B

There was a significant difference between Canadian and Chinese students on expectations of performing at an above average but not necessarily at a superior level ( $p < .05$ ). The mean rank for the Canadian sample was 29.12 indicating expectations of this type of performance. The Chinese group had a mean ranking of 41.04 indicating lower expectations of performing at this level (See Table 1).

This reflects to a certain extent the Chinese individual's attitude towards issues of "face". They did not think themselves capable of being able to produce above average but not necessarily superior work and did in fact report this so as to save "face" and avoid embarrassment than if they were to claim that it was within their abilities.

SUMMARY

Of the 20 categories on this test instrument only organization-structure, numeric, qualitative and expectancy of B were significantly different for the Canadians and the Chinese. The remaining categories of peer affiliation, goal setting-achievement, competition-eminence, instructor affiliation, detail-structure, independence-achievement, authority-eminence, inanimate, people, listening, reading, iconics, direct experience, and expectancies of A, C and D did not reveal any differences in the two groups' preference for these learning styles and levels of performance.

Based on the cultural values and philosophies of the Chinese, Chinese students should show preferences on the learning styles items of "peer affiliation, authority-eminence, numeric, inanimate, people, listening, reading and iconics." Of these items, only the "numeric" item was significantly different for the Chinese and the Canadians with the former preferring to work with numbers and figures. This is probably due to the problems the Chinese have with the English language and therefore they tend towards aspects which can offer escape from this. In a sense, it is also likely to be related to "loss of face" as they would try their best to avoid embarrassment or loss of dignity to self. "Peer affiliation" and the "people" items relate to the underlying cultural value of promoting the concept of the group by having warm, friendly and interpersonal rela-

tionships with others in the group. Therefore, it was expected that the Chinese students would show a preference on this category. This was however not the case as there was no significant differences between Canadian and Chinese students in their preferences for "peer affiliation" and for dealing with "people".

Chinese students, as suggested by the literature reviewed, should show a preference for "authority-eminence" because instructors are elder and should be accorded the authority and respect they deserve. As a result, the Chinese individual should recognize this fact and rate higher in this category. This was not significant, and the Chinese did not show differences in comparison with the Canadians in terms of authority and eminence.

The remaining items on which the Chinese should show a preference are on "listening, reading, iconics and dealing with inanimate objects." All of these refer in a sense to the problems which the Chinese have with English fluency since it is generally their second or even third language. As a result they should prefer techniques which can better help them cope with the language or even avoid it. All of these preferences are related to the Chinese's deep propensity for the avoidance of embarrassment and "loss of face".

This did not turn out to be true and in fact showed that the Chinese shared similar preferences on these items in comparison with those of the Canadian students. They were expect-

ed to favor "listening, reading and visuals" as learning modes as well as dealing with "inanimate" objects but they did not show any significant differences when compared to the Canadian sample.

The Chinese, on the other hand, should show less of a preference for the categories of "organization-structure, goal setting-achievement, competition-eminence, instructor affiliation, qualitative, detail-structure, independence-achievement, direct experience and expectancy of grades." However, there was a significant difference only on "organization-structure, qualitative and expectancy of B" for the two groups.

It was expected that Chinese students would show less of a tendency for organization-structure as a result of their rote memorization type of learning, and they in fact did. They are taught to memorize work without question and a need to know about how and why things occur is simply not encouraged in the Chinese type of schooling. All of these points also apply to the category of "detail-structure" where they should desire to know little of the expectations of each situation. Although the Chinese did show less of a preference for "organization-structure", they did not show any significant difference in terms of "detail-structure".

They were also expected to be less involved in "goal setting-achievement, competition-eminence and independence-achievement" because of the values in their culture which

stress maintenance of the group concept and group harmony. These three categories stressed individualism which the Chinese do not reward; therefore, Chinese students should not rate highly on these items. The results were not significant indicating that Canadian and Chinese students had similar preferences for "achievement, eminence, independence, goal setting and competition." This was perhaps due to the fact that they were forced to behave so in lieu of the stress and expectations placed on them by their families to succeed.

The Chinese were expected to show less of a preference for "instructor affiliation" as they are taught to accord the respect due to an instructor because he is an authority figure as well as an elder. There was no significant difference between the Chinese and Canadians and they showed similarities in preferences for "instructor affiliation".

The "qualitative" item dealt with the preference for working with words, editing and writing. It was expected that the Chinese would show less of a preference for this aspect and they in fact did. The Canadian group seemed to have a greater preference for this aspect than did the Chinese.

Chinese students should tend to shy away from "direct experience" because of their rote memorization training. Their experience of learning was out of books and from the instructor and this unfamiliar style could be formidable in their eyes. This, however, was not the case as the Chinese

showed no significant difference in learning via "direct experience" in comparison to Canadian students.

In terms of expectancy of grades, Chinese students were expected to be less expectant of high grades as they were taught not to stress their own individuality by outdoing others and disrupting the group concept or to cause "loss of face" to themselves if they did not get the grades they had predicted. The only significant difference was for "expectancy of Bs" where Chinese students were more likely to think themselves incapable of performing at this level. With regards to the other expectancies, the Chinese and the Canadians showed similar rather than lower expectancies anticipated of the Chinese.

Based on these results, it appears that the hypothesis that a difference exists between Canadian and Chinese foreign students in terms of learning styles is only partially supported. Except for the variables of "organization-structure, numeric, qualitative and expectancy of Bs," there appeared to be no other significant differences between Canadian and Chinese students on the remaining categories. It would thus appear from these results that Canadian and Chinese have somewhat similar learning styles and preferences. Based on the literature reviewed it was anticipated that more than those four categories mentioned would be significant. This was however not the case and possibly could have been due to the insufficient specificity of this test to tap the points the researcher was seeking.

## SECTION 2--SCENARIOS

Subjects were asked to rate five scenario situations which take place in the classroom environment by reacting to five questions on a nine point scale. The results of this questionnaire were considered jointly in three sections, that is by experience, affect and coping strategy. These in turn were considered by scenario situation and ethnic type. The first three ratings (questions 1, 2 and 3 in Appendix B) measured the degree to which the situation was typical of their "own experience", the degree it reflected their "own behavior" and the extent to which it represented experiences of their own ethnic group. These were jointly treated because they were likely to be confounded. The statistic used was a multivariate analysis of variance (MANOVA) which analyzed simultaneously this set of correlated criterion variables. In addition, each of these three items was also tested on a one-way analysis of variance (ANOVA). Questions four and five were also tested using the same tests. All the items on questions four and the items on question five respectively were tested jointly in a MANOVA procedure as well as independently via the ANOVA procedure. The tests were, therefore, based on a 2 by 5 MANOVA. Scenario 1 dealt with group harmony, scenario 2 was concerned with saving the instructor from embarrassment, scenario 3 was linked to not responding to questions, scenario 4 dealt with not being critical of the instructor while scenario 5 was concerned with the yielding to others.



### 1A) EXPERIENCE AND SCENARIO SITUATION

In this section, the results dealt with all the subjects across the five scenarios. No distinction was made between whether one was Canadian or Chinese. The purpose of this was to see if there were any differences in the ratings of the first three questions across the five situations. It was expected that significant differences would exist for each of the three ratings over the five scenarios. This was anticipated because the scenarios were of different hypothetical situations and would call for different behaviors and experiences. This was only true of the first two ratings of "own experience" and "own behavior". The subjects felt that their behaviors and experiences varied over the various scenarios because they represented different situations. They did not, as expected see themselves behaving uniformly over the five scenarios. Although it was also expected that "group experience" would vary over the five scenarios, this did not prove to be true as there was no significant difference in how subjects rated people of their own ethnic group as behaving as the main character in each of the scenarios. Perhaps this is because subjects could not predict the extent to which their own ethnic people would behave in such situations.

