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Initiating competence in intercultural communication New approaches for Chinese learners in a university English language class

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Initiating Competence in Intercultural Communication – New Approaches for Chinese Learners in a University English Language Class

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ABSTRACT

Initiating Competence in Intercultural Communication – New Materials for Chinese Learners in a University English Language Class

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The phenomenon of World English has made English the lingua franca of international business and trade. This thesis explores how English has spread, and to what extent it has changed. It also considers how local knowledge and concerns about identity can be dealt with while teaching students to use English towards a global perspective. Relevant pedagogical principles are then identified and applied to the production of teaching materials that fit within the context and parameters of an academic English course at Lingnan University in Hong Kong, China. Research is conducted to determine whether an approach of using film clips and role plays can initiate competence in intercultural communication while satisfying the academic writing objectives that were set by Lingnan University.

PRONOUNCEMENTS

Declaration

All the material in this thesis has been submitted solely for the Doctor of Education, University of Durham.

Marshall Warren YIN

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OPENING & OVERVIEW

I am Chinese because my parents both descend from Chinese lineage. My father was born in Nanchang, Jiangxi Province, and my mother was born in Hong Kong. Both were raised in Hong Kong and eventually emigrated to the United States for university studies. Unlike them, though, I was born and raised in the States. Eventually, I graduated from the University of Kansas, USA, and went to work in Hong Kong, both to find work and 'get back to my roots.' Looking back, the first few years in Hong Kong I desperately wanted to be 'Chinese.' I tried to improve my conversational Cantonese, and learned as many Chinese characters as I could (much of which was from reading Chinese menus). As an English teacher, though, fresh-off-the-plane from America, I taught my students American idioms, American ways of thinking, and American behaviour (such as handshaking). In other words, I was trying to be *Chinese* outside the classroom, and *American* inside the classroom. Eventually, though, I found myself becoming a blend of different cultures from having to adapt to an international way of life. Furthermore, my work brought me in contact with Mainland Chinese. And, as I got to know different friends in Hong Kong, I found myself flying all over the world, Canada, the Philippines, Britain, Singapore, Thailand, Macau, Taiwan, Mainland China, etc., to attend weddings, or to simply keep in touch. Through a series of successes and failures in social interaction and communication, I found myself still American in my outlook, but a lot more flexible in the way I spoke, how I perceived what others said or didn't say, and, overall, with a more empathetic attitude towards others' perspectives.

Because of my experiences, I have chosen not to go back to those former days when I enthusiastically solely taught American English. My feeling is

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many of my students may never go to America, but they probably will encounter people of many cultures in their lives in Hong Kong, or, perhaps in their work in Asia. Some may even go abroad to study, not only in America, but perhaps different places in Europe where English is not the native lingua franca. As an English teacher at Lingnan University, I teach English, but now I am primarily concerned with preparing my students for engaging with the international world around them, while still enabling them to meet the objectives of the University's English course curricula. Hence, first this thesis takes a critical look at three major challenges I have encountered:

- Conveying to students the phenomenon of English – how it has become a language used by different peoples and cultures of the world, and how the notion of the 'native-English' speaker is not simply a matter of the British or the Americans any more (**Chapter 1**).

- Comprehending how my students' Chinese backgrounds and perspectives on English language education affects their outlooks and attitudes towards learning, and being able to make adjustments in my lesson preparation and classroom activities (**Chapter 2**).

- Gaining a full understanding of the various forms of intercultural communication, along with the concerns and challenges in learning and partaking in intercultural communication (**Chapters 3 & 4**).

What follows is an original set of teaching materials based on my English language teaching objectives and the critical understanding of the issues presented beforehand. The effectiveness of the teaching materials is presented in the form of an action research project, which involves:

- Clarifying what objectives of the teaching materials are covered, and how they are covered in the designed teaching and learning activities (**Chapter 5**).

- Explaining how those objectives are to be assessed and how the assessments were designed (**Chapter 5**).

- Documenting how the teaching materials were actually implemented, and what data was collected (**Chapter 5**).

- Interpreting the data, and presenting the results in a way that contributes a new understanding of pedagogical issues in teaching intercultural communication (**Chapter 6**).

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1.   Introduction

In the **Opening & Overview**, I gave an account of teaching English as the local language of America; however, as I encountered English speakers from all over the globe from different ethnic and cultural upbringings, my original impression of English began to be challenged. I eventually could not say (or teach) for certain that English is either the language of the United Kingdom or the United States of America. Crystal (2001: 53), similarly asks, "Does an increasing awareness of the sheer international variety in the English language complex necessitate a new pedagogy for a new century?" Through many open discussions in and outside the classroom, my concerns and uncertainty soon became shared by my students. A series of questions (or challenges) emerged. These, I first have written from the perspective of my students, but are shared by my myself as well:

- *Why should we learn English if we will never travel to Britain or America? We are Hong Kong Chinese, and so we need to speak fluent Putonghua.*

- *Why do we need to learn English grammar? The American movies we watch contain so much slang. It seems as if anything goes. Just give us more speaking and listening practice, although it doesn't matter because our classmates can all understand one another.*

- *My American classmates (foreign exchange students in Hong Kong) never correct my English. In fact, they say it is great, no problem. Then, why do I need to learn more English? And, if I am making mistakes, and the Americans are just being polite, then how can I become aware of my errors and make corrections?*

In these questions, I believe, lie traditional notions and present-day anxieties about intelligibly and diversity in the English language – traditionally, there has been a standard of intelligibility from a limited range of English-speaking

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countries; yet currently there is such a diversity in the English language as to

question the need to teach any particular standard of English:

<u>Traditional notions in English language education</u>

- British born and raised in Britain, and Americans born and raised in America primarily speak English in the United Kingdom and the United States of America.

- The standard of correct English lies with native English speakers from Britain and America. If a native English speaker from Britain or America can understand my English, then my English must be correct, and up-to-standard. Besides, the way English is spoken frequently changes almost to the point it is almost impossible to describe and define what it is, so it is important to look to Britain and America for the correct standard.

- Since there is such a variety of spoken English, there must also be immense variation and expectation in written English. Thus, the practices of correcting errors in grammar and style have lessened in importance.

Crystal (2001: 63) argues there is a need for a new pedagogy that promotes

both intelligibility and reflects the current diversity in the English language:

> In my view, the chief task facing ELT [English Language Teaching] is how to devise pedagogical policies and practices in which the need to maintain an international standard of intelligibility, in both speech and writing, can be made to comfortably exist alongside the need to recognise the importance of international diversity, as a reflection of identity, chiefly in speech and eventually perhaps also in writing.

In agreement with Crystal, one of the main objectives of this thesis is to come

up with an innovative pedagogy that promotes intelligibility and reflects

diversity in the English language, and that is sensitive to the context of Hong

Kong, China. In response to the traditional notions about the English

language listed above, this Chapter explores the phenomenon of English,

which refers to a variety of aspects in the evolution of English from a local

language, to that of an international language – the way it has spread, the

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extent to which it has changed, and issues of who mandates correctness in the language. I attempt to present a case that the phenomenon of English challenges many traditional pre-conceived notions about language teaching:

The phenomenon of English – challenges to traditional notions in English language education

1.1 English is now spoken by varieties of people all over the world not only as an, 'other,' language, but many have adopted English as their native, first language. As the global village has spread, different people from different nationalities and ethnicities have begun speaking to each other in English. Hence, the notion of focusing on 'British' or 'American' English while ignoring other English-speaking situations cannot be fully justified.

1.2 Spoken English has changed and evolved to meet the needs of an international language. And, although differences can be found among the diversity of communities in the global village, what has emerged in the use of English for international relations is a definite description and set of expectations for intelligibility.

1.3 Changes in spoken English and varieties of spoken English, even if widespread, do not tend to persuade communities to overlook codified forms, and officially adopt the changes; nor do the changes in spoken English, even if widespread, commonly result in changes in the codified forms. Hence, written English does not frequently change. The worldwide standard of English that is used for documentation, the media, and official negotiations complies with the traditional codified forms put forth by recognised, published dictionaries.

Evidence for these challenges to the notions of traditional English will be presented in order for a more precise description of the phenomenon of English to emerge for scrutiny and evaluation. I will then argue that the phenomenon of English needs a new pedagogy, one which gives renewed emphasis on clarity, precision and correctness (and the existence of incorrectness) in language production, but is practiced from the perspectives of social, intercultural communication and interaction.

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1.1   The spread of English

How has English spread across the globe? Traditionally, the main assumptions would be that it is a result of the migration of English speakers to other countries, or colonialism/ imperialism – people speaking British or American English, and learning from the Britain and America as major native English speaking countries (Kachru and Nelson 2001: 10). But, research into the spread of English and its use as an international language has begun to challenge long-held assumptions about who now uses English, how they use it, and what is needed to effectively interact in English in the global village. Eventually these current findings need to be reflected in the classroom through a variety of means in the way English teaching is approached, and how materials are designed and tested in the classroom. A starting point to understanding the spread of English can be to describe the extent to which it is presently used. In the 21st Century, English can be described as a world language. Over 380 million people now speak it, approximately one billion are learning it, and roughly one-third of the earth's population have been exposed to it (*The Economist* 2001 – 12 – 20). The phenomenon of English spreading worldwide is unprecedented, and may remain that way for much of this century. According to Graddol (2001: 29), "there is no reason to believe that any other language will appear within the next fifty years to replace English as the global lingua franca. The position of English has arisen from a particular history which no other language can, in the changed world of the twenty-first century, repeat." In the past, language mainly spread by way of colonisation – one power governing a lesser power. For example, during the 19th and 20th Century, the British Empire, at the height of its power, set up colonies

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worldwide. For those countries, English was the language of the government, and so had power and prestige. In the case of English in the 21st Century, though, the spread has come by way of economies of scale and technology. This has involved the United States emerging with an economy that is much larger in scale than other countries and more so than any other economy or empire before its time (*The Economist* (2002 – 6 – 27). Equally significant is the USA's pioneering work with the worldwide web and Bill Gates' Microsoft Company and software. The economy has led to America being a hub of business. The Internet and Microsoft software were invented and configured in American English, and Americans in American English wrote much of the content on the web in its early days. Nevertheless, in due course other countries have made their mark in the world economy and technology. Many now claim that Putonghua is now the most common language on the Internet. At this point, teachers and learners alike can surmise the following about the spread of English:

- The spread of English was not due to popular sentiment; rather it has been driven by economic concerns.

- It is likely one's native country initially began to use English not because of cultural enrichment, but rather to be able to conduct business relations in the major sector of the world that uses English for negotiations and communication over the Internet.

Eventually, though, as English has spread worldwide, the economic influence has widened to include political, social, and cultural influences. English is now the language that has spread across the world, hence making it a *world language*. To reflect this unprecedented worldwide spread of English of which no other language has experienced (neither French nor Latin experienced spread on such a global basis and influence), a new term, *World English*, has

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emerged. In reflecting on the term, a world language needs a situation in which the countries of the world are well connected to one another, thus giving rise to the *need* for a world language. American's emergence as a world superpower with its large economy, more and more countries opening their markets, and communications technology, such as the Internet, has led to the world becoming transformed into a global economy. This has led to a myriad of concerns. Countries now find themselves intertwined with one another, and one of the most profound effects to emerge is the way in which languages are now used, or discarded, with English becoming the common language of the world. Yano (2001: 119) echoes these sentiments by observing that, "increased trade in a global economy gives both rich and poor countries access to and opportunities for making profit. It gives all the countries an opportunity to equally make use of advanced science and technology, culture and all kinds of amenities to make our life comfortable... [But,] economic globalization is controlled by the US-type market principle of the fittest survives in free competition." Pedagogically, the issues that emerge for teachers and learners to grapple with are:

- It is likely one's native country initially adopted the use of English solely for economic survival. Yet, with increased prosperity and access to information through the Internet and other media channels, it is likely one's native country is experiencing competition for the markets, minds and spending power of her people from other competitors.

- As one's native country builds up economic relations with influential countries like America and Britain, it is likely she cannot be shielded from the political, social and cultural influences of those counties. The people or government may have begun to feel a sense of anxiety and flux – isolationism may lead to poverty, yet an open policy can lead to the fear of the loss of one's native culture.

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Similarly, Yano (2001: 119,120) questions how this globalization will affect "our linguistic life." The affects could be a philosophy of cooperation – globalisation, free trade, free markets – that permeate the use of English and other languages, or it could lead to the tragic loss of native languages as they become deemed as not as important as English. Educators thus should acknowledge and deal with the following issues when they prepare the teaching and course materials of a language course:

- The learning of English or any target language has the potential to invoke feelings of cultural threat **(Section 2.2.2)**, xenophobia, stereotypes, and ethnocentrism **(Section 3.4.2)**. Or these feelings may be present and fostered among the local community **(Section 2.3)**. Likewise, there can be much anxiety experienced by learners and teachers alike to change these attitudes **(Section 3.4.3)**.

- There is a movement in language teaching that focuses on understanding both the local and target language in order for a deeper and richer communication to take place among peoples of the local and target languages and cultures **(Section 4.3)**. This should be considered when addressing the need to make reforms in language education **(Section 2.1)**.

So, at this point, a closer look at the term, *World English*, can be helpful allying some of the fears associated with English language education. First of all, World English is not a fixed term. It embodies all the hopes and fears of what an international language can be, or can become. Brutt-Griffler (2002: 109-110) puts forth three essential conceptual bases that underlie a framework for explaining and examining the phenomena of World English:

1. Language spread must be understood in the context of language change, in a unified conception of *language spread and change*;

2. Understanding the development of World English requires a theoretical approach employing a world, rather than a national scope;

3. There is need of a paradigm shift from monolingualism to bilingualism reflecting an historical shift in language use.

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These three points can direct English language education towards a more global and, I would argue, local outlook. The use of English can be understood not only by how it is used and spread globally, but also by how that affects the local community. One effect of this has been the local community's so-called 'non-native' bilingual English teacher growing in importance, due to a questioning of, "How can monolingual British [or American] teachers best understand the needs of second-language users of English?" (Graddol 2001: 29). It may also be helpful, and less threatening to think of World English as being in a context where local and global influences make it a language that is constantly being adapted by non-English speaking countries, and, as a result, it changes and moulds itself daily to fit the needs of its many users (although the extent to which that happens can be contested, see **Section 1.2**). Secondly, World English can only truly be understood by adopting a worldview. What this means is, no one single place, environment or even country can be used as a point of reference for understanding where it came from or how it spreads. This is because each instance of English being adopted and spread has its own special set of circumstances. Challenging though it may be, looking at the world as a whole is a more suitable way of understanding World English. Third, World English needs to be understood as part of a trend in language use. The world is shifting from monolingualism towards multilingualism and multiculturalism (**Section 3.1**). This is already beginning to challenge our notions of what constitutes a mother tongue, first, second or third language, and notions of how language is acquired, adapted and used.

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1.2   Developments in spoken English

At this point, teachers and students alike might wonder: does the transformation of English to World English imply that the language has changed so much that learning any sort of 'proper' English is irrelevant? Some might even argue that the English used in Hong Kong, with all its unique pronunciations, grammatical changes (mistakes?) is one form of World English. Or, some would argue that there appears to be many changes in English, but in reality, it is still basically the same language, unchanged for decades, with the exception of a few new terms (e-mail, cyberspace, etc.). Thus, it is important to explore the scope of changes in English. This information, in turn, can help teachers, including myself, provide learners with better language instruction for the global village. This section focuses on the issue of language change in spoken English. The next **Section 1.3** will focus on the issue of language change as it applies to written English.

Many regional varieties of spoken English have emerged from the spread of English (Crystal 2001: 55), but to what extent has the English now as a global lingua franca really changed from its American and British origins? Crystal (2001: 58) has found that as the global village spreads, "English speakers will have to operate with *two* levels of spoken standard" – one regional, the other a *World Standard Spoken English* (WSSE) which is emerging, but it is unclear whether it will be predominantly American in its historical origins or of other varieties. For the WSSE, how are we to understand what has changed or remained the same? One important factor is that of changes in usage. English has changed from a local language to an international language (Jenkins 2000, Brutt-Griffler 1998 & 2002). In the *World Englishes* 1997

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inaugural forum, Widdowson (1997: 35 quoted in Brutt-Griffler 1998: 381) declared that, "English has spread to become an international language." In a subsequent *Comments and Reply* article, Brutt-Griffler (1998: 381) is quick to assert that while Widdowson's basic assessment is acceptable, the statement should be amended to read as, "English has spread *and changed* to become an international language." Strevens (1992: 46), Kachru (1985 & 1992) and Crystal (2001: 55) argue that regional varieties (i.e. dialects) of English still exist, and perhaps have stayed unchanged in the wake of globalisation, but there remains a "*Standard English* dialect" maintained through English language teaching worldwide that focuses on a standard grammar and core vocabulary. Strevens (1992) focuses on a description of the grammar and vocabulary of English *taught* and *accepted* world-wide. Nevertheless, I agree with Brutt-Griffler that changes have taken place in the English language to transform Standard English into the way it is used today; the grammar and core vocabulary of English may be largely unchanged, but its position as World English has widened the range of practical and creative ways that the grammar and vocabulary has been used, in some cases almost, but so far never to the point of transforming it into a new language (Batia 2001: 76 attributes this to the power and politics behind maintaining the genre of World English). To begin with, the first factor in the development of spoken World English is the growing number of 'native' speakers of English spread across the globe. Kachru (1985) believes the major changes in who uses English have had a profound outlook on the outlook of what constitutes native speakers. He classifies the users of English into two groups of people, which he terms as, Inner Circle and Outer Circles. The Inner Circle refers to what

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has been traditionally thought of as native speakers of English – born of English speakers, raised in an English-speaking country (usually Britain or America), the mother tongue is English, and so on. Hence, there are native and non-native users of English, and now, the non-natives outnumber the native speakers. The term, 'native,' though, can sometimes be hard to define (Gupta 2001: 366, Jenkins 2000: 5-16). The Inner Circle generally refers to people who speak English as their first language or mother tongue, and in English-speaking countries, such as US, Britain, Canada, etc. The Outer Circle refers to non-native speakers of English, and the variations of English that result. For Widdowson (1997), language change has resulted from the Outer Circle countries adapting English as one of their languages; as they adapt English to be their own, the variation of English that emerges becomes complete and independent of the Inner Circle. In both cases, the so-called non-native English might soon become the norm, rather than the exception. But, that has not turned out to be the case. In local communities, new forms of spoken English have emerged (Kachru 1992), but on an international scale, the varieties of English to emerge from the Outer Circle have neither replaced World English nor have been recognised, even within the local communities, as worthy of language status (which Strevens 1992 and Kachru 1992 have commented is perhaps an unfortunate example of low self-esteem and a lingering effect of imperialism). But, does that imply native English is always independent of non-native English? Is it really a case of the Outer circle following the Inner circle? When does English become another language? Brutt-Griffler (1998: 381) questions Widdowson's simplification of the issue

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and brings to mind complexities in the argument, in particular, how the English

of the Outer Circles can truly be independent of the Inner Circles:

> He [Widdowson] comments, 'But if English is to be an
> international means of communication, the evolution of
> different and autonomous Englishes would be self-defeating.'
> There is the 'paradox' of 'independence without autonomy'
> (Widdowson 1997: 142). That is, world Englishes spoken in
> the Outer Circle are not subordinated to the Inner Circle
> Englishes of which, it would appear, they can only logically be
> the offshoots. But how can they be independent of the
> language that gave rise to them? Widdowson's solution is not
> to make them languages in their own right, the linguistic
> offspring of English, but 'something else' in themselves. Thus,
> we need not speak of 'Ghanian or Nigerian English, but
> Ghanian Nigerian *tout court*' (Widdowson 1997: 141-42).

I agree that Widdowson's simplification to make the English spoken in the

Outer Circle as 'something else in themselves' (i.e. new languages) is

erroneous and misleading, implying that there is simply a one-way, Inner to

Outer Circle, channel of influence leading to Outer Circle linguistic

independence. The research reviewed thus far points more towards the

following scenario:

- The numbers of English speakers in the Outer Circle far outnumber those in the Inner Circle.

- Locally, in the Outer Circle there are cases of varieties of English emerging.

- However, globally, both the Outer and Inner Circles still conduct business with one another using Standard English.

- Nevertheless, in the interaction of Outer and Inner Circles with one another using Standard English, both have been exposed to variations in Standard English.

- The interconnected exposure of Standard English by different users has resulted in a widening of the English language to accommodate diverse multicultural and multilingual influences, and the globally accepted form of this can be said to be 'World English.'

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- The differences between Standard English and World English are hard to define because they primarily deal with the use of language, not changes in grammar nor the introduction of new vocabulary. As such, a clear description of World English has yet to be articulated, although there is a clear need in language education to do so.

Another perspective to clarify the issue of language change is that of *register*. Widdowson (1997), in his article, speaks of "autonomous registers" as languages in their own right. But, a register can be defined as follows (Richards, Platt and Platt 1998):

> A speech variety used by a particular group of people, usually sharing the same occupation (e.g. doctors, lawyers) or the same interests (e.g. stamp collectors, baseball fans). A particular register often distinguishes itself from other registers by having a number of distinctive words, by using words or phrases in a particular way (e.g. in tennis: *deuce*, *love*, *tramlines*), and sometimes by special grammatical constructions (e.g. legal language).

One example, given by Brutt-Griffler (1998: 382), is scientific English; it basically has "no separate, special grammar, no special pronunciation, no special spelling or orthography of words," but the focus is on how all these are *used* in the scientific community. The changes in English as it becomes a global or international language are a question of what the spread does to English. When English spreads, is it simply adopted by another country in the Outer Circle. Or, does it have something to do with the process of spreading across the globe? Does the global spread of English give it a unique and extra set of influences that only an international language could have? Brutt-Griffler (1998: 384) summarises this debate as a question of whether the spread of English is "merely the international spread (without any change) of English; or is there something meaningful in this construct that does not reduce linguistically to Inner Circle English (i.e. Standard English)? Brutt-

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Griffler's approach is to remind us that World English is not simply a language. It has the unique status of being an international and global lingua franca. Thus, its spread does not conform to the spreading patterns of regional or local languages. When a local or regional language spreads, it does change a bit, but its changes are like that of an individual learner going through the states of second language acquisition. Some necessary adaptations in meaning, pronunciation, and perhaps even grammar, are likely to occur. But, an international language involves a wide range of different and varying communities acquiring and using it. Hence, it is rarely an isolated case of acquisition or learning. Jenkins (2000: 25-39, 69-98) believes that despite the range of English used among the diversity of communities, a world-wide understood system of phonology can be identified of which she presents her research findings. Jenkins (2000: 123-164) argues that there is a 'Lingua Franca Core' that can be identified and used in articulating the system of phonology used in World English. This would call for profound changes in the way English pronunciation is defined, taught and tested (Jenkins 2000: 195):

> What is called for, then, is a major consideration of the way in which pronunciation is currently dealt with, not only in L2 English classrooms but also in phonology teacher education and in research, since the latter two have considerable influence on the former. For example, it is not valid to promote the findings of research conducted into intelligibility for 'NS' [native speakers] listeners as having relevance for EIL [English as an International Language], where the majority of listeners are themselves L2 speakers. Neither is it helpful on teacher education courses to describe English phonology primarily in terms of 'NS' models, when 'NSs' are a worldwide minority of English speakers. Yet both these approaches are still the rule and both feed directly into classroom teaching and published pronunciation materials.

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Likewise, Kachru (1992: 362) believes a sociolinguistic profile of World English is possible, but the challenge lies in recognising the, "sociolinguistic reality of the uses and users of English," and that, "English represents a repertoire of cultures, not a monolithic culture. Gupta (2001: 365) comments that, "we forget that languages are not entities with an independent existence, but are social constructs that are linked to what people perform. How much more so when it is peoples and countries using it for their economic survival? Taking into account this worldview, Brutt-Griffler concludes that Outer Circle Englishes do not become languages unto themselves. They can never be truly separate because the spread of English is really about World English as a language used globally and collectively by both the Inner and Outer Circles. Hence, there are changes, but global comprehensibility remains – "world Englishes maintain their Englishness" (Brutt-Griffler 1998: 386). In other words, as English spreads globally, it experiences some changes in Outer Circle countries. Yet, because the spread is World English, its use as a global lingua franca keeps much of it the same throughout the world. In sum, Jenkins (2000), Kachru (1992), Brutt-Griffler (1998), and Widdowson (1997) believe that it is possible to put forth a socio-political-linguistic description of World English. But, that description cannot entirely be fixed, but rather needs to portray the way World English is used and is constantly adapted at an international level. This does not take away from viewing World English as a single language, but it takes into account its characteristic as a language used worldwide. All in all, for educators, some of the main points that emerge from this issue of language change in the use of spoken English are:

- The English language has evolved into World English, but that change can be viewed as a uniform international movement. Although some

changes at the local level are evident, the World English used internationally has definite rules and expectations of intelligibility. In terms of language function, whether countries are considered in the Inner or Outer circle does not matter. What does matter and remain is a fairly uniform set of expectations for World English intelligibility across the global village.

● Hence, it is possible, and there is a need, to put forth a description of World English based on research that takes into account socio-political-cultural diversity, and reflects the already existing standards for what is acceptable and intelligible in spoken English.

● As a result, the traditional notions of the native English speaker as British or American need to be revised to include the diversity of speakers and listeners of World English. For spoken English, this requires new ways of teaching and presenting English phonology, and the testing of speaking and listening skills.

1.3 Developments in written English

The use of spoken English, in its transformation into World English, appears to have gone through a multitude of changes. Both the Inner and Outer circles have used it as the lingua franca of the global village. Yet, World English still maintains its 'Englishness' or else it would have branched off into specific dialects or become autonomous languages, thus losing its ability to be an international language (Crystal 2001). The next question to emerge is that of who controls what is deemed proper in written English? Is it the Inner Circles or the Outer Circles? How are the standards of written English maintained? Is it through natural usage, perhaps the speaking influencing the writing, that standards are maintained? Or, does codification through grammar rulebooks and dictionaries remain a factor? These issues concern language teachers and learners alike because written English in contracts, receipts, letters, and e-mails tends to be considered official, documented correspondence which often makes written English equally, if not more, crucial to the effectiveness of international relations.

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To begin with, Gupta refers to the written English used worldwide as *Standard English* (in **Section 1.2**, this same term was used to refer to the educated spoken English of the Inner Circle). Gupta (2001: 367) notes that the notion of a *Standard English* has received a "bad name," but its existence and presence as a written language cannot be denied. In fact, there is no central authority for Standard English, rather the authority comes from a "loose consensus of good practice, which means that no individual can reasonably be expected to be completely knowledgeable about what is and what is not considered good practice in one of the English centres other than their own" (Gupta 2001: 367). Hence, Standard English is not associated with any country or people. This loose consensus, though, remarkably has resulted in uniformity in Standard English writing. Crystal (1995, 2001: 58) found that *World Standard Printed English* (WSPE) was fairly uniform wherever it was encountered, though this was expected because an international standard "would not be able to fulfil its role as an international (written) lingua franca if it were riddled with regional idiosyncrasies." Gupta (2001: 370) observes:

> The remarkable thing about Standard English, especially the Standard English found in edited, printed documents, is its uniformity across the world, and this without any central authority. We can accept this uniformity while recognising variation within texts that are written in Standard English, and we can accept that occasionally one doer of Standard English can produce a sentence that another doer will regard as non-standard. Even our areas of uncertainty are shared... In writing we have one shared Standard English, which is used all over the world in the same way, and which (all over the world) incorporates minor variations in lexis, many of which are used to reflect culture.

Similarly, Strevens (1992: 39-40) describes diversity in spoken English, but a recognised standard of 'educated' English used throughout the world:

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> Accents and lexico-grammars belong together and do not switch; also they are strictly local in their currency. *Except for one single example.* There is just one set of grammatical patterns and core vocabulary which has two absolutely crucial characteristics. First, it is accepted everywhere throughout the English-using world, not just in one single locality. And, second, it has no "twinned" accent: it is spoken with any and every accent in the world. This is the grammar and vocabulary of educated usage, and it is the educational model used throughout the world.

Gupta (2001) presents evidence of this Standard English from cross-examining various web sites and advertisements on the Internet. Although they come from markedly different cultures, linguistically they are uniform grammatically, lexically and even structurally. She (Gupta 2001: 378) comments that, "the culture changes the English *but not much* – Standard English is so powerful that it sticks." But, why does English remain, and continues to remain remarkable the same? A review of language norms comes to mind. Bamgbose (1998: 2) deals with the notion of a language norm, and defines it as "a standard language form or practice that serves as a reference point for other language forms or practices." He (Bamgbose 1998: 2) sets forth three norms in language:

1. Code norm: A standard variety of language or a language selected from a group of languages and allocated for official or national purposes.

2. Feature norm: Any typical property of spoken or written language at whatever level (e.g. phonetic, phonological, morphological, syntactic, orthographic, etc.) and the rules that go with its production or use.

3. Behavioural norm: The set of conventions that go with speaking including expected patterns of behaviour while interacting with others, the mode of interpreting what is said and attitudes in general to others' manner of speaking.

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Historically, code norm was one way English spread and set standards. In Hong Kong, in her days as a British colony, British English was considered the accepted norm because it was the language of the government. Although Hong Kong has since been returned to Chinese sovereignty, RP (Received Pronunciation) still maintains prestige and acceptance. Academics tend to be concerned with, and attempt to champion feature norms. However, Strevens (1992: 39) makes the point that there really is no central English language authority that gives a clear agenda for Standard English, and yet there has emerged a world-wide accepted form of Standard English maintained via locally autonomous choices in English language education:

> ...each community sets its own goals and targets, usually without conscious decision, since there is no Academy or other authority for English which determines the norm. At the same time, there exists an unspoken mechanism, operated through the global industry of English teaching, which has the effect of preserving the unity of English in spite of its great diversity. For throughout the world, regardless of whether the norm is native-speaker or non-native speaker variety, irrespective of whether English is a foreign or second language, two components of English are taught and learned without variation: these are its *grammar* and its *core vocabulary*. There may be embellishments in the way of local vocabulary and expressions, and there will certainly be great differences of pronunciation, but the grammar and vocabulary of English are taught and learned virtually without variation around the world.

It's unusual that a world-wide code norm could have emerged in such a way, but such has been the case of World English. It is likely, though, that behavioural norms along with code norms in World English played a large role in establishing Standard English. Bamgbose defines behavioural norms as conventions in oral behaviour, expectations and attitudes. In my opinion, these behavioural norms can be expanded to describe conventions in written

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language as they occur in global interactions, such as through the mass media, Internet, e-mail, chat rooms, etc. The reading and writing of Standard English, which proliferates on the Internet due in part to its starting point in America (**Section 1.1**) can be considered a behavioural norm in written English that influenced the code norm generated in the common choices of teaching of Standard English throughout the world.

So, who controls the choices that educators make in the teaching of the English language? There is evidence to disprove Strevens' notion that there is no central authority when it comes to the English language. To start with, changes and variations in World English are introduced on a frequent basis, yet it retains its Englishness. The key distinction that needs to be made is whether the change is an *innovation* or has become a *language norm*. An innovation is simply a different use of the language. It can even be a 'mistake' that becomes widely used in a community, such as "Let's *do gym*" among many Hong Kong people, rather than, "Let's *work out*" or "Let's *exercise.*" There are many variations in English around the world, but for one of them to become a language norm is much rarer. A language norm is when the change becomes official, or *codified*, in some printed reference – notably dictionaries. Bamgbose (1998: 5) contends that there is much power in codification and gives these two examples:

Example 1
One good example of how learnt rules of grammar continue to influence changes is the number agreement with the noun, *data*. Most grammar books list this noun as 'plural' since its original singular in Latin is *datum*. In fact, most dictionaries pointedly say that it should be used with a plural verb. Hence, we must say *The data are adequate* and not *The data is inadequate.* Usage, particularly in the spoken language, appears to be changing from this rule. That is why some people say: *This data was collected last year, The data is impressive, My data shows that...*etc. In spite of this, many people,

when writing, are still uncomfortable with the use of *data* as singular, and, if asked, would probably repeat the plural concord rule mechanically. This is a result of years of grammatical indoctrination fostered by prescriptive rules.

Example 2
In a study of *there is/ there are* by Schmidt and McCreary (1977: 418-419), sixth graders, high school seniors, and college freshmen, who are native speakers, overwhelmingly consider as correct, and claim a preference for, *There are about five minutes left* as opposed to *There's about five minutes left*, even though they predominantly produce the latter when they speak. In contrast, non-native speakers not only accept the prescriptive plural rule, but conform to it better than native speakers. Here again, we see the overwhelming influence of codification as entrenched in school grammars and composition practices.

Bamgbose's (1998: 5) conclusion is, "as long as non-native English norms remain uncodified, they cannot become a point of reference for usage and acceptance." And, even when there is a desire to encourage or institutionalise non-native English practices, they can rarely become norms because, "by default, the only codified norms available (which are based on native varieties) will continue to licence [whether consciously or unconsciously] what is acceptable and what is not" (Bamgbose 1998: 5). The counterargument is "people are willing to pay lip-service to correctness and prestige variants, but at the same time they continue to speak the variety current in their own speech communities" (Milroy and Milroy 1992: 19). Nevertheless, the written English used in schools and for official purposes looks to widely published textbooks, grammar books and dictionaries as the 'authority' for what is correct in World English. What this means to educators and learners alike of the English language is:

- The variety found in spoken English has not been reflected, nor accepted, in written English.

- Codified norms from sources such as internationally recognised grammar books and dictionaries, despite being primarily from Britain or

America, remain recognised as the standard for what is considered correct and acceptable in written English.

- Despite how widespread a feature of spoken English may be, such as the word 'data' used in the singular form, its usage in written English will not be widely accepted until recognised grammar books or dictionaries codify it.

It is important to remember that the widely uniform Standard English that Gupta, Bamgbose, Crystal and others are dealing with is written English. While varieties of English, such as that spoken in Singapore, India, Nigeria, etc., are emerging, perhaps it is the written Standard English that seems to maintain the shared world lingua franca element that encompasses what World English is; one that allows for different variations of English, yet, at the same time, keeps English essentially a uniform English that stays relatively the same in written form, and perhaps keeps varieties of spoken English from becoming unrecognisable to others (Strevens 1992, Jenkins 2000, Graddol 2001). Brutt-Griffler (1998: 389) comments that intelligibility exists to a far greater degree than the concept of varieties of Englishes suggests.

So, in particular, what are the ramifications for the local community? Many countries have now made a conscious effort to recruit English teachers from other countries, in most cases, native English speaking countries. Hong Kong, for example, has what is known as the NET (Native English Teacher) scheme, which recruits native English speakers to teach in government primary and secondary schools, likewise, many universities in Mainland, China attempt to hire one native English speaker to teach a selection of English courses. From the knowledge of language norms, one emphasis, in my opinion, that should emerge is a renewed respect for written English. In Hong Kong and China,

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often the native English teacher is hired to teach primarily spoken English. But, as Brutt-Griffler, Gupta, Bamgbose, Strevens and others have noted, written English sets the standard for the comprehensibility of World English in the midst of the many varieties of Englishes in the global village. Although now considered long out-dated, boring and stilted, one of the goals of the Grammar Translation Method worth revisiting is the notion of learning a foreign language in order to read its literature (Richards and Rodgers 1986: 3). In this regard, I think Bamgbose would agree that the codified norms of Standard English should not be ignored. The codified norms of English can be one way of empowering students to learn and thrive in World English. Reid (1993: 144) makes the point that when teachers "empower" themselves, they empower their students. This concept can be applied to the teachers becoming familiar with codified norms to a level advanced enough that empowers them to teach them clearly to their students, which, in turn, empowers them to explore the vast sources of written English, which can come full circle giving students vast input and ideas for speaking and discussion. On the other hand, the now commonly practiced Communicative Language Teaching puts emphasis on paying "systematic attention to functional as well as structural aspects of language" (Littlewood 1981: 1). The version of Communicative Language Teaching widely practiced today centres on engaging students in a foreign language through pair and group interactions, situations and role-plays. Much of it is generated from the goal of wanting students to speak and interact in the target language, while less emphasis is given to engagement through reading and writing. But, the two, though, can co-exist and serve as reference points for one another. For

example, Brutt-Griffler (1983: 9) suggests that more literature written in

English by other cultures be incorporated into teacher training:

> The solution lies not in approaching EIL [English as an
> International Language] as ESPs [English for Specific
> Purposes], but in putting into practice the program for
> international communication in English outlined by Smith
> (1983). Smith (1987) asserts that 'all English speakers need
> training for effective international communication' (p. xi).
> Cross-cultural communication requires – on the part of Inner,
> Outer, and Expanding Circle English-users – not only
> 'learn[ing] tolerance for different pronunciation patterns,' but
> 'know[ing] how other people structure information and
> argument when using English'; gaining familiarity with other
> cultures, especially through reading "new literatures" written in
> English by non-native speakers and intended for a world
> audience.'

Tomlinson (1994) has also pioneered this idea in his use of literature to

stimulate thinking, creativity and communication in English. Reading can form

the basis for discussions and role-plays – both are communicative activities

that engage students, and, at the same time help them be familiar with the

conventions of standard written English. Reid (1993) would add that writing

can serve the dual purpose of language learning, such as increasing

grammatical proficiency, and as an outlet to express themselves, which can

be one way students and teachers come to a better understanding of one

another. She (Reid 1993: 142) recommends, "first students can be given the

first five minutes of each class to warm up by writing in journals or daybooks.

For students with limited language proficiency, these 'warm-ups' will be

directive and similar from day to day (such as what I did yesterday, or

Saturday, or Sunday), establishing language patterns and levels of comfort

and confidence. For more advanced students... more open assignments can

be an outlet for student expression." The notion of "new literatures" put forth

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by Smith (1983) could be added into the writing processes to help students gain an understanding of World English, especially at a more cross-cultural and global level.

Conclusion

1.1 The extent of the spread of English is unprecedented in the history of languages, which has led to the term, World English, to convey its status as a truly internationally and globally used language. The spread of the English language can, perhaps, be viewed as a phenomenon of paradox – World English has affected the global village, and the global village has affected World English. As different countries begin to adopt the English language as their own, traditional notions of the ownership of the English language being uniquely British or American are being challenged. This is cause for the field of English language education to evaluate current practices, and consider the possible need to reform and adopt the following:

- Addressing and educating about the relationship between the local country/ community and that of other countries as they pertain to the use of the English language

- Addressing and educating about the use of the English language as it applies to the global village, presenting as much as is possible an all-inclusive view of the current situation

- Recognising that the learning of the English language and the use of the English language now mostly occurs in multilingual and multicultural settings, and to reform the teaching and assessments according to each unique situation

In sum, one way I would respond to my students' first set of concerns put forth in the **Chapter 1 Introduction** would be to engage them in a dialogue that encourages them to realise that English is spoken not only by the British and

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Americans, but that it is spoken, even as a native language, by people all over the world from China, India, Africa, and so on. And, as Hong Kong is part of the global village, making they, themselves, a part of the global village, there is a strong likelihood that that an array of 'native speakers' of English will factor into their careers and livelihood.

1.2 The way English is spoken and used has become as diverse as the people in the global village who use it. In different communities lie a variety of cultural concepts and situations, and thus the people have adapted English to suit those needs. Yet, on a global scale as World English, this has not resulted in the forming of other new World languages. This is because there is a certain level of expectation and clarity expected of World English to serve as an international lingua franca. A number of educators believe it is possible and beneficial to establish a description of spoken syntax and phonology for World English based on how it is really used. The ramifications of this would a description of language proficiency that better reflects actual needs, and the need to reform how World English is presented, taught and assessed both for learners and in teacher training. So, to address the second set of my students' concerns of which I paraphrased in the **Chapter 1 Introduction**, I would reply that there is a need for more speaking and listening practice in English. But, rather than focus solely on the English spoken in British or American contexts, other international contexts with other speakers of English can be covered. As for grammar, English may have experienced changes in register, such as newly introduced specialised vocabulary, but there remains an international standard of intelligibility for spoken grammar and vocabulary. That international standard is said to exist, but is still being researched,

although Jenkins (2000) has already put forth a research-based system of the phonology of World English. In the meantime, paying close attention to the traditional, codified grammar of English (i.e. textbooks, grammar books), and listening to them being used in international (i.e. World English) situations, can serve as a foundation for discovering the standards of the spoken grammar and vocabulary of World English (of which it is closely related) for ourselves.

1.3 In contrast to spoken English, there is evidence that globalisation has had little impact to the changing of written English. The codified forms of written English found in grammar books, textbooks and dictionaries still define, and are accepted by the international community, what 'proper' or 'correct' English encompasses. Nevertheless, new 'inventions' have been introduced into the English language, and many have been widely adopted in spoken English. But, evidence has shown that if the invention never becomes documented through codification – i.e. included in grammar books, dictionaries, etc. – then there is little chance of it ever becoming accepted world-wide as 'proper' or 'correct' in written English. The power lies in who controls the publishing, which, likely, still rests with the traditional native English-speaking (inner circle) countries before the onset of globalisation. It is important to note, though, that, so far, the outer circle countries have rarely challenged the current system of codification. Research, in fact, shows that countries like Singapore and Hong Kong, even with their own locally and popularly used forms of spoken English, have officially chosen to learn from British or American models of English grammar as the 'official' way to speak and write, even in locally produced and distributed publications (although the extent to which this stems from government-initiated mandates is sometimes

unclear). Subsequently, to address my students' third set of concerns of which I paraphrased in the **Chapter 1 Introduction**, I would reply that when an American roommate and Hong Kong roommate living in Hong Kong can understand one another, then that is an example of effective spoken World English taking place, which suggests that standards of intelligibility and phonology in World English have been met. But, when people communicate in formal, professional situations in which more is at stake (jobs, reputations, face, monetary gains, etc.), written documentation tends to be a crucial factor. And, evidence has shown that nationals all over the global village tend to follow the strict guidelines of codified English found in widely used and recognised published dictionaries and grammar books to determine correctness and appropriateness. So, the need for formal written grammar to be taught and learned, including teacher training, still remains in English language education, but can be practiced in ways that better reflect international, global relationships.