In terms of the subjects' rating of their "own experience", there was a significant difference of this rating across the five scenarios ( $p < .05$ ). On this item, the means

ranged from 5.65 to 6.70 across the five scenario situations. The mean for the subjects was 5.65 on the "group harmony" scenario (Scenario 1), 5.85 on the "save from embarrassment" scenario (Scenario 2), 5.35 on the "do not respond" scenario (Scenario 3), 6.70 on the "not being critical of instructor" scenario (Scenario 4), and 5.82 on the "yielding" scenario (Scenario 5) (See Table 2).

This indicated that the students' perception of their "own experience" differed across the scenarios. The subjects felt that in the "not being critical of instructor" scenario, it was more likely that they had experienced the situation of taking notes without questions or doubts (Mean=6.70). They found the "group harmony" scenario to be the least similar to their experiences; that is they were not likely to consent to a group decision even if they disagreed with the choice (Mean=5.65).

There was a significant difference with regard to the subjects' behavior as the main character in the five scenarios ( $p < .05$ ) (See Table 2). The subjects were more likely to report behaving as the main character in the "not being critical of instructor" scenario by taking notes and accepting the material without questioning it (Mean=6.11). And of the five scenarios, the students were least likely to behave as the main character in the "group harmony" scenario which was to simply comply with the decision of the group (Mean=4.56).

TABLE 2  
Experience by Scenario Situation

	Scenario Situation					Univ. F. df(4,67)
	1	2	3	4	5	
Own Experience	5.65	5.85	5.85	6.70	5.32	4.29*
Own Behavior	4.56	5.51	5.72	6.11	5.46	6.32*
Group Experience	5.89	6.01	6.14	6.44	5.90	1.76

N=71  
\* p < .05

Key Indicator:  
Scenario 1=Group Harmony  
Scenario 2=Save Instructor from Embarrassment  
Scenario 3=Do Not Respond to Questions  
Scenario 4=Not Being Critical of Instructor  
Scenario 5=Yielding to Others

There was no significant difference over the five scenarios with regards to perceptions of each of these situations happening to people of the same ethnic group. Subjects perceived people of their own ethnic groups as experiencing each of the situations similarly over the five scenarios. In other words, there was no difference in the subjects' minds that people of their own ethnic groups behaved as the main character in each of the scenarios. The means were as follows: the "group harmony" scenario, 5.89; the "save from embarrassment" scenario, 6.01; the "do not respond" scenario, 6.14; the "not being critical of instructor" scenario, 6.44 and the "yielding" scenario, 5.90 (See Table 2).

#### 1B) EXPERIENCE AND ETHNIC GROUP

In this section, the scenario ratings were broken down by ethnic group to see how the Chinese and Canadian students responded to the different scenario situations.

There was no significant difference between Canadian students and Chinese foreign students in having experiences similar to the main character in each of the scenarios. Their experiences of feeling as the main character did not significantly differ if they were either Canadian or Chinese. The mean for the Canadian group was 5.57 and 6.26 for the Chinese students (See Table 3).

TABLE 3  
Experience by Ethnic Group

	Ethnic Group		Univ. F df(1,69)
	Canadian	Chinese	
Own Experience	5.57	6.26	3.00
Own Behavior	4.88	5.91	6.76*
Group Experience	6.05	6.10	0.02

\*  $p < .05$

In terms of the "own behavior" category, there was a significant difference between the two groups ( $p < .05$ ), indicating a difference between Canadians and Chinese in their behavior as the main character in each of the scenarios. The mean for the Chinese sample was 5.91 and the mean for the Canadian sample was 4.88 (See Table 3). The means suggest that Chinese students were more likely to report they would behave as the main character in each of the scenarios as compared to their Canadian classmates. The significance of the means suggest that these are meaningful situations for all students. It also shows that the Chinese, as hypothesized would report acting more like the main character than the Canadians. These scenarios were designed based on the literature reviewed and it was expected that the Chinese would respond to these situations by rating them as being more common of their "own behavior" in comparison with their Canadian classmates.

There was no significant difference between Canadian and Chinese foreign students in their perceptions of these scenario situations happening to people of their own ethnic groups. They both felt that such situations happen moderately often to their own people. The means for the Canadian and Chinese samples were 6.05 and 6.10 respectively (See Table 3).

In terms of experience and ethnic group, it was expected that Chinese students would perceive these experiences as

being more common to them since these situations were based on the literature reviewed on how the Chinese would react in such situations. Only the "own behavior" category was significant and supported the literature. The remaining two categories were not significant although they were expected to be significant. It was anticipated that the Chinese students would rate the scenarios as being typical of their experiences and of their own people but they in fact did not.

#### 1C) EXPERIENCE BY SCENARIO AND ETHNIC GROUP

A MANOVA procedure was also performed to test the effect of "own experience", "own behavior" and "group experience" across the effects of scenario situation and ethnic group simultaneously. In terms of "own experience" by scenario situation and ethnic group, the only significant item was on the "group harmony" scenario ( $p < .05$ ). Chinese students tended to be more inclined to report going along with the decision of the group even if they did not agree with its decision (Mean=6.10). This seems to offer support for the study conducted by Huang (1971) where Chinese students tended to accept or remain silent even if they did not agree with something (See Table 4).

Canadian students were, however, less likely to go along in such a situation (Mean=5.03). There were no significant differences between Canadian and Chinese students' in their perceptions of "own experience" in the four remain-

TABLE 4

## Own Experience by Scenario Situation and Ethnic Group

Own Experience	Ethnic Group		Univ. F df(4,67)
	Canadian	Chinese	
Scenario 1	5.03	6.10	4.17*
Scenario 2	5.70	5.95	0.24
Scenario 3	5.40	6.17	1.95
Scenario 4	6.60	6.78	0.14
Scenario 5	5.13	6.32	3.67

\*  $p < .05$

## Key Indicator:

Scenario 1=Group Harmony

Scenario 2=Save Instructor from Embarrassment

Scenario 3=Do Not Respond to Questions

Scenario 4=Not Being Critical of Instructor

Scenario 5=Yielding to Others



ing scenarios. The mean for the Canadian group was 5.70 and 5.95 for the Chinese group on the "save from embarrassment" scenario. In the case of the "do not respond" scenario, the means were 5.40 for the Canadian group and 6.17 for the Chinese group. In the "not being critical of instructor" scenario, the Canadian group had a mean of 6.60 while the Chinese group obtained a mean of 6.78. In the "yielding" scenario, the Canadian group had a mean of 5.13 and the Chinese group had a mean of 6.32 (See Table 4).

Since these scenarios were designed based on how the Chinese students would interact in the class, it was expected that they would identify more with the main characters as compared to the Canadians. This was only true of the "group harmony" scenario in which the Chinese would go along with a group's decision even if they disagreed with it. In all the remaining scenarios, although the Chinese were expected to have experiences like the main characters by being less critical, yielding to others, preventing "loss of face", and not responding to questions, they did not in fact show any significant differences in terms of how they and the Canadian students rated themselves on these four categories. In these four categories, Canadian and Chinese students were similar in their perceptions of having experiences as did the main character in each of the scenarios.

With regards to the "own behavior" category across the scenarios and ethnic group, two of the five effects were

significant ( $p < .05$ ). There was a significant difference between Canadians and Chinese on the "group harmony" scenario. The Chinese students (Mean=5.49) tended to feel more than their Canadian classmates (Mean=3.30) that they would go along with the group's decision even if they disagreed with its decision (See Table 5).

The other significant difference was on the "do not respond" scenario ( $p < .05$ ) where Chinese students tended not to respond to a question posed by the instructor because it was not directed at them specifically (Mean=6.24) (See Table 5). Canadian students showed less of a tendency to behave as the main character in this scenario (Mean=5.00). The remaining three scenarios were not significant. On the "save from embarrassment" scenario, the Canadian group obtained a mean of 5.17 and the Chinese, 5.76. The mean for the Canadian group on the "not being critical of instructor" scenario was 6.07 and 6.15 for the Chinese group. And finally, the means for the Canadian group was 4.87 and 5.90 for the Chinese group on the "yielding" scenario (See Table 5).

Again, the expectation was for the Chinese to behave as the main character in each of the hypothetical situations. This was not the case as the Chinese did not perceive a similarity with the main character's behavior in the scenarios of "saving from embarrassment", "not being critical of the instructor" and "yielding" to others. They did draw similarities with the main character in the "group harmony" and the "not respond to questions" scenarios.

TABLE 5

## Own Behavior by Scenario Situation and Ethnic Group

Own Behavior	Ethnic Group		Univ. F df(1,69)
	Canadian	Chinese	
Scenario 1	3.30	5.49	23.02*
Scenario 2	5.17	5.76	0.98
Scenario 3	5.00	6.24	4.39*
Scenario 4	6.07	6.15	0.02
Scenario 5	4.87	5.90	2.64

\*  $p < .05$

## Key Indicator:

Scenario 1=Group Harmony

Scenario 2=Save Instructor from Embarrassment

Scenario 3=Do Not Respond to questions

Scenario 4=Not Being Critical of Instructor

Scenario 5=Yielding to Others

When tested by scenario and ethnic group, Canadian and Chinese students did not exhibit any differences in their perceptions of their own ethnic groups having experiences similar to the main character in each of the scenarios. In the "group harmony" scenario, the mean for the Canadian group was 5.60 and 6.10 for the Chinese group. In the "save instructor from embarrassment" scenario, the means were 6.17 and 5.90 for the Canadian and Chinese groups respectively. In the case of the "do not respond" scenario the means were 6.20 and 6.10 for the Canadian and the Chinese students respectively. The Canadian group obtained a mean of 6.50 on the "not being critical of instructor" scenario, while the Chinese group had a mean of 6.39 on the same scenario. On the "yielding" scenario, the Canadian students had a mean of 5.77 and the Chinese group had a mean of 6.00 (See Table 6). It was expected that the Chinese students would perceive the situations as being more common of their own people than would the Canadians since these scenarios were designed based on the cultural values dictating communication patterns and behavior. However, the Chinese sample did not elicit any differences in their perceptions of their own people behaving like the main characters when compared to the Canadian sample.

These results offer only partial support for the hypotheses that there are differences between Canadian and Chinese students in their communication styles and behavior

TABLE 6

## Group Experience by Scenario Situation and Ethnic Group

Group Experience	Ethnic Group		Univariate F df(1,69)
	Canadian	Chinese	
Scenario 1	5.60	6.10	1.11
Scenario 2	6.17	5.90	0.39
Scenario 3	6.20	6.10	0.04
Scenario 4	6.50	6.39	0.06
Scenario 5	5.77	6.00	0.21

## Key Indicator:

Scenario 1=Group Harmony

Scenario 2=Save Instructor from Embarrassment

Scenario 3=Do Not Respond to Questions

Scenario 4=Not Being Critical of Instructor

Scenario 5=Yielding to Others

in the classroom as well as in their interactions with instructors, fellow students and in groups.

## 2A) AFFECT AND SCENARIO SITUATION

This section is concerned with how the subjects rated themselves on the affective responses of the five scenarios. A 2 by 5 MANOVA procedure was also used to analyze the results.

The subjects differed significantly in how they rated "anger" over the five scenarios suggesting a difference in the perceptions of "anger" (See Table 7).

The subjects were more likely to feel angry if they were forced to go along with a decision they did not agree with (Mean=4.06) than if they did not respond to questions during class (Mean=1.93).

The subjects also differed significantly in "depression" over the various scenarios ( $p < .05$ ) (See Table 7). Subjects were more likely to feel depressed (Mean=3.56) when they did not raise any objections to a decision they disagreed with than if they were to simply take notes without questioning it (Mean=1.77).

There was also a significant difference in the "lonely" affect of subjects ( $p < .05$ ) and this indicated a difference across the five scenarios (See Table 7). In the "group harmony" scenario, subjects felt more "lonely" if they did not speak out against a disagreed decision by the group

TABLE 7

## Affect by Scenario Situation

Affect	Scenario Situation					Univ. F df (4,67)
	1	2	3	4	5	
Angry	4.06	2.00	1.93	2.15	2.11	23.68*
Depressed	3.56	1.94	2.13	1.77	2.54	16.73*
Lonely	3.85	1.80	2.24	2.00	2.48	18.39*
Confused	3.96	3.79	2.73	3.35	2.72	6.52*
Embarrassed	3.45	2.79	3.31	2.44	3.49	4.64*
Anxious	3.70	2.92	3.07	2.63	3.11	3.54*
Threatened	2.94	2.34	2.75	2.21	2.41	2.53*
Guilty	2.44	2.38	2.27	2.18	2.61	0.69
Loss of esteem	3.32	1.85	2.18	2.07	2.28	7.98*

N=71

\* p &lt; .05

## Key Indicator:

Scenario 1=Group Harmony

Scenario 2=Save Instructor from Embarrassment

Scenario 3=Do Not Respond to Questions

Scenario 4=Not Being Critical of Instructor

Scenario 5=Yielding to Others

(Mean=3.85) to where there was less feeling of loneliness if one did not bring an instructor's mistake to attention in order to avoid causing embarrassment (Mean=1.80).

For the "confuse" affective variable, there was a significant difference across the five scenarios. Subjects perceived a difference in feelings of confusion over the five scenario situations. They were more likely to feel confused (Mean=3.96) when forced to go along with a group decision they did not agree with than if they did not participate in class because of their tendency for yielding (Mean=2.72) (See Table 7).

In terms of "embarrassment", there was also a significant difference over the five scenarios ( $p < .05$ ) (See Table 7). Subjects, on the average, tended to feel most embarrassed when they did not participate in class and allowed others to respond first (Mean=3.49). They tended to be least embarrassed when they simply took everything down without questioning it (Mean=2.44).

There was a significant difference in the affective feeling of "anxiety" ( $p < .05$ ) (See Table 7). Subjects tended to feel more anxious when they did not object to a decision they did not agree with (Mean=3.70). They were less anxious when they did not raise any questions about the material taught and simply accepted it as being accurate (Mean=2.63).

There was a significant difference across the five scenarios in terms of threatening feelings ( $p < .05$ ) (See Table



7). Subjects felt more "threatened" when they did not object to a group decision they disagreed with (Mean=2.94) as compared to when they simply accepted the material without questioning it (Mean=2.21).

There was no significant difference in terms of "guilty" feelings across the five scenarios (See Table 7). The subjects tended to feel little or not at all "guilty" about the various situational problems.

The subjects' perception of "loss of self-esteem" was significantly different over the five scenarios ( $p < .05$ ) (See Table 7). Subjects felt more "loss of self-esteem" if they did not raise any objections to a disagreed decision (Mean=3.32). They felt the least "loss of self-esteem" when they did not bring to attention a mistake made by the instructor for fear of causing embarrassment (Mean=1.85).

It was expected that there would be significant differences perceived by the subjects on the affective responses of the five scenarios. Each of these scenarios represented a different hypothetical situation and it was anticipated that each situation would require unique affective responses. With the exception of "guilt", the subjects did in fact perceive differences in how they felt affectively when placed in each of the hypothetical situations.

## **2B) AFFECT AND ETHNIC GROUP**

The results in this section were based on how Chinese and Canadian students rated the affective responses according to each of the scenarios.

There was no significant difference between Canadian and Chinese students on "anger" feelings on the five scenarios. The mean for Canadian students was 2.73 and 2.51 for Chinese students. The two groups of students felt similarly in terms of "anger" (See Table 8).

There was a significant difference regarding how Canadian and Chinese students felt depressed over the five scenarios ( $p < .05$ ). Chinese foreign students tended to feel more depressed (Mean=2.91) than Canadian students (Mean=1.67) (See Table 8).

There was a significant difference between Canadian and Chinese students on feelings of loneliness ( $p < .05$ ). In general, Chinese students tended to feel more "lonely" (Mean=2.98) than their Canadian counterparts (Mean=1.78) (See Table 8).