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2. Introduction

The end of **Chapter 1** called for changes in the way English is taught – to move from teaching it as a local language from Britain or America, and towards a world language (i.e. World English) that is used in international situations. But, how can changes in English teaching be implemented? Most teachers cannot simply come into their classroom with a revised set of objectives, a new curriculum, and a new set of teaching materials. Usually there are restraints:

Challenges in implementing reform in education

- Management and co-workers need to fully understand and approve changes to the curriculum for they are also involved in the design and implementation of the curriculum and teaching materials. Most effective is when someone from the team can convey not only a global perspective, but also meet the needs of local expectations.

- At the tertiary level, students enter the language classroom with preconceived notions of the target language. In the case of English, these notions may be the traditional notions of the English language that were discussed in **Chapter 1**. ·Teachers cannot simply erase these notions, they need to understand the local mindset, and work ·with it to bring in new outlooks towards the language and learning of it.

Chapter 1 concluded with a case for the need to reform the way the English language is taught. This **Chapter 2** focuses on how understanding the local mindset of management, co-workers and students in the place where I work, the Hong Kong Special Administrative Region (SAR) of China, in order to present reforms for English language teaching (the likes of which will be in a new set of teaching materials presented and justified in **Chapter 5**). In this Chapter, I have made a deliberate choice not to focus on details about the Hong Kong education system, nor analyse Hong Kong learners themselves. Instead, I have focused on Chinese concerns in a broader context about

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education, which includes Hong Kong society, Mainland Chinese society and the Chinese Government. I have chosen to focus on shared, Chinese concerns about education because they are a starting point at which educators, Chinese and the authorities in Beijing can begin to dialogue and collaborate to bring about change at the Chinese national level, which would in turn benefit Hong Kong. Reforms focusing entirely on Hong Kong concerns can be approved in Hong Kong, but if they do not address the wider Chinese context, then such reforms are likely to remain only in Hong Kong and make a minimal impact in Asia. As such, I address concerns reforming English language education towards a more global emphasis from the perspectives of the Chinese government, and the Chinese people.

Concerns regarding education policy

2.1 As globalisation has brought about profound changes in the way businesses are conducted, to what extent has China been able to implement reforms in the education system?

2.2 As English language education becomes more prevalent, what are the issues the Mainland Ministry of Education are grappling with, or may need to deal with in the future?

Concerns regarding perceptions of education

2.3 From history, to modern times, how have the expectations of education from Chinese society changed, or remained the same?

The findings that pertain to these questions are important because they can shape the way teachers, including myself, approach designing new curricula and teaching materials towards better reflecting and meeting the concerns posed by government and society. By blending awareness of governmental, societal and pedagogical concerns, revision can be done in a way that results in meeting the needs of more stakeholders, and, thus, openness to change.

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In **Chapter 5** of this thesis, I will present a set of reforms to English teaching by way of a new set of course materials for teaching and learning intercultural communication in English language education. The objective is to write materials that reflect the phenomenon of English (**Chapter 1**), meet the needs of China (this **Chapter 2**), and take into account research and issues on intercultural communication (**Chapter 3**) and the teaching of it (**Chapter 4**). The Chinese outlooks researched and presented in this chapter will in part, influence how the materials are designed in the hopes that the principles and techniques upon which they are based will meet the needs discussed, and, thus, someday be readily adapted on a more wide scale basis in Asian/ Chinese societies.

2.1   Challenges in implementing reform

One approach to the issue of dealing with globalisation is to think of it as a series of changes. As the global village begins to include more nations and cultures, relationships, such as business relationships, need to adapt to new ways of relating to one another. For example, according to a study by *The Economist* (2002-8-22), an outcome of globalisation in business, despite advances in the Internet, is the growing importance and need for "physical presence:"

> One of the mysteries of the wired (and wireless) world is that proximity still counts. In spite of September 11th, and the predications that everyone would travel less and have fewer meetings, people still want to gather to do deals, to drum up new ideas and to court customers. Indeed, in some ways, physical presence counts even more than it used to.

According to Tony Venables, an economist at the London School of Economics, "businesses that thrive on face-to-face communications – or what

some call F2F – now account for a growing share of economic activity" (*The Economist* 2002-8-22). With the globalisation of business and trade, this phenomenon of F2F may well apply to the Mainland, both for local and overseas contacts. Hence, face-to-face communication skills in both English and Putonghua will likely be essential for Chinese professionals. The key for English language educators is how these changes can be implemented across the country, and how quickly they can be put in place, to ready society for the changes brought on by globalisation. It will be up to the Chinese Government, and every government at the national level to decide what changes are needed. At the invitation of *TESOL Quarterly*, Wu (one of the few academics based in China whose opinions I have found in international refereed journals) agrees that reforms are needed in China, but so far the reforms have fallen short of meeting the "needs generated from the country's rapid developments in the economy, science, and technology, and from increasing contact with the outside world" (Wu 2001: 191). Wu (2001: 192) admits that reforms are needed, but:

> In reality, the reformers are still far from knowing a sound basis on which to plan the sequence of learning. Nor do curriculum reformers have a system of evaluating the planning yet. An added complication is that in a huge country like China, any planning has to accommodate the very uneven development in English proficiency levels among the learners. Research is needed to address these curriculum and evaluation issues.

In sum, these challenges are not unlike the challenges faced in many language departments, and these can be viewed as a sequence:

Challenges facing reforming language education

• Clarifying a sequence of learning based on sound principles

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- Setting up a way to evaluate what has been implemented

- Dealing with different levels of proficiency inherent in a large community

- Conducting research to aid in curriculum and evaluation reform

In China, the current goal in English learning appears to be to gain *practical* knowledge. Wu reported that, "for those not majoring in English, the goal is to function adequately in English at work, but not many have developed the necessary competence" (Wu 2001: 191). Such a goal could be a start to dealing with globalisation, but it would need to be approached more systematically. A definite set of questions would need to be clarified in order to serve as goals. To illustrate, the challenges listed above could be rewritten as the following set of questions:

Specifying the challenges facing reforming language education

- What ways of learning will be implemented and for which groups of students?

- How will the teaching and learning be evaluated?

- What are the different levels of proficiency for each set of workers?

- On what research data is the goal of functioning adequately at work based upon? Arguments could be made that only Putonghua is needed in most workplace settings.

Another question that emerges is what Wu (2001) defines as the workplace situation. With membership to the World Trade Organisation only recently obtained, it remains to be seen whether 'the workplace' means using English over the phone, on the Internet, through e-mail, or face-to-face communication. In sum, implementing reform initially requires that there be data or experiences to support a need for reform, and that the ways of

teaching and learning be considered. In this thesis, a new set of teaching materials focusing on intercultural communication for an English language course will be developed. As it will incorporate a new approach, replacing the previous set of teaching materials, it can be viewed as a type of small-scale reform happening in Hong Kong. But, as it considers the needs of the Chinese people on both a national (**Chapter 2**) and global level (**Chapter 1**), the target is for China and other Asian countries. As such, the thesis will reflect a careful preparation before reform is actually implemented by way of the following:

- Study and overview of the World English phenomenon (**Chapter 1**)

- Information and reflection on the historical and current context of Chinese society (**Chapter 2**)

- Information and reflection on how engaging in intercultural communication affects learners, and, in particular, what it means to young Asian professionals (**Chapter 3**)

- Critical overview for teachers about the issues in teaching intercultural communication, resulting in a decision on which specific curriculum to use as the basis of designing the new teaching materials (**Chapter 4**)

2.2   Issues in English language education

Every country affected by globalisation needs to address the question of how great is the actual need for English language skills for the population? For instance, if only upper management need to use English, then how important is it for the public at large to learn it, considering it would take a huge investment in money and resources? In Hong Kong, English has mostly enjoyed a high profile, and has been considered important due to its colonial history, and traditional status as the gateway into Mainland, China. But, attitudes can change, and I believe it is important to understand how English

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is regarded in the Mainland, for it may eventually influence Hong Kong. This section looks at how educators in the Mainland view globalisation along with what they envision for English language education.

2.2.1   *Requiring English in the schools and universities*

In the Mainland, the consensus among educators is that for China to become economically successful in the global economy, English standards will need to improve. In fact, most schools and universities in the Mainland now have English language requirements, being aware that English is the current lingua franca of global business, and, in many cases, the prerequisite to landing a good job, receiving a higher salary and gaining a better position. One major reason for this is China's newly acquired membership into the World Trade Organisation (WTO) and her emergence as a superpower. Among the other nations, China is regarded as a significant player in business and commerce with much potential for the now and the near future. Cao (2000: 392) of Tsinghua University, Beijing, China, makes the observation that with the emergence of information technology, globalisation has taken on an increasingly "inclusive" look in the digital age of the 90s. In this regard, the U.S. has played, perhaps, the most influential role. American English has been the medium of this spread of ideas, concepts and culture – "It sweeps across almost every aspect of our modern or post-modern life, exerting its effects on communication, information, transportation, consumption, politics, economy, culture, science, and technology, making the whole world a global village" (Cao 2000: 392). Hence, she admits China has not been immune from this spread of the U.S. language and the values behind it. In fact, English is now required at all levels of education, and has even been made a

requirement for non-English majors at the tertiary level (Luo 2000 and Cao 2000). As the table below shows, there are a significant number of English major programmes, and non-English majors tend to choose English over other foreign language courses.

Table 1 **1997 Mainland Statistics from the Section of the Foreign Languages, Division of Higher Education, Ministry of Education**

English majors	Non-English majors	
Mainland colleges and universities offer a total of 270 English major programmes, with an enrolment of 55,600 English majors	Over 1,000 Mainland universities offer foreign language courses to around 3,000,000 non-English major students.	Over 1,000 Mainland adult education schools offer foreign language course to 2,600,000 students
	99% of non-English majors study English, the other 1% study Russian or Japanese.	

(Reported in Cao 2000: 393)

2.2.2 ***Concerns over the influences of English language education***

To address some of the issues surrounding English and English teaching in China, from 2-5 October 1998, Tsinghua University held a conference, entitled the *'98 International Symposium on Teaching English at Tertiary Level in the Chinese Context*. The themes covered were teaching methodology, curriculum design, language skills, testing, teaching through multi-media, listening, speaking and the learning environment, language acquisition and learning strategies – all as they relate to Chinese concerns. From the conference emerged a compilation of 50 articles. From them it becomes clear the teaching of English has emerged, developed and permeated throughout much of China's tertiary education, indicating a rise in the status and

importance of English language education in China. But, Cao raises the contentious issue of how English may affect China. She (Cao 2000: 392-393) describes the trend of globalisation and the influence of U.S. economic and technological power, and then raises the following concerns that she believes need to be addressed in the teaching of English in China:

- Will Euro-American centrism become the result of teaching English in today's China?

- Is there a danger of becoming culturally colonised from teaching, learning and using English? Should teachers and students be made aware of the possibilities?

- At the tertiary level, should warnings be issued against succumbing to English cultural hegemony?

These three issues essentially are two fears about the spread of World English into China – fear of the West becoming more influential and dominant in the global village, and fear of losing Chinese culture and being replaced or 'colonized' by Western culture. In discussions of language decline, loss and even death in communities, these fears are very real and valid (Baker 2001, Brutt-Griffler 2002, Crawford 2000). The Chinese are a proud people with the oldest continuous history in the world. The last thing Chinese people would want is the loss of their culture. The paramount leader Deng Xiaoping led the way for China moving out of the doldrums of poverty with economic reforms to open China to more trade and business opportunities. The 'Special Economic Zone' city of prosperous Shenzhen, China is considered a prime example of his leadership. Yet, in that same city, under Jiang Zemin's leadership as the President of China (1993–2003), Reed (1998: 371) has noticed a loosening and tightening of openness towards capitalism, which is now in the direction of reigning in the effects of "creeping capitalism" with one example being a

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"¥1.2 million campaign to promote communist ideology (moral and political education) over three years on the campus of Shenzhen University." With Jiang having stepped down in 2003 and Hu Jintao now the new president of China, it remains to be seen how much more open or closed the country becomes towards outside influences. Yet, to continue to be a significant player in the arena of the global village, China, as do other nations, finds herself having to find, adjust and maintain that delicate balance between learning and adapting to the global lingua franca and culture of World English, keeping the Chinese culture vibrantly alive and, to a certain extent, maintaining social stability or political control. Reed (1998: 371) warns:

> [Students] are being encouraged to take responsibility for financing their education and conducting their own job searches – activities which demand greater autonomy, personal initiative, habits of choice-making and entrepreneurialism – but, on the other hand, are being forced to comply with an increasingly restrictive ideological education which demands compliance to a narrow set of politically correct thoughts and behaviours. The obvious disjuncture between these two conflicting messages could lead to a psychological 'double bind' which is potentially explosive. Negotiating the paths among these conflicting values is problematic.

Aside from the challenge of meshing political and economic ideologies, there is also the issue of language loss. It is hard to imagine a China without Putonghua for 800m out of the 1.3 billion Chinese speak it (*The Economist* 1999-1- 28). But, in the opinion of Cao (2000), Putonghua is already experiencing a decline in its "purity and decency" with the proliferation of English into Putonghua, such as "Hi" for "Nihao" and "Bye bye" for "Zaijian", or Putonghua becoming English with changes in meaning such as "Ku" for "Cool" and "Paidui" for "Party" (Cao 200: 397). With the supremacy of the

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U.S. still without any major challengers (*The Economist* 2001–12–20 & 2002–6–27), and, hence, the importance of English still increasing, it will be telling to see what linguistic changes China experiences through the 21st Century, how the Chinese Government and society deal with the changes and how the field of English language education responds.

2.3   Societal views and expectations about education

Teachers and management need to meet the needs of various stakeholders in education. There are students, the institution or school, and the society at large – parents, employers, politicians, etc. Often, not all expectations can be met, and educators have to make tough decisions about what needs to satisfy (especially if the needs conflict). In my opinion, it is important for teachers to familiarise themselves with what society expects of their students for ultimately it is the students who will be expected to meet those expectations. In this section, I will examine what the Chinese expect from education both from historic and economic perspectives. These perspectives, likely are not only held by society, but also by students in Asia as well, being linked by culture and the job market.

2.3.1   *From utilitarianism towards globalisation*

According to Liu (1998), education in China has historically been characterised by a sense of utilitarianism. In the ancient times, higher education was used to train noble people to serve and run the affairs of the country. To illustrate this, Liu (1998: 121), quotes, translates and explains three common Chinese sayings penned by Confucius, which can be considered the three main goals of higher education in ancient China (I have

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supplied the Chinese characters, and added paraphrases of the goals in bold print):

Table 2   Sayings on Chinese higher education in the ancient times

Goals translated into English	Goals in the original Putonhua
1. **The overall attribute to strive for was utility above all else.** *Gear one's study to the art of government and practical use.*	*Jingshi zhiyong.* 經世之用
2. **The purpose of study was not for academic development, but for public service.** *Cultivating oneself, administering state affairs and ensuring national security.*	*Xiushen qijia zhiguo pingtianxia.* 修身齊家治國平天下
3. **The goal of education was not to create thinkers and theorists of the exploring kind, but instead people to run society.** *Order and regulate the affairs of the state.*	*Jingbang jishi zhe.* 經邦治世者

Even today, these sayings from Confucius are common in society, and considered noble goals to attain.   From the 1950s, though, Liu notes that political *and* economic motives began to control and affect education.   Some would argue that these saying from Confucius were eventually manipulated or interpreted by the Government to serve their interests.   For instance, the government initiative at that time was communicated as, "education must serve proletarian politics" (Liu 1998: 121).   The role of education was, in a sense, turned around.   Education, instead of being a producer of noble civil servants, was reduced to merely producing servants/ workers for the

government. Consequently, one form of education, which the government deemed as the most important, or utilitarian, turned out to be physical labour. Eventually, the role of education was put into almost total disarray during China's Cultural Revolution (1966-76), when the government used education to serve, "the class struggle between proletariat and bourgeoisie" (Liu 1998: 122). During that time, schools were abandoned, academics were branded as traitors, tortured, beaten or murdered, and many people did not receive any schooling at all. However, as China entered modern times, utilitarianism moved from political ideology to economic reforms that are today being designed to become a major player in the global economy. Pepper (1990 & 1996) traces this change of mindset in the leaders from the need to survive globally. China's defeat in the Sino-Japanese War shocked and wounded the nation's pride. More significant, though, was the reality that from then on, China could politically no longer afford to be isolated, nor would her enemies allow it. Pepper (1990: 10) comments that, "thereafter China could no longer maintain even the pretence of its ancient superiority as the centre of the East Asian world." Hence, education shifted from government-serving utilitarianism towards learning new ideas and concepts from the West. Pepper (1996: 113) notes that the shift towards learning from the West, which started in the 1930s, was neither peaceful nor smooth in 20th Century China:

> Western learning was initially resisted as part of the unwelcome foreign intrusion. China's ruling educated class clung self-confidently to its traditional heritage close to forty years longer than did Japan. The Chinese then accepted foreign learning on the assumption that it was prerequisite for overcoming China's weaknesses. But the ensuing intellectual and cultural dependency never rested easily on the shoulders of China's educated elite and even so on those of anyone else. Released finally from the constraints of tradition, many embraced the Western world to become what

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they assumed to be "modern" intellectuals. Yet no sooner had the demands for a completely "new culture" inspired by Western models began to rise than the reappraisal commenced.

The initial rush to learn from the West started with economic concerns leading to an impetus for changes in the education system, but later was viewed as a conflict of interest and was marred by incidents of critical backlashes throughout the country. The stories of teachers, educators and students being persecuted in various ways, especially during the Cultural Revolution, have only recently been made public and acknowledged in China. For educators, these accounts serve as reminders that education has the power to elicit strong feelings that can easily change from enthusiasm for the new and the disregarding of tradition, to a longing for tradition and resentment of the new. Educators need to be mindful that any reform, or change (**Section 3.4.3**.) that takes place, even in language education, can bring about strong feelings and reactions from society and the government, ranging from full financial support and enthusiasm, or feelings of xenophobia, stereotypes, and ethnocentrism (**Section 3.4.2**).

2.3.2 *From moral to economic concerns*

Liu (1998: 122) also notes that, "with the Four Modernizations and related reforms, including opening up to the outside world, a form of market-oriented economy has been replacing the rigid planned economy in the PRC." So, where does that leave utilitarianism in Chinese education? Well, as Liu (1998) argues in his case study of Shenzhen University, which was established in September 1983, making it one of the newer universities in the Mainland, utilitarianism has been redefined by the stakeholders of education as the

practical drive towards economic success. If taken as an indicator of the large whole, then education in the Mainland appears to be moving away from the ancient concerns of producing civil servants and the concerns of being true to political ideology towards the concerns of making financial gains, or in today's setting, to become a major player in the global economy. Ageloasto and Adamson (1998: 401) comment that economics has not only become the main focal point of Chinese society, but, as a consequence, has replaced many of China's ancient cultural values, which may, in turn, create a vacuum, or an opening for further influence from the West – desirable or undesirable:

> As well as the major achievements and minor successes, the sweeping changes to Chinese society in the reform period have also brought disasters and problems, anticipated or unforeseen. With no state religion or strong indigenous philosophy since the dethroning of the last emperor and the demise of Marxism-Leninism-Mao Zedong Thought, the PRC appears to have embraced the economic order and values that predominate in the West, which some might argue to be a capitulation to the historical demands of the barbarians at the gate. National leaders can only appeal to 'Asian values' and patriotism to maintain social cohesion, which has been threatened directly and indirectly by the reforms.

So, what have so-called Asian values and patriotism been replaced with? Perhaps they have not been *replaced*, but new values have been *added* onto them. Whatever the case may be the conflict between ancient and modern values seems to be the way of the post-modern world. In a study on the values of people in the Mainland, Reed reports the sentiments of one of the graduate students surveyed who described the moral climate of the PRC as "in a transitional period" (Reed 1998: 371). The student (Reed ibid) further commented that:

> With the boom of the domestic economy and the Open Door policy old moral values are being challenged, while new

market-oriented ones have not been established. There is a mixture of both.

According to Liu (1998: 122), the economic boom of the mid-1980s brought to light the conflict between the concerns of economic and social modernization and the role of education. The overall perception and attitude was the situation of school-leavers becoming rich overnight, hence they were the 'smart' ones, while there were intellectuals who could barely make a living, making them the 'dumb' ones. Thus, the 'poor students' were the 'rags to riches' phenomena, while the 'smart' ones were just 'rags'. Sayings on this began to emerge (Liu 1998: 122 & 139, I have supplied the Chinese characters and added the explanations in the brackets [...]):

Table 3   Modern Chinese sayings on the uselessness of education

English translation	Putonghua original
The one who works with the scalpel is inferior to the one with the hair clippers.	*Na shoushu dao de buru na tituoudao de.* 拿手術刀的不如拿剃頭刀的
The researchers on guided missiles are inferior to tea-egg sellers. [Tea eggs are eggs stewed in tea, often sold by illiterate hawkers. In Chinese, the second character in both words *eggs* and *missile* are homophones, hence a kind of black humour.]	*Gao daodan de buru mai chayedan de.* 搞導彈的不如賣茶葉蛋的
A professor is poorer than a peddler of sweet potatoes. [This is another example of homophones used to for humour.]	*Dang jiaoshou de buru mai hongshu de.* 當教授的不如賣紅薯的
Three masters of mind like Zhuge Liang	*Sange Zhuge Liang buru yige*

are inferior to a cobbler. [The original saying is 'Three cobblers with their wits combined can defeat Zhuge Liang, the master of mind'.]	choupijiang. 三個諸葛亮不如一個臭皮匠
Poor as a professor and silly as a doctor.	Qiongde xiang jiaoshou, chunde xiang boshi. 窮得像教授，蠢得像博士

In his opinion, these sentiments do not bode well for education in China (especially academics). "While the status of money in the PRC is constantly rising," according to Liu, "that of knowledge is declining unceasingly. The belief that studying is useless, which was rife when education served politics, is gaining ground again" (Liu 1998: 122). Liu (ibid), in turn, cites the following statistics for the end of 1988:

● The attendance rate of children aged 6 to 14 was 76.7%; i.e. 40 million school-age children had quit school or had not been to school at all.

● China was ranked first in the world with over 229 million of her people illiterate.

● In a university in Jiangsu province, the total number of doctoral places (80) exceeded the number of applicants.

In light of these statistics, the impression that one can be 'clever' enough to make money despite having little education is worrying, and perhaps, in general, erroneous. Nevertheless, in the teaching of English, economic concerns may have to be addressed as they are now part of the conscience of Chinese students, society and the Government.

Conclusion

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The intent of this Chapter has not been to cover all of Chinese society and education. Such an endeavour would require at least a team of researchers, and support at the government level. Consider the comments by Agelasto and Adamson (1998: 6-7, 399) on the challenges in compiling their book, *Higher Education in Post-Mao China*:

> Despite China's size and importance, knowledge of the contemporary PRC [People's Republic of China] is limited both inside and outside the country. The closed and often xenophobic policies of the Chinese political leadership made quantitative and qualitative research regarding many aspects of Chinese society, including education, difficult to carry out...
> As we reviewed the literature and gathered prospective authors, we quickly realized that a lack of data presented a major obstacle to achieving our intended analysis.

Nevertheless, China's drive towards modernization has made it possible for Agelasto, Adamson and others to study China in a deeper and more critical way than was ever possible. Agelasto and Adamson (1998: 7) note that even within China, "from the 1980s onwards, many new scholars have chosen Chinese topics for their dissertation research, reflecting the growing domestic interest in research and the growing international interest in the PRC fostered by the reform era" (examples include Pepper 1996 & 1990, Thompson 1990, Porter 1990 & 1988). Information on China is becoming more and more readily available, even in the English language. And, in my opinion, any teacher teaching in China should access it, learn something from it, and use it as a starting point in formulating and attempting to introduce reforms in the English language curriculum to both one's colleagues and students. The following are the main points from this chapter, and will serve as part of the basis for forming principles in designing a set of intercultural materials for my English language classes in Hong Kong.

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2.1 Globalisation has profoundly changed the needs of international relations. For example, English has emerged as the lingua franca of the world, and, some have argued, as countries have begun to depend more on one another, the significance of face-to-face communication and relationship-building has grown in importance. To adapt is to quickly make changes, and in the field of English language teaching China has not been immune to the difficulties in implementing reforms at the national level in response to globalisation. Sound preparation before the proposal of reforms should include careful consideration of ways of learning, identification of the varieties of students, choices of teaching and evaluation procedures, pragmatic proficiency goals for identified fields of employment and research data to aid in the decision-making process.

2.2 Concerns over globalisation have prompted China to accept that English is indeed the lingua franca of the global marketplace. The public education system has begun to make concerted efforts to provide and promote English language teaching and learning in the schools and universities. At the universities, a majority of students, 99% (Cao 2000: 393), have responded by choosing English as their target language of choice. Yet, with the rise in English learning, there are fears that so-called undesirable values in English-speaking societies may be adapted by students leading to possible social unrest, and that the status and quality of the Putonghua language is suffering, and in decline. There have been cases of ideologies struggling with one another to maintain the focus of students, such as campaigns to increase support and allegiance to the Central Government,

while at the same time promoting the learning of the English language, and Western-style business practices. The field of English language teaching needs to be aware that while enthusiasm for English language learning has increased, a backlash against it could occur. To minimise the chances of this happening, it is important to stay knowledgeable about governmental and societal concerns regarding the influences of English language education.

2.3 A brief look at the history of education in China shows a strong sense of utilitarianism, which has shifted from serving the government (labour, farming, etc.) towards learning from the West in order to thrive in the onset of globalisation. The quest for Western knowledge though also reflects a shift in priorities. Historically, Chinese education concerned itself with moral teachings and righteous character (which are still included today), but in modern times, Chinese society has demanded that economic well-being (i.e. employability) become the main priority of education. With capitalism coming to China, the government no longer has guaranteed economic stability. Thus, people are starting to gain education, or sending their children to prestigious schools with the goal of securing a good job and stable future. Unfortunately, some are now scorning the field of education as being out-of-touch with economic realities, nor meeting economic fears and concerns, and fewer numbers of students in China are considering a career in education due to the low pay, and meagre prospects. English language education need not portray itself as the key to economic success, however addressing utilitarian concerns, such as finances, job security, etc. through carefully planned and introduced reforms in some cases would be helpful in endearing Chinese society to the importance of World English in language learning.

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All in all, for English education to make a lasting impact on Chinese society all four of the major stakeholders need to be considered – the Government, educators, students, and society (which includes the parents and relatives, often in a financially supportive role, of the students). English education characterised by the following may most likely have the best chance of succeeding:

- Education that promotes critical thinking, but in a way that still acknowledges and respects local authority through facts and information

- Equipping educators to teach and make assessments in the classroom, and across the curriculum. Vague goals will be detrimental and discouraging to both teachers and their students.

- Educating students in ways that acknowledge and address that they are inundated with demands at the national level, local level and at home, and equips them to handle those demands

- Meeting the economic needs of society, addressing society's fears about the future

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3.   Introduction

In **Chapter 1**, the term 'World English' was explained as a reflection of the status and use of English as the international lingua franca of the World. With the onset of globalisation, World English has continued to spread, and grow in importance and usage. As was shown in the previous **Chapter 2**, China is making a concerted effort to engage in the global village, and is grappling with ways in which to reform their English language education system, yet at the same time retain their sense of identity and culture. At this point, it seems as if China (and I suspect other countries as well) is experiencing something similar to what happened to me when I arrived in Hong Kong (**Opening & Overview**). In Hong Kong I had to re-consider my sense of identity (am I Chinese or American?), I had to struggle with improving my language skills (my spoken Cantonese and written Chinese), and I had to learn to communicate and navigate through cultural differences within a global framework (friends and colleagues from America, Canada, France, Taiwan, Beijing, Britain, etc.) even though we all speak English. Likewise, China and Hong Kong are re-considering what it means to be 'Chinese,' while working hard to improve the standards of English and are learning from experience what is required to communicate and conduct business with people from different countries. What emerges, then, is the need to incorporate training in 'intercultural communication' in the context of English language education. But, what does it mean to communicate in an intercultural manner, rather than simply speak and write English? I believe the answer lies in teachers and learners knowing what comprise intercultural communication, and how each component focuses on a specific visionary aspect of how the learner is to

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embody and enact intercultural communication. Hence, this Chapter will be devoted to understanding how the components of language, culture and communication constitute varying competences in intercultural communication, as well as the emotional aspects and employment prospects, both of which, perhaps, have tended to be overlooked in traditional language education. The specific questions raised are:

3.1   What are the differences between *multilingualism* and *multiculturalism*? These two concepts often form the basis of how the teaching of target languages is conducted. The differences between the two will be discussed with emphasis on the impact each can have on the classroom.

3.2   What are the differences between having *knowledge* of cultures, and *awareness* of cultures? The main issue discussed here is what it means to teach the culture of the target language as knowledge, or as a means of raising awareness of it, and the ramifications of each.

3.3   What are the specific objectives and fundamental differences between *intercultural competence* and *intercultural communicative competence*; and, how do they contribute to the overall goal of intercultural communication? What does each involve, how achievable is each, and what skills are needed?

3.4   How can emotions from the pursuit of becoming intercultural be understood? This section focuses on the emotional aspect of teaching and learning intercultural communication. Should teachers assume people naturally desire to reach out to other cultures? What tends to be the natural inclination of learners towards people of different backgrounds? And, how can knowing these aid educators in the facilitation of intercultural training in the classroom?

3.5   How important are intercultural communication skills in gaining employment? The final aspect in understanding intercultural communication focuses on its usefulness and practicality for finding a job. From the viewpoint of employers, how essential are communication skills for professionals in the global village compared with other important skills, such as information technology, financial analysis, marketing, etc.? Locally, in Hong Kong, what is the situation? What types of jobs are recent graduates in Hong Kong doing? And, according to them, what are the most important English language skills they need in their work? In sum, I discuss how the findings can be a source of motivation in teaching intercultural communication.

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It is hoped that by understanding the concept of intercultural communication, a better understanding of the stakeholders – teachers, students, employers, and the local population – can be gained. This will be further reflected in discussing the issues in teaching intercultural communication (**Chapter 4**), and will carry over to the way I design my course materials (**Chapter 5**), which will reflect a methodology I have developed for teaching intercultural communication which targets Chinese/ Asian learners.

3.1   Multilingualism and multiculturalism

Multilingualism focuses on the teaching and learning of other languages. Take for instance, the definition of the multilingual (Richards, Platt and Platt 1998: 298-299):

> Multilingual – a person who knows and uses three or more languages. Usually, a multilingual does not know all the languages equally well. For example, he or she may
>
> a.   speak and understand one language best
> b.   be able to write in only one
> c.   use each language in different types of situation (domains), e.g. one language at home, one at work and one for shopping
> d.   use each language for different communicative purposes, e.g. one for talking about personal feelings.

Multilingualism is associated with bilingual and multilingual education. Richard, Platt and Platt (1998: 118) note that in bilingual education sometimes cultural pluralism occurs, which they define as, "a situation in which an individual or group has more than one set of cultural beliefs, values and attitudes." Nevertheless, traditionally in multilingual education, the learning of target languages is primarily emphasised, and cultural aspects are learnt second-hand, perhaps by the mannerisms of the teacher who is from the

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locale and culture of the target language. Baker (2001: 402) would argue that multilingualism, in practice, limits cultural understanding because of its tendency to focus on language at the expense of culture. The fear is that simply learning languages (i.e. becoming multilingual) may "not be enough to reverse the inequalities and injustices" in our widening global society (Baker 2001: 402). For Baker, age-old problems such as misunderstandings, prejudices and discrimination among peoples do not go away simply from learning the languages of others. Rather, the emphasis should be on language *and* culture. Language learning alone may only produce a *bilingual*, *trilingual*, or *multilingual* person. He or she may be able to speak more than one language, but culturally may only be of one culture, or of one mindset, which is perhaps not likely to deter discrimination and racism.

On the other hand, according to Baker (2001: 402), multiculturalism has as its goal a world (i.e. the global village) which has, "as one foundation, the idea of equal, harmonious, mutually tolerant existence of diverse languages, and of different religious, cultural and ethnic groups in a pluralist society." A person can be multicultural and only know one language, but having skills in understanding others from different cultures. But, multiculturalism at a higher level calls for multilingualism – people who are multicultural and multilingual can culturally and linguistically act as "bridges" or mediators between their own and other cultures. The goal is to create individuals who can communicate in other languages, are knowledgeable about their own culture, and are empathetic towards other cultures – someone who is, "more likely to build cultural bridges than barricades and boundaries" (Baker 2001: 403). Byram points out that the need for cultural bridges is not new – "relationships

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between different cultural and linguistic groups are at the heart of diplomacy and the need to choose appropriate ambassadors of one group to another is as old as civilised societies" (Byram 1997a: 1); but, what is new is how the world is becoming 'smaller' in terms of more opportunities for different groups of people to come in contact with each other, not just "its diplomats and professional travellers," but in fact really "all the people in a cultural and linguistic group" (Byram 1997a: 1). In this 21st century, my students, even if they stay in Hong Kong, likely will *have* to be in contact with foreign counterparts, or co-workers, and they will *need* to be multilingual *and* multicultural (already evidence has been found for this to be the case, see **Section 3.5**).

In sum, the differentiation between linguistic and cultural proficiency could be misleading. Rarely, in practice do educators focus solely on one or the other. But, the differentiation, in my opinion, is helpful in reflecting on what do the teaching practices reflect: Is the focus on primarily one or the other? Is language and culture treated as separate, unrelated entities? Or, is there a balance and clear relationship presented of language and culture? In reflecting on my current teaching practices, I have tended focus on the learning of the forms of English (multilingualism), but have not done it in a way that promotes multiculturalism (linguistic and cultural proficiency). And, the times that culture has been introduced, its relationship to the language learning has not been made clear. Should the situation arise, would my students be open to discussing both local and global issues using their repertoire of languages or dialects? Could they do so with a person of a different culture or even from a neighbouring province taking into account a

variety of local and non-locale viewpoints? Would they be able to, attempt to, or even care to perceive what the others are feeling, then empathise and communicate in ways that both parties can understand? Sadly, the answers likely would be, "no," the outcomes probably would be fear and dismay – "We were never tested on nor prepared for *that!*" (Fenner 2000b, Palfreyman and Smith 2003 emphasis the need for autonomous learning in language and cultural awareness, nevertheless this Chapter will focus on understanding intercultural communication primarily for the benefit of teachers and management). My students have had experience with the forms of English, but have not had the chance to grapple with the socio-political and cultural implications that come from using the English language in interaction and negotiation with a variety of people in the global village, and how it pertains to their locale of Hong Kong, China. Hence, in targeting intercultural communication, for my project, I will adjust my current multilingual approach, to become a more multicultural approach.

3.2   Cultural knowledge and awareness

Cultural knowledge can be described as information about your own and other people's cultures (Tomlinson and Masuhara 2003). However, opinions vary as to what constitutes knowledge and awareness in intercultural communication. According to Tomlinson (2004) and Tomlinson and Masuhara (2003), cultural knowledge in the teaching of intercultural communication is information that teachers impart to their students. Knowledge, in this sense, can be hard facts, but filtered through the perspective of teachers. Hence, it is characterised as top-down, official (since it is given from 'experts'), biased and limited in scope:

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Cultural knowledge

Information about the characteristics of your own and other people's cultures – this information is:	The information is given in the form of:	The information can be misleading because it:
- external - static - finite - articulated - stereotypical	- facts - statistics - generalisations	- is dependent on other people's expertise and integrity - is fixed in time - is simplified - conceals as much as it reveals

Tomlinson and Masuhara (2003) believe that knowledge cannot be of much lasting value in intercultural communication because it is tied to the presenter, and, thus, inevitably is generalised, stereotypical and untimely. Perhaps this stems from their open definition of cultural knowledge as anything that describes culture. The very notion of 'description' itself implies an opinion and perspective. Without clear goals as to what the knowledge would be used for, then, I would agree with Tomlinson, Tomlinson and Masuhara that knowledge can have negative consequences in the language classroom.

However, instead of an open description of knowledge, Byram (1997a: 57-64) defines knowledge as a set of objectives (i.e. competences) in intercultural communication – "knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction." The first objective is general in scope, but the latter two – products and practices – bring into focus the overall framework of what constitutes cultural knowledge. And, by covering both the local and target cultures, a critical appreciation can be achieved, without need to condone every product and practice. As such, in the

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language classroom, use of cultural knowledge should never remain static, as described by Tomlinson and Masuhara, but be constantly critically analysed, even corrected, and applied in intercultural communication.

Cultural awareness can be defined as "perceptions of one's own culture and other people's cultures" (Tomlinson and Masuhara 2003). The following are what Tomlinson and Masuhara (2003) believe to be the characteristics and sources of cultural awareness:

Cultural awareness

Perceptions of own and other people's cultures – these perceptions are:	These perceptions are gained from:
- internal - dynamic - variable - multi-dimensional - infinite - both cognitive and affective - impossible to fully articulate	- instances - connections - comparisons - conflicts - reflections - interpretations - tolerance of ambiguity

In considering cultural awareness in intercultural communication education, Tomlinson and Masuhara (2003) question whether knowledge should be taught at all. They posit that the cultural awareness can lead to cultural knowledge, a knowledge that is not static because it was based on learners' awareness and what they perceived. As long as the perception is ongoing and active, the knowledge gained can be flexible and adapted from circumstance to circumstance. But, I question Tomlinson and Masuhara's division of knowledge and awareness in the classroom. It is as if two distinct options are presented: leading learners in cultural awareness with no knowledge explicitly presented (the desirable option), or presenting

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knowledge to learners and, hence, little or no cultural awareness coming

about (the option to be avoided). Others, though, would make a case that the

facts and opinions about a target culture contain valuable insights. And, the

notion of objectivity in knowledge is a moot point because one of the

objectives in intercultural communication education is to be critical about and

analyse what is encountered. Fenner (2000a: 143) in asking the question

about how to teach culture presents a similar scenario:

> What to teach? Before trying to come up with answers, we
> need to examine how cultural knowledge and cultural and
> socio-cultural competence are dealt with in many foreign
> language textbooks and classrooms today. Teaching culture
> has focused mainly upon two aspects:
>
> a)   teaching about the foreign culture
>
> b)   teaching and learning of socio-linguistic and socio-
>   cultural behaviour within the framework of a
>   communicative approach

The first aspect (a) appears to be the teaching of cultural knowledge, and the

second aspect (b) appears to be a development of cultural awareness.

Fenner (2000a: 143-144) believes both aspects (a) and (b) are insufficient for

the classroom, and, instead, it is important to realise that, "for the first time,

historically, the 20th century regards identity as something we can create for

ourselves; we have in fact, a choice of culture." While it is true that we can

create our own identities, and make choices, and even influence other

cultures, in order to get to that point, I believe learners need *both* knowledge

and awareness of their own and the target culture(s). Thus, they do need to

be taught about the foreign culture (how could they ever perceive it on their

own?), and they need the opportunities to be taught and practice socio-

linguistic and socio-culture behaviour in the safety of the classroom. These

two spectrums of the language classroom – knowledge and awareness – are adopted in various ways in the approaches to teaching intercultural communication that are discussed in **Chapter 4**. Furthermore, they are united in their commitment to multilingualism via the larger framework of multiculturalism.

3.3 Intercultural competence versus intercultural communicative competence, and intercultural communication

What are the specific objectives of intercultural competence versus intercultural communicative competence; and how do they contribute to the overall goal of 'intercultural communication?' So far, the factors discussed have dealt with language, culture, knowledge and awareness. Yet, it is very possible that students can learn culture, learn language, have knowledge and awareness of cultural issues, and yet be ineffective in dealing with people outside their comfort zone. The final component, and perhaps most challenging and controversial to define and assess is 'competence.' Guilherme (2000: 297) defines intercultural competence as the ability to interact effectively with people from cultures that we recognise as being different from our own." This involves being able to negotiate through numerous circumstances, and with people from a variety of backgrounds and cultures. Hence, research into intercultural competence focuses on (Guilherme 2000: 297):

> ...how the participants *perceive* the linguistic manifestations of others, how they create 'new' meanings, adapted for the particular situation they are constituting. This means that persons do not rely entirely on their cultural norms but take into account other values and adapt eventually to what they assume to be the foreign cultural norms and actions that others orient their talk to.