Chinese students were also more likely to feel "confused" (Mean=3.72) than Canadian students (Mean=2.75) (See Table 8). This difference was significant ( $p < .05$ ), suggesting that there was a difference between the two groups in their feelings of confusion.

Chinese students also tended to be more "embarrassed" over the various scenario situations (Mean=3.53). Canadian

TABLE 8

## Affect. by Ethnic Group

Affect	Ethnic Group		Univ. F df(1,69)
	Canadian	Chinese	
Angry	2.37	2.51	0.15
Depressed	1.67	2.91	17.69*
Lonely	1.78	2.98	16.99*
Confused	2.75	3.72	5.63*
Embarrassed	2.50	3.53	6.53*
Anxious	2.59	3.45	4.63*
Threatened	2.03	2.90	5.16*
Guilty	2.03	2.62	2.32
Loss of Esteem	1.85	2.70	6.34*

\* p &lt;.05

students, on the whole, were somewhat less likely to feel "embarrassed" (Mean=2.50) (See Table 8). The difference in means was significant ( $p < .05$ ).

With regard to the affect "anxiety", the results also showed a significant difference between the two groups ( $p < .05$ ). Chinese foreign students tended to be more anxious (Mean=3.45) than their Canadian classmates (Mean=2.59) over the situations outlined (See Table 8).

Canadian students were also somewhat less likely to feel "threatened" (Mean=2.03) than the Chinese students (Mean=2.90) (See Table 8). This was a significant difference ( $p < .05$ ).

There was no significant difference between Canadian and Chinese students on guilt feelings. The mean for Canadian students was 2.03 and the mean for Chinese students was 2.62 (See Table 8).

There was a significant difference in how the two groups reported they would feel about "loss of self-esteem" ( $p < .05$ ). Chinese students tended to feel a greater "loss of self-esteem" (Mean=2.70) in comparison to their Canadian classmates (Mean=1.85) (See Table 8).

It was expected based on the literature reviewed that the Chinese should report feeling more "depressed, lonely, confused, embarrassed, anxious, threatened and a loss of self-esteem". Since the Chinese culture stresses the communication patterns outlined in these scenarios, it was ex-

pected that the Chinese would show significant differences on all the affective feelings with the exception of "anger" and "guilt". According to Vernon (1982), the Chinese should be more concerned about shame, loss of self-esteem and threats of disruptions to their familiar communication styles than anger or guilt. Of the nine affective responses, only "anger" and "guilt" feelings were not significantly different between Canadian and Chinese students. Of the remaining seven affective feelings, Chinese students were inclined to feel more "depressed, lonely, confused, embarrassed, anxious, threatened and a loss of self-esteem" than their Canadian classmates. All of these responses reflect to an extent, the cultural values and communication patterns of the Chinese foreign student. These scenarios reflected how Chinese students would behave and communicate in the Canadian educational environment. The fact that they felt more "depressed, lonely, confused, embarrassed, anxious, threatened and a loss of self-esteem" hints of the fact that these situations reflect how they would behave when in that actual situation. It would seem as if the cultural values behind each of these scenarios is reflected not only in the communication behavior but also in the affective feelings of the Chinese students. The fact that there was no difference between Canadian and Chinese students on "anger" and "guilt" feelings suggests that the scenario situations are prevalent for the Chinese and hence they showed just as little of

these feelings as the Canadians in the different scenarios. The implication of these results offer support for the fact that the cultural values of the Chinese have influenced their communication patterns and also that they are aware of these patterns and their culture's influence on it.

### 3A) COPING STRATEGY AND SCENARIO SITUATION

This section was concerned with how the subjects in general rated the coping strategies of the five scenarios.

There was a significant difference in the "talk more" coping strategy ( $p < .05$ ) (See Table 9).

On the average, subjects were inclined to use "talk more" as a coping strategy in response to the problem of being forced to go along with a decision one does not agree with (Mean=5.86). Subjects used "talk more" less as a coping strategy when they were faced with the situation of not responding to a question because it was not directed at them (Mean=4.00).

The results for "avoidance of eye contact" were also significant ( $p < .05$ ). This indicated a difference in the degree to which subjects felt avoiding eye contact as a coping strategy over the five scenarios (See Table 9). Subjects tended to use this strategy more when they knew the instructor was waiting for a response from the class but did not direct it specifically at them (Mean=3.23). They felt this strategy to be of less use when they did not bring to atten-

TABLE 9

## Coping Strategy by Scenario Situation

Strategy	Scenario Situation					Univ. F df (4,67)
	1	2	3	4	5	
Talk more	5.86	4.72	4.00	4.59	4.25	9.37*
Avoid Eye Contact	2.99	2.18	3.23	2.27	2.75	4.45*
Pvt. Talk/Instructor	4.20	5.55	3.41	4.28	4.07	10.52*
Complain/Friends	5.25	4.55	3.24	4.30	3.46	11.90*
Make No Change	4.65	4.83	4.85	4.28	4.39	1.26

N=71

\* p &lt; .05

## Key Indicator:

Scenario 1=Group Harmony

Scenario 2=Save Instructor from Embarrassment

Scenario 3=Do Not Respond to Questions

Scenario 4=Not Being Critical of Instructor

Scenario 5=Yielding to Others

tion a mistake made by the instructor, in order to avoid the causing of embarrassment (Mean=2.18).

In terms of "talking privately with the instructor" as a coping strategy, this proved to be significantly different over the five scenarios ( $p < .05$ ) (See Table 9). Subjects tended to favor "talking privately with the instructor" when they picked up on a mistake made by the instructor (Mean=5.55). They preferred this strategy in order to avoid causing the instructor any embarrassment. The subjects were least likely to use this strategy when the instructor directed a question to the class and was waiting for a response (Mean=3.41).

There was also a significant difference for the coping strategy of "complaining" over the scenarios ( $p < .05$ ) (See Table 9). Subjects tended to "complain" more when faced with having to go along with a decision they did not agree with (Mean=5.25). They were, however, less likely to "complain" when the instructor asked a question of the whole class instead of individually (Mean=3.24).

There was no significant difference in the "make no changes because it is only a temporary situation" across the different scenario situations and this indicated similar perceptions of this strategy over the five situations (See Table 9).

The expectations for this section was that subjects should show significant differences in how they perceived



the use of each coping strategy for each of the hypothetical situations. In other words, each scenario should call for differences in the use of each of the coping strategies. The results revealed that subjects tended to use each of the coping strategies except "making no changes" differently across the five scenarios. Again as with the affective responses, subjects saw different needs of each of the coping strategies for each of the scenario situations.

### **3B) COPING STRATEGY AND ETHNIC GROUP**

In this section, the concern was for how Canadian and Chinese students differed on their use of the coping strategies. There was a significant difference between Canadian and Chinese students on the coping strategy of "talking more" ( $p < .05$ ). Canadian students obtained a mean of 5.31 while Chinese students had a mean of 4.2. This indicated that Canadian students were more likely to talk or ask more questions than their Chinese classmates (See Table 10).

There was a significant difference between the Canadian and the Chinese groups in "avoidance of eye contact" ( $p < .05$ ). This time the Chinese students were more likely to engage the "avoidance of eye contact" as a coping strategy in the given situations (Mean=3.13). The mean of 2.07 for the Canadian group indicated less of a likelihood on their part to "avoid eye contact" (See Table 10).

TABLE 10

## Coping Strategy by Ethnic Group

Strategy	Ethnic Group		Univ. F df(1,69)
	Canadian	Chinese	
Talk more	5.31	4.22	5.05*
Avoid eye contact	2.07	3.13	7.21*
Private Talk/Instructor	3.94	4.57	1.69
Complain to Friends	4.22	4.12	0.05
Make No Change	3.97	5.06	5.05*

\* p &lt;.05

The mean for the Chinese group on this category of "talking privately with the instructor" was 4.57 while the Canadian group had a mean of 3.94 (See Table 10). The means of the two groups were not significantly different indicating similar use of "talking privately with the instructor" as a coping strategy by the two groups.

There was also no difference in how the two groups used "complaining" as a coping strategy. This suggested that the two groups were similar in their use of "complaining" to solve the problematic situations they were in. The means were 4.22 and 4.12 for the Canadian and Chinese students respectively (See Table 10).

Canadian students had a different attitude towards "making no changes" in comparison with the Chinese students. ( $p < .05$ ). The mean for Chinese students was 5.06 while the Canadian sample obtained a mean of 3.97 (See Table 10). Chinese students were in general more likely to make no changes in comparison with Canadian students. This was probably due to the fact that the Chinese group were foreign students and saw this strictly as a temporary situation to which change was not necessary.

The expectations were that Canadians would engage more in the active coping strategies of "talking more" and "making eye contact". It was expected that the Chinese would resort less to "talking more" as a coping strategy, they would tend to "avoid eye contact", prefer to "talk privately with

the instructor", "complain to friends" or "make no changes as it is only a temporary situation". These preferences of the Chinese reflect their tendencies towards passive communication and behavioral patterns. The results did in fact reflect what the literature had to say about the Chinese and their communication patterns. Canadian students were more likely to "talk" in response to these situations than were the Chinese students. The Chinese tended to favor the use of "avoiding eye contact" over their Canadian classmates. There was, however, no significant difference between the two groups on "talking privately with the instructor" or "complaining to friends". The Chinese group was inclined to be contented with their present situations and to make little or no changes. All of these seem to be compatible with the literature which says that change, self-expression and challenge to the system are discouraged (Klein, Alexander, Tseng, Miller, Yeh and Chu, 1971). In a sense, these preferences of the Chinese reflect a tendency towards passive and private coping strategies. It also reflects the way Chinese students would communicate and behave as outlined by the earlier literature review. In addition to this, the results also support the hypothesis that the cultural values have indeed influenced the Chinese's communication patterns and their learning styles.

## SECTION 3--INTERVIEWS

### CULTURAL ASPECTS

These interviews were of an unstructured and probing nature. Interviewees were stimulated with a lead-in question; the sub-probes asked by the interviewer depended on what the interviewees said and the direction in which they were heading. These interviews were meant to confirm or refute the hypotheses that differences exist in the ways Canadian and Chinese students learn, interact in groups, with instructors and with their peers as well as how they behave, communicate and interact in classes. While there were several expectations, care was taken not to lead interviewees to the expected responses; rather, by using open-ended questions and neutrally-worded probes, interviewees were allowed and encouraged to proceed in any direction they choose to speak about.

The interviews revealed that in terms of stifling of individuality and self-restraint, six of the ten subjects interviewed felt that this was a problem they had encountered in their own families. Related to this, eight of the interviewees felt that they had to enhance the group concept at the expense of their individuality and maintain harmony within the family. Seven of the ten felt that their sense of self-worth came from the family as a group. With the exception of one subject, all the other subjects stressed the inferior role they played in their families. The one excep-

tion had an important position in his family as he was the eldest and had to take over the responsibility of the family during the illness and death of his father. Nine of the ten mentioned the importance of respecting their elders. Of these nine, five also pointed out the importance of being polite to one's parents and elders. Only four of the ten felt contented with the present situation in their families and only one subject mentioned a lack of self-confidence.

Thus, in general, the subjects felt an obligation to their parents and their families. They felt an obligation to sacrifice their individuality at the expense of harmony within the family and protection of the group concept. As a result, they felt they played inferior roles within their families. They recognized the need to be respectful of their parents and their obligation to the family. It is interesting that only four of the ten subjects felt contented with their present situations. All in all, the family took precedence over themselves and it was from the group that they received their self-worth.

The mention of "loss of self-esteem" and the need to prevent embarrassment and loss of dignity was negligible for the ten subjects. Only one of the subjects interviewed felt the need to prevent "loss of face" to others within the family. The failure of the rest to mention this aspect could be due either to the fact that it did not exist for them or that they did not have an opportunity to bring up this point.

As mentioned before, nine of the ten subjects stressed the importance of respect for elders. These same nine people also mentioned the importance of being obedient to one's parents and half of the ten said it was important to be polite to their parents as well.

None of the ten subjects mentioned that they would go to the extent of lying to maintain harmony or prevent "loss of face". This could neither be confirmed nor refuted because it could have been due to a lack of opportunity for bringing up these points.

In relation to their training of the rote memorization type of schooling, nine of the ten subjects felt that they were very accepting of the way their parents and families dealt with issues. They did not feel it was their right or duty to challenge the decisions made by their elders. Six of the ten felt their communicative relations with their families were superficial in that they found it difficult to share personal thoughts or problems and felt that friends were their outlets in this area. Seven of the ten were very trusting of their parents and the family and did not doubt any decisions or choices made by them.

Strongly related to stifling of individuality and self-restraint is "giving way to others". Of the ten interviewed, six felt that in general they gave way to others and three out of the ten felt they took a "behind role" in their families. None of the ten felt any problem in being slow to generate ideas.

Eight of the ten had feelings of minimal importance within their families and nine of the ten felt they had subordinate positions within their families. Both of these are strongly related to the items on stifling of individuality. Only four of the ten felt that they had no self-worth. There was one subject who felt the opposite of these three feelings. This individual was the one who as earlier mentioned had to take responsibility for his family as a result of his father's death. He did in fact feel his role in the family was an important one.

The expectations were that Chinese students would relate the nature of their family upbringing and communication patterns at home. It was expected that they would stifle their individuality, prevent "loss of face" to others and self, show respect and obedience to elders, lie to maintain harmony or prevent embarrassment, be accepting and trusting of the family, yield to others and hold subordinate positions within the family. In turn, it was expected that Chinese students would also relate the nature of their classroom communication and participation and how this has been influenced by their upbringing and communication patterns in the home. They were expected to stifle their individuality for the sake of the group, not cause embarrassment to others or self, show respect and obedience for all authority and elders, preserve harmony at all costs, show little initiative in work and studies, yield to others in the class and maintain subordinate or minimal roles in the classroom.



The subjects did in fact confirm that much of what the literature had said of their communication patterns in the home were true. The interviewees felt strongly about aspects such as filial piety, stifling of individuality, subordinate roles within the family, group harmony, acceptance and trust of their families and yielding to others. They did not, however, feel strongly about having to ensure one does not cause "loss of face" to family members and neither did they feel that they had to go to the extent of lying to maintain harmony or prevent "loss of face". In effect, this section of the interviews did provide support for what previous researchers had written about the Oriental culture's influences on the communication and behavioral patterns of the Chinese in the home situation.

#### COMMUNICATION ASPECTS

In this section of the interviews, all ten interviewees agreed that they had passive communication patterns and that they tended to be quiet in classes. Nine of the ten attributed this tendency to problems with the English language and their lack of confidence in speaking it. They feared that they would cause embarrassment to themselves as a result of their lack of fluency with the English language and therefore preferred to remain quiet. In addition, they mentioned that they would express little for fear of "loss of face". Nine of ten subjects felt strongly that they would not be

critical of instructors or books. They tended to feel that they would not contradict nor challenge the instructor on the material taught or if he or she had made a mistake in class. Eight of the ten preferred the wisdom of instructors and the authoritarianism of books to their own groping and thus made them very trusting and accepting of the material taught.

Eight of the subjects said they would not speak unless spoken to in class and that in general their background training was to be quiet in the classroom and merely listen to the teacher. Seven of the ten mentioned a preference for yielding to others in terms of responding to questions or giving opinions. Of the ten, seven stressed their preference for seeking other students for help or speaking to the instructor on a one-to-one basis.

Two of the ten felt that they had nothing of worth to share in class. Four said that if needed they would lie to maintain harmony in the class while two said they would lie to prevent "loss of face" to themselves or the instructor. Only two said they had problems generating ideas and working through them while in the classroom.