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Byram (1997a: 70-71) adds that becoming intercultural often is derived from students' experiences of language learning, "even though they do not use the specific language on a given occasion." Hence, becoming intercultural is not dependent on how well a student learns the target language, or how proficient he or she becomes. Byram's (1997a: 70) definition of intercultural competence is as follows:

> ...Individuals have the ability to interact in their own language with people from another country and culture, drawing upon their knowledge about intercultural communication, their attitudes of interest in otherness and their skills in interpreting, relating and discovering, i.e. of overcoming cultural difference and enjoying intercultural contact.

To my mind, some examples of intercultural competence would be:

- Putonghua conversation – Mainland Chinese speaking to Westerners who are proficient in Putonghua and visiting the Mainland.

- English conversation – Americans speaking to Mainland tourists visiting America.

In sum, intercultural competence rests with the native speaker being able to interact meaningfully – harmoniously, diplomatically, cooperatively, appreciatively – with non-native speakers. It involves the ideals of a multicultural person – tolerance, wanting to understand others, able to bridge cultures with an understanding of his or her own culture and a willingness to learn and be aware of the other culture. A common scenario in intercultural competence involves a native interacting with a visitor who can speak the native language. But, the concepts of intercultural competence and multiculturalism are limited because neither purports to require linguistic competence in the language of the target culture. High profile examples of

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this are the diplomats who speak only through interpreters. Yet, if it can be said that almost all languages have their religion and culture intertwined, then direct translation and cultural competence may not be enough. There remains a need for linguistic ability in the target language. Missionaries and business people equipped with the language of the target site have long understood the power of speaking the 'other's' language. Sometimes I feel I can only have true, heart-felt communication with my students in casual conversations speaking Cantonese because many of the idioms and cultural imagery just do not translate well, nor convey the right meaning when translated. Developed by Byram (1997a: 71), the person with intercultural communicative competence, though, has an added ability to speak and interact in a foreign language – for some a second, third or even fourth language:

> ...Someone with intercultural *communicative* competence is able to interact with people from another country and culture in a foreign language. They are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins.

To my mind, some examples of intercultural communicative competence would be:

●   Putonghua conversation – Westerners who are proficient in Putonghua visiting the Mainland and speaking to Mainland Chinese

●   English conversation – Mainland tourists visiting America speaking to English to Americans

These scenarios are the same as the previous two, but intercultural communicative competence rests with the visitors speaking the native (i.e. target) language and interacting with the locals. It is important to note, though, that Byram's definition includes, "negotiate a mode of communication and

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interaction which is satisfactory to themselves and the other." This means that native-like fluency in the target language is not always needed. The important aspect is negotiating a satisfactory mode of communication among communicators, perhaps a mixed code. Moreover, Byram's definition includes the aspect of mediation "between people of different cultural origins" – a part of intercultural competence. In this case, people have to be able to use all of their knowledge about the culture (or any other culture they may know), and be culturally aware in the interaction to be able to navigate through potential misunderstandings. Possible situations of intercultural communicative competence could be:

A social worker from France working in Mainland, China who speaks French, English, Cantonese and Putonghua. But, who does not like speaking English.	A university student from Mainland, China who speaks English, Putonghua and Cantonese fluently, but French not so well	An American-born businessperson working in Hong Kong who speaks English and Cantonese, but Putonghua not so well, and does not speak French

When all three meet together, at least one of these individuals, or all three of them, have the opportunity to exercise intercultural communicative competence, which involves the following:

- They need to negotiate, figure out how to communicate with one another – English? Cantonese? Putonghua? French? Or, maybe they will end up using a combination of languages.

- As they communicate, they need to be aware of each other's backgrounds, beliefs, and work through misunderstandings.

Their conversation (and that of any conversation involving the use of intercultural communicative competence) should be enjoyable – one that edifies one another, gives each other new perspectives and 'food for thought'

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and, eventually makes them better contributors to the global society, their own home countries and the places where they serve and work. In sum, Byram's definition of intercultural communicative competence is a description of effective intercultural communication that a language classroom should embrace, for it takes into account diversity of backgrounds and perspectives, working them towards intercultural competence goals, and equally focuses on improved linguistic ability in target languages. The onus then falls on teachers and learners alike to stay abreast of how the target language is being used (**Chapters 1 & 2** could be viewed as an example of this for the English language and Chinese students).

So then, what can be said to be intercultural communication? One way to go about answering this is to discuss how it came to emerge, and the areas of inquiry it covers. Bennett (1998: 1) explains some of the initial goals of studying and researching intercultural communication:

> The study of intercultural communication has tried to answer the question, "How do people understand one another when they do not share a common cultural experience?" Just a few decades ago, this question was one faced mainly by diplomats, expatriates, and the occasional international traveller. Today, living in multicultural societies within a global village, we all face the question every day. We now realise that issues of intercultural understanding are embedded in other complex questions: What kind of communication is needed by a pluralistic society to be both culturally diverse and unified in common goals? How does communication contribute to creating a climate of respect, not just tolerance, for diversity?

These questions have not been purely the domain of academia, but have also been the concern of the corporate world. Hence, collectively, "the interest of intercultural communication (IC) is an outcome of the ongoing globalization of academic studies, professional training and cooperation" (Müller-Jacquier

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2000: 295). The paradox of globalization is although the world is becoming 'smaller' in terms of telecommunications, travel, trade and so on, it seems to be becoming 'larger' when it comes to diversity. For example, even in a city like Hong Kong with a predominantly Cantonese-speaking population, there is an increasing wealth of diversity – people from the Philippines, India, parts of Europe, America, etc. In a world becoming smaller, yet more diverse, Barnlund (1998: 35-36) gives the following comments and warning:

> Tomorrow we can expect to spend most of our lives in the company of neighbours who will speak in a different tongue, seek different values, move at a different pace, and interact according to a different script... As our world is transformed, our neighbours increasingly will be people whose lifestyles contrast sharply with our own... What is in doubt is whether the erosion of cultural boundaries through technology will bring the realisation of a dream or a nightmare. Will a global village be a mere collection of people or a true community? Will its residents be neighbours capable of respecting and utilising their differences or clusters of strangers living in ghettos and united only in their antipathies for others?

The corporate world is beginning to stress that in order for productive respect and cooperation to happen, rather than counterproductive antipathy, communication among cultures is needed in order to lead to profitable relationships (more about this is further discussed in **Section 3.5**). This interest has led to intercultural communication becoming a specific research topic of its own. And, it has grown from how people understand one another to learning about how and why people conflict with one another. Hence, "the current focus of intercultural communication is on how people handle differences in linguistic behaviour and its various effects" (Müller-Jacquier 2000: 295). For instance, as we communicate, we all have a wide range of

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meanings and values we place on the utterances we use and in various

situations. As Müller-Jacquier (2000: 295) explains, when people speak,

> They communicate various 'things': i.e., while conversing they
> refer to *abstract concepts* (freedom, warm-heartedness,
> enjoyment, etc.), *concrete objects* (child, dog, apartment, etc.),
> *institutions* (school, café, etc.), or *perceptions* (pretty,
> unfriendly, extraordinary, etc.). According to their intentions
> they realise utterances, carrying out *speech acts* (promising,
> confirming, evaluating, presuming, etc.) in order to gain
> purposes like convincing, criticising, etc.

These can be done with varying degrees of success and failure for utterances

can be extremely hard to interpret and respond to – Was that an apology?

Should I apologise? How should I respond? And, "the fewer cultural-general

aspects shared and the more cultural-specifics identified, the more we

perceive a culture as being different" (Guilherme 2000: 297). As the goal/

description of the intercultural communicatively competent professional

emerges, the challenges for educators will be in setting curricula, forming

relevant pedagogies, and creating teaching materials that lead students in the

direction of becoming intercultural communicators. Nevertheless, a

description of intercultural communication can thus far be formulated. In the

classroom, this would be 1) intercultural competence – teaching students

knowledge and awareness of cultures, and training or encouraging them to

form and develop positive relationships with persons of different backgrounds,

cultures, and nationalities, and, simultaneously 2) intercultural communicative

competence – teaching proficiency in the target language in a way that adds

to the students' intercultural competence.

3.4 How can emotions from the pursuit of becoming intercultural be understood?

In reflecting on the description of intercultural communication, though, I believe the aspect of emotions needs to be included. Many of my Hong Kong Chinese students do have knowledge and awareness of Western culture, but in talking with them (usually in the local lingua franca, Cantonese) they, at times, reveal their disdain and resentment at having to do things the 'Western' way in Hong Kong. For example, learning English, taking exams in English, conducting business in English, or 'Western style,' etc. Many of my students have revealed to me that they try hard to avoid unnecessary contact with their 'gweilo' (an unflattering term referring to Westerners – literally 'White ghost' in Cantonese) teachers and classmates. Hence, the this section deals with the emotional aspects of intercultural education – what it means to be intercultural, feelings of xenophobia, stereotypes and ethnocentrism, and the concept of change. So far, the image of people who engage in intercultural communication is of people using knowledge of cultures and languages to forge edifying communication among nationals. That's what they do. But, existentially, what do they embody? How do they feel? Intuitively, intercultural communication is very difficult and challenging. If sibling rivalries are common occurrences, then how can people get along productively and positively with, essentially, strangers? Hence, it is important to understand what emotions, or aspects of 'human nature' that are directly affected by the pursuit of becoming intercultural. It is hoped that understanding the factors of this potentially highly emotive endeavour can better equip teachers, including myself, for the various responses, behaviours and actions that may take place in the classroom.

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3.4.1 *Understanding bicultural, understanding intercultural*

Byram (2003) makes an important distinction between being bicultural and intercultural. This section will primarily focus on the descriptions of each. Being bicultural has much to do with how people identify with different groups. These may be based on social norms (workers, executives, fitness centre member, sports team member, etc.), or nationalities and ethnicities (Chinese, German, French, Italian, English, Irish). Sometimes these norms are a combination of the two. For example, ABC's (American-born Chinese) tend to bond together by both social factors (similar age, same high school, same church) and ethnic factors (Chinese ethnicity, similar values, similar family experiences, similar experiences of racial discrimination). In turn, those same social and ethnic factors give many ABC's identity with their Anglo-Saxon counterparts – same school, same American values. Thus, many American-born Chinese tend to be bicultural – i.e. they identify, take part in, and are accepted in two or more cultures. The same can be said about American-born Latinos in America, Hong Kong-born Indians in Hong Kong, China, British-born Germans in Britain, etc. Byram (2003: 54), though, makes an important distinction, "between bicultural through primary socialisation and those who move to another culture as adults." For people who have had a primary socialisation in two or more cultures, such as the ABCs, then being of two cultures tends to come fairly naturally, whereas for the latter, they may adapt to the new environment (many parents of ABCs do), but can still feel like they 'do not belong.' Byram (2003: 59) also notes that:

> ...the existence of common ground suggests that being bicultural may be easier in some situations, where there is commonality, than in others where there is difference. As always, the degree of acceptance by others and not just the

> commitment of the individual, is crucial, and it is for this reason
> that being biracial in the USA or 'Kikokushijo' in Japan is more
> difficult than being Swedish in the USA.

It is natural and expected for people to want acceptance when taking up residence in a place foreign to them. In retrospect, though, it seems like an unfair situation. The foreigner has to conform to the new environment. Or, it could be viewed as the weak succumbing to the powerful (also unfair?). From my professional and personal experience, learners naturally either lean towards being bicultural or simply resist change (more on the concept of change is in **Section 3.4.3**). Being intercultural has much to do with unnatural and, in my opinion, brave behaviour; "To act interculturally is to bring into relationship two cultures" (Byram 2003: 60, Byram and Zarate 1997). Byram (2003: 61) also adds that, "the phrase 'intercultural *speaker*' can be paraphrased as an 'intercultural mediator'." In order to be intercultural, people have to make active use of the intercultural communicative competence they have learned. They not only have to be learners, but doers of what they've learned. As follows, Byram (2003: 60, Byram and Zarate 1997) describes the intercultural speaker as follows:

> One of the outcomes of teaching languages (and cultures) should be the ability to see how different cultures relate to each other – in terms of similarities and difference, and perhaps also in terms of origins, although we did not stress the latter – and to act as mediator between them or, more precisely, between people socialised into them. This also includes 'mediating' between oneself and others, i.e. being able to take an 'external' perspective on oneself as one interacts with others and analyse and, where desirable, adapt one's behaviour and the underlying values and beliefs. Thus, at any given point in time, the individual is bringing into contact through themselves two sets of values, beliefs and behaviours, and in this sense there is almost always a binary relationship, but any individual may have a range of experience and

competences which allow them to relate a variety of combinations of cultures.

In a sense, the intercultural speaker not only speaks, but also acts and behaves in ways that mediate among cultures. The key lies in the levels of awareness Byram (2003: 64):

> What makes acting interculturally different from being intercultural is the level of conscious awareness involved.

So, what should be the implications for the language classroom? Well, in my opinion, the following emerge:

1. Teachers need to be aware that learners likely will have tendencies towards being bicultural – they likely will want to 'fit in' – and, it may be challenging for learners to embrace being intercultural.

2. Being intercultural requires that awareness of one's own culture and language is just as important as awareness of the target culture and language.

3. Being intercultural embodies active mediation among cultures. Thus, it's not enough for teachers to provide knowledge. There needs to be opportunities for learners to engage in mediation, and for teachers and the classroom to observe and provide feedback.

3.4.2   *Xenophobia, stereotypes, and ethnocentrism*

But, what happens when students begin to engage in being intercultural? It is fairly non-intrusive for students to learn about cultures. But, as students engage in active, open mediation, the results may be a revealing of xenophobia, stereotypical thinking and ethnocentrism. These will likely need to be dealt with as teachers work with their students towards being more intercultural. Teaching intercultural communication has the opportunity to open students up to cultures they have never encountered, or wanted to encounter, or even heard of. But, the way students *interpret* the new

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knowledge will depend much on their own cultural norms and expectations. Brutt-Griffler (1998: 389) and others suggest that, "the concerns of cross-cultural miscommunication stem more from problems of interpretability [rather] than intelligibility, a distinction to which Candlin (1982) has called attention." Hence, information and interpretation of it need to coincide with one another and work together towards intercultural communicative competence. All this requires both teacher and students to be receptive to the target languages and cultures, and, at the same time, acknowledge and address the local viewpoint. Yet, there may be resistance to this for, in many cases, it may require a change of long-held attitudes or perceptions. In one notable example, Kubota (2001: 60) piloted a course on teaching World English to native speakers of English in the USA at the University of North Carolina. One of the sessions prompted expressions of "xenophobia, stereotypes, and ethnocentrism." For Kubota (2001: 60), the course was an 'uphill battle' for students who were unaware of the linguistic diversity in the world, and could not, or had difficulty, empathising with other cultures or world views. Nevertheless, it was an exercise in, "raising critical consciousness through dialogue," which, according to her (Kubota 2001: 60), "constitutes the foundation of critical pedagogy." She (Kubota 2001: 61) adds that, "it is important to create a pedagogical environment that promotes critical inquiry through dialogue." Kubota's students stayed in America. However, there is also research that points to ethnocentricism becoming even stronger in students who do study abroad. Coleman (1998) piloted a study on intercultural perceptions among university language learners from the British

Isles before and after studying abroad, and replicated it in a larger study done

a year later. Coleman (1998: 59) summarises his findings as follows:

> The study found, firstly, that language students have clear
> national stereotypes; secondly, that extended residence in the
> target language community will not influence these
> stereotypes except to reinforce them; and thirdly, that on many
> qualities a proportion of students, up to 30 per cent of the total,
> will return from residence abroad with a more negative view of
> the target language community than is held by those who have
> not yet undertaken residence abroad.

It appears that simply studying abroad may not be a 'quick-fix' or 'do-it-all' for

becoming intercultural, especially when it comes to empathising with another

culture. The difficulties Kubota and Coleman encountered, and the

unwillingness of students to be more open to other cultures and English

varieties illustrate just how crucial and daunting the challenge is to equip

students for the global village in which World English operates. As an English

teacher in Hong Kong, I am well aware that my students, almost all born and

raised in Hong Kong, can speak and understand each other in *their* English,

but I often wonder and worry whether they can or want to interact with an

English-speaking *foreigner*. Kubota's class was conducted in America, but I

suspect the same difficulties would emerge in any other country as well. In a

sense, this is to be expected for any learning involves some change, whether

it is new knowledge or new expectations.

3.4.3   *The concept of change*

Reid (1993: 139) concurs that one of the problems that ESL teachers face is

that their "students are often unable – or perhaps unwilling – to process key

concepts and information," and she cites research that has found change of

any kind to be "a process, not an event." In discussing change, and the

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pedagogical implications of teaching World English through understanding cultural differences and misunderstandings, the profession needs to be well aware of the significance of *social* and *ethnic identity*. At a basic human level is the need to belong to an "in-group." Tajfel (1981: 268) conducted a now well-recognised study exploring the, "minimal conditions in which an individual, in his behaviour, distinguishes between an ingroup and outgroup." What Tajfel (1981: 270) found was a remarkable tendency for his subjects to form in-groups – they, "naturally turned the tasks into team competition, finding differences (albeit small ones) to split themselves into groups, and engaged in behaviour and practices to reinforce each one's in-group" – despite the greater rewards for team-work and cooperation. Tajfel's study can be linked to the notion of *national identity*. In conceptualising the idea of a national identity, Smith (1991: 17) comments that, "...a sense of national identity provides a powerful means of defining and locating individual selves in the world, through the prism of the collective personality and its distinctive culture. It is through a shared, unique culture that we are enabled to know 'who we are' in the contemporary world." This notion is even more relevant in today's post-modern world where uncertainty about all things is the norm. Equally powerful is the notion of *ethnic identity*. Edwards (1985: 10) describes ethnic identity as:

> An allegiance to a group – large or small, socially dominant or subordinate – with which one has ancestral links. There is no necessity for continuation, over generations, of the same socialisation or cultural patterns, but some sense of a group boundary must persist. This can be sustained by shared objective characteristics (language, religion, etc.), or by more subjective contributions to a sense of 'groupness', or by some combination of both. Symbolic or subjective attachments must relate, at however distant a remove, to an observably real past.

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A nation is formed when an ethnic group or combination of ethnic groups band together in a fairly organised solidarity of will, i.e. some form of government that seizes, maintains or rules with recognised power. In-group tendency, ethnicity and national identity are naturally occurring phenomena that educators of World English need to address. The challenge is to maintain a balance in which students feel their identity is maintained, yet they are also encouraged and instructed in ways to become in the new 'culture' of World English as a language with its own set of expectations. As Kubota (2001) found out, students can have a tendency to resist change, even in the case of an economically and politically powerful country such as the US – how much more so, then, in less-advantaged countries. Reid (1993: 140) puts forth seven aspects of that make change difficult. At first, I believed the term change was inappropriate, considering that students can still maintain their sense of social and ethnic identity. But, when students experience cross-cultural encounters, whether in the classroom, meeting foreigners, or studying abroad, change inevitably results. A notable piece of "grass-roots" literature on this is from Qian Ning, son of the Deputy Prime Minister of China, Qian Qichen, who studied in America from 1989 – 1995. Qian (2002) wrote down his feelings and interviewed many fellow students from China also studying in America, and published them in his book, *Chinese Students Encounter America*, the Chinese version becoming a bestseller in China in 1996. For many, its appeal lay with its honest, unbiased and straightforward account of what it is like to be a Chinese national studying in the United States. Qian (2002: xxii), in his preface, wrote that upon returning to China for a short visit, "My mother, seeing her son apparently more or less the same after four years

in America, was relieved, even elated. But I knew that deep in my heart I had changed." Likewise, many of the stories conveyed to Qian in his interviews are accounts of change, the dilemmas surrounding those changes, and tough decisions that centred on those changes. Hence, Reid's use of the term, *change*, I believe is appropriate. Reid's (1993: 140) account of seven aspects of change as a learning process is as follows:

Table 4   Seven aspects of change

1. Change involves choice – it cannot be imposed successfully.

2. The decision to learn something new is individual, highly personal, and complex.

3. No one changes unless that it is perceived as beneficial.

4. Change takes time and effort, and the more complex it is, the more time and effort it will take.

5. The more changes a person is involved in, the more difficult – and the more time-consuming – change can be.

6. Persons going through the change process can move linearly through the steps if the learning is small and discrete, especially if they have multiple opportunities for practice and corrective feedback. More often, the process is recursive: persons will revert to previous stages as they move through the processes, depending on the complexity of the change and individual contexts.

7. Change is best accomplished through collaboration of the person initiating the change (such as the teacher) and the person entering the change process (such as the student).

In sum, the emotions from the pursuit of becoming intercultural stem from an innate need for belonging and identity. The teaching of English needs to be wary of taking the sense of belonging and identity away from students. Becoming intercultural involves reaching out and getting to know others. Thus, there is the potential for profound influence from others. Hence, the natural

feeling may be both an excitement of the new coupled with feelings of guilt or the fear of breaking away from, or losing, one's roots. The studies have shown that students, when their excitement gives way to guilt and fear, tend to look inward back to their roots for a sense of security and affirmation of their identity. It looks as if training in becoming intercultural can be helped if there is an *intercultural teacher* – one who knows about the local and target language and culture and can communicate it to his or her students in ways that raises awareness and acknowledgement of their own culture, but encourages them to change by taking critically reflecting on both, and embracing opportunities to reach out to other national, ethnic or social groups.

3.5   How important are communication skills compared with other skills?

But, how important really is intercultural communication? At some point, learners will question how what they have learned can help get them a job. In this section, I will attempt provide an answer by considering how important the ability to communicate is compared with other skills. Most English language teachers, including myself, would naturally claim that communication is of utmost importance, but what are our students' future employers asking for? What do they say is important? How would they rate communication skills with other skills? The literature in the following subsections uses the term 'communication,' but I believe its use more accurately reflects 'intercultural communication' as has been discussed thus far. Likewise, the findings will show that while there is a tendency to believe language or communication skills are important, the analyses reveal that the emphasis is really on intercultural competence in intercultural communication.

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3.5.1　*A shift in emphasis*

To begin with, there has been a growing consensus that communication is one of the most important skills needed in today's global village. For example, Cameron (2002) has found that as the global community becomes ever more connected with one another through the Internet and other information communication technologies (ICT), communication skills are becoming ever more important. This has been a result of a marked shift from manual labour being replaced by a different kind of labour, one that requires extensive language and communication skills, which is being referred to as 'the new work order.' According to Cameron (2002: 72), "although there is a debate about the exact nature and extent of change, it is widely agreed that during the 1980s and 1990s there were important shifts in the conceptualisation and the experience of work, reflecting the emergence of a deregulated, hyper-competitive, post-industrial, globalized economy." In a sense, linguistic skills have always been important to gain work, or to perform at work. "But," as Cameron (2002: 72) points out, "whereas the industrial economy required large numbers of manual workers, who were colloquially referred to as 'hands' and whose language skills were seen as largely irrelevant, the new capitalism is different. For one thing it is dominated by forms of work in which language-using is an integral part of almost every worker's function." But, the main question remains, how important is communication compared with other skills? Already, employers have singled out 'communication' as a skill unique and separate from other skills. In looking at surveys, Cameron (2002: 71) notes that employers almost always distinguish 'communication skills' from other skills, such as 'literacy' or 'ICT skills', and furthermore, rate communication

skills as more important than literacy or ICT skills. As proof, she (Cameron 2002: 71-72) cites a survey from the November 1997 issue of *People Management* which found the following:

> Oral communication was cited [by employers] as the most important soft skill but was perceived to be sorely lacking in recruits coming straight from further or higher education. While 91 per cent of respondents believed that this was an essential skill, only 32 per cent said it was present among this group.

In reflecting on 'oral communication,' what really is at stake is the ability to effectively interact and engage in intercultural communication and develop lasting intercultural relationships. The shift in need from manual skills to communication skills probably also reflects a shift in how people live, as well as work. Barnlund (1998: 36) philosophically comments and predicts:

> Time and space have long cushioned intercultural encounters, confining them to touristic exchanges. But this insulation is rapidly wearing thin. In the world of tomorrow we can expect to live – not merely vacation – in societies which seek different values and abide by different codes. There we will be surrounded by foreigners for long periods of time, working with others in the closest possible relationships.

Hence, communication skills are important as a factor of socialisation because employees may also be asked to relocate away from home, and, thus, will find themselves in intercultural situations, i.e. the 'ex-pat' (expatriate). For many cities in Asia, Barnlund's description rings true. One example of employees needing to adjust to a foreign location are the 'native English teachers' (NETs) teaching English in Hong Kong government secondary schools. Legally, a NET need not be an expatriate, or a native of Britain or America. Sadly, traditional notions of what constitutes a 'native English speaker' still abound in Hong Kong, and headmasters have had to defend, "the right to reject NETs of

Chinese descent" amidst complaints by native English speakers of Chinese descent primarily on the basis that, "if students see that their NET is Chinese, naturally they will slip back into using Cantonese," according to Stephen Hui Chin-yin, chairman of the Subsidised Secondary Schools Council (Hui 2002). Thus, NETs in Hong Kong tend to be expatriates. Not only do they need to teach in a new school, they also need to deal with new colleagues, new students and their parents, and a new principal. Furthermore, they need to adjust to living in a new and, for them, foreign environment. The results, though, have not always been harmonious. Expatriate NETs have complained about being isolated from other staff socially and psychologically, having to adjust to differences in management and teaching philosophies, or having to adjust to the new school environment and students' expectations. Perhaps the NET of Chinese decent has a better chance of developing intercultural relationships among the staff and students, although that remains to be proven qualitatively and quantitatively.

3.5.2   *The situation in Hong Kong – a small-scale study*

In sum, employers appear to be putting communication skills, which can be considered relational skills, at the top of their priority list in hiring new staff. However, how true has this been locally in Hong Kong, and what is the perspective of the employees? In other words, how has the new work order affected Hong Kong? Knowing this can help teachers in Hong Kong, like myself, better prepare our students for life and work after graduation. In order to find out, I conducted a small-scale case study. The following questions were dealt with:

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● What types of jobs do Lingnan graduates obtain after graduation?

● For those jobs, what English language skills are needed to be an effective employee?

● What are the experiences of doing those jobs? From these experiences, how can quality in higher education be more clearly defined?

The following are details about my three sources of data – A, B and C. The respective subsections that follow (**3.3.2 –A**, **3.3.2 –B**, and **3.3.2 –C**) explain and comment on each source of data.

Types of data	Source
A. Statistics on jobs of Lingnan University students right after graduation.	*Graduate Employment Survey* 1999 Hong Kong: Counselling and Career Unit Student Services Centre, Lingnan University, Hong Kong.
B. Survey of young professionals (25-35 years old) and management on what English skills are needed in their field.	Interviews via e-mail.
C. In-depth interview of a young business professional in Hong Kong.	REGAN, Mark 2001 June 23 People skills and creativity both needed in marketing. *The South China Morning Post – Education Post.*

3.5.2 – A   *Jobs of Lingnan graduates*

Every year the Counselling and Career Unit of the Student Services Centre at Lingnan University surveys the jobs of recent Lingnan BA graduates, and publishes a compilation of its findings. Astonishingly, of the 691 BA graduates for the Class of 1999, they were able to obtain 627 responses, a 90.7% response rate indicating a good rapport with the students (*Graduate Employment Survey* 1999). The following set of data (**Table 5**) shows the types of employment that Lingnan students obtain after graduation, and,

hence, can indicate what language skills are needed, which in turn, can be a starting point for developing the English curriculum:

Table 5   **Findings of the Graduate Employment Survey – Class of 1999**

- 506 obtained full-time jobs (p. 34)

- 51.8% of the full-time jobs were in a different field, 31.2% were in a related field, a total of 83.0% (p. 34).

- Of the full-time jobs, 17.4% were in the Business Services sector; 15.6% in the Communication sector, and 25.6% in the Wholesale, Retail, Import/ Export Trade sector (p. 10)

- Overall, of the full-time jobs, 87.2% (which includes the previously mentioned three sectors) could be described as the Commerce & Industry sector (p. 8).

- Only 68 of the BA graduates pursued further studies, of these only 13 continued in full-time education (p. 44).

The survey results, revealing as they may be, though, lack specific details or descriptions. It is hard to really get a clear idea of the exact situation and scenario the graduates really are in and experience. The Counselling and Career Unit could clarify the situations by conducting interviews with some of the graduates. Nevertheless, definition of the terms, 'Commerce' and 'Industry' can reveal something of what areas Lingnan graduates need to be competent in (from the 1995 Collins Cobuild Dictionary):

Commerce is the activities and procedures involved in buying and selling things.

Industry is the work and processes involved in collecting raw materials, and making them into products in factories.

A particular **industry** consists of all the people and activities involved in making a particular product or providing a particular service.

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As Hong Kong is considered a service economy, perhaps the Lingnan graduates are primarily involved in the service-side of commerce and industry, such as dealing with customers, helping and giving support to the management and administration; these would all involve both local and foreign, i.e. intercultural, relations and communication – primarily in English and Putonghua, but also other dialects such as the local Cantonese dialect, and if able, neighbouring dialects, such as Kejia, Taishan, and Fujian.

3.5.2 – B   *Experience of young Asian professionals*

The Graduate Employment Survey did not give enough of an indication as to what skills students need after graduation. But, it did serve as a starting point. The next step was to find young Asian professionals, all with English as their second language, who are involved in industry and commerce – particularly in the hospitality, finance and technology industry. On a pre-trial basis, 2-3 Lingnan BA graduates were interviewed. But, it turned out that since their experiences were too minimal, they really could not adequately express what language skills they need. One example from a fresh graduate typifies this (even after extensive interviewing) – the student was asked about how well Lingnan University's language courses prepared him for life after graduation (unedited e-mail response, which was also conveyed to me in the interviews):

> *I don't think I feel confident to handle both English and Chinese languages after graduation even though I graduated in Chinese Language Department. However, I am not sure whether it is because of inadequacy language training in Lingnan. Of course, more language courses for student Lingnan provided, better language proficiency students are supposed to get. It is hard for me to define adequacy or inadequacy. I may always not to say adequacy. Marshall, is the answer what you want? Does it hit the point?*

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Thus, instead, an on-line letter (**Appendix A**) was sent to young Asian professionals who already had at least 5 years of working experience, and whose ages ranged from 25 – 35 years old. They were simply asked to list in order up to ten of the most important English language skills they needed in their jobs. A total of 9 out of 12 responded. A complete list of their responses is in the **Appendix A**. Most of their responses centred around two main skills – 1) being able to listen, comprehend, and respond orally and competently, and 2) being able to read, handle, and write professional documents, such as writing minutes. A representative example from Respondent #1 illustrates this:

#1

Gender: Female
Age range: 25-35
Language: 1st – Shanghai dialect, 2nd – Cantonese, 3d – English
Occupation: Administrative Assistant

1.   Can express oneself in simple and "easy-to-understand" English
2.   Can listen and understand when others are speaking English.
3.   Can read and comprehend general English documents
4.   Can write simple business letters
5.   Can take minutes for a meeting accurately
6.   To know more vocabularies so as to improve one's speaking and writing
7.   Can express one's thought/feeling/opinions in a short paragraph
8.   Can negotiate with others in English
9.   Can do an English presentation
10.   Can read and comprehend complex documents

Her response can be categorized into the two areas as follows:

Being able to listen, comprehend, and respond orally and competently

1. Can express oneself in simple and "easy-to-understand" English.
2. Can listen and understand when others are speaking English.
6. To know more vocabularies so as to improve one's speaking and writing.
8. Can negotiate with others in English.

Being able to read, handle, and write professional documents

3. Can read and comprehend general English documents.
4. Can write simple business letters,
5. Can take minutes for a meeting accurately.
6. To know more vocabularies so as to improve one's speaking and writing.
7. Can express one's thought/feeling/opinions in a short paragraph (#1)
9. Can do an English presentation.
10. Can read and comprehend complex documents.

The first set of needs appear to be skills in relating to others in English – listening, understanding and responding appropriately. These are important both for the effective running of a business, but also for building meaningful relationships. The second set of needs centre mostly on writing skills for specific genres – documents, business letters, minutes, formal presentations.

3.5.2 – C   *Featured account of a young professional*

The third set of data comes from a published interview in the *South China Morning Post*. The title gives a bold statement about that graduates need relational skills and creativity in marketing – *People skills and creativity both needed in marketing*. The interviewee is Pauline Goh Poh-lin, Assistant Vice-President, Marketing, for National Geographic Channel Asia. When asked, "What skills are important in your work?" her reply was as follows (Regan 2001):

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> *Communication, diplomacy, dealing with people – "people skills." You have to be able to get along with your associates and partners.*

Ms. Goh's response reflects the relational skills needed for her work, which probably includes intercultural communication as Hong Kong is an international city. And, they fit with the oral skills mentioned by the nine professionals surveyed in **Section 3.5.2 – B**.

In sum, from an overview of the data collected, it emerges that language skills are needed in the workplace – reading, writing, speaking and listening – but, they tend to be specific needs with the objective of developing relationships. The young professionals noted that the reading and comprehending of business documents is important, and, in turn, graduates should be able to write them as well. Equally important, but perhaps more complex and demanding, are the communicative and, inherently, relational skills of speaking and listening. The young professionals found that it was extremely important to be able to listen and comprehend others, for that in turn, leads to more appropriate, meaningful and relevant responses. Hence, for the English for Communication course that I teach at Lingnan University, some new goals were formed as a result:

- Students need to be able to use English to respond to demands.

- They need to listen, and then be able to produce a written or oral response.

- They need to be able to read, and then produce a written or oral response.

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The new goals concentrate on responding. And, in casual talks with employers and teaching staff, it was confirmed that, in general, many Lingnan students lack the ability to respond, or take the initiative to respond. For instance, in a staff meeting, the Head of Lingnan University's English Language Education and Assessment Centre (ELEAC) relayed the experiences of one Hong Kong employer. In the interview, he had a conversation with a Lingnan graduate (the interviewee) in which he purposely gave the wrong name of Hong Kong's Chief Executive. In America, it would be like saying Colin Powell is President of the United States. Sadly, according to the employer, the interviewee was unable to hold a conversation, and gave no indication that he or she was aware of the error. In some cases, some graduates even believed the employer that someone other than Tung Chee-Hwa was the Chief Executive of Hong Kong. The example may be due to cultural tendencies to not question authority. But, the employer did add that even when given factual information, many Lingnan graduates either could not think of anything to say, or made inappropriate statements. In other words, they showed little ability to respond, especially in confronting important errors that need to be addressed, regardless of who is in authority, nor overcome cultural tendencies in order to start meaningful relationships.

Conclusion

In understanding intercultural communication, it has become apparent that it is not an inherited trait, but rather a *skill*. People who are intercultural can be defined by what they do, and how they choose to perceive the world around them. For the language classroom, the implication is anyone, including teachers themselves, can become intercultural.

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3.1 Educators first need to ponder and evaluate the main objectives of their courses. The multilingual classroom focuses mainly on proficiency in target languages; the multicultural classroom focuses on skills for dealing with a myriad of cultures and promoting healthy relationships. It is important to note that multicultural skills do not necessarily involve target language learning.

3.2 If a multicultural approach is to be incorporated into target language course then decisions need to be made about how culture is presented to students. A presentation of cultural knowledge is usually mainly by way of facts. The arguments against culture as knowledge stem from it being dependent on the teacher's perspective, and resulting in a fixed image of the target culture not likely to change as teachers are globally regarded as trusted sources of information. Activities to raise awareness of culture allow students to form their own ways of thinking about the target culture. Students, though, may be dismayed that no knowledge is given, and that only guidance and time for reflection is given. Instead of the culture as knowledge versus awareness debate, Byram (1997a: 57-64) and others have instead argued for knowledge as a set of objectives to be reached; these include a range of competences, such as attitudes, knowledge of social groups, interpreting and relating, discovery and interaction, and critical cultural awareness/ political education in the teaching of intercultural communication (more of which is explained in **Chapter 4**). In this way, knowledge and awareness can interconnect and be equally important to the learner.

3.3 Intercultural competence is similar to multicultural competence in that both deal with becoming aware of different cultures. The key term is

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'competence.' To be interculturally competent one needs to be able to initiate communication, and interact with different cultures. But, this can be done with no knowledge of the target culture's language, such as English-speaking American businesspeople negotiating deals with their Japanese counterparts. The person with intercultural communicative competence has enough linguistic ability in the target language to allow for more flexibility in initiating and interacting with the target culture. What emerges is a vision for intercultural communication which involves being able to perceive different meanings from people of different backgrounds. This involves both an attitude of openness and appreciation for diversity, and it requires a certain level and variety of skills – listening, comprehending, responding orally, responding in writing, etc.

3.4 However, it is important to note that engaging students in intercultural communication can involve a myriad of emotions for all who have a stake in it. Being bicultural involves being a part of, or fitting into another culture, a natural inclination for many. But, it may take a lot more careful instruction and counselling to involve students in being multicultural, which involves actually reaching out to other cultures, mediating conflicts, promoting harmony when there is disharmony. Educators and students alike need to be aware that as the global village spreads, their own ethnic communities may feel threatened by the presence of other cultures. If a culture is perceived to be dominating, such as the influence of American culture, then communities can feel extremely threatened, resulting in feelings of xenophobia, ethnocentricism, and so on. Yet, at the same time, survival in the global village involves learning or acquiring skills in intercultural communication.

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Thus, there may be conflicting emotions. On one hand, students may want to assert their national or ethnic identity for fear of losing their sense of being. This is a natural phenomenon that occurs with peoples all over the world. On the other hand, in finding a well-paid job with promising prospects, people have no choice but to get involved in international markets, sometimes having to leave their homeland in pursuit of a better future. Either way, in the pursuit of intercultural communication, profound changes often result. Students learning intercultural communication engage in opening their minds to new situations, unfamiliar peoples, and different meanings from the same language (**Chapter 1**). Educators need to be wary that these situations can be highly charged with conflicts, emotional anxieties and resistance to change. Yet, there is equally as much potential for cultural awareness, respect for others, and wider diversity of perspectives.

3.5   Finally, as the global village spreads, bringing a greater diversity of people in contact with one another, intercultural communicative skills will be needed to maintain harmony and stability, as is the case already in international cities such as Hong Kong. At the moment, intercultural communicative skills can be said to be the exception rather than the norm. Communities still raise their children in fairly ethnically homogenous environments, and then upon working tend to be thrust into the global village with little or no intercultural training. One example is Hong Kong where children tend to be raised in all-Chinese environments, but then upon graduating from university, find themselves working for international firms. Whether they can handle the new situation is still a matter of 'hit-and-miss' because Hong Kong schools rarely teach intercultural communication

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(perhaps because it is not an A-levels test). Employers are beginning to recognise this, and so are looking for new employees who can handle the diversity of international markets and global economies, and establish productive relationships. In fact, companies involved in global markets have already begun to recognise communication and relational skills as separate and more valued than other skills, such as information technology (I.T.) skills, etc. In Hong Kong, communication, and the ability to respond appropriately in business relations were found to be one of the most important skills that young professionals need for their jobs. There is a need for the field of English language teaching to regularly evaluate their English language course curricula and ensure that communication, comprehending and responding and relationship-building skills for international settings are incorporated.

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4. Introduction

Chapter 3 described being intercultural as involving both linguistic and relational skills, having the potential for handling conflict as it involves new outlooks and ways of thinking, and becoming a priority among companies hiring in the modern, global economy. These being skills, the implication are that they can be taught or trained in the classroom. Indeed, it can be said that the trend in English language teaching is towards training, both for teachers and students, in becoming more intercultural. As a result, the following issues in teaching intercultural communication have emerged and will be dealt with:

4.1 What is a teaching *method*, versus a principled *approach*? These two terms represent profound ways in which teachers approach reaching goals in their classrooms. What are the advantages and disadvantages of methods versus approaches? If a principled approach is indeed a more logical choice for intercultural teaching, then how can it be implemented in the classroom? In other words, what process should teachers undertake in order to set student-centred goals and bring them to fruition in the classroom?

4.2 What approaches to teaching languages have been developed, and how can they be understood? As teachers undertake a principled approach to teaching intercultural communication, it is useful to be aware of and understand the approaches that have been developed in teaching target languages, and what issues each specifically deals with. I will also propose a way in which the approaches can be incorporated in the language aspect of teaching intercultural communication.

4.3 What approaches to teaching languages with a focus on intercultural communication have been developed, and how can they be understood? In particular, what areas of intercultural communication (**Chapter 3**) does each address or fail to address?

4.4 What aspects of the approaches to teaching intercultural communication should serve as checklist or list of criteria for developing a curriculum for an intercultural communication course? In this section a checklist will be created which will serve to help choose a curriculum in intercultural communication (**Section 4.5**). That curriculum, in turn, will serve as a basis for developing intercultural materials for a target language course (see **Chapter 5**) to be implemented and evaluated (see **Chapter 6**).

4.5 And, from a selection of four, which curriculum best addresses the principles of the approaches to teaching intercultural communication? In this section, I critically examine a selection of language curricula on the basis of English language teaching (based on **Chapter 1**), Chinese learners (**Chapter 2**), and concerns in intercultural communication (**Chapter 3**) and the teaching of intercultural communication (this **Chapter 4**).

The inevitable references to previous and upcoming chapters indicates that grappling with issues in teaching intercultural communication requires a reflection on the target language, the students learning the language, how the language impacts the speaker and the recipient, and how others before have taught it. To me, this represents the 'crossroads' of my research. At the completion of this chapter, enough theories will have been expounded on to make a ready move towards applying them into a principled, theoretically sound set of intercultural teaching materials, which will be explained in **Chapter 5**.