The interviewees indicated that their cultural values, beliefs, philosophies and upbringing had much to do with their present communication patterns. They revealed that they were aware of their communication patterns in the classroom and how their culture has influenced these tenden-

cies. In addition to this, they revealed through the interviews that they did in general communicate and behave in the way dictated by their-cultural values. The only areas in which none of the interviewees even mentioned were those of preventing "loss of face" to avoid causing embarrassment or loss of dignity; lying to maintain harmony or preventing "loss of face"; and the idea that they were slow to generate ideas within their families. As mentioned earlier, this could have been the result of a lack of opportunity to bring up these points or due to the reason that these weren't necessary within the context of the family where they could be themselves. It is interesting that only four said that they would lie to prevent "loss of face" and two had difficulties in generating ideas in the classroom. Thus, it appears the lack of opportunity is the explanation why the above aspects were neglected in the cultural section of the interviews. However, the low numbers does suggest too that this isn't as big a problem for Chinese students as other writers had indicated.

The expectations for the Chinese's classroom communication patterns was that they would be quiet, passive, express little, not be critical of the instructor, yield to others, not speak unless spoken to, neither challenge not contradict the instructor, feel that one has nothing of worth to share, lie to prevent "loss of face" and preserve harmony, lacks the confidence to speak, prefer the authority of instructors

and books, prefer talking privately with instructors and peers and have language problems.

As consistent with the literature, the interviewees did report having passive communication patterns in the classroom. They preferred to listen than to talk and would not undermine the authority of the instructor under any circumstances. They vocalized strongly the problems they had with the English language and the effect this had on their communication and participatory behaviors in the class. The results, therefore, offer support that the Chinese individual's culture has had an influence on his communication patterns, that he is aware of these patterns and that he will behave in the ways suggested by his culture.

## Chapter VIII

### CONCLUSIONS

The results from the Canfield Learning Styles Inventory offered only partial support that differences did occur between Canadian and Chinese students in terms of their learning styles. It was anticipated from the literature review on the Chinese culture and their communication patterns that Chinese foreign students would behave in the ways outlined by their culture when in the educational environment. As suggested by their culture, the Chinese should show a preference on items like peer affiliation, authority-eminence, numeric, inanimate, people, listening, reading and iconics. These items are linked to the underlying Chinese cultural values of promoting the group concept, harmony and filial piety. Their tendency towards working with numbers and their preference for listening, reading and visual learning stress the problems they have with the English language and their need to avoid such stressful and embarrassing situations. Of these, only the numeric category was significant and showed Chinese students to have a higher preference for dealing with computations and numbers. All the other categories of peer affiliation, authority-eminence, inanimate, people, listening, reading and iconics where the Chinese

were expected to show preferences turned out to be not significant and this indicated similarities between Canadian and Chinese on these categories instead of differences.

These Chinese students were also expected to have less need of being individualistic, knowledgeable of the circumstances and expectations surrounding situations, critical and competitive. In addition, they were expected to keep distant relationships with instructors and not to have the personal relationships which Canadian students desire. Out of their need to avoid "loss of face" and embarrassment, Chinese students would not expect to get good grades and would not want to have anything to do with qualitative subjects when they lack English language proficiency.

The expectations were mostly unfulfilled with the exception of organization-structure, qualitative and expectancy of Bs. In these three categories, the Chinese showed lower preferences for wanting to know how and why things occur, little desire to work with the English language and lower expectations of performing at an above average but not necessarily at a superior level. In all the remaining categories, contrary to expectations, the Chinese did not report lower preferences or expectations for setting their own goals, competing and comparing their performances with others, working independently, maintaining distant relationships with instructors, or getting good grades. Although this is unlike the Chinese student, the probable explanation

lies in the fact that he has been sent by his family to Canada for a higher education and must succeed at all costs. This reflects the concerns a foreign student has about not failing his parents and his family and is likely to overcome the values of stifling one's individuality at the expense of the group in order to ensure success for himself.

Of the 20 items tested for differences in the learning styles of Canadian and Chinese students in the Canfield test instrument, only four proved to be significantly different for the two groups. The four categories which were significant were organization-structure, numeric, qualitative and expectancy of B grades. As suggested by the literature, it was expected that the Chinese would not have a desire for knowing the sequence of events or why things are occurring as they are, they would prefer to work with numbers and avoid anything to do with the English language and finally they would not expect to perform at an above average but not necessarily a superior level. In all the remaining categories, the Chinese shared similarities with the Canadian sample in terms of their learning styles. Based on this, the results from this test instrument could only offer partial support for hypothesis 1 that there are differences in the learning styles of Canadian and Chinese foreign students. Although the literature seems to suggest that the learning styles of the two groups are different, the findings from this present test instrument could not sufficiently support

this stand and could only offer partial support. It was expected that the Canadian and Chinese students would show more differences in their learning styles as indicated by the literature which stressed that learning styles differ according to cultures. This, however, could not be supported and was probably due to the insufficient specificity of the Canfield Learning Styles Inventory to pinpoint what the researcher was aiming for.

Hypothesis 2 predicted that there would be a significant difference in how Canadian and Chinese students would interact when in groups. The expectation was for Chinese students to conform to the group, to promote the group concept and to develop and maintain group harmony. As a result of this, the Chinese individual had to stifle his or her individuality and was forced to forego his or her desire for self-expression. This was supported by the fact that Chinese students did perceive themselves as the main character and were more likely to go along with a group's decision even if they disagreed with its decision. This was further supported by the results from the interviews when subjects claimed that they had to sacrifice their individuality and restrain themselves for the sake of the group concept. The Chinese did in fact feel this situation to be common of not only their experiences but also of their behaviors. The Chinese sample was more likely than the Canadian sample to go along with a group decision even if they disagreed with it.



Hypothesis 3 stated that differences exist between Canadian and Chinese students with regards to their classroom communication and participation. This was tested across the four scenarios of "saving the instructor from embarrassment", "not responding to questions", "not being critical of the instructor" and "yielding" to others. The cultural values underlying these situations were those of avoiding the causing of embarrassment or loss of dignity, filial piety for elders, acceptance and trust of elders and authority, and yielding to others. This hypothesis was supported jointly by the results from the scenario test and the interviews. The Chinese subjects did perceive themselves as being more likely to behave as the main character in these hypothetical situations. This was confirmed via the interviews where they stressed that they tended to be quiet and passive in terms of their classroom interaction. They revealed that they suffered a lack of confidence in speaking due to their insecurity with the English language, they did not challenge or contradict the instructor, expressed little for fear of "loss of face", preferred the authority of books and instructors, were trained to be quiet, preferred talking to instructors and friends on a one-to-one basis, allowed others to respond first and did not speak unless spoken to. This hypothesis was also supported by the affective responses in that the Chinese felt more "depressed, lonely, confused, embarrassed, anxious, threatened and a loss of self-

esteem" across these four scenarios. The significance of the coping strategies also supports the fact that differences do exist between Canadian and Chinese students in their classroom communication and participatory patterns.

Hypothesis 4 predicted that Canadian and Chinese students would have different types of interactions with their instructors. As indicated by the literature, Canadian students prefer warm and personal relationships with their instructors while Chinese students prefer to maintain distant and impersonal relationships with their instructors. The scenarios of "saving the instructor from embarrassment", "not responding to questions", and "not being critical of the instructor" were meant to test this hypothesis. The results from these scenarios could only offer partial support for this hypothesis as there was only one situation where there was a significant difference in the way Canadian and Chinese students interacted with the instructor. This difference was on the scenario of not responding to a question posed by the instructor. In this case, Chinese students identified with the main character and would not respond to a question posed by the instructor unless it was directed specifically at them. This hypothesis was nevertheless supported by the interviews as subjects confirmed that they preferred the authority of instructors and would neither challenge nor contradict instructors. In fact they revealed their reverence for instructors.

Hypothesis 5 stated that there would be a difference in the manner by which Canadian and Chinese students interacted with their fellow students. According to the literature reviewed, the Chinese stress more of a desire for harmonious relationships with others. This should be reflected in their affiliation with their peers as they seek to promote the group concept, maintain friendly relationships and yield to others. This hypothesis was reflected in the "group harmony" and the "yielding" to others scenarios. Again the results could only offer partial support as only the "group harmony" scenario was significantly different between the Canadian and the Chinese students. This seems to suggest that Chinese students would sacrifice much in order to get along with their peers as well as maintain warm and friendly relationships with them. As with the other hypotheses, this hypothesis was also given support by the results from the interviews. The fact that Chinese students mentioned a preference for talking with other students, giving way to others as well as stressing the group concept only serves to indicate their desire to develop and maintain close and warm relationships with their classmates.

It would appear from the results of the two tests as well as the interviews that differences exist between Canadian and Chinese students in their learning styles, their classroom communication and participation, and in their interactions in groups, with instructors, and with their

peers. Although neither of the two tests were strong enough to support these hypotheses on their own, their results coupled with those from the interviews do offer support that Canadian and Chinese students in the sample do differ in their learning, communication and participatory patterns in the classroom.

Overall, the Chinese students interviewed felt that their family and cultural influences were strong in shaping their communication patterns. The way they described their communication patterns in the family and in the classroom clearly confirmed what the literature had said about the passivity of the Chinese individual. The interviewees described their communication patterns as being very much what other writers had said of the Chinese that they tended to be quiet, spoke only when spoken to, would not challenge nor contradict their elders, would yield to others and would sacrifice their individuality for the promotion of the group concept. They also revealed through the interviews that their culture had influenced their communication patterns, how likely they were to behave in the manner enforced by their culture and their awareness of their own particular communication patterns. The coping strategies on the scenarios also presented support for the hypotheses as they revealed that the Chinese did in fact react to these scenarios as their culture had dictated in the classroom. They were expected to avoid eye contact, speak little, talk privately

with the instructor, complain to friends and be contented with the situations thereby making no changes to these circumstances. Confirmation came via the interviews when subjects stressed and pointed that they tended to say little and participate very little during classes. In effect, they confirmed that they had problems with the English language, feared speaking because of "loss of face", did not contradict or challenge the instructor, were very trusting and accepting of authority, yielded to others, were trained to be quiet and passive, preferred talking on a one-to-one basis and would go to lengths to avoid causing embarrassment to self or others.

### IMPLICATIONS

The interviews and the tests offer support for the confirmation of the five hypotheses and point to the fact that there are indeed differences which have to be dealt with. The behavior of Chinese students was found to be an expression of the culture in which they grew up (Brembeck, 1966). Their communication and learning styles in the educational environment reflected the cultural values they grew up and were familiar with. The result of the Chinese culture's influence on these students is that they tend to be passive, quiet and unquestioning in the classroom. The implications are many. Clearly, one can recognize as a result of this, the differences in communication, learning and participatory

styles the Chinese have in comparison with their Canadian classmates as well as in comparison with the expectations of Canadian professors. The study has revealed the Chinese foreign student's communication, learning and participatory styles unique to him as a result of the influences of the Oriental culture. It has also been revealed how and the extent to which the Oriental culture has influenced the Chinese individual's communication patterns and learning styles. The implications of these findings is that there is a considerable difference in the communication practises of the Chinese foreign student and the Canadian student and as a result of this there is also a difference in the Chinese student's and the Canadian instructor's expectations of the learning environment. In other words, there exists a difference in what Chinese students expect of communication and behavior in the class in comparison to Canadian students and instructors. The result is a barrier against effective communication and understanding between the two disparate groups. Neither group can understand what the other expects of them.

Essentially the problem lies in the different expectations between the two groups. Canadian professors expect students to participate and communicate actively in the classroom. They expect and welcome criticisms, opinions and comments in general, in effect they encourage an atmosphere of free inquiry in the classroom. The Chinese student is,

however, not used to such openness and they also tend to verbalize less because of their language inadequacy. They are more familiar with a passive style of learning that involves listening and watching rather than doing. Chinese students expect instructors to be the source and initiator of all events whereas the Canadian instructor expects some sort of initiation on the part of students which the Chinese student does not identify with. This conflict in expectations is another prop for the barrier against effective understanding of each other and their needs. In some cases, the Canadian instructor encourages personal relationships with the students but for the Chinese student this is undesirable. They hold their teachers with great esteem and respect and for the instructor to encourage such friendliness only serves to diminish the respect they have for the instructor. In yet another contrasting aspect, Canadian instructors encourage self-expression and individualism which the Chinese culture clearly denounces. As a result, Chinese students will not express their individuality but choose to keep their opinions to themselves as they have been taught. They felt embarrassed to see how Canadian students debate with their instructors in a rather arrogant fashion for this not only expressed their individuality but also signified disrespect of an authority figure. As part of their reverence for instructors, Chinese students tend to be very complying towards them. They readily accept without questioning

since to resist would be a sign of disrespect. The instructor, however, encourages challenge and free discussion in the hope of establishing a sense of free inquiry within the class. The differences in expectations between the two groups further reinforces the building up of the existing conflict.

The implication of all of these differences in classroom expectations between Canadian professors and Chinese students is that they are barred from effectively understanding each other and benefitting from each other. There is much that the two groups can learn from each other but until they can learn to overcome the differences that exist between their classroom communication and behavioural expectations, they will be hindered from gaining of the experience of the other. There can be no benefit to both groups concerned if they can not understand how and what the other perceives. There is much to do before this can be achieved; beginning with the tearing down and move towards understanding the differences which the two groups have about classroom communication and behavior.

#### LIMITATIONS

A limitation of this study was the lack of specificity in the Canfield Learning Styles Inventory and the scenario test to tap what the researcher wanted. Although the items on this inventory were related to the cultural values out-



lined in the literature reviewed, they did not necessarily provide support for the hypotheses and the problem could have been with the test instrument instead of the sample because the study did provide support that learning style differences did exist. Unlike the scenarios and the interviews, this inventory was not pre-tested and had it been, perhaps the researcher would have recognized its limitations and dropped it from the study. The results from these tests only provided partial support in that one had to draw a conclusion rather than being given an explicit conclusion from the tests. The hypotheses were nevertheless supported by the findings when considered jointly with the interview results. This, in a sense, points to the fact that the Learning Styles Inventory and the scenarios test were not specific enough to get at what the researcher was aiming for. The solution to this limitation would probably be to design a test or questionnaire specifically for the aims of this study. This would enable the researcher not only to incorporate the cultural values in question but also to set up questions which deal directly with the differences in the learning styles of the Canadian and the Chinese students as well as tap the specific areas in which the Canadian and Chinese differed in their classroom communication and participatory styles. The designing of a test specific to the research aims of this study would solve the problem of lack of specificity and might provide the researcher with the answers expected.

### RECOMMENDATIONS

In the light of the findings from this study, we are made aware of the problems faced by both Chinese foreign students and Canadian professors. There is evidence provided by this study that the learning and communication styles of the Chinese differ from those expected by Canadian professors of their students in the classroom. The result of this is a barrier against effective communication. Each group has different expectations of the learning environment and these stem from cultural influences. Since these differences pose problems, steps should be taken to solve them.

The researcher suggests a workshop might be helpful to both groups in understanding what the other expects in the learning environment in terms of communication and participatory patterns. In this workshop, Chinese students and Canadian professors will be informed of the differences in expectations the two groups have developed as well as of the influences underlying these expectations. This is to provide each group with an understanding of how the other thinks and functions. In providing such information, the aim would be to clear up any misconceptions the two groups might have of the other. For instance, one of the issues the Chinese student could be told concerning their Canadian instructor is that the latter expects open discussions during classes in an effort to create an atmosphere of free inquiry in the classroom. It should also be pointed out that not only does

the student benefit but the instructor will also be able to gain feedback from the class. The professors, in return, will be told how the cultural and background influences of the Chinese dictate a quiet and passive student in the classroom. It is part of the Oriental culture that the student listens to the teacher without any interruptions of the class. Thus, each group will be told what the other expects of the learning situation and how this differs from their own perceptions and expectations.