4.1 Methods versus approaches

One of the debates in language teaching has been whether to adapt a method or an approach. The distinctions are significant enough to warrant the question of which or whether both should be used in teaching intercultural communicative competence. Furthermore, knowing the differences can help language teachers, like myself, navigate through the abundant literature and materials on teaching 'approaches' and 'methodologies.'

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4.1.1 *What is a method?*

In answering the question, "What is a method?" Brown (2002: 9) gives a succinct explanation of the definition put forward by Edward Anthony, considered the founder of the term:

> More than three decades ago, Edward Anthony (1963) gave us a definition that has quite admirably withstood the test of time. His concept of method was the second of three hierarchical elements, namely, *approach*, *method*, and *technique*. An approach, according to Anthony, was a set of assumptions dealing with the nature of language, learning and teaching. Method was defined as an overall plan for systematic presentation of language based on a selected approach. It followed that techniques were specific classroom activities consistent with a method, and therefore in harmony with an approach as well.

As follows, Richards and Rodgers (1986: 29), comment that any language teaching method can be evaluated in terms of its approach, design and procedure. Richards, Platt and Platt's definition expands the notion of method to include principles and procedures, approaches, and curriculum and syllabus design:

> Method (in language teaching) is a way of teaching a language which is based on systemic principles and procedures, i.e. which is an application of views on how a language is best taught and learned. Different methods of language teaching such as the direct method, the audiolingual method, the grammar translation method, the silent way and communicative approach result from different views of
>
> a. the nature of language
> b. the nature of language learning
> c. goals and objectives in teaching
> d. the type of syllabus to use
> e. the role of teachers, learners, and instructional materials
> f. the techniques and procedures to use.

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It is interesting to note that from the mid-1880s to the mid-1980s, the goal of the language teaching profession was to search for and document the ideal teaching method for foreign language teaching (Brown 2002: 9, Byram and Risager 1999: 2). Eventually, though, the teaching profession began to abandon the search for any one ideal method that can be generalised and used globally or even throughout one's local city or town. Even the notion of different methods for different students and situations has fallen out of favour in the teaching and academic community. In reflecting on why methods are no longer prominent in language teaching, Brown (2002: 10) lists four possible reasons for the cause of their "demise":

1. Methods are too prescriptive, assuming too much about a context before the context has even been identified. They are therefore overgeneralised in their potential application to practical solutions.

2. Generally, methods are quite distinctive at the early, beginning stages of a language course and rather indistinguishable from each other at later stages. In the first few days of a Community Language Learning class, for example, the students witness a unique set of experiences in their small circles of translated language whispered in their ears. But, within a matter of weeks, such classrooms can look like any other learner-centred curriculum.

3. It was once thought that methods could be empirically tested by scientific quantification to determine which one is "best." We have now discovered that something as artful and intuitive as language pedagogy cannot ever be so clearly verified by empirical validation.

4. Methods are laden with what Pennycook (1989) referred to as "interested knowledge" – the quasi-political or mercenary agendas of their proponents. Recent work in the power and politics of English language teaching (see, especially, Pennycook, 1994; Tollefson, 1995; and Holliday, 1994) has demonstrated that methods, often the creations of the powerful "centre," become vehicles of a "linguistic imperialism" (Phillipson, 1992) targeting the disempowered periphery.

In sum, the problem with the notion of methods is that they are prescribed upon students, yet may not totally fit the character and dynamics of those

students. Byram and Risager (1999: 2) note that, "we now know that competence in speaking with native-speakers is far more a than a question of knowing the grammar and lexis and being able to operate them in real time," and add that it takes students becoming able to see and cope with differences in the languages and cultures they are studying and are a part of. As a result, after an initial careful following of the method, eventually it is abandoned or modified. From an academic / scientific standpoint, it has been impossible to test, quantify and validate any method as the best for language teaching. And, from an ethical point of view, the use of a method has been found in some cases to serve as vehicles of differing forms of imperialism or ideologies (Kachru 1992). In considering my own teaching in this thesis, it was necessary to analyse the approaches/ methods/ techniques used at Lingnan University, and the experiences of the students if I wanted to introduce other approaches.

The proliferation of 'standardisations' in tertiary education in Hong Kong attests to the goal of having one method bring about the objectives of a syllabus. At Lingnan University, English language teachers are expected to teach in a fairly uniform way by following the course materials. As a result, the test results are expected to be fairly identical. This is strictly enforced 'methodologically' through grade and marks distributions that are expected to be closely followed. On the other hand, Nunan (1991: 28) argues that, "it has been realised that there never was and probably never will be a method for all, and the focus in recent years has been on the development of classroom tasks and activities which are consonant with what we know about second language acquisition, and which we are also in keeping with the dynamics of

the classroom itself." Perhaps, then, there is a tension between teachers and management. Teachers, probably naturally resist having to follow a method, or they adapt the method. Rosewarne (1994: 18) found that, "in about four out of every ten hours of EFL teaching, material is used which the teacher has devised or adopted. This is generally to give relief from all the hours spent on the course book and to make up for its perceived weaknesses." Sometimes the originally prescribed method eventually becomes – when actually implemented, adjusted and put into practice – unrecognisable from the original method, often in order to meet the needs of their students. Yet, management still needs to write reports to governing bodies to explain, justify and quantify what is happening in the classrooms. And, in order to appease the public, sometimes management may feel they have no choice but to present uniform teaching methods and test results following statistical curves.

4.1.2   *What is a principled approach?*

An alternative for teaching methods is the concept of a principled approach. By definition (Brown 2002: 11),

> An approach to language pedagogy is not just a set of static principles 'set in stone.' It is, in fact, a dynamic composite of energies within a teacher that changes (or should change, if one is a growing teacher) with continued experience in learning and teaching.

According to Brown (2002: 11), the move away from methods to a principled approach emerged from a realisation in the 1970s and 1980s that 'designer methods' were not leading to effective teaching. Instead, teachers became aware of the need to consciously blend designed tasks and techniques based on how they approached their teaching of language rather than invent a new

method. Therein lies the effectiveness on relying on a principled approach. A method implies that a methodology needs to be applied to one's class. A principled approach demands that one's approach and classroom practice be relevant to one's class of learners. Hence, variation at the approach level is inevitable (Brown 2002: 11):

1. An approach is by definition dynamic and therefore subject to some "tinkering" as a result of one's observation and experience; and

2. Research in second language acquisition and pedagogy almost always yields findings that are subject to interpretation rather than giving conclusive evidence.

In other words, an approach is always subject to change based on what the teacher senses, observes and, in some cases, documents in his or her language class. This complexity is also reflected in the research, for it is near impossible to make finite conclusions and implications on what happened, which is what 'designer' methods had done in the past.

4.2   Approaches to teaching target languages

This section attempts to give a brief historic overview, evaluation and possible application of the approaches that have been gleaned from actual teacher practice, rather than prescriptive approaches that have been simply theorised. Understanding the principles behind them can enable teachers to 'piece together' a principled approach to their language classes. Risager (1998: 243) identifies four approaches to foreign language teaching, and the current situation of each. These four approaches emerged from a study on language teachers in England and Denmark, and their roles as mediators of cultures in the process of European integration. The results are from 653 responses to

questionnaires and 43 in-depth interviews. Often, as language teachers, they may teach 2-3 different languages.

1. The **foreign-cultural approach**, which has been losing ground since the 1980s;

2. The **intercultural approach**, which has replaced the foreign-cultural approach, and is the most dominant one today;

3. The **multicultural approach**, which has made its appearance since the 1980s, but is still in a marginal position;

4. The **transcultural approach**, which is just beginning to appear as a result of internationalisation.

In the following table, I have compared and interpreted the four approaches according to their descriptions and overall goals (Risager 1998):

Table 6   Four approaches to target language teaching

1. The foreign culture approach	2. The intercultural approach
Description A foreign culture is identified and admired. Native fluency is the target. Other cultures not considered nor dealt with.	**Description** Cultures are viewed as being related to one another. A foreign culture is identified and targeted, but the learners' own culture is dealt with to help reach the target.
Overall goal Native communicative and cultural competence	**Overall goal** Intercultural competence that enables learner to be a mediator between cultures
3. The multicultural approach	4. The transcultural approach
Description Ethnic and linguistic diversity of the target and local country are identified, compared and contrasted	**Description** Ethnic, cultural and linguistic diversity and complexity in both local and target areas
Overall goal A balanced, anti-racist view of cultures, able to use target language to interact with others and, perhaps, be a mediator	**Overall goal** Languages, both local and target, are treated at first, second and international levels with a focus on personal cross-cultural interactions

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4.2.1   *The foreign culture approach*

The foreign culture approach sets the goal for students become "native-like" based on the model of the native English speaker. The main advantage of this is that it gives a clear goal, something tangible to strive for – native competence. For many Asian learners, this is a goal worth aiming for. It also gives a kind of 'due respect' to the target culture. In class, if too much 'talk' is on one's own culture, some Asian learners might take that to be a waste of time. The target culture is the target that should be concentrated on. But, there has been a questioning of what constitutes a "native English speaker," especially in a global economy where many people have now grown up with English almost from birth (Cook 1999, Widdowson 1994, Widdowson 1998, Kachru 1985). Equally intriguing is the question of what is standard spoken English (McArthur 2001, McArthur 1998, Milroy and Milroy 1992). In places like Singapore and India, many have now come to claim English as one of their mother tongues. Cook (1999: 197) makes a distinction between two initial goals in language teaching in the classroom:

> The aims of language teaching can be divided into internal classroom goals that relate to the students' life within the classroom, such as communicating their backgrounds and feelings to each other, and external goals that relate to the students' use of English outside the classroom, such as travelling or living in an English-speaking environment.

Hence, the use of English serves many purposes, and native fluency is not necessarily needed. In fact, many believe native competence is an unattainable and unnecessary goal (Byram 1997a, Byram 1997b, Kachru 1992, Canagarajah 2000, et al). Cook (1999: 185) warns that, "the

prominence of the native speaker in language teaching has obscured the distinctive nature of the successful L2 user and [as a result] created an unattainable goal for L2 learners." But, what if students insist on using the native speaker as their goal for the language classroom? To be like a native speaker of the target language is still a compelling and ultimately worthwhile goal, despite the fact that relatively few L2 learners ever reach it, perhaps because it means achieving perfection. In the end, it is still the teacher's responsibility to set realistic and practical goals.

4.2.2   The intercultural approach

The main strength of the intercultural approach is that it recognises and attempts to ensure that students know and understand their own local culture, and draws parallels or contrasts with the target language and culture. Students are encouraged to develop positive attitudes about cultures, and someday become cultural bridges between the local and target cultures. The main drawback is that, at times, the approach does not recognise how difficult it is to influence or change attitudes. Also, especially in Hong Kong, it sometimes conveys a false sense that the target culture is adaptable or similar to the target culture, basically almost ignoring glaring differences in values and beliefs that may later emerge, and which the surprised student may be unequipped to handle.

4.2.3   The multicultural approach

The main strength of the multicultural approach is that it "reflects the fact that several cultures may coexist within the boundaries of one and the same society or state" (Risager 1998: 246). It also attempts to give students a fuller

understanding of the target culture(s). As Hong Kong is an ethnically diverse place, this approach can be suited for both the student who stays in Hong Kong and the one who goes abroad. The main disadvantage is the target is hard to identify. There is no one foreign culture, nor is there any definite pairing of cultures as sometimes is done in the intercultural approach. However, there are inherent challenges, difficulties, and even dangers in navigating through a multitude cultures. Nevertheless, the notion of a variety of cultures existing in societies does reflect many cities, and that notion can be extended to learners, for they also embody a multitude of cultures and roles in society. Master (1998: 716) suggests a focusing on the positive impacts of the L2 learner using English as an international language (rather than simply copying the native English speaker) for it can "foster universal access" to many fields, such as science and technology, business, etc. And, Cook (1999: 190) argues for the goal of multicompetence to take the place of the native English speaker as model and goal, which he defines as covering "the total language knowledge of person who knows more than one language, including both L1 competence and the L2 interlanguage."

4.2.4   *The transcultural approach*

The main strength of the transcultural approach is that among the four methods, it recognises best the complexity of different cultures within one the local society, and the society abroad. It also attempts to look at culture from a variety of angles – mass media, politics, pop culture, etc. Plus, it recognises the complexity of cultures that may be inherent in individual students. The main disadvantage, or challenge, of the approach is that it focuses on personal cross-cultural contacts in a variety of situations and circumstances.

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Competence in this is hard to define, is highly individualistic because of differing abilities of students, and hard to assess.

4.2.5 *Concerns regarding the terms of the approaches to teaching target languages and intercultural communication*

At this point, I would like to raise some concerns regarding the terminology of the approaches to teaching target languages. Having four separate terms implies four separate ways to teach language, which in practice is usually not the case; teachers tend to incorporate a mix of approaches. Another misleading connection could be that there are different concepts of communication, such as foreign language communication, intercultural communication, multicultural communication and transcultural communication. The terms *communicating in a foreign language* and *intercultural communication* are used, but so far, I have not encountered literature making use of the term 'multicultural communication' or 'transcultural communication.' However, there is specific terminology to describe the inner psychology of learners, such as *multicultural* (**Section 3.1**), *bicultural* and *intercultural* (**Section 3.4.1**). And, there are terms to describe different types of competences, such as *intercultural competence* and *intercultural communicative competence* (**Section 3.3**). Risager's (1998) list of four approaches to teaching target language does well to describe the ways in which teachers guide students in their language learning, but it fails to take into account how the approaches were influenced by the psychologies of the learners; if students were multicultural, bicultural or intercultural did that make any difference to the teachers in choosing the way the target language was approached? Did teachers start with one approach, say the foreign culture

approach, found their students becoming more multicultural, and ended up using the transcultural approach? Or, were there mandates from senior management regarding how the languages were to be taught? It is not apparent in the literature whether Risager's questionnaire and interviews revealed changes and adjustments in teaching approaches, or whether they were a result of policies implemented.

Finally, Risager's (1998) description of the intercultural approach to language teaching does not appear to fully embody the concept of *intercultural communication* discussed in **Chapter 3**. Teachers wanting to teach intercultural communication in their target language classrooms might make the quick assumption that the intercultural approach would be best suited for their classes. But, intercultural communication involves a myriad of factors, which can be found in all four of the approaches to teaching target languages described by Risager (1998). **Table 7** briefly describes how each approach could be applied to objectives in intercultural communication:

Table 7   **Approaches to target language teaching and how they relate to intercultural communication**

Approaches to target language teaching (Risager 1998)	How each approach can be applied to Intercultural communication
1. The foreign culture approach **Description** A foreign culture is identified and admired. Native fluency is the target. Other cultures not considered nor dealt with. **Overall goal** Native communicative and cultural competence	In some situations, native fluency is desired, such as writing for a target audience. Learners need to recognise that each situation requires a certain level of competency in order to communicate effectively.

2. The intercultural approach **Description** Cultures are viewed as being related to one another. A foreign culture is identified and targeted, but the learners' own culture is dealt with to help reach the target. **Overall goal** Intercultural competence that enables learner to be a mediator between cultures	Intercultural competence is the ability to be a mediator between cultures. It does not require ability in a foreign language, but requires an understanding of one's own culture and an ability to relate that to the target culture.
3. The multicultural approach **Description** Ethnic and linguistic diversity of the target and local country are identified, compared and contrasted **Overall goal** A balanced, anti-racist view of cultures, able to use target language to interact with others and, perhaps, be a mediator	Intercultural communicative competence is the ability to act as a mediator between cultures both through language ability (translation) and cultural sensitivity (interaction and mediation).
4. The transcultural approach **Description** Ethnic, cultural and linguistic diversity and complexity in both local and target areas **Overall goal** Languages, both local and target, are treated at the first, second and international language levels with a focus on personal cross-cultural interactions	Intercultural communicative competence with the ability, knowledge and experience to be alert to possible cross-cultural conflicts and difficulties; the flexibility to empathise from different perspectives and the openness to be aware of ethnocentricism.

4.2.6 *The approaches applied as a progression in language teaching and learning*

As each approach to teaching target languages can be applied to objectives in intercultural communication, I believe the approaches can be adopted into a progression of language teaching and learning. The foreign-cultural approach represents one extreme. It is simple, easy to understand, and is probably the easiest to implement. According to Risager, it has been losing ground since the 1980s. That may be true in Europe, but in Asia it is still an acceptable approach, one that many parents want and believe in. At the other extreme is

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the transcultural approach. It represents language and culture in much of its complexity, with layers of interactions and an infinite number of factors to consider when communicating.

At first I viewed the approaches as chronological – from the earliest in education to the latest. But, perhaps more appropriate would be a view of these four approaches as levels in the hierarchy of achieving intercultural communicative competence. For students, the first would be a foreign culture approach. It would start with an admiration, respect and goal of learning more about the foreign culture and language. Although it is a simple way of thinking, I believe at some point we all view language in the same way. We like something about the target culture or language. And, we want to pursue it further. This could go a long way for motivating students to learn and progress. From there, the intercultural and multicultural perspectives can be introduced. This can be the time when students reflect on their own culture, the target culture, and the multitude of cultures that exist in both areas. Towards the end the transcultural perspective would be used in which students begin to grapple with the complexity of the global village, and pursue improvement in personal cross-cultural interactions and pragmatic competence. All in all, no one approach would be primarily used, but instead a combination of them with clear goals of how the students will progress in their understanding of their own local language and the target language. The following **Table 8** shows the how the teaching approaches can be used to achieve a progression of students' understanding of language and culture:

Table 8   Teaching approaches and progression of learning

Teaching approach	Students' learning and goals
1. **The foreign culture approach** ↓	The target language is clearly set. Interest, motivation, respect and admiration for the target language are established.
2. **The intercultural approach** ↓	Students become aware of how their own language can be a factor in learning and understanding the target language. Students introduced to the notion and possibilities of being cultural bridges between their own culture and the target culture.
3. **The multicultural approach** ↓	The concepts of cultural diversity and living in the global village are introduced. Attempts are made to make students aware of nationalism, prejudices, racism and other challenges in the global village. Focus moves to awareness and strategies in intercultural situations. Students are introduced to the wider possibility of being a bridge between not only their own culture, but other cultures.
4. **The transcultural approach**	Students made aware of cultural and ethnic diversity in their own local area, including racial and cultural challenges facing the community. The notion of being a cultural bridge is expanded to include more emphasis on interpersonal cross-cultural interactions both in students' own community and abroad.

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4.3 Approaches to teaching target languages with a focus on intercultural communication

4.3.1 *Intercultural communication taught via presenting knowledge of the target culture*

The approach of students learning intercultural communication via knowledge is based on the notion that culture is encompassed in the finite meaning of words, and so an understanding of the target culture can be taught through a presentation of selected knowledge (or facts/ information) to be attained. I liken it to the first aspect of Searle's classification of three possible fits of *intentionality* between the mind and the world: "one that goes from mind to things (particular to beliefs)" (Searle 1983, Vanderveken and Kubo 2001: 11). By engaging in the information, students can become aware of the target culture; they learn what things mean to the minds of those of the target culture. Thus, the skills of intercultural communication are founded on the basis of being familiar with the cultural connotations of words/ objects. In practice this is mainly done through the setting of an appropriate and well-researched curriculum. Writing in the context of foreign language education in primary schools, Doyé (1999: 11-12) posits that intercultural communicative competence is an integration of knowledge, which in turn can be used to improve skills in the target language, and can mould positive attitudes towards the target culture.

> What is intercultural communicative competence? Primarily it integrates the so far disparate cognitive, pragmatic and attitudinal domains of foreign language learning and treats them as components of one comprehensive whole. The knowledge of other languages and cultures as in conventional *Landeskunde*, the competence to perform speech acts as in traditional pragmatics, and the attitudes of openmindedness and tolerance as in political education are no longer regarded as separate personal qualities that can be shaped independently of each other. They are integral parts of a

super-ordinate facility that would be incomplete if one of the components were missing.

Doyé's approach (1999) concentrates and draws on three of the savoirs in intercultural communicative competence developed by Byram and Zarate (1997) – knowledge (savoir), attitudes (savoir-être) and skills (savoir-faire). In practice, the materials developed by Doyé, himself, show his approach to be integrative. It starts with taking examples of the target culture to be critically scrutinized (i.e. the knowledge aspect), and then used as a catalyst for communicative activities in ways that give students opportunities to practice the target language and guides them to a positive attitude towards the target culture. In doing so, it is believed the three savoirs can be achieved; students can become familiar with the target culture (knowledge) and practice the target language (skills), positive attitudes can be developed (attitude), and skills of engagement (skills), say living daily in the target culture, can be developed. The main crux of the approach is the setting of "learner-appropriate contents" (Doyé 1999: 27). It's an approach that focuses on the setting of an appropriate curriculum, and the careful selection and presentation of language and literature, or visual aids, that accurately embody the local and target cultures. According to Doyé the topics that have been chosen are "all the basic elements of human life" – food, housing/ shelters, interpersonal relations, communication and transportation, leisure activities, literature and music (drawn from the *Culture, Scope and Sequence: Kindergarten & Elementary School* curriculum, Montgomery County Public Schools, Maryland, USA, 1993). Students are presented with various visuals and literature on the topic, accompanied by activities designed by teachers

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trained to teach intercultural communicative competence. For example, take for instance the topics of clothing and interpersonal relations:

CLOTHING
Students will:
– identify typical clothing in the USA appropriate for each of the four seasons
– compare and contrast types of clothing worn in the USA and target cultures
– compare and contrast seasonal clothing needed in target culture countries
– identify and name selected occupations in the USA and target cultures that are related to clothing
– identify and name places (stores, markets, etc.) in the USA and target cultures where clothing may be purchased

INTERPERSONAL RELATIONS
Students will:
– use greetings and leave-taking behaviours (teacher, peer, visitors) appropriate to the target cultures
– understand requests
– formulate polite requests
– use table manners appropriate in the target culture
– understand selected common gestures from the target culture
– understand varying degrees of politeness expressed in a request

The strengths of Doyé's approach are that spoken and written competence in both the local and target languages are covered, particularly the illocutionary force of declaration in words (vocabulary) in speech act theory. In the activities, students are exposed to both German and English with examples taken from everyday life. In doing so, students' knowledge and familiarity of both the local and target cultures is increased. However, Doyé's approach relies heavily on structured 'safe' interactions. Many, like the teaching objectives for clothing, appear to have right/ wrong answers, lacking any apparent controversy. Thus, the important second and third of Searle's "fits of intentionality" are lacking – "one that goes from things to mind (particular to desires and intentions) and the last null or empty direction of fit (particular to regrets and attitudes)" (Vanderveken and Kubo 2001: 11). In other words, the tricky aspects of irony, sarcasm, and tone in languages are not covered,

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nor are the sensitive social issues that evoke them, such as religion, racism and politics. Students if they are to achieve intercultural communicative competence at a high level need at some point to have skills of mediation, negotiation, both of which are needed when there is a serious misunderstanding between languages and cultures. A lack of practice in these issues and situations, in my opinion, will not lend students to a deeper understanding of the target culture. Doyé's approach understandably was written for primary school students, and may well be appropriate for that age group. But, if it were to be applied to the tertiary level, post-graduate or professional level, then modifications to the curriculum would be needed, and activities would need to be added that enable students to reflect and engage in being cultural and linguistic bridges between peoples of varying backgrounds (this especially is true for World English). Other approaches that teach intercultural communicative competence via students learning the target culture are Wierzbicka's (1997) work in understanding cultures through their key words, and Camilleri's (2002) work in the use of anecdotes to develop intercultural competence. In her research, Wierzbicka (1997) conducted a cultural and linguistic comparative analysis of 5 languages – English, Russian, Polish, German and Japanese – the topics of which are more sensitive and controversial than Doyé's – patterns of friendship across cultures, the concept of freedom and liberty, the concept of homeland and fatherland, and core cultural values. The research makes for reflective and introspective reading, and puts a right emphasis on the complexity of lexical meaning across cultures, but it has yet to be made into language learning materials. Nevertheless, like Doyé's model, nearly all the content depends on the

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research choices and perspective of the author (or materials writer), and does not enable or give opportunities for students to grapple with tensions, anxieties and inherent prejudices and stereotyping that comes with teaching intercultural communicative competence. Camilleri's (2002: 15, 47) research is limited, having collected only twenty-three anecdotes from her colleagues at the University of Malta. Still, concerns in intercultural competence are addressed, such as developing the necessary cognitive complexity for adjusting to new environments, dealing with fresh encounters with others, and adopting appropriate behaviour for different social groups. Camilleri does give students chances to deal with intercultural situations though constructing stories. But, the characters are based on and developed via the anecdotes presented by the teacher. Such an approach, in my opinion, could misrepresent the culture studied as anecdotes are limited in their scope of meanings, and much of the intercultural communication depends on the imagination of the teacher and students.

4.3.2 Intercultural communication taught via incorporating it in communicative activities

Teaching intercultural communication via communicative activities is an approach that emphasises that skills in intercultural communication can be developed mainly through using the target language and a variety of strategies. At its simplest and most (mis)understood, it is a straightforward adaptation of *communicative language teaching* (Richards and Rodgers 1986, Littlewood 1981) where use of language is equated with improvement in the target language. The more the students can be encouraged, or coerced into using the target language, the more they will improve. For example, to teach

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the language and culture of Germany, teachers could engage their students in communicative activities, such as having discussions in German, watching German television, etc. From my experience as a teacher and language learner, though, simply getting students to talk more rarely can make a direct impact on linguistic and cultural understanding. For the approach of teaching intercultural communication via communicative activities to have any lasting effect, the activities need to be based on principles grounded in language acquisition. Howatt (1984: 279, Richards and Rodgers 1986: 66) clarifies the matter by identifying that there is a 'weak' and 'strong' version of communicative language teaching:

> There is, in a sense, a 'strong version of the communicative approach and a 'weak' version. The weak version which has become more or less standard practice in the last ten years, stresses the importance of providing learners with opportunities to use their English for communicative purposes and, characteristically, attempts to integrate such activities into a wider program of language teaching... The 'strong' version of communicative teaching, on the other hand, advances the claim that language is acquired through communication, so that it is not merely a question of activating an existing but inert knowledge of the language, but of stimulating the development of the language system itself. If the former could be described as 'learning to use' English, the latter entails 'using English to learn it'.

'Using English to learn it' and stimulating further learning is the key concept, and can really be applied to any target language, and can be expanded to include that the life-long process of learning a language is the process of learning a culture. Savignon (1997: 44-45) provides an application of this approach by focusing on strategic competence, which she defines as strategies for getting our messages across to others:

> "There is no such person as an ideal speaker/ hearer of a language, one who knows the language perfectly and uses it

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> appropriately in all social interactions. None of us knows all there is to know of English or French or Japanese or Spanish. We make the best use of what we *do* know, of the contexts we have experienced, to get our message across. Communicative competence, whether in our native or a second language, is *relative.* The strategies one uses to compensate for imperfect knowledge of rules – or limiting factors such as fatigue, distraction, and inattention – may be characterised as *strategic competence.*"

And, in defining communicative competence as a range of proficiencies – grammatical, discourse, strategic and sociolinguistic – for Savignon (2002: 7-10, 1997) it is strategic competence that can lead the way for students to intercultural communication and understanding (1997: 49):

> "...a measure of sociolinguistic competence and strategic competence allows [for] a measure of communicative competence even before the acquisition of any grammatical competence. Universal rules of social interaction and a willingness or need to communicate through gestures, facial expressions, and any other available means may serve to get a message across without the use of language, provided there is a willing partner."

At this point, I would like to highlight some concerns about the premises stated by Savignon and other proponents of the teaching intercultural communication via communicative activities. The first premise is that there is no ideal user of the target language. In spoken English that may be true. There are varieties of English, and many nationalities that can claim English as their own language (see the discussion of World English in **Section 1.1** and **1.4**). Yet, the research into codified forms of English shows that there is strong evidence of set standards in written English (see **Section 1.2** and **1.3**). Thus, there can be some clear goals set. From my experience, starting with the premise that there is no ideal has often been greeted with scepticism and resentment in my students (*then why learn*, or *what is there to aim for?*) I

believe one can set a variety of goals – the ideal for second-language learners (see Baker 2001, Brown 2002, Kachru 1985, 1992, and Byram 1996, 1997b, 2001), the ideal for living overseas, and so on. The second premise is that strategic competence can overcome deficiencies in other competences. While that is to a certain extent true, in the classroom students may begin to rely to heavily on strategies at the expense of the grammar, vocabulary and discourse.

4.3.3   Intercultural communication taught via engaging students in critical dialogues and allowing them to make their own choices in learning

The approach of students learning intercultural communication through engaging in critical dialogues assumes there is a dialogic aspect about culture. Trognon (2001: 122), in discussing people within a shared culture conducting speech acts, stresses the interactional process of mutual understanding, and cites the goal of ethnomethodology – "understanding how social actors achieve a common, shared and intersubjective apprehension of the social world in which they live." Further to this, in local and intercultural settings, meanings are socially negotiated and constructed within a culture, and across cultures (see Alred, Byram and Fleming 2003, Austin 1962, Baker 2001, Byram and Fleming 1998, Fenner and Newby 2000, Tomlinson 2003-b). Fenner (2000a) presents students with a variety of authentic materials of the target culture and engages them to critically challenge each other about what they mean. Students work with materials that preserve the "visibility of the language and text," and give students knowledge and facts about the target culture without changes adjustments to avoid controversy (Fenner 2000a: 144). In this regard, the approach is similar to intercultural communication

being taught via knowledge of the target culture (see **Section 4.1.1**). But, along with knowledge, the materials are primarily used as an opportunity for meaningful socio-cultural dialogues. Students are lead in critical dialogues that bring the materials, and students' knowledge and awareness of their own culture(s) into focus (Fenner 2000a: 147). I agree with Fenner's view that materials can be the key to stimulate students to learn and interact with the target culture; "an authentic text, including one that the learner finds difficult to cope with, can be challenging and can give the learner a chance to interact with the text, trying to interpret it in terms of what he already knows, and thus learning something new" (Fenner 2000b: 82). Such materials would be worth the effort in finding. So far, Fenner's role of the teacher is reasonable and doable. Teachers can be trained in finding suitable materials and engaging students and with students in critical dialogues of both the local and target cultures. However I question Fenner's later role for students as they progress in intercultural competence. Fenner believes that the eventual role for each student (not as a group) to individually "take charge of the learning situation" by making choices about what to learn. She suggests that this be done by way of quality foreign language textbooks that can provide, "choice of subject matter, choice of different types of texts, choice of different levels, choice of varying amount (of texts and tasks), choice of approach to a text, choice of tasks, choice of approach to tasks, and choice of progression (Fenner 2000b: 80-81). For this view of learner autonomy, I have doubts and concerns for I believe there is an inherent contradiction in what students are asked to do, and it may distract students from the main objective of becoming intercultural. Students are encouraged to make choices, yet, they are asked to make those

choices from a textbook diverse enough, large enough, and expansive enough to choose from. Any textbook is inherently selective, so choosing from a selection in a textbook cannot truly be an independent choice. Furthermore, even if students were allowed to go outside the textbook, I believe they would find it hard because choosing suitable materials is already challenging enough for professionals. They probably would also choose materials that for the most part reflect themselves and their own interests, not that of the target culture. The assumption is that students have the ability to choose, which begs the question, if they have the ability to choose authentic materials then do they need intercultural training? Instead of emphasising learner autonomy from choosing materials, the learner autonomy should come from the critical dialogues in which students engage in make choices about how to respond in the classroom, and what attitudes to form. That, in of itself, is already challenging enough, and I think Fenner would agree – "being in proper dialogue can be a painful process. Interaction with 'the other' is having to readjust one's own points of view. One enters into the process with a conscious or subconscious attitude of wanting to influence or persuade 'the other.' This is even more the case when 'the other' is a foreign culture expressed in a foreign language" (Fenner 2000a: 148). However, it is an emphasis worth investing in our students, for eventually it can form the basis for making independent decisions about how they will use what they have learned in class for, hopefully, the betterment of society.

A more effective example of engaging students in critical dialogues and allowing them to make choices in their learning comes from the Anglo-French Project organised by Morgan and Cain (2000). It involved two schools – one

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in England, one in France – and 14-year-old students. Students from the English school were engaged in presenting (in reality, sending over) materials about life in England. Likewise, the French students did the same for life in France. The approach proved to be effective because the students were engaged in the target language (English students writing in French, French students writing in English), they had to communicate with real peers from the target culture, and communicative effectiveness was based on the students' French/ English peers rather than solely the teacher. Hence, Morgan and Cain (2000: 109-110) rightfully concluded that the dialogic aspect stemmed both from the process in creating the materials (students thinking about what to present to their peers), and products themselves (what effects they have on the students experiencing them). However, I would add the students' choices in learning were not entirely autonomous. Morgan and Cain (2000: 38) claim that the choices in what the students produced were "likely" not influenced by the teacher. But, they do not present any evidence of this, and from the description of what happened (Morgan and Cain 2000: 64-77). In fact, the teachers were the catalyst in getting students to brainstorm ideas for the materials leading them in specially designed discussions and interview sheets (2000: 38-39), and the teachers were also responsible for correcting errors, giving feedback and giving the final approval for what was to be sent to the other school (2000: 45-48) and holding the right to approve or disapprove what would be presented to the other school. In sum, upon reflecting on the examples provided by Fenner and Morgan and Cain, engaging students in critical dialogues and having them make choices in their learning requires a tremendous amount of skill from teachers as they need to initiate interest,

respond to what students propose, ensure accuracy in the target language and guard against stereotyping and ethnocentricism.

4.3.4   *Intercultural communication taught via training students in ethnography*

In understanding this fourth approach to teaching intercultural communication, Saville-Troike (1989: 7, Corbett 2003: 96) puts forth a workable definition of ethnography as it is mainly used and practiced today:

> Observed behaviour is now recognised as a manifestation of a deeper set of codes and rules, and the task of ethnography is seen as the discovery and explanation of the rules for contextually appropriate behaviour in a community or group; in other words, culture is what the individual needs to know to be a functional member of the community.

Ethnographers systematically observe natural social behaviours in everyday settings, and in doing so attempt to understand the underlying reasons (social, political, emotional, cultural, and so on) behind them with the main prerogative of gaining a deeper perspective, perhaps empathy, of the target group. As social behaviour can be manifested in the way communication is conducted (what is communicated, how it is communicated), target language teaching has begun to adapt ethnography into its teaching and learning approaches, notably Byram (1997a), Byram and Fleming (1998), Corbett (2003), Alred et al (2003). What distinguishes language learners as ethnographers is that they are not simply bystanders on the side looking in; instead, the knowledge they gain from their ethnographic studies and their language learning are intended for them to find a place in the target community; or, as Saville-Troike has in her definition, "a *functional* member of the community."

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The approach of teaching intercultural communication via training students in ethnography has the advantage of naturally combining the other approaches. Ethnography naturally requires some knowledge of the target culture (**Section 4.3.1**) as a preparation for students to conduct ethnographic research. According to Corbett, "developing intercultural competence does not mean doing away with the information gap or related activities, but developing them so that (1) culture becomes a regular focus of the information exchanged, and (2) learners have the opportunity to reflect upon how the information is exchanged, and the cultural factors impinging upon the exchange" (Corbett 2003: 32). Conducting the research then requires skills in observing and interacting with the target culture; thus, it is a communicative activity (**Section 4.3.2**). Corbett (2003: 116-117) explains that, "first of all, learners acquire observational skills that will stand them in good stead when they encounter unfamiliar cultures first-hand. Their ethnographic observations can be linked to ways of managing intercultural clashes, and the fostering of mediation skills." And, since the main mode of ethnographic research is in the form of documenting, analysing and interviewing a segment of the target group, students must be able to engage in dialogues that elicit relevant information. This requires critical thinking, and the ability to make appropriate, informed choices about what to ask, and how to ask it (**Section 4.3.3**). "By looking systematically at behaviour in context, the researcher can eventually work back to an account of the deeper 'rules' that govern the behaviour (Corbett 2003: 96). Corbett (2003: 116-117) describes this as "systematic observation":

> ...Perhaps the most useful application of ethnography in ELT is
> to the systematic observation of how people from different
> cultures – whether national cultures, professional cultures,
> ethnic cultures, or others – communicate. By training learners

to pay attention to the significance of the ways people from different cultural backgrounds choose to communicate, we can equip them to be independent, practical ethnographers and more efficient language learners.

It can be likened to a switch of roles. By observing the choices in communication that the target culture make (being polite, humorous, friendly, accusatory, etc.) students learn to be better communicators in both their own language and culture and that of the target community. They eventually acquire a wider array of communicative experiences in their schemata to choose from, and make good use of.

The challenge in implementing an ethnographic approach to teaching intercultural communication in the language classroom is that it involves deep commitment from a wide spectrum of the educational process. First, teachers need to be trained to be ethnographers themselves. They need to be keen observers of their students, as well as the local and target community. One of the implications of this is they then need to be involved in the process of designing the course curriculum. As Corbett (2003: 103) notes, "ethnographic analysis seeks to observe, understand and describe preferred patterns of teacher-learner, learner-learner and teacher-teacher interaction before trying to impose changes that might be perceived by the target group as inappropriate and unnecessary." From my experience, in Asian culture, since heads of departments report directly to the senior management, they have found it difficult to share (or relinquish) some of the decision-making to their teaching staff. Second, successful programmes that adapt an ethnographic approach tend to require a deep commitment in the design of the curriculum. For example, Corbett (2003: 115) notes that the Ealing Ethnography

programme at Thames Valley University, Ealing, England starts with introducing students to ethnography, having them conduct an ethnographic study during their time abroad, and then requiring them to submit a written project in their final year. This makes the programme span three years (a significant commitment of time and resources), and the written final project account for a significant amount of marks. Hence, ethnography was not simply an 'added-on' feature to a language course, but an integral way the curriculum was designed. For those programmes that cannot afford to go abroad, teachers and students may struggle to find sources of the target culture in which to conduct ethnographic research. I have found this to be the case in Hong Kong for English language learners. Although the World Wide Web is readily accessible, there are only two public English-speaking stations with limited times and programmes, the expatriate community have the reputation of being 'high-class' and inaccessible, and the predominately Chinese community and expatriate community tend to not interact due to language and cultural differences. Third, in my opinion, is the risk of education becoming exposed to the community. When students are given a mandate to actually conduct ethnographic research into the local or target community, the school and the teachers, and their supervisors, and so on become exposed. The community becomes aware of what is happening in the classroom, and bears witness to the language and interactional skills of the students. Once this exposure takes place, the community might attempt to get involved in, or have a say in what needs education should address. The teaching profession tends to not like observers in the classroom, and communities tend to easily accept what takes place in schools. More

interaction from the two would be a risk worth undertaking. To conclude, ethnography in intercultural teaching covers a broad spectrum of the educational experience, including observational skills, acquiring knowledge to have and access from, interaction with the community, and reflection about one's own culture as well as the target culture. Hence, a movement has just begun to widen the application and influence of ethnography beyond the language classroom to encompass a vision of citizenship (see Osler and Starkey 2005, Guilherme 2002, and Alred, Byram and Fleming 2003). Examples of this include applying the concepts of democracy, equality and cooperation of different communities living together. The political ramifications of such views surely will be contested, and it is still too early to tell how and how many academic institutions attempt to adopt, clarify and compose ethnography and citizenship education into their visions of the educational experience.

4.4 Summary checklist for the teaching of language and intercultural communication (a basis for curriculum decision-making)

An approach to teaching puts emphasis on the way instruction and learning together bring about the most desired results. The purpose of a curriculum, in turn, is to make clear what is to be taught (and assessed), and how the chosen approach can be applied. This can be done through suggested activities, discussion topics, weighting of assessments, time allocations, and so on. In the previous **Section 4.3**, I evaluated four main approaches to teaching intercultural communication in the target language classroom. I initially thought that one approach would emerge as a suitable basis for designing a course curriculum. And, the ethnographic approach did

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encompass many important aspects of intercultural communication. Nevertheless, each approach proved to highlight an important aspect in intercultural communication, and so I felt it more appropriate to take the strengths from each approach and form them into a checklist that could be used for developing or choosing an existing curriculum for teaching intercultural communication in the language classroom. I came up with the following checklist:

A curriculum for the teaching of intercultural communication should cover the following aspects of the culture of the target language:

☑   **Knowledge**
☑   **Language**
☑   **Critical dialogues**
☑   **Observations, interactions and processing (active ethnography)**

The curriculum should result in (long-term, life-long goal):

☑   **Empathetic attitudes, introspective minds and active citizenship**

☑   **Knowledge**

There should be clear and specific goals about what knowledge of local and target cultures should be taught. These should be specific enough to aid in the teacher and learners' decision-making processes about what to cover, and what need not be covered in the classroom.

☑   **Language**

There should be a strong version of communicative teaching in which the written and spoken target language is taught in a way that stimulates students to understand the way the system of the target language develops and unfolds. I believe that existing codified systems of the language that are

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already in place can help in this regard, and can provide clear goals for target language learners.

☑ **Critical dialogues**

There should be opportunities for students to discuss authentic examples of both the local and the target language, and to safely interact with people from the target culture. The curriculum needs to make clear for both the teachers and students in what ways critical thinking can be started and conducted in these intercultural exchanges.