In this workshop, it might be a useful tool to incorporate a simulation game whereby the Chinese students and the Canadian professors exchange roles. A Chinese student will be asked to assume the role of the instructor and he or she will be given a list of expected behaviors he or she must perform while assuming the teaching role. These behaviors will be based on what the literature had revealed of Canadian instructors' expectations of their students in the classroom. The Canadian instructors will be asked in turn to assume the role of the Chinese students and their instructions for behavior and communication will also be based on the literature findings. In this reversal of roles, each group will be put in the place of the other to experience why the other behaves as they do. At the end of the simulation game, it is important to have a discussion where the participants can talk about how they felt in their roles. It is important also to question their understanding of the situation. All

of this is done in an effort to get the Chinese students and the Canadian instructors to share their experiences about their roles in the learning environment.

The workshop is thus a move towards having Canadian instructors and Chinese students come to an awareness of each others' needs and expectations. Once this understanding is reached, the next step would call for concerted efforts on both groups' parts to try as much as possible to meet the expectations of the other group. For instance, the Canadian professor via the workshop should gain an understanding of the reasons for the passivity of the Chinese student and in order to help the Chinese individual should encourage him or her to speak openly or even go to the extent of directing questions specifically at him or her. Chinese students need to be encouraged to express their thoughts and opinions, to modify to some degree their quiet and reserved demeanor and to feel more at ease with the Canadian habit of cut-spokenness (Jensen and Jensen, 1983). The Chinese student can help out the instructor by making an effort to participate as much as possible when allowed and requested. This gives the instructor feedback as to whether the material has been understood and also instills an atmosphere of free inquiry which he desires. In these ways, each group can help the other out and the ultimate effect is the benefit that both can gain as a result of understanding each other and improving communication.

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Appendix A

SCENARIO SITUATIONS

Scenario 1

You are in a group discussion and your group reaches a decision which you do not agree with. However, you do not raise any objections but decide to go along with the group's decision.

Scenario 2

The instructor makes a mistake in his or her lecture. You pick up on this but you do not bring it to the instructor's attention because you do not want to cause him or her any embarrassment.

Scenario 3

During a lecture, the instructor directs a question to the entire class. You are aware that the instructor seeks an answer but you do not respond because the instructor did not personally ask you the question.

Scenario 4

During a class, you take down everything the instructor teaches. You accept the material as being accurate so you do not raise any questions or doubts about it.

Scenario 5

During a question and answer period in class, you find that you seldom raise your hand to participate. You feel that you would rather give others in the class the opportunity to respond first.

Appendix B

**SCENARIO RATING SCALES**

1. You may not have been in this exact situation; however, you may have had experiences which have made you feel similar to this. How representative is this situation in raising feelings similar to those you have actually encountered?

1      2      3      4      5      6      7      8      9

---

Not at all

Very similar

2. How likely are you to behave as the main character in this scene does?

1      2      3      4      5      6      7      8      9

---

Not at all

Very much

3. How often do you feel this type of situation happens to others from your cultural background?

1      2      3      4      5      6      7      8      9

---

Never

Very  
Frequently

4. Using the following scale, rate the extent to which you might feel each of the following ways, if you were in this situation.

1      2      3      4      5      6      7      8      9

---

Not at all

Very much

\_\_\_ a. angry: hostile, mad, annoyed, or enraged.

\_\_\_ b. depressed: unhappy, sad, blue, hopeless,  
or unable to cope.

\_\_\_ c. lonely: isolated, left out, unable to  
communicate with others.

\_\_\_ d. confused: bewildered, don't know what is going  
on or what to do.

\_\_\_ e. embarrassed: self-conscious, feeling of having  
done something awkward.

\_\_\_ f. anxious: worried, nervous, upset.

\_\_\_ g. threatened: frightened, fearful, apprehensive.

\_\_\_ h. guilty: feeling of blame, feeling of having  
done something wrong.

\_\_\_\_i. loss of self-esteem: mortified, loss of self-worth.

5. Listed below are several ways you might respond to this situation. Rate the extent to which you are likely to respond in each of these ways.

1      2      3      4      5      6      7      8      9

-----  
Not at all

Very much

- \_\_\_\_a. Try to talk more, ask more questions.
- \_\_\_\_b. Avoid eye contact.
- \_\_\_\_c. Talk privately with the instructor.
- \_\_\_\_d. Talk, complain to friends.
- \_\_\_\_e. Make no changes because it is only a temporary situation.

Appendix C

DEMOGRAPHICS SHEET

1. Name: \_\_\_\_\_
2. Phone number: \_\_\_\_\_
3. Sex: Male \_\_\_\_\_ Female \_\_\_\_\_
4. Age: \_\_\_\_\_
5. a) Place of birth: \_\_\_\_\_  
b) If not Canadian, how many years have you been  
in Canada: \_\_\_\_\_ year(s).
6. Mother Tongue: \_\_\_\_\_
7. Fluency in English: 5  

1	2	3	4	5	6	7	8	9
very								very
poor								good
8. Faculty/Major program: \_\_\_\_\_
9. Year of study:  

1	2	3	4	(circle one)
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\_\_\_\_\_

Appendix D

INTERVIEWS--MAIN PROBES

MAIN PROBES--CULTURAL ASPECTS

1. Could you describe your interaction/behavior  
with your parents and your family?
2. What are your feelings about your interaction  
with your parents and family?

MAIN PROBES--COMMUNICATION ASPECTS

1. Could you describe your interaction in class  
that is how do you act in the class room?
2. What are your feelings about this interaction?



**Appendix E**  
**INTERVIEWS—CODING SHEET**

## Themes—Cultural

## Interviewees

1 2 3 4 5 6 7 8 9 10

## A) Individuality

Individuality-Stifling \_\_\_\_\_

Enhance group concept \_\_\_\_\_

Harmony \_\_\_\_\_

Self-restraint \_\_\_\_\_

Contentment with situation \_\_\_\_\_

Politeness \_\_\_\_\_

Respect for elders \_\_\_\_\_

Self-worth from group \_\_\_\_\_

Lack of self-confidence \_\_\_\_\_

Inferior role/position \_\_\_\_\_

## B) Face

Prevent loss of face to  
self or others \_\_\_\_\_

Embarrassment \_\_\_\_\_

Loss of dignity \_\_\_\_\_

## C) Filial Piety

Obedience to elders \_\_\_\_\_

## D) Truth Attitudes

Lie to maintain harmony \_\_\_\_\_

Lie to prevent loss of face \_\_\_\_\_

## E) Rote Memorization

Very accepting \_\_\_\_\_

Superficial \_\_\_\_\_

Very trusting \_\_\_\_\_

## F) Yielding

Give way to others \_\_\_\_\_

Slow to generate ideas \_\_\_\_\_

Take a behind role \_\_\_\_\_

## G) Parent-child relationships

Feeling of minimal importance \_\_\_\_\_

Subordinate position \_\_\_\_\_

No self-worth \_\_\_\_\_

Themes--Communication	Interviewees									
	1	2	3	4	5	6	7	8	9	10
Lack of confidence in speaking										
Nothing of worth to say										
Passive communication patterns										
Tendency to be quiet										
Does not contradict instructor										
Does not challenge instructor										
Express little for fear of loss of face										
Does not speak unless spoken to										
Lie to maintain harmony										
Lie to prevent loss of face										
Difficult to generate ideas										
Prefer authority of books and instructors										
Not critical of instructors or books										
Allow others to respond first										

Figure 2: INTERVIEW CODING SHEET

## Chapter IX

### VITA AUCTORIS

Karen Au-Yong was born on February 22, 1962 in Singapore. She attended Singapore Chinese Girls' School and Hwa Chong Junior College. She received her B.A. Degree from Wilfrid Laurier University, Waterloo, in 1983. She received her Master's Degree from the University of Windsor in 1985. While at the University of Windsor, she was awarded a University of Windsor Postgraduate Scholarship (1985). She worked as a Graduate Assistant for the Department of Communication Studies while pursuing her Master's Degree.