☑ **Observations, interaction, and processing (active ethnography)**

There should be descriptions of how teachers and students can conduct ethnographic studies of their own, which involves observing and interacting in local and target communities. This preparation should be adequate enough for them to be able to go out and interact and (for lack of better terminology) 'get things done' in local and foreign, social and professional settings. Likewise, guidance is needed on how to reflect and process the languages and knowledge that have been learnt, and how relational harmony can be promoted.

☑ **Empathetic attitudes**

Students should eventually become open and curious to new ways of thinking, a desire not only to know, but to get a 'feel' for what it is like in the target culture without feeling the need to abandon one's own culture. They should also have an ability to still emotionally 'connect' with one's home culture knowing that they have not necessarily gone through the same intercultural experiences (i.e. friends, parents, relatives).

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☑ **Introspective minds and active citizenship (life-long goal)**

Students should eventually acquire the patience to take time to think about their experiences, and be able and desire to process and re-process what has happened to achieve a deeper understanding. And, they should be capable of coming up with new solutions to problems, competent in adjusting one's actions and thinking as an active citizen of their locale. I have decided not to include this as part of the checklist because I believe the aspect of active citizenship is primarily a long-term goal. Thus, it does not lend itself easily to any immediate assessment, although an on-going long-term project to assess citizenship as a result of teaching intercultural communication would be enlightening in many ways.

4.5 Evaluation of four curricula of teaching intercultural communication in language education

With the checklist formed (see **Section 4.4**) based on the principles of approaches to teaching intercultural communication, the next step was to choose a curriculum that can best fulfil it. At first, I attempted to compose a curriculum myself but that proved difficult and unnecessary for there are curricula that do meet the checklist required. **Table 9** (on page 125) is my interpretation of four curricula that I feel most directly reflects the various approaches to teaching intercultural communication (see **Section 4.3**) according to my checklist. As it turns out, each curriculum had five points with respective sub-points, and for the sake of brevity, I listed only those five main points and arranged them according to the checklist. I then explain my reasons for the arrangement and in doing so evaluate each curriculum in more detail. Finally, I come to a decision of which curriculum would be most

suitable to serve as a basis for designing an intercultural communication target language course.

Three of the curricula are from individual authors – Anne-Brit Fenner (2000a), Michael Byram (1997a) and Annie Aarup Jensen (1995) – and one is a government-funded initiative – the *National Standards in Foreign Language Education Project in the United States, 1996* (Phillips 2000).

Table 9 ╎ **A comparison of four intercultural communication curricula**

☑ **Checklist**	**Fenner (2000a: 144-149)**	**Byram (1997a: 57-64)**	**Phillips (2000: 654-657)**	**Jensen (1995: 38-40)**
☑ Knowledge	2. Knowledge (savoir) – authentic information from a variety of genres	2. Knowledge: of social groups and their products and practices 5. Critical cultural awareness / political education: an ability to evaluate	2. Cultures: Gain knowledge and understanding of other cultures.	2. Knowledge about the target culture
☑ Language	1. Language and texts as culture – need for visibility in both	3. Skills of interpreting and relating: ability to interpret a document or event from another culture	1. Communication: Communicate in languages other than English. 4. Comparisons: Develop insight into the nature of language and culture.	1. Language skills of the target culture
☑ Critical Dialogues	3. Literature and other authentic texts – texts as socialisation and encounters with foreign cultures 5. Attitude (savoir être) – readjusting one's point of view and scheme structures	1. Attitudes: curiosity and openness, readiness to suspend disbelief	3. Connections: Connect with other disciplines and acquire information.	3. Conscious acknowledgement of one's attitudes towards the target culture 4. Promote empathy towards the target culture, reduce ethnocentrism, increase understanding of others
☑ Observations, interaction & processing (active ethnography)	4. Socio-cultural Competence (savoir-faire) – handling genuine communication, such as misunderstandings and conflicts	4. Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate in real-time	5. Communities: Participate in multilingual communities at home and around the world.	5. Learners should acquire methods for combining active participation with distance and observation

*The checklist is from **Section 4.4**, and the numbering in each curriculum indicates the original order in which it was presented.*

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4.5.1   *Criteria 1 – Knowledge*

All four curricula included knowledge as a crucial component to achieving intercultural communication; knowledge being facts and information about one's own culture or the target culture. I interpret this to be evidence against the case for simply relying on cultural awareness activities to elicit knowledge about the target culture as Tomlinson (2003a) and Tomlinson and Matsuhara (2003) recommend (see **Section 3.2**). The four curricula, though, do vary in whether knowledge should be *pioneered* (with little or no recognition of learners' pre-knowledge) or *built upon* (with efforts to elicit learners' pre-knowledge and build upon it):

'Pioneered' – knowledge of the target culture to be gained without conscious recognition of learners' pre-knowledge

- Knowledge and understanding of other cultures is to be gained (Phillips 2000)

- Knowledge and understanding of other cultures needs to be gained as it is a starting point and prerequisite for interacting with the target language and culture (Jensen 1995)

'Built upon' – knowledge of the target culture to be gained with conscious recognition learners' pre-knowledge

- Learners' perceptions are an important factor in choosing teaching materials in which their knowledge of the target culture is to be built upon (Fenner 2000a)

- Learners' perceptions of their own culture and that of the target culture, including political and social relationships, are both important factors in which knowledge of the target culture is to be built upon (Byram 1997a)

Fenner (2000a: 145) and Byram (1997a) both make the important distinction that learners come with 'pre-knowledge':

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> I have previously stated that culture is more than what is 'out there,' it is also how we see what is there. From this it naturally follows that the learner's perception of his or her own culture as well as of the foreign culture are important factors in the development of cultural awareness of the individual.

Byram (1997a: 35) does not use the term 'pre-knowledge,' but instead identifies two categories of knowledge that learners come to the language classroom with:

> The knowledge individuals bring to an interaction with someone from another country can be described in two broad categories: knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand. The first category is knowledge which may be more or less refined, but always present in some degree, whereas the second, involving knowledge about concepts and processes in interaction, is fundamental to successful interaction but not acquired automatically.

Jensen's model (1995) and the *National Standards in Foreign Language Education Project* in the United States (Phillips 2000) unfortunately do not address the issue of pre-knowledge or knowledge of one's own local culture (both the result of primary socialisation). Jensen (1995: 38) albeit does acknowledge that learners, "must have knowledge about the foreign culture in question and have insight into his/her own cultural background," which could be viewed as learners' pre-knowledge. But, in her subsequent summary, Jensen (1995: 38-39) concludes:

> The culture actor [the learner] should, ideally, be able to act appropriately and respond adequately in intercultural situations, should be aware of rules of conduct and of the pragmatic aspects of linguistic proficiency, and know about politeness, conversational structure and speech styles, and the knowledge should not only be declarative (knowing what) but also procedural (knowing how).

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It is not clear how pre-knowledge factors into Jensen's description of the 'culture actor.' Pre-knowledge also does not seem to factor into the intercultural teaching objectives as well (Jensen 1995: 38):

> ...An objective for teaching intercultural competence should... be *to provide factual knowledge* as well as to enhance an awareness of cultural values and interpretations and the way they influence intercultural interaction" (italics added).

Hence, I concluded that Jensen (1995) does not incorporate pre-knowledge into the building of intercultural knowledge. There is evidence that not working with students' pre-knowledge as a basis for gaining new intercultural knowledge can have negative consequences in the classroom. For example, Kubota's (2001) experience with native English speakers in America (**Section 3.4.2**) is evidence that students' lack of knowledge about other cultures and their own culture cannot be underestimated. In the case of Kubota, the students found it very difficult to empathise with other cultures, and this resulted in undesirable expressions of "xenophobia, stereotypes, and ethnocentrism" (2001: 60). I believe that Kubota's experience could be an important starting point in re-examining the knowledge objective of the *National Standards in Foreign Language Education Project*, which states: "Cultures: Gain knowledge and understanding of other cultures" (Phillips 2000: 654). This objective is too wide in scope, and assumes a natural willingness in learners to learn about other cultures, which Kubota (2001), Tajfel (1981), Baker (2001) have found to not always be the case. Jensen's (1995: 38-39) model of the 'culture actor', also does not specify what exact knowledge is to be taught in the classroom, although she does make an important distinction between knowing what, such as mood and conventions

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in conversation, and knowing how to use them in real interactions. Fenner (2000a: 145), likewise is not clear what knowledge is to be taught, but does give guidelines as to where the knowledge is to come from:

> It is difficult to decide whether a particular age group is interested in specific topics; the main aim must be to present learners with a variety of texts in a variety of genres so that there might be something for most learners to identify with in one way or another. Paintings, photographs, music and written texts should... to a large extent be authentic. There is a vast difference between a text relating or describing a specific phenomenon in the foreign culture, written by a foreign textbook author seen with the foreigner's eyes, and the text on the same topic written for children or young people within the native culture. Either point of view is of interest, but inter-cultural awareness depends on a knowledge of both.

Basically, Fenner advocates the use of authentic examples of the target culture to be used in the classroom as a source of knowledge. The guidelines presented do well to acknowledge the interests and pre-knowledge of the learners, what they bring to the classroom and how that affects what they are interested in, but are still, in my opinion, not specific enough for designing a course on intercultural communication.

Of the four, Byram's (1997a: 57-64) model (**Appendix B**) is the only one to explicitly state the need to address the knowledge students' bring to the classroom – perceptions of their own, and the target culture – and, keeping that in mind, give specific guidelines on what knowledge to teach:

Teaching and Assessing Intercultural Communicative Competence (Byram 1997a: 58-61).

2. **_Knowledge_**: *of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.*

Objectives (knowledge of / about):

(2a)   Historical and contemporary relationships between one's own and one's interlocutor's countries.

<table>
<tr><td>(2b)</td><td>The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which facilitate contact or help resolve problems.</td></tr>
<tr><td>(2c)</td><td>The types of causes and process of misunderstanding between interlocutors of different cultural origins.</td></tr>
<tr><td>(2d)</td><td>The national memory of one's own country and how its events are related to and seen from the perspective of other countries.</td></tr>
<tr><td>(2e)</td><td>The national memory of one's own country and how its events are related to and seen from the perspective of other countries.</td></tr>
<tr><td>(2f)</td><td>The national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries.</td></tr>
<tr><td>(2g)</td><td>The national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own.</td></tr>
<tr><td>(2h)</td><td>The processes and institutions of socialisation in one's own and one's interlocutor's country.</td></tr>
<tr><td>(2i)</td><td>Social distinctions and their principal markers, in one's own country and one's interlocutor's.</td></tr>
<tr><td>(2j)</td><td>Institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them.</td></tr>
<tr><td>(2k)</td><td>The processes of social interaction in one's interlocutor's country.</td></tr>
</table>

Teaching and Assessing Intercultural Communicative Competence (Byram 1997a: 63-64).

5. ***Critical cultural awareness / political education****: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.*

Objectives (ability to):

(5a)	Identify and interpret explicit or implicit values in documents and events in one's own and other cultures.
(5b)	Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.
(5c)	Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary, a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes.

Byram's collection of knowledge objectives addresses knowledge and perceptions from the local mindset *and* the target culture's mindset. This knowledge retains its objectivity in including historical facts and records. And,

the topics do not shy away from controversy – for instance, (2a) historical relationships, (2c) misunderstandings, (2e) national memories, (2h) socialisations, (2i) social distinctions, (2j) social institutions and even (2g)- (2h) geographical boundaries. I interpret Byram's notion of knowledge to also include his objectives of *critical cultural awareness/ political education*. As knowledge is relational in nature, it is imperative that students be able to be aware of and recognise the different perspectives or sources that the knowledge comes, i.e. local or foreign (Byram 1997a: 36):

> Knowledge about other countries and the identities brought to an interaction by an interlocutor from another country, is usually 'relational', i.e. it is knowledge acquired within socialisation in one's own social groups and often presented in contrast to the significant characteristics of one's national group and identity. For example, knowledge of the history of another country is through stories from the history of one's own nation-state, and is consequently a different interpretation to the story told within the foreign country. Often the stories told are prejudiced and stereotyped, particularly in the processes of informal socialisation, within the family or in the media, for example.

As follows, Byram would argue that it is imperative that students have enough political/ social knowledge to make informed opinions. With Byram's two objectives combined, I believe a complete notion about knowledge for intercultural communication emerges:

2.	*Knowledge*: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
5.	*Critical cultural awareness / political education*: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

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Hence, on the basis of *Criteria 1 – Knowledge*, I believe Byram's model is most specific and comprehensive in scope, and most directly addresses the local socio-political situations in language classrooms.

4.5.2 Criteria 2 – Language

Intercultural communication requires competence in both one's own language and a target language (**Section 3.3**). Each of the four curricula includes competence in a foreign or target language, and so can be viewed as intercultural communicative competence, rather than simply intercultural competence (**Section 3.3** and **Section 3.4.1**). Collectively, the four curricula have the following concerns about the teaching of target languages in intercultural communication, but are lacking in one area:

Language concerns addressed in the curricula:

● Gaining ability to converse meaningfully with people of the target language and culture, and critically reflect on the conversation

● Gaining ability to critically read and understand documents in the target language, and providing authentic examples to work with

Language concerns lacking in the curricula:

○ Practicing and gaining ability to find, access and use authentic written and spoken examples of the target language and culture

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The first concern regarding language focuses primarily on speaking. The *National Standards in Foreign Language Education Project* (Phillips 2000: 654) is most explicit in stating that students need to learn a language other than their native tongue, and be proficient enough in it to be able to converse (Standard 1.1), interact (Standard 1.2), even publicly present (Standard 1.3) in that language, and furthermore be able to compare and demonstrate

understanding (Standard 4.1) of the differences of the target language and their own native language. These goals were originally intended for kindergarten up to secondary school in the United States (Phillips 2000:655), however, they appear to be quite ambitious in scope and likely need to be addressed continually even up to the university levels.

National Standards in Foreign Language Education Project (Phillips 2000: 654).

1. ***Communication****: Communicate in languages other than English.*

● Standard 1.1. Interpersonal: students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.

● Standard 1.2. Interpretive: students understand and interpret written and spoken languages on a variety of topics.

● Standard 1.3. Presentational: students present information, concepts and ideas to an audience of listeners or readers on a variety of topics.

4. ***Comparisons****: Develop insight into the nature of language and culture.*

● Standard 4.1. Language comparisons: students demonstrate understanding of the nature of language through comparisons of the language studied and their own.

● Standard 4.2. Cultural comparisons: students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

Similarly, Jensen (1995: 38) posits that, "the first objective for teaching intercultural competence must focus on the acquisition of foreign language skills, which still remain one of the important prerequisites for interpreting and understanding another culture and being able to communicate with its representatives." She (1995: 38) recommends that language proficiency should be set at levels that are realistic, "in view of the situation of a non-native speaker encountering native speakers as well as non-native speakers of the language." Her guidelines are timely reminders that language teaching should be pragmatic in its scope, and that the native-speaker model or foreign culture approach (**Section 4.2.1**) is not always appropriate for learners.

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However, it would be helpful if Jensen followed it with listed objectives or standards for educators to follow.

The second concern focuses on reading and providing authentic examples (primarily in written form) of the target culture to be read, the authenticity being defined by where it comes from, and in what context. For example, a text on Chicago, Illinois, USA written by a Mainland author and published in Shanghai, China would be considered less authentic (but not necessarily less meaningful) than an article from the *Chicago Tribune* by one of its noted writers. Fenner (2000a: 146) emphasises that texts, particularly literature, can serve as authentic examples of the target language, "It [the literary text] represents the personal voice of a culture and, secondly, a voice that young people can easily identify with." From my experience teaching university students in Hong Kong, I believe students identify more with the mass media – movies, television, the internet – however, literature still voices the opinions of society. For example, in the United States, news reports regularly make note of what books make it to the *New York Times Best Seller* list. Byram (1997a: 63) emphasises (3a) interpretation and relational skills in dealing with documents and events, and the ability to explain and relate it to documents or events from one's own culture as important reading skills:

Teaching and Assessing Intercultural Communicative Competence (Byram 1997a: 61).

3. ***Skills of interpreting and relating****: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.*

Objectives (ability to):

(3a) Identify ethnocentric perspectives in a document or event and explain their origins.

(3b) Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

(3c)	Mediate between conflicting interpretations of phenomena.

Byram then gives the ability to read in the target language relevance by giving the goals of being able to (3b) interact and explain misunderstandings and dysfunction to others, and (3c) mediate conflicts, both of these I interpret as oral proficiency goals which gives clear relevance to how reading can impact speaking, and vice versa.

However, in looking at the language aspect of each curriculum in detail (**Table 9**), one aspect that I believe is missing, or could be more clearly stated in the objectives, is students' ability to access sources of the target language and culture:

> O   Practicing and gaining ability to find, access and use authentic written and spoken examples of the target language and culture

In Western countries, the United States for example, the right and ability to access information is often overlooked for it can be argued there are no governmental restrictions on what can be accessed through the Internet. However, in some Asian countries, the People's Republic of China for example, the government has restricted access to sites they have deemed sensitive or endangering 'national security' (a term popularly used in the Chinese English-language media). For example, if a student in Mainland China wanted to get a cross-cultural viewpoint about what happened when the Chinese Embassy in Belgrade was bombed in 1999 – the viewpoint of the American   Government,   the   British   Government   and   the   Chinese Government – the student in the Mainland likely would only get access to the Chinese web sites, or those foreign web sites that support the Chinese

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Government. Even the English-language newspaper of Hong Kong, the *South China Morning Post*, is not allowed to be taken into the country (airline passengers are instructed to keep the copies in the airplane). Students in countries where access to information is restricted or tightly monitored may need a broader range of vocabulary to search for articles on the Internet that are not restricted, or they may need to be encouraged to seek out a wider range of sources. While access to the *New York Times* may be restricted in some countries, the same might not be true of *Des Moines Register* in Des Moines, Iowa, USA and other lesser-known, but published and edited works. Furthermore, even in countries where access to information is nearly unrestricted, students may need to be encouraged to seek out a variety of sources. For example, in Hong Kong, my students tend to access only sources from the Hong Kong Government's web site (http://www.info.gov.hk/eindex.htm), even for controversial topics that relate to the government, such as the issue of funding for Harbour Fest, expecting an unbiased viewpoint. Altogether, for language skills, I believe the following needs to be addressed in an intercultural communication curriculum:

- O Students need to be encouraged to access a variety of sources. While some sources may be restricted, opportunities to access other sources may be available.

- O Students need to be encouraged to broaden their range of vocabulary in order to be more effective in searching for sources of information on the Internet, for general key words, such as 'politics,' 'democracy,' etc. tend to bring up too many options on search engines.

- O Students need to be critically aware of the concept of *credibility* and *representation* in journalism. Some private sites, while of some interest, may lack credibility in terms of who wrote the piece, and numbers of people backing the position.

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It is my assessment that not one curriculum of the featured four completely embodies the concerns regarding language in intercultural communication. Collectively, though, the *National Standards in Foreign Language Education Project's* clear focus on oral proficiency and public speaking, Fenner's emphasis on authentic materials, Jensen's concern for realistic and pragmatic goals in language learning, Byram's focus on interpretation of documents and ability to orally convey that and interact with others, and my suggestion for the ability to access a variety of sources on the Internet would make for a more complete language component for teaching intercultural communication.

4.5.3   *Criteria 3 – Critical dialogues*

The concept of critical dialogues refers to how learners interact with, and in, the language of the target culture. In analysing this criterion, I found there was quite a range of viewpoints based on my interpretation of each curriculum:

Interpretations of dialogue in the curricula:

- Critical dialogue is the interaction learners have with reading and discussing authentic examples of text (or visuals) of the target culture, such as literature, advertisements, etc. (Fenner 2000a)

- Critical dialogue is expanding learners' schemata by exploring the viewpoints and research that has been done from the academics and professionals of the target culture and geographic locale, and comparing it with what has been taught in the local education system (Phillips 2000)

- Critical dialogue primarily deals with the attitudes learners have towards the target culture, and emphasis can be given to preparing learners for future real encounters with people of the target culture, especially for working or studying abroad (Byram 1997a)

- Critical dialogue concentrates on increasing empathy and reducing ethnocentricism, thus preparing learners to have positive and meaningful encounters with people of the target language and culture (Jensen 1995)

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My main concerns lie with Fenner and the *National Standards in Foreign Language Education Project* (Phillips 2000). While I agree that use of texts, especially to become familiar and able to use codified forms of the target language (see **Section 1.2** and **1.3**), Fenner does not make it clear *how* learners are to interact. Some of the issues are, how much input should the teacher give, what type of input should be given, and at what point in the interaction should the input be given? There is also the issue of what constitutes an *authentic* example? Also, Fenner's curriculum could also include, or make mention of, real-time interaction, such as e-mail, web conferencing, Internet chats (such as Microsoft's ICQ). This could make for a more balanced view of critical dialogues, rather than relying solely on textual examples. Likewise, the *National Standards in Foreign Language Education Project* has quite a unique goal of showing how important and useful it is to be able to use resources from the target language and culture:

National Standards in Foreign Language Education Project (Phillips 2000: 655).

3.   *Connections: Connect with other disciplines and acquire information.*

●   Standard 3.1. Making connections: students reinforce and further their knowledge of other disciplines through the foreign language.

●   Standard 3.2. Acquiring information: students acquire information and recognise the distinctive viewpoints that are only available through the foreign language and its cultures.

For example, there is a great deal of important scholarship about Song Dynasty Chinese paintings from Japanese scholars, much of which has not been translated. Thus, many post-graduate Chinese art history programmes in America have written ability in Japanese as a core requirement. Getting students to understand that the importance and usefulness of the target language and culture can be an effective way of motivating students in

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intercultural communication. But, for language classes in which learners may come from many different disciplines, the *National Standards in Foreign Language Education Project* does not make it clear how teachers are to guide learners to make use of resources in the target language. The issue becomes even more complicated in countries where foreign resources are limited, or restricted. Furthermore, other disciplines or departments may be wary of language classes venturing into the realm of academic study.

While Fenner (2000a) and the *National Standards in Foreign Language Education Project* emphasise interaction with resources, much of which involve reading and studying, Byram (1997a) and Jensen (1995), on the other hand, concentrate on revealing and working with learners' attitudes towards the target culture, which often happens in language classrooms. For Byram (1997a) and Jensen (1995), critical dialogues are the interplay between what learners believe, examining those beliefs, even challenging them, and, if appropriate, reforming beliefs:

Teaching and Assessing Intercultural Communicative Competence (Byram 1997a: 57-58).

1. **Attitudes**: *curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.*

Objectives:

(1a)   Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

(1b)   Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.

(1c)   Willingness to question the values and presuppositions in cultural practices and products in one's own environment.

(1d)   Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence.

(1e)   Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.

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Jensen (1995: 39) echoes Byram's concepts of *willingness, readiness* and *interest,* but puts clear demands on learners and teachers that different 'beliefs,' which in many cases turn out to be stereotypes, be 'confessed' openly, and directly dealt with:

> The awareness aspect also includes the learner's conscious acknowledgement of his/her attitudes towards the cultures involved, and both autostereotypes (stereotypes about one's own culture) and heterostereotypes (stereotypes about the foreign culture) should be elicited and discussed in order for learners to deal with both positive and negative attitudes and to be able to recognise when they themselves are being the object of stereotypes.

And, as follows, while Jensen (1995: 39) is reluctant to commit to promoting empathy as an *objective* (perhaps implying the need to test?) in intercultural communication, she does comment that, "...certainly, a reduction of ethnocentrism and an increased understanding of others are relevant and recommendable *goals* (italics added)."

In sum, the four curricula all posit that the concept of *dialogue* be practiced as the seeking out of information, and interacting in the target language. Thus, the language and social skills are improved. But, the concept of being *critical* is where the curricula diverge. For Fenner (2000a) and the *National Standards in Foreign Language Education Project* (Phillips 2000), critical thinking involves academic and professional understanding of target culture concepts and published materials as they serve to represent the target culture. For Byram (1997a) and Jensen (1995), critical thinking deals primarily with pre-conceived notions, and the development of positive, relationally productive attitudes towards people of the target culture. Byram's (1997a)

curriculum reminds learners of the possibilities of studying or working abroad, and the need to be ready, willing, and even interested in dealing with others. Jensen (1995: 39), though, most clearly states the need to promote empathy and reduce ethnocentricism. Her (Jensen 1995: 39) mentioning of acknowledging and eliciting autostereoptypes and heterostereotypes is particularly challenging and potentially life-changing for both learners and teachers alike.

4.5.4 Criteria 4 – Observations, interaction, and processing (active ethnography)

Perhaps the most intriguing among the criteria is active ethnography because it involves learners to become active observers of behaviour, understanding the implicit reasons behind those behaviours, and gradually becoming a more active member of the community observed (see **Section 4.3.4**). All four of the curricula have in common immersing learners in the challenges of interacting with the target language and culture, but vary in how it is to be done, and what is to be achieved:

Interpretations of active ethnography in the curricula:

- Active ethnography as a topic of discussion – how learners can deal with the complexities of communication, and resultant misunderstandings (Fenner 2000a)

- Active ethnography through taking advantage of opportunities to participate in communities of the target language, either locally, or abroad (Phillips 2000)

- Active ethnography through observing and participating in the target culture, yet maintaining an unbiased outlook (Jensen 1995)

- Active ethnography as the ability to acquire and process new knowledge about the target culture and interact in real time (Byram 1997a)

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The safest version of ethnography in terms of taking risks in communication is from Fenner. Granted, Fenner's (2000a: 147-148) curriculum is designed with a clear emphasis on designing and compiling classroom materials, such as textbooks, authentic texts, etc.; however, by the fourth part, 'Socio-cultural Competence' (which I have classified as active ethnography in the comparison of curricula, **Table 9**), practicing communication is still confined to the classroom:

> Part of cultural and intercultural competence and awareness is to be able to cope with the complexity of communication and to be aware of the fact that misunderstanding is part of the communication process. Each learner brings his or her own knowledge and capacity for understanding into the encounter with the foreign language and culture. This makes each encounter unique and different from one learner to the other. By making this uniqueness a topic for common classroom communication, the foreign language classroom can become a platform from which understanding of both intracultural and intercultural differences of perception can develop into awareness.

So far it has been observed that Fenner's curriculum calls for knowledge and language of the target culture to be supplied by teaching materials, and that critical dialogues and ethnography as a topic of discussion be practiced within the classroom, among classmates. It is a 'safe' way of interacting as there likely will not be any person from the target language and culture, except for perhaps the teacher, present. But, ethnography by definition calls for observing cultures and peoples in real time, processing the information, and eventually interacting with them.

The *National Standards in Foreign Language Education Project* (Phillips 2000) and Jensen (1995) both call for active ethnography, but they differ in how

much learners should be involved in the process of observing a target culture.

To begin with, unlike Fenner's curriculum, the *National Standards in Foreign Language Education Project* calls for active participation in the target language and culture in the classroom, outside the classroom and as a personal pursuit:

National Standards in Foreign Language Education Project (Phillips 2000: 655).

5.   ***Communities:***   *Participate in multilingual communities at home and around the world.*

●   Standard 5.1.   School and community: students use the language both within and beyond the school setting.

●   Standard 5.2.   Lifelong learning: students show evidence of becoming lifelong learners by using the language for personal enjoyment and enrichment.

The call to participate in different communities is admirable, and the aspect of lifelong learning definitely could be more emphasised, especially in young learners.   But, in the *National Standards in Foreign Language Education Project*, it seems the aspect of observation and reflection prior to and after the community involvement is not apparent.   There needs to be more specific directions and instruction on the following:

Areas in need of guidance	Reasons / Implications
1. How communities can be accessed	Access to communities may be restricted due to religious or other grounds, these need to be respected
2. How to participate in the target culture or community	Ignorance of certain expectations can be cause for learners to be expelled from some communities, or even punished in some cases
3. How to relate to one's own social circle as cultural awareness increases	Involvement in other communities is not always welcome from learners' own homes, friends or communities due to religions, political, social concerns

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The list is clearly not exhaustive, and each culture and culture observed has its own set of guidelines and cautions that should be observed or made aware to learners. In some cases, it may not be prudent to participate in communities until much preparation and communication is established, such as crossing over from one religious community to the other, or crossing borders in which the socio-political situation is not stable.

While the *National Standards in Foreign Language Education Project* emphasises active involvement, Jensen (1995: 39) calls for the learner to, "acquire methods for combining active participation with distance and observation." Jensen, though, is not directly explicit about what she means by 'distance,' but she likely is implying that while learners are involved in the target community, they need to be able to cognitively process what they have experienced. This likely involves some *distance* or time away from the target community to reflect. The distance could be physically away from the target community, or a period of emotional distance. I believe Jensen (1995: 40) had these concepts of distance in mind when she adds that, "an ability to observe and analyse during participation should ideally also enable the culture actor [the learner] to understand and handle emotional aspects of his/her intercultural experiences." Nevertheless, Jensen's (1995) description of ethnography is in need of clearer ways in which learners can actively observe and participate, and retreat away to reflect, as is also the case with the *National Standards in Foreign Language Education Project* (Phillips 2000).

Of the four curricula, Byram's curriculum appears to be the most explicit in guiding learners in a balanced approach to ethnography. First, learners are to

prepare themselves for their intercultural encounters. Some of the preparation could be in the form of the materials and classroom discussions recommended by Fenner (2000a). Second, is participation in the community of the target language and culture, i.e. the intercultural encounters. These could be similar to those described in the *National Standards in Foreign Language Education Project* (Phillips 2000) in which learners take part in communities and embody a life-long commitment to the target language and culture. Third is the reflection on the encounters. This could be viewed as the 'distance' aspect emphasised by Jensen (1995) where learners retreat from the target community in order to analyse, interpret and reflect on their intercultural encounters. Byram's expectations of learners is clear in all three of the stages:

Teaching and Assessing Intercultural Communicative Competence (Byram 1997a: 61-63).

4.   *Skills of discovery and interaction*: *ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.*

Objectives (ability to):

(4a)   Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.

(4b)   Identify significant references within and across cultures and elicit their significance and connotations.

(4c)   Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances.

(4d)   Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.

(4e)   Identify contemporary and past relationships between one's own and the other culture and society.

(4f)   Identify and make use of public and private institutions which facilitate contact with other countries and cultures.

(4g)   Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

First, (4a), (4b), (4c) and (4f) are clear objectives of what learners are to do in order to prepare for their intercultural encounters. In the case of (4a), the interlocutor could be the teacher, or a peer in which the learner has developed a relationship, perhaps through writing letters, Internet chats, phone calls, etc. (4f) is an often overlooked step, but in some cases it is imperative that contact and permission be secured from the target community before learners proceed in their ethnographic endeavours. Second, (4d), (4e) and (4g) serve to remind learners and teachers alike that intercultural encounters, including those in the course of conducting ethnographic research, requires an application of all that has been learnt communicated and enacted in 'real-time.' In my opinion, (4e) could serve both as a preparation and be done in real-time during intercultural encounters. Third, (4a), (4b) (4c) and (4e) can be done again in the form of learners reflecting on the intercultural encounters they experienced. All three phases can be repeated in a cycle; the more preparation, encounters, and reflection learners experience, the better their chances of becoming better ethnographers, and, ultimately, better at intercultural communication.

From a teacher's point of view, the descriptions of ethnographic processes in Byram's curriculum are pedagogically viable because they include specific tasks in which lessons and classroom activities can be planned around or learners' could do as homework, and are succinct descriptions of actions that take place in conducting ethnography and engaging in intercultural communication. Nevertheless, in (4c) asking teachers and learners alike to, "Identify similar and dissimilar processes of interaction, verbal and non-verbal,

and negotiate an appropriate use of them in specific circumstances he aspect of non-verbal communication" is pertinent, but poses a great challenge, particularly the aspect of identifying processes of interaction in non-verbal communication, and negotiating appropriate usage. Perhaps more guidance, explanation and examples could be given in how these can be done. On the other hand, the issue of non-verbal communication could conceivably be placed in a higher tier of learning intercultural communication, one that requires its own set of objectives, qualifications for teachers to teach it, and prerequisites before learners embark on it.

4.5.5 *The curriculum chosen*

Of the four curricula, I believe Byram's (1997a) is the most comprehensive based on the criteria set forth in **Table 9**, which was based on several approaches to teaching intercultural communication. To begin with, the criterion of *knowledge* recognises and develops learners' pre-existing knowledge and then builds-upon it to develop their knowledge of the target language and culture. In doing so, Byram includes a range of controversial, pertinent topics, including politics and society, about both the local and target cultures, and opinions are to be elicited and dealt with; this, in my opinion, is one of the strengths of the curriculum. The result is a body of knowledge built-up in learners that can likely prepare them for the various, and sometimes intimidating, aspects of intercultural communication, such as agreements, disagreements, conflicts, misunderstandings, etc.

Byram fulfils the criterion of *language* by way of having learners focus on being able to understand and interpret documents from another culture, and

be able to relate it to one's own culture. Like the other curricula, learners are also to improve in their oral and written communication skills both in their own language, and that of the target culture. In my opinion, though, there is a need for learners to practice and gain the ability to find, access and use authentic written and spoken examples of the target language and culture. In countries where access to information is restricted, educators may have to come up with creative ideas to inform their students about other sources of information, or convince local authorities that the introduction to other sources of information is for learning intercultural communication and not a threat to social stability.

In the *critical dialogues* criterion, Byram focuses primarily on eliciting the attitudes of learners. The *critical* aspect lies in beliefs being shared, examined, and, if needed, challenged and pushed to be reformed. And, while the concept of empathy is not explicitly introduced into the curriculum, the items listed lead learners into that direction. The *dialogical* aspect mostly takes place in the classroom, which can serve as a safe environment to prepare for conducting active ethnography in real-time, the last criterion and another stage in Byram's curriculum.

The final criterion is *active ethnography*, which could also be considered the last stage in intercultural communication. I interpret Byram's list of objectives as leading learners in a cyclical process of preparing for intercultural encounters, what to do in real-time intercultural encounters and reflecting afterwards. The strength of Byram's list of objectives in this criterion is in the way it guides teachers in what areas to cover, and leads learners in

challenging, but achievable, goals. In sum, the same could be said for the way Byram organised and compiled the objectives for each criterion in his curriculum. Its roots lie in keeping the focus on attainable goals (what can be achieved in the target language by language learners themselves), and having in mind educational contexts (classroom, teachers, learners, learning objectives). Byram (1997a: 70) explains that his model is based on three premises:

- It proposes an attainable ideal, the intercultural speaker, and rejects the notion of the native speaker as a model for foreign language learners;

- It is a model for the acquisition of intercultural communicative competence in an educational context, and includes educational objectives;

- Because it has an educational dimension, it includes specifications of locations of learning and of the roles of the teacher and learner.

Furthermore, because Byram's model is not based on the native speaker ideal, and is taught in the classroom, as opposed to learnt independently or acquired in childhood, the objectives are clear, valid and can serve as precise guides for assessing learners.

Conclusion

In this chapter, I attempted to elaborate and evaluate some of the issues of intercultural communication encompassed in its methods, approaches and curricula. I then proceeded to choose one curriculum of intercultural communication in order to facilitate the next step of this research project, which is to create a set of teaching materials for intercultural communication, and conduct an evaluation based on the results of the effect (or lack of) it has on students.

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4.1 – 4.2   Methods in language teaching have historically been characterised as teaching based on a fixed, systematic view of language, which were prescribed with little or no input from teachers or learners. Eventually there emerged a call for more flexibility and input that took into account the different factors in classrooms. Hence, from the mid-1980s the notion of approaches in language teaching emerged. Each approaches attempts to reflect and communicate concisely an existing set of teaching practices. Risager's (1998) research has identified four approaches to teaching languages – *the foreign culture approach, the intercultural approach, the multicultural approach* and *the transcultural approach*. While Risager has presented each approach in isolation, I suggested that the approaches be combined and integrated into a process that reflects learning intercultural communication. The issue regarding methods and approaches centres on flexibility and adaptability. Methods need not be prescriptive as their history suggests. Likewise, approaches, if rigidly prescribed, could suffer the same demise of methods during the mid-1980s. Approaches based on sets of principles should be wide enough in scope to account for the different phases and stages in learning languages and cultures. However, this does not imply an, 'everything goes,' mentality; the stakeholders of each language course should collaborate and weigh the merits of a variety of methods/ approaches from experience and published research, and move forward accordingly.

4.3 – 4.5   In the field of teaching intercultural communication via language teaching, four distinct approaches have emerged. In discussing each approach, not one could be said to be the definitive approach to

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teaching intercultural communication for the focus of each is valid. Hence, I attempted to summarise each focus, and combined them into a checklist for the teaching and learning of intercultural communication. The resulting items were – *knowledge, language, critical dialogues* and *active ethnography* (observations, interactions and processing). The knowledge should encompass facts and information about the target culture, learners' own culture, and the culture of the locale, such as the political and social systems in place. The language should focus on improving writing and speaking proficiency in both the target and local languages. The critical dialogues should involve learners in sharing and exchanging ideas, beliefs and information among themselves and others, with an inquisitive attitude. And, the active ethnography should have students involved in observing, interacting and learning from a community of the target culture in real-time.

I used each item in the checklist to compare and evaluate four intercultural communication curricula. Choosing a sound curriculum is important in my research because it will form the basis of how I put together a set of materials on intercultural communication in the English language class I teach at Lingnan University, Hong Kong (**Chapter 5**). Furthermore, a thorough curriculum can serve as a guide for teachers and learners alike in what to teach, what methods/ approaches to adopt, and what to assess. In the end, I chose Byram's (1997a) curriculum, *Teaching and Assessing Intercultural Communicative Competence*, for its thoroughness in meeting the criteria, and the clarity in which the each set of objectives is communicated to the teachers and learners.

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5.   Introduction to the action research project

The research presented thus far has served to bring an understanding of the English language (**Chapter 1**), the context of China, the place where I teach it (**Chapter 2**), and the need for intercultural communication with concerns regarding the pursuit of it (**Chapter 3**). A set of criteria for teaching intercultural communication emerged from debating the merits of different teaching approaches, and Byram's curriculum of intercultural communicative competence was chosen as most representative of those criteria (**Chapter 4**). With my conviction regarding the importance of incorporating intercultural communication in language teaching strengthened, I then set out to design a research project that aimed to do the following:

- Create an original set of teaching materials that integrates intercultural communication in English language education.

- Evaluate the design of the materials in terms of which objectives of intercultural communicative competence are covered.

- Use the materials in class, and record students' responses to the objectives covered.

- Assess the effectiveness of the materials in meeting the objectives covered by analysing the students' responses.

Burns' (1999: 30) 4-point description of action research reflected the situation in which my research would be conducted, and helped to clarify what can be accomplished through it:

1.   Action research is contextual, small-scale and localised – it identifies and investigates problems within a specific situation.

Point 1 reminded me of what I am passionate about in my teaching – identifying and investigating the linguistic needs of students, and providing innovative, effective teaching to meet those needs.

2.	It is evaluative and reflective as it aims to bring about change and improvement in practice.

Point 2 challenged me to not only improve my own teaching, but to present it in a way that can allow for others to evaluate and reflect on how I have handled the issues in order to bring about positive change and progress in the field of English language teaching.

3.	It is participatory as it provides for collaborative investigation by teams of colleagues, practitioners and researchers.
4.	Changes in practice are based on the collection of information or data which provides the impetus for change.

Likewise, Points 3 and 4 reminded me that positive reform can come about through inviting my colleagues who all share the same concerns in education to participate in the research and collectively gather data from the responses of our students (**Section 2.1**). The hope is that as colleagues become familiar with the data, it gains credibility and can serve as a basis for considering and implementing improvements.

Observations about participation in the project

In my situation, I initially thought participation in using the teaching materials would not be difficult because it was my responsibility to design one of the units of the course for the entire team of 10 teachers. Having them cooperate in collecting data, though, could not be taken for granted so after the unit was developed, an explanatory letter was sent out inviting my colleagues to take part in the research project (**Appendix E**) of which 5 accepted the offer. It turned out that of those 5 that accepted, 3 were Caucasian, raised in Britain (including the head of department who also teaches), 1 was half-Chinese, born and raised in Britain, and 1 (myself) was born and raised in America. We

all had English as our first-language. Conversely, the 4 that turned down the offer were ethnic Hong Kong-raised Chinese with Master's degrees from Britain. There was one other Caucasian, born and raised in Australia, who initially did accept the offer, but never got around to participating in the project. It is also important to note that the head of department did not mandate that teachers use the *C & R Unit*, so participation in the project was very much on a voluntary basis. While a 50% participation rate does not necessarily constitute a failed result in my process of designing the research and materials for the project, it did make me concerned. Ideally, if more time permitted, the participation rate should have served as a pilot evaluation of the materials in which feedback would be taken and revisions made accordingly in order to bring about more participation in the project. I did have a chance to casually talk with my colleagues who did not participate. Their comments concerning the Unit's objectives, teaching approach, use of films and role-plays, and expectations will be discussed and reflected upon in more detail in this Chapter's conclusion.

Moving on, the process of conducting action research in my project came from the three stages posited by Brown (2002) for implementing teaching approaches – *diagnosis*, *treatment* and *assessment*.

Diagnosis

5.1 How does the *C & R Unit* draw upon the diagnosis of the subject and context covered in **Chapters 1-3** – World English, China and employment prospects?

Diagnosis involves understanding the context of one's teaching. My diagnosis dealt with the context as a way of discovering needs. First, in understanding

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the ways in which English is used in the 21st Century as a world lingua franca,

the need for reforms in English language teaching emerged. But, success in

implementing reforms often begins with understanding the local community,

and so the needs and concerns of English learning and education in China

were discussed. For the action research project, **Section 5.1** will discuss how

the diagnosis was incorporated in the production of a new set of teaching

materials entitled, *Comprehending and Responding* (**Appendix C**), hereafter

referred to as the *C & R Unit*.

<u>Treatment</u>

5.2 Which objectives of Byram's Intercultural Communicative Competence
model (**Chapter 4**) are covered in the *C & R Unit*, and how have they
been transformed into learning experiences?

The second stage is the treatment, which Brown (2002: 15) defines as "sets of

learning experiences, designed to target learner needs exposed by diagnostic

assessments." In the diagnosis, it was discovered that training in intercultural

communication was needed in the English language learning of students in

China. In designing the learning experiences in the *C & R Unit*, I first explored

the field of teaching intercultural communication and decided on a curriculum

that best presents the variety and complexity of intercultural communication. I

chose Byram's Intercultural Communicative Competence curriculum as I

found it to be a comprehensive representation of the goals of intercultural

communication by way of giving clear and categorised teaching and learning

objectives. **Section 5.2** will discuss what specific objectives are addressed in

the *C & R Unit*, and how they have been 'treated' or transformed into learning

experiences (activities) in the classroom.

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Assessment

5.3   How was the questionnaire designed, and in what ways does it evaluate the effectiveness of intercultural communicative competence in the *C & R Unit*?

5.4   How will the video-taped role-plays and transcripts of them be used to evaluate students' performances of intercultural communicative competence in the *C & R Unit*?

The third stage is assessment, of which Brown (2002: 17) suggests using formative tests to "make appropriate... pedagogical changes to more effectively reach goals." According to Richards, Platt and Platt (1998: 182), "a *formative test* is a test which is given during a course of instruction [or afterwards] and which informs both the student and the teacher how well the student is doing. A formative test includes only topics which have been taught, and shows whether the student needs extra work or attention." Hence, formative tests are designed to directly give feedback in real time (while the term is in session) to what is happening in the classroom, both the effectiveness of the teaching, and what the students are learning, or not learning. As a result, teachers can use formative tests as part of the process of teaching – making adjustments to learners' needs and performances. Nitko refers to this as *formative evaluations*; "feedback on the effectiveness of student learning is generally of interest to both teachers and the students themselves. This information is useful to the teacher for formative evaluation, that is, for providing *continuous* feedback to both the teacher and the learner for making decisions regarding appropriate modifications in the instructional procedures and learning activities" (Nitko 1988 in Backman 1990: 60, italics added). On the other hand, summative tests are given at the end of the course or term when no more adjustments can be made. Summative tests

are designed to evaluate students and, in most cases, give them a mark or a grade; by definition, "a *summative test* is one given at the end of a course of instruction, and which measures or 'sums up' how much a student has learned from the course; it is usually a graded test, i.e. marked according to a scale or set of grades" (Richards, Platt and Platt 1998: 182). In considering each, I accepted Brown's suggestion for formative tests in action research because 1) an important component of the research was to have teachers actively involved in adjusting to students' performances and promoting the objectives of the *C & R Unit* on an ongoing basis. 2) I was more interested in the students' progress *during* the teaching of the course which can be an equal or better indication of the usefulness of a teaching practice rather than the grades. For example, in this research, a summative test might reveal that students struggle with, and are weak in skills of interpreting and relating in intercultural communicative competence, but a formative test could reveal progress in the area by way of responses that show the students becoming more willing to try as the course unfolds, having given it more thought. 3) To give all the teachers, including myself, a chance to gauge our teaching on a daily basis rather than be alarmed or pleasantly surprised at the outcome of a summative test. 4) Finally, a summative test would have given the false impression that the students have reached a certain level which would have been misleading, the *C & R Unit* encompassing only 10 hours of instruction.

Section 5.3 will explain how the Questionnaire (**Appendix D**) was designed to formatively assess students' responses to the intercultural communicative competence objectives and the activities that correspond to them in the *C & R Unit*. In doing so, explanation will be given as to how results of the

questionnaire can serve as evidence of progress, or a lack of it, in intercultural communicative competence. Likewise, **Section 5.4** will explain how the evidence from the video-taped role-plays and transcriptions of them will be evaluated in order to serve as an additional formative assessment. In both **Sections 5.3** and **5.4**, two crucial questions will be considered – 1) *what is being evaluated?* And, 2) *what can be said about the reliability of the results?* Both questions centre on the objectives of Byram's model with the issue of reliability covering concerns regarding *piloting* (**Section 5.3** and **5.4.2**), *bias* and *distortion* (**Section 5.3.1**, **5.3.3** and **5.4.3**), *face validity* (**Section 5.3.3**), *sensitivity* and *disclosure* (**Section 5.3.5**), *rater consistency* (**Section 5.4.2**) and *triangulation* (**Section 5.4.3**). Deficiencies in the assessments will be revealed, as well as satisfactory performances which can serve as a basis for improvement in future research projects.

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5.1   Diagnosis – the subject and context

To begin with, in designing the course materials, it is important to note that I had to adhere to the following guidelines from the Lingnan University English Language Education and Assessment Centre (ELEAC):

Guidelines when writing the C & R Unit

- The *C & R Unit* is under the framework of the *English for Communication* course for first-year students in their 1st Semester, which covers skills of reading, writing, speaking and listening in English.

- 10 hours out of 56 hours of classroom contact are assigned to the *C & R Unit*.

- The *C & R Unit* is to cover reading and writing with a focus on paraphrasing skills, which will be tested in the English for Communication final examination

- The Unit needed to be written for the entire team of 10 teachers to use – 6 are from overseas, 4 are local Hong Kong Chinese with overseas post-graduate education.

- The number of students per class is 20-22 students. With 30 classes, the total number of students enrolled in the *English for Communication* course was around 600-660 students.

Nevertheless, within these guidelines I felt there was the potential to cover English as World English (**Chapter 1**), and do so in a way that satisfies Chinese concerns (**Chapter 2**) over language education.

5.1.1   Adopting a World-view of English through an application of approaches to language learning

As the *C & R Unit* is part of a 14 week English language course, it was important to keep the focus on learning both spoken (**Section 1.2**) and written (**Section 1.3**) English as opposed to teaching it as a topic of study. However, I also wanted to present the English language in ways that reflect its status as World English (**Chapter 1**). To do that, I first needed to convey that English,

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as the shared lingua franca of the World, is not of one or two voices (Britain or America), but expresses a variety of shared and conflicting cultural viewpoints and perspectives (**Section 1.1**). And, it is important to be able to recognise when they occur. In order to do that, it was found that a variety of teaching approaches would be better suited than just one approach (**Section 4.2.6**). And, by way of working with my colleagues, and incorporating their comments and suggestions, a linear progression of language learning emerged, following the exact order of **Section 4.2.5 – Table 7** and **Section 4.2.6 – Table 8**. The resulting application of the approaches for the *C & R Unit* is **Table 10** – the first column summarises each teaching approach, the middle column explains what general techniques were used in the *C & R Unit*, and the final column gives the respective page number of the C & R Unit that corresponds to both the teaching approach and the techniques used.

The foreign culture approach

Through the foreign culture approach, students encounter an American text, and, from my experience, tend to be surprised at how 'foreign' it can be. I chose an American text because in Hong Kong there is sometimes an assumption that, as a former British colony, English is a second language and, hence, not *foreign*. However, as my students read the text, they realise they understand the vocabulary and sentence structure, but they struggle with what it really means. For example (**Appendix C**, page C-2):

> Ask teachers if these students do any homework. Quite the contrary, these students know they will be passed from grade to grade until they are old enough to quit, or until, as it is more likely, they receive a high school diploma.

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In Hong Kong, with a recognised, and sometimes expected practice of repeating years at school, for example repeating Form 3 (or in the American system, Grade 9), the concept of "passed from grade to grade" is almost unheard of – schools or teachers in Hong Kong are under no obligation to pass students, especially with keen competition for students to enter limited spaces for Forms 6 and 7 (likewise a concept that would be foreign to American students with free and constitutional access to high school education which the featured article brings into question). Now when faced with the foreignness of English, the original principle of the foreign culture approach is to guide students towards 'native' (traditionally British or American) fluency (**Section 4.2.1**). The *C & R Unit*, though, shows that although some concepts expressed in English are foreign because the students have never encountered them before, learning to be aware and understand them can be motivating as it shows there is much more to learn than simply grammar and vocabulary. Furthermore, It is hoped that this use of the article as a foreign culture approach helps students to become aware of the variety of views published in the English language (**Section 1.1**), even in a country as well-known as America (students can imagine how different, perhaps, the views can be in an English language publication written by African authors). Yet, it is done with teaching and reference that while the vocabulary and concepts of Englishes, such as the English used in America may differ (for example, 'Grades' and 'Forms'), these tend to be reflections of spoken English (**Section 1.2**). Upon closer inspection of the American article, the grammar reflects an international standard put forth by codification (textbooks, dictionaries, grammar books) followed by Hong Kong and the rest of the world (**Section**

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1.3).   Hence, students are reminded that even in the diversity of spoken English as they may experience on campus, there remain standards of what is correct and proper in writing.

The intercultural approach

As the foreign culture approach involved a text with foreign concepts, it naturally requires input from the teachers to guide their students.   For example, if the students do not know the answers to the first activity (**Appendix C – page 2**), then the teachers would have to explain, guide, and eventually reveal the answers. However, in the intercultural approach the students' draw on their own perspectives to complete the paraphrasing activities which require that they be written to reflect the author's original intentions, but in a way that local readers can understand (**Appendix C – pages 5-6**). In doing so, students become aware of how their own language can be a factor in learning and understanding the target language, and they are introduced to the notion and possibilities of being cultural bridges between their own culture and the target culture.

The multicultural approach

In the *C & R Unit*, the multicultural approach starts when students move from studying the American article, towards encountering different perspectives in action. Students discuss the roles of employers and employees naturally from a predominantly local perspective, and then they watch a movie scene which presents an American example of a manager and worker in a conflict that needs to be resolved.   The concepts of cultural diversity and living in the global village are introduced through the possibilities of working abroad or

locally in an international company, and the focus becomes awareness of nationalism, prejudices, racism and other challenges in the global village along with strategies to handle them. Students are also introduced to the wider possibility of being a bridge between their own culture and other cultures (**Section 4.2.3**).

The transcultural approach

The transcultural approach in the *C & R Unit* stresses students be active mediators in the community. They become aware of the cultural and ethnic diversity in their own locale, including racial and cultural challenges, and practice being cultural bridges through understanding the movie scene as an encounter with a foreign culture, acting out similar situations in role plays with different characters, and discussing possible solutions to a local problem.

Table 10: Teaching approaches and progression of learning applied to the *C & R Unit*

PROGRESSION OF APPROACHES, PRINCIPLES, LEARNING AND GOALS	TECHNIQUES USED IN THE *C & R UNIT*	*C & R UNIT* (<u>APPENDIX C</u>) page references	
1. The foreign culture approach The target language is clearly set. Interest, motivation, respect and admiration for the target language are established.	The goal of paraphrasing is made known. The teacher clearly explains how intercultural skills can lead to becoming competent in paraphrasing.	C.2-3	Students read a text, and attempt to explain it in their own words, then an example and explanation of paraphrasing is given.
		C.4	Students analyse an example of a paraphrase used in a paragraph as support.
		C.16-18	The unit's Appendices give information about how to paraphrase, which can be used in class or for self-study.
2. The intercultural approach Students become aware of how their own language can be a factor in learning and understanding the target language. Students introduced to the notion and possibilities of being cultural bridges between their own culture and the target culture.	Students are made aware of concepts that are particularly Western or Asian, or common to both. They are also guided to understand that knowledge of this is helpful, not a hindrance nor waste of time. Students are encouraged to use this knowledge to help other locals (such as friends or relatives) understand Western concepts.	C.5-6	Students practice paraphrasing a selected text via explaining an issue in education for a local audience in an isolated case of paragraph writing and in the context of an essay.

3. The multicultural approach The concepts of cultural diversity and living in the global village are introduced. Students also focus on awareness of nationalism, prejudices, racism and other challenges in the global village. Focus moves to awareness and strategies in intercultural situations. Students are introduced to the wider possibility of being a bridge between their own culture and other cultures. ↓	Films and stories are used to introduce students to diversity in the global village. A comparison of a Western and Chinese film scene is used to highlight similarities and differences in culture, and to encourage mutual understanding. Students are encouraged to think of strategies to navigate through cultural differences, similarities and ambiguities. They then have opportunities in organised and structured role plays to safely practice strategies and be cultural bridges.	C.7 C.8-9 C.11	Students discuss cultural differences in various employer-employee relationships Students watch a film scene, and take notes via guided observation questions Students prepare for their role-plays by considering the following contexts and roles given
4. The transcultural approach Students made aware of cultural and ethnic diversity in their own local area, including racial and cultural challenges facing the community. The notion of being a cultural bridge is expanded to include more emphasis on interpersonal cross-cultural interactions in students' own community and abroad.	By this stage, students have already been taught paraphrasing techniques. They will then be encouraged and expected to paraphrase English texts from different viewpoints (American, British, etc.), and then respond with input from their own local culture. Students will be expected to show a high level of cultural awareness and ability to respond in a fair and diplomatic manner.	C.10 C.11 C.12-15	Students paraphrase the movie scene as support in a paragraph discussing cultural differences or similarities in employer-employee relationships Students act out their role-plays in small groups, or for the entire class Students read about a divisive issue, and are required to write an argumentative essay using paraphrases to support viewpoints

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5.1.2   Addressing Chinese concerns in the *C & R Unit*

Section 2.3 discussed two main concerns Chinese societies have over education – that it be practical, and that it be useful for economic survival. From my experience teaching students at Lingnan University, I would first present to them the definition of paraphrasing (*Collins Cobuild English Dictionary* 1995: 1199):

> 1.   If you <u>paraphrase</u> someone or <u>paraphrase</u> something that they have said or written, you express what they have said or written in a different way. *Parents, to paraphrase Philip Larkin, can seriously damage your health...Baxter paraphrased the contents of the press release...I'm paraphrasing but this is honestly what he said.*
> 2.   A <u>paraphrase</u> of something written or spoken is the same thing expressed in a different way.

When confronted with the definitions, in general most of my students would remark that they had never encountered paraphrasing in their primary or secondary school education; for those that had, they were never taught a paraphrase could include speaking as it had just been taught for writing. Subsequently, my students had difficulty envisioning for themselves how paraphrasing could be useful for their academic studies, or for their future job search. Thus, in the *C & R Unit*, a deliberate attempt was made to address the students' utilitarian and employment concerns from the perspective of learning paraphrasing.

<u>Utilitarian concerns</u>

As the context is tertiary education, utilitarian in this case refers to communicating to students that paraphrasing is important academically, and relates to established forms of writing that they are more familiar with – paragraphs and essays:

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- The skill of paraphrasing was presented in the context of academic writing – basic paragraph writing (**Appendix C – pages 3-4**), supported paragraph writing (**Appendix C – page 10**), and as support for argumentative academic essays (**Appendix C – page 5-6, 12-15**).

- Local and relevant issues were used to practice the comprehending aspect of paraphrasing – the issue of mandatory education, or education for all (**Appendix C – page 2-3**), and the controversy surrounding the government's amount of spending of tax payers' money for the *Hong Kong Harbour Fest* (**Appendix C – pages 13-14**).

Employment concerns

The employment concerns addressed in the *C & R Unit* were based on the findings presented in **Section 3.5**, which shows that language proficiency is not enough for success at work. There is a need for competence in intercultural communication, whether understanding what is communicated in the context of local employer-employee relations, even with a shared common culture and language, or in communication with colleagues or clients from different backgrounds and nationalities:

- Data on the number of Lingnan University graduates finding jobs was presented as a paraphrase in support of raising the reputation of the university (**Appendix C – page 4**), likewise indirectly motivating or reminding students about future employment prospects.

- Students watched a film scene of a conflict between an employer and his employee taking place in America (**Appendix C – pages 7-10**). The activity of keenly observing details and understanding the issues as they apply locally and internationally to Hong Kong gives students a chance to apply paraphrasing as both an academic endeavour, but also as a form of training in local and cross-cultural professional relationships.

Hence, even though there is no overt mention of the context of Hong Kong, China, nor the mindset of Chinese learners, there has been a deliberate attempt to address Chinese outlooks on education (**Chapter 3**), primarily utilitarian and employment concerns. The aim is not to restrict learners to

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simply focus on utilitarian and employment concerns, but rather to focus on those concerns that can, with ample reflection, serve as a starting point for dealing with an even wider range of concerns. For example, when sharing concerns about employment with my students, that often serves as an opportunity for my students to voice other concerns that I had not considered before, such as the issue over social security for the elderly – whether they should provide it to their parents and grandparents, or whether the Hong Kong government should provide social security.

5.2 The treatment – intercultural communicative competence in the *C & R Unit*

Another aspect to the *C & R Unit* was the application of Byram's model of intercultural communicative competence. In the process of writing the *C & R Unit*, the aim was to blend concepts of World English, Chinese outlooks on education, intercultural communicative competence and stay within the allotted 10 hours of classroom contact. As a result, some aspects of the model were covered in depth, while other aspects were not covered. This section reflects, interprets and presents the major areas of intercultural communicative competence that are covered in the Unit – *Attitudes, Knowledge, Skills of interpreting and relating, Skills of discovery and interaction*, and *Critical awareness/ political education*. In **Tables 11-15**, in the first column the subsection numbering [(1a), (1b)...] refers to the specific objectives found in each area of intercultural communicative competence, the descriptions of which are quoted directly from Byram (1997a: 57-64, and **Appendix B**); in the second column, the language teaching approaches [**The multicultural approach, The foreign culture and transcultural approach...**]

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are based on **Section 5.1 – Table 10**, and the page numbers [C.7, C.11...]

correspond to page numbers of the *C & R Unit* reproduced in **Appendix C**,

and are followed by brief explanations.

5.2.1   *Attitudes*

> **Attitudes**:   curiosity and openness, readiness to suspend
> disbelief about other cultures and belief about one's own
> (Byram, 1997a: 57).

The *C & R Unit* consists of 17 pages (excluding the title page). Of those, 11

pages (65%) can be attributed to dealing with attitudes in intercultural

communicative competence. 4 out of the 5 attitudes covered [(1a), (1b), (1c)

and (1d)] relied primarily on spoken interaction in class – discussions and role

plays – to elicit openness and sharing in class. Attitude (1e), *"Readiness to*

engage   with   the   conventions   and   rites   of   verbal   and   non-verbal

communication   and   interaction"   includes   the   aspect   of   "non-verbal"

communication, and so was the only attitude to be dealt with primarily at the

individual level and via writing.

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Table 11   Attitudes covered in the *C & R Unit*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)
Objectives: (1a) Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.	**The multicultural approach & The transcultural approach** C.11 Role-plays In the role-plays, the amount and intensity of participation depends on students' willingness and interest to engage with others, and in a spirit of equality rather than of arrogance or indifference.
(1b) Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.	**The multicultural approach** C.7 Work relations discussion Through the discussion, students can reflect on work relations in Hong Kong and other countries, and especially what can happen when 'East meets West' in the Hong Kong work context.
(1c) Willingness to question the values and presuppositions in cultural practices and products in one's own environment.	**The multicultural approach** C.7 Work relations discussion Through the discussion, students can question and challenge both Hong Kong and other practices. C.11 Role-plays In the role-plays, students can safely challenge and question values, acting them out.
(1d) Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence.	**The multicultural approach** C.8-10 Film scene Watching the film can give students a taste of what it is like in America. C.11 Role-plays In the role-plays, students can practice adapting to employers or employees from different countries.
(1e) Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.	**The foreign culture and transcultural approach** C.2-4 Paraphrasing conventions C.12-15 Through paraphrasing and referencing conventions, students learn how to engage with others academically.

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5.2.2   *Knowledge*

> **Knowledge**:   of social groups and their products and
> practices in one's own and in one's interlocutor's country, and
> of the general processes of societal and individual interaction
> (Byram 1997a: 58).

Of the five areas of intercultural communicative competence, *knowledge* was

the least covered. The knowledge covered in the *C & R Unit* came almost

exclusively from page (C.7) in the discussion of work relations. However, a

case could be made the students could gain knowledge from the film scene

activity on pages (C.8-9) and input from their teachers' experiences.

Nevertheless, the objectives of historical and contemporary relationships

among countries (2a), modes of contact (2b), and national identity (2d)-(2g)

were missed.   One reason for this is the fact that Chinese history and

literature is taught extensively through primary and secondary schools in

Hong Kong (Education and Manpower Bureau – The Government of the Hong

Kong Special Administrative Region 2005), although it is done in Chinese

language education, and without intercultural communicative competence in

mind, but rather for the purpose of proficiency in Chinese.   In hindsight,

perhaps with more class contact hours given, or as a mini-research project,

these aspects of knowledge could eventually be included in the *C & R Unit*.

Table 12   Knowledge covered in the *C & R Unit*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)
Objectives (knowledge of / about): (2a) Historical and contemporary relationships between one's own and one's interlocutor's countries.	Not applied.
(2b) The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which	Not applied.

	facilitate contact or help resolve problems.	
(2c)	The types of causes and process of misunderstanding between interlocutors of different cultural origins.	**The multicultural approach** C.7 Work relations discussion The discussion includes cultural expectations of working on holidays, other difficult requests.
(2d)	The national memory of one's own country and how its events are related to and seen from the perspective of other countries.	Not applied.
(2e)	The national memory of one's own country and how its events are related to and seen from the perspective of other countries.	Not applied.
(2f)	The national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries.	Not applied.
(2g)	The national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own.	Not applied.
(2h)	The processes and institutions of socialisation in one's own and one's interlocutor's country.	**The multicultural approach** C.7 Work relations discussion The discussion includes cultural expectations of working on holidays, other difficult requests.
(2i)	Social distinctions and their principal markers, in one's own country and one's interlocutor's.	**The multicultural approach** C.7 Work relations discussion The discussion reflects on social distinctions between the employer and employee in Hong Kong and other countries.
(2j)	Institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them.	**The multicultural approach** C.7 Work relations discussion In the discussion, students are encouraged to think about how conventions of work relate and influence them and society.
(2k)	The processes of social interaction in one's interlocutor's country.	**The multicultural approach** C.7 Work relations discussion In the discussion, students are encouraged to think about how conventions of power in relations influence their society at large.

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5.2.3   *Skills of interpreting and relating*

> **Skills of interpreting and relating**: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own (Byram 1997a: 61).

Skills of interpreting and relating accounted for only 6 of the 17 pages (35%), but were a crucial element for students to conduct their writing practice, understand the film scene and participate in their role-plays. In all three there was something specific to interpret and relate to. In the paraphrasing exercise, students needed to identify and interpret the similarities and differences among the local and American education system, and explain and mediate it (i.e. paraphrase) to a local audience. In the film scene exercise, students needed to identify areas of conflict and misunderstanding, and explain in ways that the current local culture would be able to comprehend. And, in the role-plays students needed to identify areas of misunderstanding or dysfunction and explain them according to the cultural systems present in order to come up with an arrangement acceptable to both sides.

Table 13   Skills of interpreting and relating covered in the *C & R Unit*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)
Objectives (ability to): (3a) Identify ethnocentric perspectives in a document or event and explain their origins.	**The intercultural, multicultural and transcultural approach** C.5-6 Paraphrasing exercise Students need to explain an American article on education to their local (Hong Kong) readers. C.8-10 Film scene Watch a conflict between an employee and her boss, and discuss it afterwards.

(3b)	Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.	**The intercultural, multicultural and transcultural approach** C.5-6 <u>Paraphrasing exercise</u> Students need to identify areas of possible misunderstanding, and explain them in the local context. C.8-10 <u>Film scene</u> Identify why there is a conflict, and the cultural origins of it. C.11 <u>Role-plays</u> In the role-plays, students need to deal with different understandings of a situation and explain them in terms of the cultural systems present in order to reach a satisfactory agreement.
(3c)	Mediate between conflicting interpretations of phenomena.	**The intercultural, multicultural and transcultural approach** C.5-6 <u>Paraphrasing exercise</u> Students aim to ensure that the paraphrase they write act acts as an accurate cultural interpretation of an American article on a universal topic – education. C.8-10 <u>Film scene</u> Students encouraged to discuss how the conflict applies (or not) to Hong Kong, and the factors involved. C.11 <u>Role-plays</u> In the role-plays, students need to deal with different understandings of a situation and explain them in terms of the cultural systems present in order to reach a satisfactory agreement.

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5.2.4   *Skills of discovery and interaction*

> **Skills of discovery and interaction**: ability to acquire new
> knowledge of a culture and cultural practices and the ability to
> operate knowledge, attitudes and skills under the constraints of
> real-time communication and interaction (Byram 1997a: 61).

It is exciting when students discover aspects of a culture that they had not
considered before, and put it into practice. In the *C & R Unit*, discovery and
interaction was designed to take place primarily in dealing with a text about an
issue in American education, and interact from different perspectives in the
role plays. In the text, students need to understand the concepts and values
being discussed (4a) and understand the relevance to their local culture (4b).
In the role-plays, students have the opportunity to act and react in 'real-time'
using the knowledge, skills and attitudes they have developed thus far for in
situations that require cultural sensitivity (4d) and cultural mediation (4g). The
aspect of "similar and dissimilar processes of interaction, verbal and non-
verbal" (4c) was not directly covered because it likely would have required
additional teacher training, particularly the aspect of non-verbal interaction.
And, with limited resources, it would have been quite difficult to garner enough
support and funding for such an endeavour. Nevertheless, the teachers have
the option of covering verbal and non-verbal communication. Furthermore,
the objective of, "contemporary and past relationships between one's own and
the other culture and society" (4e) was not directly covered due to the
constraint of 10 contact hours in the classroom, and the fact that Chinese
history and culture is in primary and secondary schools in Hong Kong
(Education and Manpower Bureau – The Government of the Hong Kong
Special Administrative Region 2005). A similar reason was given for certain

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objectives of knowledge in **Section 5.2.2**. Likewise, out of class research (i.e. homework) could have been assigned, but 10 hours of class contact hours covers only 2½ weeks and probably would not have been enough time for the homework to be assigned, collected, marked with feedback and returned within that time. As for the objective to, "identify and make use of public and private institutions which facilitate contact with other countries and cultures" (4f), the students' major departments of study provide study abroad programmes to various countries. Hence, the *C & R Unit* did not attempt to provide information about those programmes; rather teachers informally could encourage their students to consider the opportunities available to them at Lingnan University. Other options, such as private companies offering short-term study abroad programmes are prevalent in Hong Kong, but teachers generally are encouraged to promote only university-approved and sanctioned programmes (although this is basically an 'unspoken rule').

Table 14   Skills of discovery and interaction covered in the *C & R Unit*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)
Objectives (ability to):	**The foreign culture approach**
(4a) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.	C.2-4 <u>Dealing with texts</u> Students are given an American text. The topic on education is familiar, but students need to grapple with terms not commonly used in Hong Kong. Through discussion, they are encouraged to elicit from the interlocutor (the teacher) and themselves the concepts and values in the text.

(4b)	Identify significant references within and across cultures and elicit their significance and connotations.	**The foreign culture approach** C.2-4 Dealing with texts Through a discussion of the text, students are encouraged to make inferences about how the issues in American education apply to themselves in Hong Kong.
(4c)	Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances.	Not applied.
(4d)	Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.	**The multicultural approach** C.11 Role-plays In the role-plays, students can use a combination of skills to navigate and persuade through difficult requests. Much of the cultural aspect, though, depends on how willing and creative the students are in acting out different cultures and expectations.
(4e)	Identify contemporary and past relationships between one's own and the other culture and society.	Not applied.
(4f)	Identify and make use of public and private institutions which facilitate contact with other countries and cultures.	Not applied.
(4g)	Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.	**The multicultural approach** C.11 Role-plays In the role-plays, students can use a combination of skills to navigate and persuade through difficult requests. Much of the cultural aspect, though, depends on how willing and creative the students are in acting out different cultures and expectations.

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5.2.5 *Critical cultural awareness/ political education*

> **Critical cultural awareness / political education**: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries (Byram 1997a: 63).

Perhaps the most analytical of the five competences, two of the objectives of critical cultural awareness/ political education, (5a) and (5b), involve the interpretation and analysis of documents. In the *C & R Unit*, students are given an American text on education and asked to identify and interpret the values both from the author's perspective, and what it implies for the local Hong Kong perspective (5a). Interpreting the implications for an audience different than the author originally intended requires students to conduct an "evaluative analysis" which requires both objective and subjective reasoning from the text drawing from both the author's original intentions, and students familiarity with their local community (5b). The third objective (5c) involves interacting, mediating and negotiating intercultural exchanges. This was not explicitly taught on one or a few pages of the *C & R Unit*. However, there are opportunities in the role plays and various discussions in class.

Table 15   Critical cultural awareness / political education covered in the *C & R Unit*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)
Objectives (ability to):	**The foreign culture approach**
(5a) Identify and interpret explicit or implicit values in documents and events in one's own and other cultures.	C.2-4 <u>Dealing with an American text</u> Students are encouraged to identify, compare and contrast the values in both American education and Hong Kong education system.

(5b)	Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.	**The foreign culture approach** C.2-4 Dealing with an American text Students are encouraged to compare, contrast and evaluate both American education and Hong Kong education system. C.11 Role-plays In the role-plays, students can act out what they perceive to be their own culture and another culture. But, it needs to be based on reflections from the text and move scene.
(5c)	Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary, a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes.	Not directly addressed, but covered in role plays and discussions. However, teachers did find students to be very critical of the Hong Kong system in which they were brought up, citing the over-emphasis on exams, impersonal teaching, etc. I've had to model actions and words of mediation, getting students to learn from and appreciate both systems.

5.3   Assessment – the questionnaire

At this point, the emphasis moves from the design of teaching materials to how they will be assessed. **Section 5.3** considers the Questionnaire, and **Section 5.4** considers the audio-video recordings and transcriptions. The two concerns are – 1) *what is being evaluated?* And, 2) *what can be said about the reliability of the results?* The question of evaluation concerns which objectives of Byram's model are being assessed. How well the assessment matches with those objectives leads into the concerns regarding the reliability of the assessments; some of the concerns will reveal deficiencies in the research project which can serve as a starting point for furthering and improving the research. Other concerns will prove to be dealt with satisfactorily, but could use further revision (another basis for improvement). The evaluation of how reliable the questionnaire and audio-video recordings

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will cover *piloting* (**Section 5.3** and **5.4.2**), *bias* and *distortion* (**Section 5.3.1**, **5.3.3** and **5.4.3**), *face validity* (**Section 5.3.3**), *sensitivity* and *disclosure* (**Section 5.3.5**), *rater consistency* (**Section 5.4.2**) and *triangulation* (**Section 5.4.3**). Starting with the Questionnaire, the first crucial area that needs to be considered is what is being evaluated. Carr (1993: 168) notes that in educational research and practice there is a need to distinguish, "not between theory and practice but between two forms of human action – *praxis* and *poiesis*." Poiesis is basically to 'make something,' the action of which is to "bring some specific product or artefact into existence" (Carr 1993: 168). This is done not ad hoc, but rather by following rules and principles. Praxis, also known as 'practice,' on the other hand, is action to "not produce an object or artefact, but to realise some morally worthwhile 'good' (Carr 1993: 168)." And, it is crucial that this good can only be achieved in "a form of 'doing action' precisely because its end can only be realised 'through' action and can only exist in the action itself" (Carr 1993: 168). I believe the *C & R Unit* can be considered a manifestation of poiesis and praxis affecting each other. So far, in this Chapter, the poiesis (making) of the *C & R Unit* has been explained. This is important, because it serves as a form of "critical reconstruction", which Carr (1993: 169) describes as, "practical knowledge made available... [to be] constantly re-interpreted and revised through dialogue and discussion." In other words, through the explanation of the design of the *C & R Unit*, there is an opportunity for others to question and debate what constitutes an effective application of Byram's model of intercultural communicative competence in teaching materials. Likewise, in the creation and design of the *C & R Unit* are the praxes (realisation of specified objectives) for teachers to

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inform their students to follow. The intent of the questionnaire (**Appendix D**) is to evaluate the extent of the realisation of the objectives set forth (praxes) in the *C & R Unit* through the students' responses to them. This is done by way of three sections of questions. The first two sections are:

Questionnaire Section A: **The movie scene**
Questionnaire Section B: **The role-play**

The movie scene and the role plays both involve actions that students are to do, or practice, with the intent of achieving the objectives of intercultural communicative competence. My reason for giving clear distinctions between questions related to the movie scene and role-plays are to enable myself and others to evaluate each on its own (although it could be argued that the way students' respond to the movie scene, as it comes first, affects their response to the doing the role-plays). The third section of the questionnaire deals with manifestations of willingness to put into practice intercultural communicative competence, which for Hong Kong students tends to be:

Questionnaire Section C: **Speaking English to foreigners**

In sum, the questionnaire is designed to measure the responses of students to the practices in the *C & R Unit* as they apply to the objectives of intercultural communicative competence. A complete understanding of the questionnaire involves the following set of questions:

●   *What is the objective?*

●   *What was the practice in the* C & R Unit*?*

●   *How are the students asked to evaluate it in the questionnaire?*

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In **Tables 16-19**, these are organised into 3 categories (in bold) which correspond to the three questions as follows:

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)	Coverage in the course questionnaire (APPENDIX D)
What is the objective?	*What was the practice in the C & R Unit?*	*How are the students asked to evaluate it in the questionnaire?*

The first two columns are based on **Section 5.2 – Tables 11-15**. In the first column are the objectives covered from Byram's model of intercultural communicative competence. In the second column are the practices covered in the *C & R Unit*. In the third column are the corresponding questionnaire items (**Appendix D**). In this **Section 5.3**, evaluation and coverage of the questionnaire will be presented in the order of Byram's five competences of intercultural communicative competence: *Attitudes, Knowledge, Skills of interpreting and relating, Skills of discovery and interaction,* and *Critical cultural awareness/ political education*. It is important to note that not all of the objectives in Byram's model were covered. Only the objectives that were addressed in the *C & R Unit* are included. The reasons why certain objectives were not covered in the *C & R Unit* can be found in **Section 5.2**.

Admittedly, the *C & R Unit* and the Questionnaire did not undergo a full pilot test with a small group of participants. Verma and Mallick (1999: 96) recommend that, "in order to ascertain that the experimental methods will work, it is always advisable to conduct a pilot experiment with a small group of subjects. This trial experiment will enable the investigator to test the

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instruments and/ or techniques as well as the research design." The

disadvantage of not undergoing a pilot test is there is no chance to make

changes or adjustments to the Questionnaire, marking schemes, project

design and so on. In other words, the pilot test can serve as a formative

assessment of the research being done (see **Chapter 5 Introduction**). A

pilot test of the *C & R Unit* and the Questionnaire was not conducted simply

because of time constraints. The *C & R Unit* had to be submitted midway

through the summer term, and there simply was not enough time to complete

all the materials at the beginning of the summer term. Likewise, there were

no summer courses scheduled that year, so students would have had to

voluntarily be taught the *C & R Unit*. However, one student (many thanks,

Derek) was available and agreed to read over the Questionnaire and make

comments. Verma and Mallick (1999: 120) suggest this be done before the

pilot test:

> However carefully the questions have been constructed, it is
> often useful to find somebody who corresponds to the group
> for whom the questionnaire is intended and ask him or her to
> complete it and make any comments on it. This will often
> reveal ambiguities or other problems that have to be dealt
> with. Finally, the questionnaire should be pre-tested on a
> group similar to the sample for which it is destined. This
> need not be large: a dozen or 20 is usually adequate. For
> this purpose, it is helpful to print the questionnaire in such a
> way that the respondents have room to write their comments,
> problems and suggestions for possible improvement."

Nevertheless, using one student instead of a group can prove to be a useful

and formative alternative when a pilot test cannot be done. For this research

project, Derek, a former student of mine, spent about 30 minutes carefully

reading the Questionnaire. His comments, though, were not very formative.

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He declared his approval, "It's very clear." And, when asked if any changes or additions were needed, he answered, "No, not at all."

5.3.1   *Attitudes*

Reference: Table 16

For attitudes, objectives (1a), (1b), (1c) and (1d) were covered; three questions were used to assess (1a) and (1b), one question was used to assess (1c) and four questions were used to assess (1d). Using more than one question per objective can be effective in gauging students' responses, much more so than just one question per objective, depending on the objective. For objective (1a), the key themes were "opportunities" and "relationships" with otherness. I interpreted the *opportunities* as interest in opportunities to visit English speaking countries (Q.1) as there are such opportunities at Lingnan University, but students have not always shown interest in them. And, I interpreted the *relationships* by way of interest in other peoples' lives and cultures abroad (Q.6 & Q.18). For objective (1b), the key themes were "discovering other perspectives." As not all students can go abroad for this, I wrote the questions by way of local opportunities – ex-patriots living in Hong Kong (Q.7), the teachers at Lingnan University who are from abroad (Q.8), and the residence hall tutors all of which are from America and not of Chinese ethnicity nor background (Q.9). For objective (1c) there appeared to be one direct key theme, a willingness to question one's culture/ environment. As the classes were comprised entirely of Chinese students I felt one question would be adequate to gauge their responses, and that turned out to be simply, wanting to know more about their own Chinese culture (Q.17). Objective (1d) was less straightforward because it involves, "stages of

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adaptation to and interaction with another culture during a period of residence." Therefore, I wrote questions that reflected different degrees of 'readiness,' which I re-wrote as 'interest.' There is the general interest to simply have a native English speaker as an electronic pen pal (Q.5) or to study abroad (Q.2). Then, a more serious commitment to interact with another culture involves interest in being overseas and living either with a host family (Q.4) or a native English speaking roommate (Q.3). Objective (1e), while covered in the *C & R Unit*, was not directly addressed in the questionnaire as I could not come up with satisfactory questions that assess willingness to engage in non-verbal communication or distinguish between verbal and non-verbal forms of communication. And, in previous years, I have found that students tend to have a difficult time understanding the concept or implications of non-verbal communication.

The attitudes objective, as well the other objectives covered in the Questionnaire, raises the issue of distortion or bias occurring among students as they fill-out the questionnaires. As the attitudes objective deals with how students feel about experiencing and engaging with a foreign culture, the relationship that is formed among the teachers and their students can affect the results of the questionnaire. For example, if the teacher is of a different culture than the students (i.e. a 'foreigner'), then the students' perception of their teacher could, in turn, have an effect on their attitudes towards wanting to experience life in a foreign country. Burns (1999: 170) comments that when analysing data, researchers need to be wary to factor in the way the participants feel about people and objects, which includes their, "ways of thinking about each other, of outsiders or of the phenomenon in their setting.

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Typical examples would be students' views of the teacher's role, teachers' definitions of the students they teach or the way teachers classify or define the types of classroom materials they use." Likewise, Scott (1996a: 57), comments that sometimes, "participants in the project react to the researcher and this constitutes distortion or bias, when what is being sought is an accurate and valid account of what is happening." For instance, if students view the teacher in high esteem as the ultimate source of guidance, and that teacher expounds the virtues of studying abroad, then that could be an underlying reason for students to respond affirmatively to 'attitudes' towards experiencing life abroad, i.e. wanting to please their teacher, when their true feelings (attitudes) could be totally opposite, such as travelling being too expensive, impractical, stressful, etc.

Table 16   Attitudes covered in the Questionnaire

Attitudes: *curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.*

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *C & R Unit* (page numbers refer to APPENDIX C)	Coverage in the course questionnaire (APPENDIX D)
Objectives: (1a) Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.	C.11 Role-plays In the role-plays, the amount and intensity of participation depends on students' willingness and interest to engage with others, and in a spirit of equality rather than of arrogance or indifference.	1. The movie scene made me interested in visiting an English-speaking country. 6. The move scene made me interested in learning about the lives of people in other countries. 18. Participating in (or watching) the role-plays made me want to know more about other cultures.
(1b) Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.	C.7 Work relations discussion Through the discussion, students can reflect on work relations in Hong Kong and other countries, and especially what can happen when 'East meets West' in the Hong Kong work context.	7. The movie scene made me think about the lives of foreigners living and working in Hong Kong. 8. The movie scene made me think about the challenges foreign teachers face working at Lingnan. 9. The movie scene made me think about the challenges that the Lingnan visiting tutors (recent graduates from America) face living in HK.

(1c)	Willingness to question the values and presuppositions in cultural practices and products in one's own environment.	C.7	Work relations discussion Through the discussion, students can question and challenge both Hong Kong and other practices. C.11 Role-plays In the role-plays, students can safely challenge and question values, acting them out.	17.	Participating in (or watching) the role-plays made me want to know more about my own Chinese culture.
(1d)	Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence. .	C.8-9	Film scene Watching the film can give students a taste of what it is like in America. C.11 Role-plays In the role-plays, students can practice adapting to employers or employees from different countries.	2. 3. 4. 5.	The movie scene made me want to study overseas at an English-speaking country. The movie scene made me want to live overseas with a native English-speaking roommate. The movie scene made me want to live overseas with a native English-speaking host family. The movie scene made me feel like having a native English speaker as an ICQ or e-mail partner
(1e)	Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.	C.2-4 C.12-15	Paraphrasing conventions Through paraphrasing and referencing conventions, students learn how to engage with others academically.		Not applied.

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5.3.2   *Knowledge*

Reference: Section 5.2 – Table 12

In designing the questionnaire, a conscious decision was made to not include coverage of the knowledge aspect of intercultural communicative competence. The main reason was due to the fact that the *C & R Unit*, only briefly covered knowledge through a discussion about relations in work settings. And, this knowledge about relationships at work does not fully conform to Byram's (1997a: 51-52) notion of knowledge, which is described as both "relational, e.g. how the inhabitants of one country perceive another country and what effect that has upon the interaction between individuals," and "related to socialisation, since perceptions of others are acquired in socialisation." The discussions in the *C & R Unit* do touch upon the socialisation of work culture in Hong Kong and America, but they neglect to cover the perceptions Chinese have about America and vice versa about work. Byram's (1997a: 51-52) example of the knowledge objective shows that it can have elements of confronting socialised views, and reveal more clearly relationships among peoples and nations:

> In learning the history of one's own country, for example, one is presented with images of another... As an example, an English learner of French inevitably meets at some point the two versions of the story – rather than the history – of Joan of Arc. The French collective, national memory of this story is different from the English, and the historical relationships between the two countries encapsulated in the difference is the kind of knowledge envisaged. There are doubtless similar examples in every country.

Nevertheless, full coverage of knowledge as defined by Byram was not included in the *C & R Unit*, and so it is not assessed nor included in the questionnaire.

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5.3.3   *Skills of interpreting and relating*

Reference: Table 17

The objectives of interpreting and relating ask students to identify ethnographic perspectives (3a), misunderstandings and dysfunction (3b) and to mediate between conflicts (3c).   In all three of these, accuracy was expected in the *C & R Unit.*   Students needed to identify and interpret correctly ethnographic perspectives and areas of misunderstanding through paraphrasing, answering questions about a film scene and participating in role plays.   However, in the questionnaire, I felt that questions that asked students to specifically identify certain perspectives would be too narrow in focus, and represent temporary knowledge.   Therefore, I wrote the questions as "made me feel...," "made me think about..." or "I am now more willing to..." statements.   Specifically, ethnographic perspectives (3a) and areas of misunderstanding and dysfunction (3b) are judged on students' ability to think about what it would be like to be a native speaker (Q.13 & Q.12), the differences between their own culture and another (Q.15 & Q.14) and openness to admit when they do not comprehend something when misunderstandings do occur (Q.22).   Mediation (3c) is judged on students willingness to want to mediate, which involves willingness to translate (Q.24), willingness to explain Chinese culture (Q.25) and believing that it is important for Hong Kong people as whole, not just individuals, to be able to explain Chinese and Western cultures to achieve mutual understanding (Q.26).   The assumptions are if they desire to mediate, and can empathise and think about ethnographic perspectives they likely will be able to correctly identify them as well.   This, by no means, is a guarantee for it to happen, but does assume

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that a student who indicates that mediation is important has a better chance of being able to mediate than the one who does not indicate it is important. Furthermore, with the presence of the teacher and the aura of high-stakes in the classroom setting, there still remains the possibility of students giving distorted or biased replies to the questionnaire that they think 'are expected of them' from the teacher, institution or society (Burns 1999: 170, Scott 1996a: 57) (see **Section 5.3.1**). For example, in Hong Kong there is an unspoken mindset among students that they are supposed to embrace learning English and the idea of studying abroad. To not do so implies a low-class, 'village' or uncultivated mentality. It is hoped that the anonymity guaranteed in the cover letter (**Appendix D1**), and the assurance that the responses have no bearing on the grades, have taken away much of the distortion and bias inherent when using questionnaires. Furthermore, the cover letter was not written in an overly casual, 'anything goes' manner; *face validity* – "the appearance or appeal of a test" was taken into account (Bachman 1990: 285). Here, I assume a questionnaire can share the same concerns of a test in terms of its face validity. It is acknowledged that Bachman (1990: 285) has argued that the term is a "post mortem" one citing numerous criticisms, the American Psychological Association (1974: 26) announcing it as merely based on appearances and not an acceptable basis for interpreting and making inferences about test scores, and its absence from the 1985 *Standards for Educational and Psychological Testing* (APA 1985). Nevertheless, Bachman (1990: 288-289) does acknowledge the importance of face validity because,

> The 'bottom line' in any language testing situation, in a very practical sense, is whether test takers will take the test seriously enough to try their best, and whether test users will

accept the test and find it useful. For these reasons, test appearance is a very important consideration in test use.

Despite the criticisms of face validity and the difficulty in defining it (Mosier 1947 established three aspects of face validity – *validity by assumption*, *validity by definition* and the *appearance of validity*), it was my conviction that it was important to students that the questionnaire presents itself as official, worth taking and accountable. Hence, I wrote the Questionnaire's cover letter (**Appendix D1**) with the following features:

- The name of *Lingnan University* and the *English Language Education and Assessment Centre* is prominently displayed to show that the university and the department had endorsed the research project.

- In writing for documentation purposes, the guarantee of confidentiality and the findings having no bearing on the students' grades was given.

- My name, office room number, office phone number and department e-mail address are given in order to show that a member of staff is conducting the research, not an 'outsider' who may have minimal stakes in the outcome.

- My signature is given as the students have been taught that documents without a signature are not binding, this is also expected practice in Hong Kong in the business community.

The belief and hope was that by providing face validity in this manner, there would be a better chance to minimize bias and distortion by students taking the time to seriously complete the questionnaire. However, it is acknowledged that the risk of students giving 'expected' answers to please the instructor or the university remains which teachers could only minimise by encouraging students to be complete honest and forthright in their responses.

Table 17   Skills of interpreting and relating in the Questionnaire

Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *Comprehending & Responding* course materials	Coverage in the course questionnaire
Objectives (ability to): (3a) Identify ethnocentric perspectives in a document or event and explain their origins.	C.5-6 <u>Paraphrasing exercise</u> Students need to explain an American article on education to their local (Hong Kong) readers. C.8-10 <u>Film scene</u> Watch a conflict between an employee and her boss, and discuss it afterwards.	13. Participating in (or watching) the role-plays sometimes made me feel like a native English speaker (like being a different character). 15. Participating in (or watching) the role-plays made me think about the similarities and differences among Chinese and Western cultures.
(3b) Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.	C.5-6 <u>Paraphrasing exercise</u> Students need to identify areas of possible misunderstanding, and explain them in the local context. C.8-10 <u>Film scene</u> Identify why there is a conflict, and the cultural origins of it.	12. Participating in (or watching) the role-plays made me think about what life is like for English speakers living in Hong Kong. 14. Participating in (or watching) the role-plays made me feel sympathetic to the challenges native English speakers face in Hong Kong.

	C.11 **Role-plays** In the role-plays, students need to deal with different understandings of a situation and explain them in terms of the cultural systems present in order to reach a satisfactory agreement.	22. I am now more willing to admit to others I don't understand something.
(3c) Mediate between conflicting interpretations of phenomena.	C.5-6 **Paraphrasing exercise** Students aim to ensure that the paraphrase they write act acts as an accurate cultural interpretation of an American article on a universal topic – education. C.8-10 **Film scene** Students encouraged to disucuss how the conflict applies (or not) to Hong Kong, and the factors involved. C.11 **Role-plays** In the role-plays, students need to deal with different understandings of a situation and explain them in terms of the cultural systems present in order to reach a satisfactory agreement.	24. I am now more willing to help foreigners by translating from Chinese to English. 25. I am now more willing to help foreigners by explaining the customs and meanings of the Chinese culture and language. 26. I now think it is very important for Hong Kong people to be able to explain both Chinese and Western cultures in order to help achieve mutual understanding.

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5.3.4   *Skills of discovery and interaction*

Reference: Table 18

The first two objectives (4a & 4b) cover skills of discovery – discovering concepts, values and significant references (4a), and understanding how they are relevant to the local culture (4b). However, what distinguishes this from *interpreting and relating* (**Section 5.3.2**) is the aspect of *eliciting from an interlocutor.* In objective (4a), in order for the students to fully understand the document they need to elicit help from, and interact with, their teachers. It is this eliciting and interacting aspect that I have focused on in the questionnaire because they I believe they are especially important as many of my students have shared with me that they have seldom, or have never travelled outside Hong Kong (this is later confirmed in the results of the questionnaire – Section D in **Section 6.1**). I attempt to evaluate the *C & R Unit's* effect on elicitation through attitudes of simply asking for help (Q.22), in particular asking for explanations (Q.19) and clarification (Q.20), or simply to people to repeat what they said (Q.21). Objective (4b) is covered in the *C & R Unit* through identifying *significant references* in a text, but is not included in the questionnaire because I felt it would be hard to conduct a general evaluation as identifying *significant references* requires a context with something specific to identify. The second two objectives (4d & 4g) have in common the element of "real-time" in interacting and mediating between one's own culture and a foreign culture. The *C & R Unit* role-plays provide the real-time experience. In the questionnaire, students' real-time interaction and mediation are evaluated on the basis of how the effect the role-plays had on students – to what extent did it make them feel a part of people's lives (Q.10), and think

about the perspective of the other culture (Q.11)? The role-plays will be

deemed successful if they evoke students to think about others, or help them

to feel or empathise with the other's perspective.

Table 18 : Skills of discovery and interaction in the Questionnaire

Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *Comprehending & Responding* course materials	Coverage in the course questionnaire
Objectives (ability to): (4a) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.	C.2-4 Dealing with texts Students are given an American text. The topic on education is familiar, but students need to grapple with terms not commonly used in Hong Kong. Through discussion, they are encouraged to elicit from the interlocutor (the teacher) and themselves the concepts and values in the text.	19. I am now more willing to say, "I'm sorry, would you explain that to me?" 20. I am now more willing to ask what the person meant if I wasn't sure. 21. I am now more willing to ask someone to repeat what he or she said. 23. I am more willing to ask questions to gain a better understanding of others.
(4b) Identify significant references within and across cultures and elicit their significance and connotations.	C.2-4 Dealing with texts Through a discussion of the text, students are encouraged to make inferences about how the issues in American education apply to themselves in Hong Kong.	Not applied.

(4d) Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.	C.11 Role-plays In the role-plays, students can use a combination of skills to navigate and persuade through difficult requests. Much of the cultural aspect, though, depends on how willing and creative the students are in acting out different cultures and expectations.	10. Participating in (or watching) the role-plays made me feel a part of other people's lives.
(4g) Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.	C.11 Role-plays In the role-plays, students can use a combination of skills to navigate and persuade through difficult requests. Much of the cultural aspect, though, depends on how willing and creative the students are in acting out different cultures and expectations.	11. Participating in (or watching) the role-plays made me think about how native English speakers feel.

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5.3.5   *Critical cultural awareness / political education*

Reference: Table 19

In the *C & R Unit*, only two objectives (5a & 5b) of critical cultural awareness and political education were directly addressed – to be able to identify and interpret values (5a) and evaluate and analyse phenomena encountered (5b). Both are covered in the activity of dealing with an American text in interpreting the values it stands for, and evaluating them from the author's perspective and that of the local culture.   Objective (5a) is not included in the questionnaire because identifying and interpreting require a specific context, which was the same reason objective (4b) likewise was not included (**Section 5.3.4**). However, objective (5b) is included. The "evaluative analysis" aspect of the objective is interpreted in the questionnaire as whether the role plays made the students reflect on positive and negative aspects of both their own and Western culture which can be considered a form of personal evaluative reflection and analysis. It is acknowledged that students could have been reluctant to consider the positive or negative aspects of one's own culture or another culture despite the anonymity of the Questionnaire being promised by the cover letter (**Appendix D1**). Verma and Mallick (1999: 80-81) comment that when participants consider the implications of thinking about people and objects, "another weakness is that, if the problem is politically or socially sensitive, some respondents may not wish to divulge their true feelings." In order to guard against this, the face validity of the questionnaire was addressed in the writing and inclusion of a cover letter with every questionnaire given to the students (see **Section 5.3.3**).

Table 19   **Critical cultural awareness / political education covered in the Questionnaire**

Critical cultural awareness / political education: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Teaching & Assessing Intercultural Communicative Competence Model	Coverage in *Comprehending & Responding* course materials	Coverage in the course questionnaire
Objectives (ability to): (5a) Identify and interpret explicit or implicit values in documents and events in one's own and other cultures.	C.2-4 <u>Dealing with an American text</u> Students are encouraged to identify, compare and contrast the values in both American education and Hong Kong education system.	Not applied.
(5b) Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.	C.2-4 <u>Dealing with an American text</u> Students are encouraged to compare, contrast and evaluate both American education and Hong Kong education system. C.11 <u>Role-plays</u> In the role-plays, students can act out what they perceive to be their own culture and another culture. But, it needs to be based on reflections from the text and move scene.	16. Participating in (or watching) the role-plays made me think about the positive and negative aspects of Chinese and Western culture.

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5.4   Assessment – use of audio-video recordings and transcriptions

5.4.1   *The use of audio-video recordings in educational research*

Along with the questionnaire, audio-video recordings and transcriptions of them are the other tools for recording and assessing students' responses to the learning experiences in the *C & R Unit*. Burns (1999: 94) lists several advantages of using audio-video recordings:

● They can capture in detail naturalistic interactions and verbatim utterances.

● They can provide accurate information on patterns of interactional behaviour which may not be obvious during the actual teaching process.

● They are invaluable in assisting teacher researchers to reflect on implicit beliefs, classroom scripts or mental schemata which are brought to classroom processes.

In sum, the opportunities are seeing students interacting among themselves in the classroom in real-time, watching behaviours that otherwise would be overlooked and observing how students respond to classroom practices; captured on video, these can all be useful in elaborating on whether the intended objectives of the learning experiences have been realised or not. The ability of an audio-recording to capture students' total response in doing an activity – their facial expressions, gestures, moments of silence as well as speaking – can reveal how students *feel*. I believe this complements the Questionnaire (**Appendix D**) which asks students what they *think* about an activity. If students' responses to the questions that ask them about the role plays (Questions 10-18) correspond with their performances recorded, then that could serve as evidence that the questionnaire and recorded role-plays give a fairly accurate indication of what the students think and feel about the

role-plays. Furthermore, with permission from the participants (the students), the recordings can be viewed by other researchers and, thus, become "valuable triggers to discussion as they provide both visual and oral support" (Burns 1999: 95). Likewise, the transcriptions from the audio-video recordings can be analysed in detail for further research. Nevertheless, despite their advantages, the use of audio-video recordings has not been mentioned in several books on understanding and researching education, for instance Nunan (1992), Hammersley (1993), Scott and Usher (1996) and Verma and Mallick (1999), nor is it mentioned as a way of conducting classroom observations and evaluations in language education in Genesee and Upsher (1996). It is hoped that this action research project encourage others to consider collecting data through audio-video recordings. In this research project, the use of the audio-video recorded role-plays and transcriptions of them will be used to assess the learning experiences of intercultural communicative competence in the *C & R Unit*. The main questions that will be considered are:

- Which intercultural communicative competence objectives can be assessed in analysing the transcripts of the role-plays and how will the assessment be conducted (**Section 5.4.2**)?

- Which intercultural communicative competence objectives can be assessed watching the audio-video recordings of the role-plays and how will the assessment be conducted? Furthermore, what other aspects can be observed in order to evaluate students' responses to the *C & R Unit* (**Section 5.4.3**)?

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5.4.2 *Assessing intercultural communicative competence via the transcripts of the role-plays*

The first step in determining which intercultural communicative competence objectives can be assessed in analysing the transcripts of the role-plays was to list all the questionnaire items targeting the role-plays and their respective intercultural communicative competence objective. In the Questionnaire (**Appendix D**), all the items related to the role-plays are grouped together in **Section C** (items 10-18). The results are provided in **Table 20**:

Table 20 **Breakdown of intercultural communicative competence objectives and questionnaire items on the role-plays**

Objective	Questionnaire item
(1a) **Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.**	18. Participating in (or watching) the role-plays made me want to know more about other cultures.
(1c) Willingness to question the values and presuppositions in cultural practices and products in one's own environment.	17. Participating in (or watching) the role-plays made me want to know more about my own Chinese culture.
(3a) Identify ethnocentric perspectives in a document or event and explain their origins.	13. Participating in (or watching) the role-plays sometimes made me feel like a native English speaker (like being a different character). 15. Participating in (or watching) the role-plays made me think about the similarities and differences among Chinese and Western cultures.
(3b) **Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.**	12. Participating in (or watching) the role-plays made me think about what life is like for English speakers living in Hong Kong. 14. Participating in (or watching) the role-plays made me feel sympathetic to the challenges native English speakers face in Hong Kong.
(4d) Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between	10. Participating in (or watching) the role-plays made me feel a part of other people's lives.

	one's own and the other.		
(4g)	**Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.**	11.	Participating in (or watching) the role-plays made me think about how native English speakers feel.
(5b)	Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.	16.	Participating in (or watching) the role-plays made me think about the positive and negative aspects of Chinese and Western culture.

Four of the main intercultural communicative competence objectives turned

out to be related directly to the role-plays via the Questionnaire:

Main ICC objective	Specific objective
1. *Attitudes:* curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.	(1a) & (1c)
3. *Skills of interpreting and relating:* ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.	(3a) & (3b)
4. *Skills of discovery and interaction:* ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.	(4d) & (4g)
5. *Critical cultural awareness / political education:* an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.	(5b)

The four main objectives were represented by seven specific objectives.

However, in reflecting on them, I felt:

1)   In the pairs of objectives (1a) & (1c), (3a) & (3b) and (4d) & (4g) there was enough similarity to merit choosing one, rather than assessing all six of them for each role-play transcript.

2)   The role-play transcripts do not effectively assess Objective 5 and (5b) as both involve 'evaluating' and 'analysing' on the basis of 'an explicit perspective and criteria.' The term, 'explicit' in this case refers to the specific perspectives and criteria formed by the students themselves, with the teachers, in some cases, aiding the students in the discovery/ reflective process. At first I considered providing the criteria for the role-plays, but instead I decided that students would not given an explicit perspective and criteria, but rather be encouraged to develop and elaborate their own which is in accordance with Byram's model. Nevertheless, without the explicit criteria written down by the students (which perhaps should have been an added activity), Objective 5 and (5b) could not readily be assessed in the transcripts. Instead, students

could think about their own critical awareness in Questionnaire item 16 (Objective 5b) and respond, themselves.

As a result, one from each pair of objectives was chosen which better reflects what can be assessed of the role-play transcripts (the choices are listed in **Table 22**); it was decided Objective 5 would not be used to assess students' performances in the transcripts. The three objectives chosen were (1a), (3b) and (4g). These objectives would be assessed based on the role-play transcripts using a 6-point scale in order to compare the results of the questionnaire with their corresponding questionnaire items (**Table 21**). The scale is based on accomplishment of the objective, and the factors included are participation, effectiveness in accomplishing the objective. Visually, I added the symbol ● to represent full accomplishment, and O for null accomplishment:

Table 21   General marking scale for assessing objectives based on role-play transcripts

●●	6	The objective is effectively executed and accomplished by both participants.
●◖	5	The objective is effectively executed and accomplished by one participant, less so in the other participant.
◖◖	4	The objective is attempted by both participants, but accomplishment is in doubt.
◖◖	3	The objective is attempted by both participants, but there is no evidence of it being accomplished.
◖O	2	The objective is attempted by only one of the participants.
OO	1	No evidence of either participant attempting to accomplish the objective.

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In turn, the scale was specified for each objective (**Table 22**). For objective (1a) the main element of 'willingness' was interpreted to be evident in taking turns. In terms of giving a mark, this is the most straightforward assessment as it simply involves counting the number of turns in the role-plays, and ignoring introduction of roles, such as, "I am the boss from America" when they do occur. For objective (3b) marks are based on evidence in the transcripts of students (both, one, or none) using language to 'identify' and 'explain.' For objective (4g) marks are based primarily on evidence in the transcripts of students (both, one, or none) negotiation, and then a subjective judgement of the effectiveness of the negotiation which factors mostly into whether a mark of 3 or 4 is given. This approach, like the Questionnaire, could have benefited from a pilot test (see **Section 5.3**) in order to determine whether the marking scheme accurately reflects the objectives being tested; "Does the test meet the requirements of the study as expressed in its aims and objectives?" (Verma and Mallick 199: 143-144). Nevertheless, due to time constraints, there was not enough time to find and arrange a pilot group to engage in the role-plays, be audio-videotaped and be assessed according to the marking scheme. However, by ensuring that each item in the marking scheme corresponds to an objective (**Table 22**), at least *internal consistency reliability* – "the degree to which the items or parts of a test are homogeneous or consistent with one another" – can be explained and justified (Richards, Platt and Platt 1998: 235).

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Table 22   Assessment scheme for the role-play transcripts

Objective	Marking scheme for the transcripts	
(1a) **Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.**	6 5 4 3 2 1	14 or more turns 10-13 turns 8-9 turns 6-7 turns. 4-5 turns. Only the minimum of 2-3 turns occurs.
(3b) **Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.** Note: In the role-plays, dysfunctions/ misunderstandings could be: *Complaints/ dissatisfaction* *Conflicts / disagreements* *Concerns/ worries* *Job performances* *Problems/ predicaments/ requests* *Unhappiness*	6 5 4 3 2 1	Misunderstanding/ dysfunction is identified, and explained in terms of the cultural systems present by both participants. Misunderstanding/ dysfunction is identified, and explained in terms of the cultural systems present by one participant, but less by the other. Both participants identify misunderstanding/ dysfunction, but struggle to or ineffectively explain them via the cultural systems present. Both participants struggle or ineffectively identify areas of misunderstanding/ dysfunction and explain them via the cultural systems present. One participant struggles or ineffectively identifies areas of misunderstanding/ dysfunction and explains them via the cultural systems present, the other makes little/ no attempt. No misunderstanding/ dysfunction is identified, nor explained via the cultural systems present.
(4g) **Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.** Note: As the role-plays are mostly in pairs, 'negotiation' among each other is used instead of mediation.	6 5 4 3 2 1	Both participants effectively negotiate an agreement acceptable for both sides. Negotiation is evident in one, but less in the other participant, nevertheless something is accomplished via working together Both attempt to negotiate, little is accomplished, the agreement reached reluctantly Both attempt to negotiate, but with no clear objective, nor is anything accomplished or agreed upon Only one attempts to negotiate. No attempt to negotiate occurs.

Both the marking scheme (**Table 22**) and the Questionnaire (**Appendix D**) use 6-point scales; point 6 represents the most positive outcome, either in a strong performance (**Table 22**), or in a strong agreement (**Appendix D**), and ranges to point 1 which represents the least desirable outcome, either in a weak performance, or in a strong disagreement with the statement given. For instance, the performance rating for objective (3b) could then be compared

with the students' responses for Questionnaire item 18. For example, if the students are observed to give strong performances in 'identifying areas of misunderstanding and dysfunction in interactions and explaining them in terms of each of the cultural systems present' then they would receive a positive rating, say in the 5-6 point range from the marking scheme. Then that would be compared with the results from the students responses to the Questionnaire items that correspond to objective (3b) (from **Table 17**) – items 12, 14 and 22. If the results of the Questionnaire were also to show a positive response in the 5-6 point range, then a case could be made that the questionnaire was a valid indicator of how students felt about the learning experience as their response, and their performance correspond. If, however, the questionnaire were to show a negative response, say in the 1-2 point range, then that could either reveal flaws in the Questionnaire items, such as misleading wording, irrelevance to the learning experience, or that students can perform well, despite how they feel about a learning experience.

Inconsistency in the rating of the transcripts was a concern because marking the transcripts did involve subjective judgement as evidenced by the marking scheme (**Table 22**). Bachman (1990: 178) warns that, "in test scores that are obtained subjectively, such as ratings of compositions or oral interviews, a source of error is inconsistency in these ratings," from, "either the application of different rating criteria to different samples or the inconsistent application of the rating criteria to different samples." As I was the only rater, *intra-rater reliability*, "the consistency within that individual's ratings," was the concern (Bachman 1990: 178). Using a team of raters was considered, but none of my colleagues were willing to sacrifice their time – unpaid time – to do ratings.

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However, even with a team of raters, "the consistency across raters, or *inter-rater reliability*" would have had to be considered as well (Bachman 190: 178, italics added). Nevertheless, despite having to do the marking of the transcripts and the audio-video recordings (see **Section 5.4.3**) myself, steps were taken to ensure consistency in the markings. Bachman (1990: 179) recommends that each test be rated twice with time in between and in a different random order; with two sets of scores, reliability can be estimated in two ways:

> One way is to treat the two sets of ratings as scores from parallel tests and compute the appropriate correlation coefficient (commonly the Spearman rank-order coefficient) between the two sets of ratings, interpreting this as an estimate of reliability... Another approach to examining the consistency of multiple ratings is to compute a coefficient alpha, treating the independent ratings as different parts. If one rater assigns two independent ratings to every individual in a group, a combined rating for each individual can be obtained by adding, or summing, the two ratings for that individual.

Based on simplicity and ease of computation, the first option was chosen. In the process of making the ratings consistent, the marking scheme was also repeatedly revised. **Table 22** and **Table 23** are the result of several rounds of rating:

- Rate half of the transcripts and audio-video recordings.

- After one week, rate the same transcripts, audio-video recordings again.

- Take notice of those transcripts and audio-video recordings that have different marks and vagueness in the marking scheme.

- Revise the marking schemes.

- Rate the same transcripts, audio-video recordings again.

- After one week, rate the same transcripts, audio-video recordings again.

- Repeat the process for the remaining half of the transcripts and audio-video recordings.

In doing so, the first revision of the marking scheme proved sufficient to produce consistent marks for the remaining half of the transcripts and audio-video recordings.

5.4.3   *Assessing intercultural communicative competence via the audio-video recordings of the role-plays*

The main reasons for the role-plays being audio-video recorded were to observe and form impressions about how the students felt about the role-plays as they were engaging in them in real-time.   Asking students in a questionnaire or interview can only record their responses either before or after the role-plays and, in the case of interviews, the students could be influenced by the perceived status of the interviewer and might give answers that they think should be given.   There are also similar concerns about audio-video recordings.   Burns (1999: 95) raises the point that, "the presence of the video recorder is intrusive and can cause a distraction in the classroom context which may contribute to substantial changes to regular behaviour patterns."   In the case of the *C & R Unit*, recording in the presence of classmates and the teacher could also affect students' performances in the role-plays, another form of distortion (see **Section 5.3.1** and **5.3.3**).   The solution to this was to have the role-plays recorded in a separate room away from the rest of the class and the teacher.   During class time, students would practice while each pair of students would take a turn to leave, and go to the classroom next door to have their 'final' role-play recorded by a team of technicians from Lingnan University's Teaching and Learning Centre.   The

end result was a set of data comprising 82 recorded role-plays (**Appendix G & DVD**). The next step was to decide which intercultural communicative competence objectives were relevant to the data. Preliminary work had already been done in **Table 22** which shows which objectives are relevant to the role-play transcripts. From those three objectives, the 'willingness' aspect in objective (1a) was deemed the most important to observe in real-time as willingness may not be readily apparent from just reading the transcripts; students' actions, their facial expressions, and tone of voice need to be observed and heard for a complete assessment. On the other hand, for the aspects of 'identifying and explaining' in Objective (3b) and 'mediating' in Objective (4g) what was said can give a strong indication of whether the objectives have been achieved. Furthermore, it proved problematic to create a set of aspects to be observed to prove that identification, explanation and mediation had taken place. Hence, only Objective (1a) was chosen to be assessed in the audio-video recordings and served as part of a triangulation, the "process of corroborating judgements by drawing on evidence from more than one source" (Verma and Mallick 1999: 205). The sources are the Questionnaire, the transcripts, and the audio-video recordings. Scott (1996c: 150-151) agrees that a triangulation can give confidence to researchers that their results are valid and reliable, but points out two possible problems:

> The use of triangulated methods demands that like is compared with like. But researchers do not and cannot triangulate at the same moment, so the comparison that is made is between perceptions, conceptions and descriptions of evolving structures at different times.

Scott's first concern is that the sources focus on the same objective, and so can be compared with one another. In comparing the different sources, only

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Objective (1a) was established as suitable for a triangulation as it matched item #18 of the Questionnaire, and the marking schemes of the transcripts and audio-videotaped role-plays (see **Section 6.2.1**). In hindsight, the use of the Questionnaire, transcripts and audio-videotaped role-plays could have been more carefully coordinated to produce more triangulations instead of only one of Byram's objectives and only one Questionnaire item. Scott's second concern is that when the parts of the triangulation are conducted at different times, for example, interviews, intra-rater reliability could be affected (see **Section 5.4.2**). There could be a distortion of perspectives among raters, for instance, grading harsher for the first batch of oral exams and being more lenient for the latter batch. However, with the audio-videotaped role-plays being recorded on DVD, time proved to be less of a factor as reliability was assured through repeated marking of the transcripts and audio-videotaped recordings, and revision to the marking schemes (see **Section 5.4.2**). As follows, the marking scale was devised based on feelings that could be:

Observed: enthusiasm through eye contact, direct interaction; reluctance through stiff demeanour, frowning, attention distracted

Heard: enthusiasm through relaxed, confident tone of voice, reluctance through lengthy silence, bickering, irrelevant reverting to mother tongue

As a visual reference in the marking scheme (**Table 23**) I added the symbol ☺ to represent very enthusiastic, ☺ for partial enthusiasm or apathy, and ☹ for reluctance, unhappiness or unwillingness:

Table 23   **Assessment scheme for the role-play audio-video recordings**

Objective	Marking scheme for the audio-video recordings		
(1a) **Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.**	☺☺	6	Both participants are natural, relaxed, very confident and enthusiastic. There is eye contact, direct interaction and involvement.
	☺☻	5	One participant is natural, relaxed, very confident and enthusiastic, the other less so but with willing effort.
	☺☻	4	Both participants willingly try to do the role-play, but occasionally appear stiff, distracted, or may be overconfident or blasé.
	☻☻	3	Both participants seem reluctant to do the role-play, but try. Nevertheless, they appear stiff, distracted, or may be overconfident or blasé discouraging rapport with each other.
	☻☹	2	One participant seems reluctant to do the role-play, but tries while the other clearly does not enjoy the role-play as evidenced by frowning, reluctance to speak, minimal eye contact, moments of speaking the mother tongue (Cantonese) irrelevantly to the role-play, and sometimes bickering or expressing negative comments.
	☹☹	1	Both participants seem to dislike the role-play. There is frowning, reluctance to speak, minimal eye contact, moments of speaking the mother tongue (Cantonese), and sometimes bickering and negative comments.

It was recognised that in basing an assessment on feelings, the judgements can be said to be more subjective than objective. Nevertheless, with intra-rater reliability dealt with (see **Section 5.4.2**), the results of using the marking scheme can be used in the triangulation with confidence. In the future, the data along with the assessment can be used as a way to elicit discussion

among educators about intercultural communicative competence in language education as the audio-video recording allows for an open debate of the validity and accuracy of the judgement put forth. In other words, the opportunity to observe and listen to the students in real-time is not only more enlivening than simply reading about what they did. Burns (1999: 95) likewise agrees that, "in terms of student participation in the research process, video recordings may be more valuable triggers to discussion as they provide both visual and audio support."

Conclusion

5.1   The main objective of the *C & R Unit* is skills in paraphrasing. Yet, through paraphrasing concerns over spoken and written English as a world language are realised through a progression of teaching approaches. Through reading non-local texts, students can become aware of diversity in the global village, and discuss how their local community related to other parts of the world.   Codified forms of written English are covered in reading intercultural materials, and paraphrasing them as support in academic writing. And, by using the texts as a platform for different views and perspectives, spoken English can be practiced in a climate of diversity, for a range of peoples rather than the traditional goal of fluency for only one or two 'native-speaking' countries. Local Chinese concerns about the utility of education were addressed by making the usefulness of the *C & R Unit* evident. Hence, in the design of the *C & R Unit*, the pertinence of paraphrasing in academic writing and intercultural understanding was addressed, and, in turn, the importance of intercultural understanding for employers in Asia was emphasised and practiced in both speaking and writing activities.   It's

important to note, though, that there were issues raised about how the Unit was designed and taught. For those who chose not to participate in the research project, there were a variety of concerns expressed in informal chats about the *C & R Unit*:

O   The *C & R Unit* expects teachers to be comfortable discussing intercultural issues. An absence of teacher training in this area made some reluctant to join in the research project.

O   The *C & R Unit* appeared to focus more on intercultural communication and understanding, rather than on paraphrasing. While the teachers expressed that they could understand the link with paraphrasing, they were worried that their students would lose their focus on paraphrasing and do poorly on the final examination.

O   The teachers expressed unease with using films and role-plays as they had rarely or never used such teaching methods before, thus they preferred the more 'comfortable' previously used unit.

In reflecting on these comments, I came to the realisation that my colleagues were quite informed about the objectives of the Unit, and were actually in agreement with them. But, more needed to be done in making them comfortable with actually using the Unit, and reassurances needed to be made that the Unit would not bring down students' performances in the mandated academic objective of paraphrasing:

●   At least one informal information, question-and-answer session should have been arranged for all the teachers to introduce the *C & R Unit* and address concerns about it.

●   More research needs to be done whether the *C & R Unit* actually improves paraphrasing skills. Arrangements need to be made in order to secure the final examination test results on paraphrasing.

●   There should be an optional session for teachers who want to know more about how to use films and role-plays in the classroom. It would be helpful to actually have a video of a teacher making use of films and role-plays in his or her classroom.

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5.2 The *C & R Unit* addressed all five areas of intercultural communicative competence – *attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction* and *critical awareness, political education.* However, the number of objectives in each area varied. Of the 29 objectives covered in all five areas, 19 (65%) were covered in the *C & R Unit*:

Table 24   Coverage of Byram's model in the *C & R Unit*

Areas of intercultural communicative competence	# of objectives covered	% of coverage
Attitudes	5 out of 5	100%
Knowledge	5 out of 11	45%
Skills of interpreting and relating	3 out of 3	100%
Skills of discovery and interaction	4 out of 7	57%
Critical awareness, political education	2 out of 3	67%
Total:	**19 out of 29**	**65%**

The learning experiences covered a range of intercultural communicative competence objectives. *Attitudes* in the *C & R Unit* came from a variety of activities – dealing with a text in English from a different country, discussions on work relations, watching a film scene, participating in the role-plays, and practicing paragraphing conventions. *Knowledge* received less coverage as it was only covered in the discussions on work relations. *Skills of interpreting and relating* came from paraphrasing exercise and film scene. *Skills of discovery and interaction* were covered in dealing with the texts, and participating in the role-plays. And, *Critical cultural awareness/ political education* was dealt with mostly by working with the text, and engaging in the role-plays. **Tables 11-15** gave a breakdown of the learning experiences of each objective. **Table 25** presents a chart of how the learning experiences match with the main areas of intercultural communicative competence:

Table 25   Treatment of intercultural communicative competence objectives in the *C & R Unit*

OBJECTIVES	LEARNING EXPERIENCES (TREATMENT) IN THE *C & R UNIT*						
	P.2-4	P.5-6	P.7	P.8-10	P.11	P.12-15	
	Dealing with text	Paraphrasing exercise	Discussion on work relations	Film scene	Role-plays	Paraphrasing conventions	Total ✓ and (% out of 6)
1. Attitudes	✓	✗	✓	✓	✓	✓	5 (83%)
2. Knowledge	✗	✗	✓	✗	✗	✗	1 (17%)
3. Skills of interpreting and relating	✗	✓	✗	✓	✓	✗	3 (50%)
4. Skills of discovery and interaction	✓	✗	✗	✗	✓	✗	2 (33%)
5. Critical cultural awareness/ political education	✓	✗	✗	✗	✓	✗	2 (33%)
Total ✓ and (% out of 5)	3 (60%)	1 (20%)	2 (40%)	2 (40%)	4 (80%)	1 (20%)	

*Note: The page numbers refer to the C & R Unit (**Appendix C**).*

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5.3 The Questionnaire (**Appendix D**) was designed to assess the effectiveness of the learning experiences (or practices) in the *C & R Unit* by recording students' responses to the objectives of intercultural competence. However, the knowledge objective was not included because its coverage in the discussions on work relations did not fully conform to Byram's notion of knowledge as a means towards socialisation. **Table 26** gives the percentages of the objectives covered in the questionnaire and lists the items for each:

Table 26   Coverage of Byram's model in the Questionnaire

Areas of intercultural communicative competence	# of items (% based on 26)		Questionnaire items
Attitudes	11	(42.3%)	1-9, 17-18
Knowledge	0	(00.0%)	None
Skills of interpreting and relating	8	(30.7%)	12-15, 22, 24-26
Skills of discovery and interaction	6	(23.1%)	10-11, 19-21, 23
Critical awareness, political education	1	(03.9%)	16

Total: 26   (100%)   26

For the objectives covered, the correspondences between them and the learning experiences in the *C & R Unit* along with the items in the questionnaire was presented in **Tables 16-19**. The last three questions in the questionnaire (#27-29) were not included in this analysis because they are summative; they give a kind of 'grade' or indication of how students felt about the unit in general, and do not refer to any specific area of intercultural communicative competence

5.4 Audio-video recording can serve as a useful tool in observing how students feel as they engage in learning experiences and activities. The transcriptions that follow provide further evidence for determining what was accomplished. 82 role-plays were audio-video recorded and transcribed from

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5 teachers' classes (**Appendix F**). Each objective relevant to the role-plays was considered for evaluation by way of analysing the transcripts, and it was found that the three objectives of willingness to seek out relationships with otherness, identifying areas of misunderstanding and dysfunction, and the use of real-time knowledge, skills and attitudes for mediation were the most relevant and representative of the objectives related to the role-plays. As follows, a marking scheme (**Table 22**) was devised to assess the degree to which each of the three chosen objectives was accomplished as evidenced by the transcripts. In line with the Questionnaire (**Appendix D**), the marking scheme uses a 6-point scale, and, thus, the students' performance can be compared to their responses in the questionnaire. The audio-video recordings provide crucial data in observing and gauging how students feel about their learning experiences as they are engaging in them. Of the three objectives evaluated in the transcripts, the objective of 'willingness to seek out or take up opportunities to engage with otherness' was deemed the most relevant to be assessed through the audio-video recordings. As follows, a marking scheme (**Table 23**) based on observing body language, such as facial expressions, and listening, such as to the tone of voice, use of the target language or mother tongue, etc. was devised. And, likewise, it also followed a 6-point scale to allow for comparison with the results of the Questionnaire items that relate to the objective. The subjectiveness of assessing the objective based on the audio-video recordings was acknowledged, but so too was the potential for the data being open for scrutiny and debate among educators which can serve as an impetus for discussing ways to improve and enhance students' learning experiences.

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6. Introduction

In **Chapter 5**, the relevance of the research project as it pertained to World English and how it addressed concerns of Asian learners was established **(Section 5.1)**. In particular, explanation and a critical overview was given as to which specific objectives of Byram's model of intercultural communicative competence were covered **(Section 5.2)** and how each item of the Questionnaire **(Appendix D)** corresponds with evaluating students' responses to those objectives **(Section 5.3)**. The other source of data came from the audio videotaped role-plays. Likewise, the corresponding objectives and questionnaire items were established and how they would be evaluated via marking schemes. In this **Chapter 6**, the students' responses documented from the questionnaire and audio videotaped role-plays are presented and the following key issues will be addressed:

6.1 From the survey section of the Questionnaire [Part D], what profile of that class of first-year students at Lingnan University emerged?

6.2 Based on Parts A, B and C of the Questionnaire – how effective was the *C & R Unit* in meeting its targeted objectives? How did the students feel about the role-plays as evidenced by analysis of the transcripts audio-video recordings? Likewise, based on the experience of using the *C & R Unit*, how effective were Byram's objectives in portraying what theoretically should happen in intercultural competence compared with what actually happened in the classroom.

6.3 What can be observed about the quality of the students' performance in the role-plays? Was there a difference in the performances of 'in-culture' roles versus the 'out-of-culture' roles?

6.4 How did the students feel about the *C & R Unit* as evidenced by their written comments [Part E of the Questionnaire]?

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6.1   Questionnaire: Part D

The Questionnaire: Part D (**Appendix F – 4**), surveys the travel experiences
of the students. Travelling to many countries does not necessarily indicate a
wide range of intercultural experiences, but not travelling anywhere could
indicate limited exposure and opportunities for intercultural experiences. In
the case of Lingnan University students, that would mean that the only
intercultural experiences they could encounter would be in the context of
Hong Kong. In this Section, the experiences that will be covered are: travel to
'native' English speaking countries and travel to Asian countries. The native
English speaking countries refers to a selection of countries in Kachru's (1985)
Inner Circle of English speaking countries, while the others are countries
located in Asia which for the most part do not speak English. While an
argument could be made that intercultural experiences can occur for Hong
Kongers in any country outside of Hong Kong, intuitively and based on
experience most Hong Kongers would reject the notion. The Asian countries
on the list are frequented mainly by way of Hong Kong tour groups (for
example, Wing On, Dragon Tours, China Travel, etc.), which are led in
Cantonese, comprised mostly of Hong Kong people and even provide
Cantonese food (as the local food may be too 'foreign' for Hong Kongers). In
practice, the tour guides work hard to minimise linguistic or cultural
encounters. They will translate, conduct any bargaining if needed, and only
bring the tour group to places which have established themselves as 'friendly'
to the tour group (i.e. a relationship based on commissions). Hence, the tours
are often good for picture-taking and shopping opportunities but are lacking in
in-depth communicative experiences with the local people. This is not

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intended to be criticism, but rather a description pertinent to the survey of intercultural encounters. Admittedly, there are no clear statistics to prove this, but I believe for the local Hong Kong academic community, the delineation chosen works and provides useful information for the academic and local community. In the mindset of the community, travel to the Inner Circle English-speaking countries where using a tour group is less feasible indicates there was a better chance of the student encountering an intercultural experience where the student had little chance of having linguistic or cultural help from a tour guide. The results (**Table 27**) show that the first-year Lingnan University students surveyed have seldom travelled or studied outside of Hong Kong to the Inner Circle. Of the 156 first-year students, at least 93% of them have never visited a major English-speaking country. For those who have, the number of times has been very minimal – none have travelled to a native English-speaking country 3 or more times, only 1% have visited the same place twice, and 6% have visited once.

Table 27   Number of times Lingnan University students have visited native-English speaking places – Questionnaire Part D

Based on 156 first-year Lingnan University students surveyed during the first semester of the 2003-2004 academic year.			
Native English places	Number of times visited – rounded % & (# of students)			
	3+	**2**	**1**	**Never**
America	0% (0)	1% (2)	6% (10)	93% (144)
Australia	0% (0)	1% (1)	5% (8)	94% (147)
Canada	0% (0)	1% (1)	6% (9)	93% (146)
New Zealand	0% (0)	0% (0)	1% (2)	99% (154)
England	0% (0)	0% (0)	4% (6)	96% (150)
Ireland	0% (0)	0% (0)	0% (0)	100% (156)
Scotland	0% (0)	0% (0)	1% (1)	99% (155)
Others (Europe)	0% (0)	1% (1)	2% (3)	97% (152)

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The results also show (**Table 28**) that those same students also have had limited exposure to visiting places in Asia. With the exception of places in the Guangdong province – Guangzhou and Shenzhen – of which Hong Kong is geographically and linguistically a part (Cantonese as the local lingua franca), at least 82% have not been outside the Guangdong province. Of the Asian places outside of China – Indonesia, Japan, Malaysia, Singapore and Thailand – at least 83% have not visited them, a similar percentage to Beijing (82%) and Shanghai (89%) in Mainland, China. **Table 28** gives a breakdown of the results. Note that the "Never" category was one of the items on the survey and refers to never having visited the place.

Table 28   **Number of times Lingnan University students have visited prominent places in Asia – Questionnaire Part D**

Based on 156 first-year Lingnan University students surveyed during the first semester of the 2003-2004 academic year.				
Places in Asia	Number of times visited – rounded % & (# of students)			
	3+	**2**	**1**	**Never**
Beijing	1% (1)	2% (3)	15% (24)	82% (128)
Guangzhou	**31% (49)**	**12% (19)**	**22% (34)**	**35% (54)**
Indonesia	0% (0)	0% (0)	3% (4)	97% (152)
Japan	2% (3)	3% (5)	12% (19)	83% (129)
Malaysia	0% (0)	1% (1)	13% (20)	86% (135)
Shanghai	1% (1)	1% (2)	9% (14)	89% (139)
Singapore	0% (0)	3% (4)	10% (15)	87% (137)
Shenzhen	**57% (89)**	**6% (9)**	**8% (12)**	**29% (46)**
Thailand	3% (5)	6% (10)	20% (31)	71% (110)
Others (Asia)	5% (8)	3% (4)	27% (43)	65% (101)

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> *Note:* *Guangzhou and Shenzhen are just across the border of Hong Kong and the most accessible of the Asian places listed due to being connected to Hong Kong via the KCR (Kowloon-Canton Railway) and MTR (Mass Transit Railway) respectively. Furthermore, both places share a common dialect with Hong Kong – Cantonese.*
>
> *Note:* *The "Others" turned out to be mostly Asian places – Taiwan, Korea, the Philippines, Macau, and cities in Mainland China. The four exceptions – Paris, Norway, Sweden and Europe – as written down by the students have been placed in* **Table 27**.

In sum, the students, overall, had very limited experiences travelling to the Inner Circle countries and to those places outside the Guangdong province. This might be an indication of limited interaction with Western cultures and Western ways of life, as well as other non-Cantonese speaking Asian cultures. In **Section 6.4**, the relationship between students' who reflect on the cultural aspects of the *C & R Unit* and their travel experiences is examined to learn if there is any indication of a correlation between the two.

6.2   Questionnaire: Parts A, B, C and Role-plays

In the Questionnaire – Parts A, B and C (**Appendix D – 1-3**), each item corresponds to one of Byram's objectives of intercultural communicative competence (**Section 5.3**). In total four main objectives were covered:

1.   ***Attitudes***
2.   ***Skills of interpreting and relating***
3.   ***Skills of discovery and interaction***
4.   ***Critical awareness, political education***

The aspects of each objective and its respective item(s) in the Questionnaire are tabled with the percentages of students' responses. What they indicate will be discussed as to their relevance to the effectiveness of the *C & R Unit* in meeting the objectives. Furthermore, Byram's model will be critically

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evaluated in light of the findings and experiences in using it. In the headings, "ICC" refers to Intercultural Communicative Competence. Additional support also comes from the transcripts and audio-video recordings of the role-plays. The data from the role-play correspond to the ICC Objectives and Questionnaire items as follows (refer to **Section 5.4** for explanation of the correlation):

Role-play data	ICC Objective	Questionnaire item
Transcript & Audio-video	Objective (1a)	Q18
Transcript	Objective (3b)	Q12 & Q14
Transcript	Objective (4g)	Q11

6.2.1   ICC (1/4) – Attitudes

To what extent did the C&R movie scenes and role-plays promote the right attitudes in intercultural communicative competence?

From Byram's model of intercultural communicative competence, the attitudes covered in the *C & R Unit* were:

(1a)   Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

(1b)   Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.

(1c)   Willingness to question the values and presuppositions in cultural practices and products in one's own environment.

(1d)   Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence.

Table 29   Attitudes outcome – Questionnaire Parts A, B, C –

42.4% of the questionnaire targeted the Attitudes objective:

Areas of intercultural communicative competence	# of questions (% based on 26)	Questionnaire items
Attitudes	11 (42.3%)	1-9, 17-18

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The results are as follows (from **Appendix J**):

1.	(1a)			(1b)			(1c)	(1d)			
	Q1	**Q6**	**Q18**	**Q7**	**Q8**	**Q9**	**Q17**	**Q2**	**Q3**	**Q4**	**Q5**
6	3	10	6	6	1	1	2	3	4	4	2
5	28	38	29	28	9	12	21	20	19	22	17
4	46	38	46	35	46	42	35	42	40	35	37
3	13	6	14	21	28	29	28	22	22	27	27
2	5	4	3	6	10	11	10	9	11	8	12
1	1	1	1	1	3	1	4	1	1	1	2
X	3	3	1	4	3	4	1	3	3	3	3
%	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Correlation of (1a)				Correlation of (1b)			
	Q1	**Q6**	**Q18**		**Q7**	**Q8**	**Q9**
Q1	**1.0**	0.5	0.3	**Q7**	**1.0**	0.5	0.5
Q6	0.5	**1.0**	0.4	**Q8**	0.5	**1.0**	*0.8*
Q18	0.3	0.4	**1.0**	**Q9**	0.5	*0.8*	**1.0**

Correlation of (1d)				
	Q2	**Q3**	**Q4**	**Q5**
Q2	**1.0**	*0.7*	*0.7*	0.3
Q3	*0.7*	**1.0**	*0.7*	0.5
Q4	*0.7*	*0.7*	**1.0**	0.4
Q5	0.3	0.5	0.4	**1.0**

6.2.1 – A   Attitude (1a)

The questions for **Attitude (1a)** ask about willingness to take up opportunities

to engage in otherness and know more about other cultures:

Q1.	The movie scene made me **interested in visiting** an English-speaking country.
Q6.	The move scene made me **interested in learning about** the lives of people in other countries.
Q18.	Participating in (or watching) the role-plays made me **want to know more** about other cultures.

The *C & R Unit* appears to have met the objectives of Attitude (1a) for 77%

[percentage based on responses 4, 5, 6] (Q1) indicated the movie scene

made them want to visit an English speaking country, 86% (Q6) indicated that

the movie scene had made them more interested in learning about the lives of

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other people in other countries, and 81% (Q18) felt the role-plays made them want to know more about other cultures. These results show that 5 minutes of a movie scene can spark an interest in otherness among students. However, there was no significant correlation among Q1, Q6 and Q18. Hence, response to one of these questions could not be used to predict the response of the other two questions. For Q1 and Q6 this was expected because being *interested in visiting* a country (Q1) does not necessary predict *interest in learning about* the country (Q6). Many tourist visit countries without bothering to learn about the history and culture of the place. But, it was expected that Q6 and Q18 would have a stronger correlation than 0.4 (**Table 29**) because wanting *to know* and *being interested in learning about* another country can be said to be related to each other, i.e. if I want to know about a country, it shows I have an interest in learning about it. Perhaps the lack of correlation is due to a difference in choosing between values 4, 5 and 6, which indicate agreement. The results of Q6 and Q18, though, did show a strong tendency to agree, Q6 having 86% agreement with 10% being 6 values and Q18 having 81% agreement, but with 6% being 6 values. The 6-point scale might have given students more options than is needed to show simple agreement or disagreement. A 4-point scale might have produced a stronger correlation, as it would have given the students the clearer options of *agree* or *strongly agree*, rather than *partly agree*, *agree* and *strongly agree* (**Appendix D**).

Interest or agreement, though, does not guarantee performance. In both the transcripts and audio-video recordings, the students were marked based on the objective of Attitude (1a) of taking up opportunities to engage in otherness. For the transcripts, this simply was interpreted as the number of turns taken in

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the role-play. It assumes that the number of turns taken indicates a willingness to engage. Fewer turns suggest less engagement and willingness; more turns suggest more engagement and willingness. For the audio-video recordings, willingness was observed on the basis of body language and facial expressions. It assumes that a relaxed, enthusiastic demeanour fosters engagement, and reveals a willingness to engage. **Table 30** gives the marking scheme for the transcripts and audio-video recording. **Appendix F** has each role-play transcription and explanations for each mark given.

Table 30   Attitudes outcome – role-play transcripts, audio-video recordings and questionnaire

Objective – Attitudes (1a)
Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

Q18   Participating in (or watching) the role-plays made me want to know more about other cultures.

Marking scheme for the questionnaire

6	Strongly agree	3	Partly disagree
5	Agree	2	Disagree
4	Partly agree	1	Strongly disagree

Marking scheme for the transcripts

6	14 or more turns	3	6-7 turns.
5	10-13 turns	2	4-5 turns.
4	8-9 turns	1	Only the minimum of 2-3 turns occurs.

Marking scheme for the audio-video recordings

6	Both participants are natural, relaxed, very confident and enthusiastic. There is eye contact, direct interaction and involvement.
5	One participant is natural, relaxed, very confident and enthusiastic, the other less so but with willing effort.
4	Both participants willingly try to do the role-play, but occasionally appear stiff, distracted, or may be overconfident or blasé.
3	Both participants seem reluctant to do the role-play, but try. Nevertheless, they appear stiff, distracted, or may be overconfident or blasé discouraging rapport with each other.
2	One participant seems reluctant to do the role-play, but tries while the other clearly does not enjoy the role-play as evidenced by frowning, reluctance to speak, minimal eye contact, moments of speaking the mother tongue (Cantonese) irrelevantly to the role-play, and sometimes bickering or expressing negative comments.
1	Both participants seem to dislike the role-play. There is frowning, reluctance to speak, minimal eye contact, moments of speaking the mother tongue (Cantonese), and sometimes bickering and negative comments.

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	Objective (1a)		
	Transcript	Audio-video recording	Q18
6	26	15	6
5	21	21	29
4	18	17	46
3	16	34	14
2	10	13	3
1	9	0	1
X	NA	NA	1
%	100	100	100
	Correlation = 0.1		

First of all, the correlation of 0.1 (**Table 30**) indicates that the turn taking in the marking scheme for the transcripts showed nearly no correlation with performance in as indicated by using the marking scheme for the audio-video recordings. For example, having 14+ turns (a mark of 6) did not make for a predictable outcome in marking the videos of the role-plays according to the marking scheme – being relaxed, enthusiastic, having eye contact, etc. This means that the length of interaction or number turns taken was not a reliable indicator of the quality of interaction in the role-play. In other words, there could have been a long role-play with minimal eye contact and enthusiasm, or there could have been a short role-play, but with lots of enthusiasm, eye contact and confidence. Nevertheless, the data (**Table 30**) does show that 65% (Transcript marks 6, 5, 4) of the role-plays had at least 8 turns (4 instance of speaking for each partner). Furthermore, in 44% (Audio-video recordings marks 3, 2, 1) of the role-plays the students appeared reluctant to engage with each other. Nevertheless, 81% (Q18 marks 6, 5, 4) of the students indicated the role-plays made them want to know more about other cultures. These findings suggest that the questionnaire affirms that students

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want to know more about other cultures, but when it comes to actually participating in a role play that allows them to practice knowing about another culture, students may choose to engage in shorter role-plays as evidenced by 44% of the student role plays being 7 turns or less which in my opinion is rather short for *wanting* to know more about another culture. Probably, as the lack of correlation indicates, the number of turns taken in role-plays does not indicate the wanting to know about another culture, but it could indicate that some students choose to present succinct dialogues, or it could be a result of the rubric of the role-plays not being explicit about the number of turns expected. It is also important to be reminded that these role-plays are done within a classroom setting, not with real 'foreigners,' and can be influenced by peer pressure – i.e. not wanting to 'show off' or 'raise the bar' (expectations) of the teacher by speaking too many times.

6.2.1 – B   Attitude (1b)

In **Attitude (1b)** there is an element of introspection and empathy; students should develop an interest in discovering other perspectives, which can involve challenging previous assumptions and interpretations of the familiar – both of the target and local culture. The questions target students to think about the 'foreigners' in their midst rather than think about travelling to other places:

Q7.	The movie scene made me think about the lives of **foreigners living and working in Hong Kong**.
Q8.	The movie scene made me think about the challenges **foreign teachers** face working **at Lingnan**.
Q9.	The movie scene made me think about the challenges that the **Lingnan visiting tutors** (recent graduates from America) face living in Hong Kong.

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In this regard, I expected the *C & R Unit* to have a more positive impact. I was hoping (and my expectations admittedly were high) that over 80% of students would begin thinking about the plight of their foreign teachers (including myself as an American-born Chinese and those from Mainland China) and the foreign exchange students (from Canada and the United States) which are both, in my opinion, a much-overlooked resource in regards to practicing intercultural communicative competence. It turns out 69% (Q7) indicated that the movie scene made them think about the lives of foreigners in Hong Kong (**Table 29**). 56% (Q8) indicated the movie scene made them think about the challenges facing foreign teachers working at Lingnan University, including 55% (Q9) for the challenges that the Lingnan visiting tutors (recent graduates from America) are facing living in Hong Kong. I interpret these percentages of which (Q8) and (Q9) hover at around the 50% range as a possible indication that students are reluctant to sympathise or empathise with their foreign teachers, possibly due to a perception that foreign teacher in Hong Kong earn a substantial living, or perhaps due to the perception that it is the responsibility of the foreign teacher to adapt to the local students, and not vice versa. Perhaps it is easier to empathise with foreigners at a distance than with those who have a direct bearing on our lives in our locale, such as the foreign teachers who instruct us daily and give us our grades, or the foreign students who sit next to us and live in the same residence hall.

Q8 and Q9 produced a correlation of 0.7 (**Table 29**). This indicates that the students recognised the relation between foreign teachers working at Lingnan and the Lingnan visiting tutors, that Lingnan visiting tutors are in fact foreign

teachers working at Lingnan University. The correlation also bodes well for making a case that the students' responses were not random, but came from an understanding of the Q8 and Q9. The correlation of Q7 with Q8 and Q9 both were 0.5. This was to be expected in that *foreigners living and working in Hong Kong* did not explicitly indicate those working at Lingnan University.

6.2.1 – C   Attitude (1c)

Attitude (1c) focuses entirely on introspection of one's own culture, a willingness to question the values and presuppositions of the local culture. This was covered and interpreted in only one item – participating in (or watching) the role-plays made me want to know more about my own Chinese culture. To this, 58% (Q17) agreed (**Table 29**). In this regard, the role-plays were only partly effective. Perhaps an additional item asking about students' interest in their own culture, regardless of the role-plays, should have been included. This could have given a clearer picture of whether the role-plays were ineffective, or whether there is a natural reluctance among the students to know about their own culture.

6.2.1 – D   Attitude (1d)

Attitude (1d) deals with residing in a foreign culture and the willingness to adapt and interact.

Q2.	The movie scene made me want to **study overseas** at an English-speaking country.
Q3.	The movie scene made me want to live overseas with a **native English-speaking roommate**.
Q4.	The movie scene made me want to live overseas with a **native English-speaking host family**.
Q5.	The movie scene made me feel like having a native English speaker as an **ICQ or e-mail partner**.

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This was interpreted in the Questionnaire as willingness to study overseas (Q2) of which 65% agreed (**Table 29**). Similarly, 61% were willing to live with a host family (Q4), but 43% would like to have an English-speaking room-mate (Q3). And, if overseas study is out of reach, 56% were willing to have a foreign e-mail or ICQ partner (Q5), which in my opinion was a very disappointing number because e-mail or ICQ is such a low-cost, convenient option to be in contact with someone. Hence, the movie scene in only about half the students was instrumental in bringing about a willingness to reside, adapt and interact in a foreign culture. As the movie scene only showed one city of America (Chicago, Illinois), these results could very well change with different movies and featured locale.

Q2 and Q3, as well as Q2 and Q4, correlated with each other at 0.7 (**Table 29**). This was expected as wanting to *study overseas* could be related to wanting an *English-speaking roommate* or *host family*. Q3 and Q4 also correlated with each other at 0.7, perhaps indicating that if the students wanted an *English-speaking roommate*, they probably would also be open to the option of living with an *English-speaking host family*. However, in Q3 having a roommate indicated living in a university residence hall and not being with a host family. Perhaps the students in this study, as their travel experiences are limited (**Section 6.1**) and to my knowledge none of them have studied overseas, thought Q3 and Q4 were related to each other. Whether true or not, more explanation seems to be needed in the Questionnaire to avoid any possible confusion or misunderstanding. On the other hand, as was expected, there was no definitive correlation of Q5 to Q2 (0.3), Q3 (0.5) and Q4 (0.4) (**Table 29**). Before the Questionnaire was

administered, though, I felt that perhaps wanting an English-speaking roommate could possibility correlate with the less expensive alternative of having a partner to electronically correspond with.

In summary, despite apprehension and reluctance in conducting the role-plays, the movie scene and role-plays seemed to be most effective at sparking an interest in thinking about different cultures (Attitude 1a). But, when it came to producing empathy towards others (Attitude 1b), introspection concerning one's own culture (Attitude 1c) and willingness to actually interact and adapt with otherness (Attitude 1d), the results were positive in only about half the respondents. In Byram's model, the aspect of, 'willingness,' was difficult to determine. Are students truly willing to do something if they indicate they are, but back away when given the opportunity? In Attitude (1a) 81% students indicated in the Questionnaire item Q18 wanting to know more about other cultures, but 35% of the students produced short role-plays (7 turns or less) [Transcripts] and in 44% appeared reluctant engage in the other culture [Audio-video recordings]. Perhaps the question of willingness or attitudes is irrelevant. Most people are willing to do something, but the main concern could be will they actually do it. Perhaps the model can be reworded as "Will" or "Has proven" or "Evidence of."

6.2.2   ICC (2/4) – Skills of interpreting and relating

To what extent did the C&R movie scene and role-plays promote skills of interpreting and relating in intercultural communicative competence?

From Byram's model of intercultural communicative competence, the skills of interpreting and relating covered in the *C & R Unit* were:

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(3a)   Identify ethnocentric perspectives in a document or event and explain their origins.

(3b)   Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

(3c)   Mediate between conflicting interpretations of phenomena.

Table 31   Skills of interpreting and relating outcome – Questionnaire Parts A, B, C

30.7% of the questionnaire targeted these attitudes as follows:

Areas of intercultural communicative competence	# of questions (% based on 26)	Questionnaire items
Skills of interpreting and relating	8 (30.7%)	12-15, 22, 24-26

The results are as follows (from **Appendix J**):

3.	(3a)		(3b)			(3c)		
	Q13	Q15	Q12	Q14	Q22	Q24	Q25	Q26
6	0	6	1	1	3	3	3	9
5	6	37	12	12	29	27	29	39
4	40	39	49	39	51	46	46	37
3	33	13	29	30	13	18	18	15
2	16	3	8	15	4	6	4	1
1	4	1	1	1	1	1	1	0
X	1	2	1	2	0	0	0	0
%	100	100	100	100	100	100	100	100

Correlation of (3a)		
	Q15	
Q13	0.2	

Correlation of (3b)				Correlation of (3c)			
	Q12	Q14	Q22		Q24	Q25	Q26
Q12	1.0	0.5	0.2	Q24	1.0	0.8	0.4
Q14	0.5	1.0	0.2	Q25	0.8	1.0	0.4
Q22	0.2	0.2	1.0	Q26	0.4	0.4	1.0

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6.2.2 – A   Skill (3a)

Skill (3a) asks that students identify ethnocentric perspectives in documents or events. In the *C & R Unit* there were documents to explain (**Appendix C – 2, 3, 5** and **13-14**), but the Questionnaire focused on the treatment of the role-plays as enactments of events related to the employer-employee relationship.

Q13. Participating in (or watching) the role-plays sometimes made me **feel like a native English speaker** (like being a different character).
Q15. Participating in (or watching) the role-plays made me **think about the similarities and differences** among Chinese and Western cultures.

In order for a shift of perspective to take place and to take the perspective of the other, it can be argued that one needs to feel what the other is feeling (**Chapters 3 & 4**). Hence, Q13 deals with whether students felt like a native English speaker in the role-plays, thus showing a potential to identify the other's perspective. Only 46% (Q13) said they felt like a different character (**Table 31**), furthermore Q13 did not show any significant correlation with Q15 (0.2). In reflecting on Q13, it is likely that students were uneasy, and rightfully so, with the concept of feeling like someone else. Byram (1997a) has commented that the using the native speaker as a model for learners to copy borders on, "linguistic schizophrenia;" feeling like another could be considered a form of, say, cultural schizophrenia. Nevertheless, if gaining the other's perspective does prove to need a high degree of empathy, then the results show the role-plays are limited in bringing it about. Another way to identify others' perspectives is to compare and contrast one's local culture with the target culture. This was done in Q15 with much more positive results, 82% agreed that the role plays did that for Chinese and Western cultures.

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6.2.2 – B   Skill (3b)

Skill (3b) aims for students to not only understand an interaction, but have the ability to explain it to either culture. This involves both interpreting and relating. The transcripts were marked with a focus on the ability of the students to identify and explain misunderstandings and dysfunctions according to the cultures represented **(Table 32)**. Q12, Q14 and Q22 focus on factors that enable students to do so – thinking about the otherness (Q12), feeling sympathy and empathy (Q14) and having a willingness to admit struggles (Q22).

Table 32   Skills of interpreting and relating outcome – Role-play transcripts & questionnaire

Objective – Skill (3b)
Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

Q12 Participating in (or watching) the role-plays made me think about what life is like for English speakers living in Hong Kong.

Q14 Participating in (or watching) the role-plays made me feel sympathetic to the challenges native English speakers face in Hong Kong.

Q22 I am now more willing to admit to others I don't understand something.

Marking scheme for the questionnaire

6	Strongly agree	3	Partly disagree
5	Agree	2	Disagree
4	Partly agree	1	Strongly disagree

Marking scheme for the transcripts

6	Misunderstanding/ dysfunction is identified, and explained in terms of the cultural systems present by both participants.
5	Misunderstanding/ dysfunction is identified, and explained in terms of the cultural systems present by one participant, but less by the other.
4	Both participants identify misunderstanding/ dysfunction, but struggle to or ineffectively explain them via the cultural systems present.
3	Both participants struggle or ineffectively identify areas of misunderstanding/ dysfunction and explain them via the cultural systems present.
2	One participant struggles or ineffectively identifies areas of misunderstanding/ dysfunction and explains them via the cultural systems present, the other makes little/ no attempt.
1	No misunderstanding/ dysfunction is identified, nor explained via the cultural systems present.

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	Objective (3b)			
	Transcript	**Q12**	**Q14**	**Q22**
6	16	1	1	3
5	19	12	12	29
4	26	49	39	51
3	6	29	30	13
2	23	8	15	4
1	10	1	1	1
X	NA	1	2	0
%	**100**	**100**	**100**	**100**

The marking scheme of the transcript focused on the ability to explain (an outward observable performance), whereas Q12, Q14 and Q22 focused on the introspection and attitude necessary to explain (an inward unobservable performance). However, upon reflecting on the data, it became clear that the marking scheme of the transcripts and the corresponding questionnaire items should have been more closely related to each other as the link between what is enacted and what was thought was not made clear or completely justified. Hence, the results were inconclusive. In 61% (Transcript marks 6, 5) of the role-plays, at least one of the participants both identified and explained a misunderstanding, although the effectiveness varied. Similarly, 62% (Q12) felt the role-plays made the students think about what life is like for English speakers living in Hong Kong. And, only 52% (Q14) felt the role-plays made them feel sympathetic to those same people. With a result of 0.5 there was not a significant correlation between Q12 and Q14 indicating that thinking about foreigners for the students does not predict whether or not they will feel sympathy towards them. That many students were not in agreement could have been due to the light-heartedness of the movie, or due to perceptions that ex-pats are considered well-educated and well-paid (i.e. the sentiments of 'there are no native-English speaking garbage men in Hong Kong,' or 'why

else would someone leave their country for Hong Kong unless it was money'). With all three percentages in the 50%-60% range, it is not conclusive whether the ability to identify and explain a misunderstanding relates with being able to think about the lives of foreigners in one's home country. Statistically around half could have scored well on the transcript without having thought about otherness, or the opposite could have been true.

By itself, though, Q22 yielded a favourable result (**Table 32**). An important relational tool is the willingness to admit we do not understand something, and 83% (Q22) felt that after the *C & R Unit*, they were more willing to do so. In my opinion, this, for Chinese students, is something of a breakthrough because Asian learners because there is a tendency or culture of not asking questions, even for clarification, due to a perception that it breaks up the harmony in a situation, is embarrassing, or is just too plain 'troublesome' (mah fan – 麻煩 in Chinese, or ma gwai fan – 痲鬼煩 in Cantonese). A willingness to admit to oneself or others a lack of understanding can surely be a starting point for learning the skill of identifying areas of misunderstanding and dysfunction in intercultural communicative competence. Unfortunately, this result could not validly be compared with the role-plays as admitting to not understanding something was not required, and the necessity of doing it varies among different situations.

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6.2.2 – C   Skill (3c)

Skill (3c) deals with the actual mediation and interactions among cultures. Q24 – Q26 interpreted this as a willingness to help both Westerners and local Chinese as Hong Kong students can take advantage of their bilingualism and put it to use mediating between the local and international cultures of Hong Kong:

Q24.	I am now more willing to help foreigners by **translating** from Chinese to English.
Q25.	I am now more willing to help foreigners by **explaining** the customs and meanings of the Chinese culture and language.
Q26.	I now think it is very important for Hong Kong people to be able to **explain both Chinese and Western cultures** in order to help achieve mutual understanding.

76% (Q24) and 78% (Q25) of students agreed after the unit they were more willing to help foreigners in Hong Kong through translation and offering explanations (**Table 31**).   Q24 and Q25 had a solid correlation of 0.8 indicating that for the students if they are willing to translate it can be predicted to a certain extent that they would be willing to give explanations rather than just give a strict translation.   However, being willing to translate and explain only resulted in both cases a correlation of 0.4 with Q26, feeling the importance of explaining both Chinese and Western cultures. Nevertheless, 85% (Q26) agreed that they now felt it important *to be able to explain both Chinese and Western cultures in order to help achieve mutual understanding.* Interviewing students about Q24-26 would have been helping in shedding light on what they think about their possible future roles of translating, explaining and promoting cross-cultural understanding, and how they view these roles as relating to each other.   Some possible questions that could be asked are:

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- *What do you think is the role of a translator?*

- *If you were to translate something, how important would it be to explain? Or, would you concentrate on being accurate in your translation? Can you think of any examples where explanation would be needed instead of just a strict translation?*

- *Do you think it is important for you to explain both Chinese and Western cultures to both Chinese and Westerners? Why?*

From my experience, I have found that my Hong Kong Chinese students tend to be very self-conscious and shy away from foreigners. The positive response to Attitude (3c) indicates to me that the *C & R Unit* helped students to accept the roles of being cultures bridges for their local people and foreigners. This, of course still is what students indicated they intend to do, and does not guarantee that it will actually be done.

Byram's objective of skills of interpreting and relating are specific – interpreting a document (3a), a misunderstanding (3b) and a conflict (3c). Thus, the assessment could have been more clearly targeted. In the next opportunity to conduct role-plays, I will attempt to provide better target these objectives by offering students real documents for interpreting and provide a more detailed role-play situations in which misunderstandings or conflicts are taking place.

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6.2.3   ICC (3/4) – Skills of discovery and interaction

To what extent did the C&R role-plays promote skills of discovery and interaction in intercultural communicative competence?

From Byram's model of intercultural communicative competence, the skills of

discovery and interaction covered in the *C & R Unit* were:

(4a)   Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.

(4d)   Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.

(4g)   Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

Table 33   Discovery and interaction outcome – Questionnaire Parts A, B, C

23.1% of the questionnaire targeted these attitudes as follows:

Areas of intercultural communicative competence	# of questions (% based on 26)	Questionnaire items
Skills of discovery and interaction	6 (23.1%)	10-11, 19-21, 23

The results are as follows (from **Appendix J**):

4.	(4a)				(4d)	(4g)
	Q19	**Q20**	**Q21**	**Q23**	**Q10**	**Q11**
6	3	3	3	6	1	1
5	19	28	35	35	21	21
4	53	53	48	49	44	35
3	20	13	10	8	24	30
2	6	3	3	2	8	11
1	1	1	1	1	2	1
X	0	0	0	0	1	1
%	**100**	**100**	**100**	**100**	**100**	**100**

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Correlation of (4a)				
	Q19	Q20	Q21	Q23
Q19	1.0	*0.7*	0.6	0.6
Q20	*0.7*	1.0	*0.7*	0.5
Q21	0.6	*0.7*	1.0	0.5
Q23	0.6	0.5	0.5	1.0

6.2.3 – A   Skill (4a)

Skill (4a) calls for learners to elicit information from otherness in order to understand and explain phenomena to others:

Q19.	I am now more willing to say, "I'm sorry, would you **explain** that to me?"
Q20.	I am now more willing to ask **what the person meant** if I wasn't sure.
Q21.	I am now more willing to ask someone to **repeat** what he or she said.
Q23.	I am more willing to ask **questions** to gain a better understanding of others.

Q19 and Q20 had a correlation of 0.7 (**Table 33**) indicating that for the students that if they are willing to ask for explanation or clarification (Q19), then they would be willing to ask for meaning as well (Q20). Likewise, Q20 and Q21 also had a correlation of 0.7 indicating that asking for meaning (Q20) could also be an indication students would be willing to ask someone to repeat what he or she said for clarification (Q21). However, Q19 and Q21, along with Q19 and Q23 had a lower correlation of 0.6, which was unexpected due to the two questions being somewhat similar in meaning. Perhaps since the questions were in order (with the exception of Q23) and followed one another, there could have been a tendency not to want to give the same answer three times in a row, or even give the same answer three times in a row. One suggested way to rectify this could be to put the questions farther apart from one another, perhaps on different pages, or with at least a few questions targeting different areas between each other. This could be a way to better ensure an independent response for each question and a correlation

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that can free from the bias giving similar answers to similar questions that are grouped together.

Nevertheless, a majority of students answered positively to Q19, Q20, Q21 and Q23. Q19-21 and Q23 interpret eliciting as asking for explanation and clarification. Each of the four items contains the wording, "more willing" which should be an indication of the effect of having completed the *C & R Unit*. According to the responses, the *C & R Unit* appears to have encouraged students to be more willing to elicit more than they have before. 75% (Q19) agreed they were more willing to say, "I'm sorry, would you explain that to me?" 84% (Q20) agreed they were more willing to ask for clarification; similarly, 86% (Q21) marked they were more willing to ask someone to repeat what he or she said. Perhaps due to the general wording of the item, 90% (Q23) agreed they were more willing to ask questions to gain a better understanding of others. Whether the respondents actually do all of the above was not tested as it would require fieldwork, nor was the Skill (4a) aspect of using the information to gain understanding in order to explain it to others. Nevertheless, the results indicate the *C & R Unit* was likely instrumental in encouraging students to at least be more inquisitive and initiate dialogue through asking questions.

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<u>**6.2.3 – B**   Skill (4d)</u>

Skill (4d) calls for the ability to effectively interact with otherness. The expected level of success in the interaction likely is high because (4d) calls for the learners to combine their knowledge, skills and attitudes, and take into consideration how familiar they are with the country, culture and language along with any cross-cultural differences that might exist.

> Q10.   Participating in (or watching) the role-plays made me **feel a part of other people's lives**.

Q10 attempted to encapsulate all of Skill (4d) in the concept of feeling a part of other people's lives. In retrospect, a variety of questionnaire items should have been used to cover the different factors of Skill (4d) rather than simply one item (**Table 33**). Nevertheless, the outcome was 66% (Q10) felt that participating in (or watching) the role-plays made them feel a part of other people's lives. Assessing Skill (4d) in the role-plays was also considered, but was rejected on the basis that the design of the role-plays called upon students to use their existing knowledge, skills and attitudes which allows for immense variation. If a certain knowledge or skill were imparted to students as preparation for the role-plays, then the assessment of Skill (4d) probably could have taken place.

<u>**6.2.3 – C**   Skill (4g)</u>

The design of the role-plays is to mimic real-time situations for students to practice interacting and mediating. As follows, **Skill (4g)** targets the ability to effectively mediate with otherness cross culturally in real-time. As mediation is settling a matter by way of both sides agreeing to the solution, or realising the need to 'agree to disagree' (Byram and Zarate 1997), mediators need to

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be able to empathise with their side, as well as with the other side (or both sides in cases where the mediator acts as a neutral third party). The marking scheme for the transcripts examines whether students actually were able to mediate **(Table 34)**. On the 6-point scale, 4 represents mediation at its minimum, both sides agree, but reluctantly, sometimes even 'agreeing to disagree' in acknowledging their impasse. 5 represents an effectively negotiated agreement (even agreeing to disagree), but allows for the other role-play member to have not done as much as the other. 6 represents a high level of mediation as evidenced by mutual cooperation. In marks 3-1, the task of mediating is not fulfilled as there is no agreement, nor is there any evidence of the sides 'agreeing to disagree.' If the sides reluctantly agree to disagree, then that would be a mark of 4 would be given. Q11 then dealt with the minimum empathy necessary for effective mediation, thinking about how others feel, which was practiced in the role-plays.

Table 34   Discovery and interaction outcome – Role-play transcripts & questionnaire

Objective (4g)
Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

Q11 Participating in (or watching) the role-plays made me think about how native English speakers feel.

Marking scheme for the questionnaire

6	Strongly agree	3	Partly disagree
5	Agree	2	Disagree
4	Partly agree	1	Strongly disagree

Marking scheme for the transcripts

6	Both participants effectively negotiate an agreement acceptable for both sides.
5	Negotiation is evident in one, but less in the other participant, nevertheless something is accomplished via working together
4	Both attempt to negotiate, little is accomplished, the agreement reached reluctantly
3	Both attempt to negotiate, but with no clear objective, nor is anything accomplished or agreed upon

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2	Only one attempts to negotiate.	
1	No attempt to negotiate occurs.	

	Objective (4g)	
	Q11	**Transcripts**
6	1	13
5	21	9
4	35	12
3	30	3
2	11	17
1	1	46
X	1	NA
%	**100**	**100**

It turns out 57% (Q11) felt that participating in (or watching) the role-plays made me think about how native English speakers feel. And, only about one third, 34% (Transcripts), were able to mediate an agreement. Even more alarming is the outcome that almost half, 46%, did not attempt to negotiate at all (a mark of 1 on the scale). These results suggest that more needed to be done in the *C & R Unit* to teach students techniques or skills in mediation. It could be that students felt that due restrictive nature of role-plays – short amount of time, limited time to prepare – an agreement did not need to be reached, perhaps indicative of what results in most negotiations. Or, unfortunately, it could be that the students were simply apathetic when it came to attempting to negotiate a solution, despite appearing confident and enthusiastic in the role-plays (see **Section 6.2.1 – A Table 30** Audio-video recording results). Finally, Q11 failed in revealing why the Objective (4g) was so poorly performed. Q11, or an additional item, needed to address whether empathy, or a lack of it, was a factor in the mediation results.

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6.2.4   ICC (4/4) – Critical awareness, political education

To what extent did the C&R role-plays promote skills of critical cultural awareness/ political education in intercultural communicative competence?

From Byram's model of intercultural communicative competence, the skills of cultural awareness/ political education covered in the *C & R Unit* were:

(5b)   Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.

Table 35   Critical   awareness,   political   education   outcome   – Questionnaire Parts A, B, C

Only 3.9% of the questionnaire targeted the critical awareness as follows:

Areas of intercultural communicative competence	# of questions (% based on 26)	Questionnaire items
Critical awareness, political education	1 (03.9%)	16

The results are as follows (from **Appendix J**):

5.	(5b)
	Q16
6	7
5	31
4	41
3	15
2	3
1	2
X	1
%	**100**

The evaluative analysis is interpreted in Q16 as the ability or willingness to think about the positive and negative aspects of one's own (Chinese) culture and that of the target (Western) culture, and whether the role-plays fostered this.

79% (Q16) of the students agreed that participating (or watching) the role-plays made them think about the positive and negative aspects of Chinese and Western culture (**Table 35**). This result, although limited by a single questionnaire item, indicates that the role-plays can encourage critical awareness, and has the potential to expand into critical political education.

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6.3   Performance of the role-plays

At this point, I would like to reflect on the performance of the role-plays. This is based mainly on my observations of how the students responded to the role-plays. First will be reflections on how well I, as the project coordinator, had prepared the students and teachers for the role-plays. Second and third will be my observations of how the students performed the 'in-culture' roles and 'out-of-culture roles.'

6.3.1   *Preparing students and teachers*

In the *C & R Unit*, the students prepared for their role-plays by first discussing the issue of employee/ employer relationships (**Appendix C – 7**):

1.   Discuss the following:

1.1   Consider the following, and list the rights of each:

Employer / Manager / Boss	Employee

1.2   In other countries, how might these rights differ?

Colleagues who chose not to participate in the project complained that they felt inadequate to discuss intercultural issues with their students. Likewise, the students likely may not have had any work experience, nor any cross-cultural experience even if they had worked. In looking at the above excerpt from the *C & R Unit*, I now realise that adding materials on employer/ employee relationships, such as newspaper articles, could have given both students and teachers something more tangible to base the role-plays on.

OUTCOME

6.3.2 *'In-culture' roles*

In the C & R Unit, students were given the choice of 'in-culture' and 'out-of-culture' roles,' for example (**Appendix C – 11**):

3.1

Think of a request that a boss might ask of an employee.	Then choose one or more of the options below to enact. ☑
Boss's request:	☐ Hong Kong boss and Hong Kong employee ☐ Hong Kong boss and Western employee ☐ Western boss and Hong Kong employee ☐ Western boss and Western employee
Enact the situation with the boss's request, the employee's reply, and subsequent reactions.	

The 'in-culture' roles for the students would be those of the Hong Kong boss and Hong Kong employee. In trying to ascertain whether students are performing 'in-culture' or 'out-of-culture' roles, I now realise it would have been helpful to ask students to state exactly what role they were performing. Thus, in this analysis I had to, unfortunately, speculate. Nevertheless, in watching the DVD of the audio-videotaped role-plays, it seemed that students who performed the 'in-culture' roles tended to be very critical of their own culture, almost to the pointing of making a caricature out of themselves:

Hong Kong employee
- Insisting on extra pay
- Not wanting to do any favour without monetary benefit
- Problems involve family commitments
- Emphasis on extra-curricular activities (i.e. what will happen outside of work); lack of emphasis on what is actually happening in the company

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Hong Kong employer
- Insisting that his or her authority be followed, no matter what
- Quick to lay off staff at any indication of subordination
- Reluctance to show sympathy or understanding about anything personal or work-related
- Insistence on making money, meeting the budget

With these observations, I believe further research can be done with using role-plays to raise intercultural awareness. Students could be shown the observations about the 'in-culture' roles, including being shown the DVD of their performances in class. Then, the class could be led in a discussion on why the 'in-culture' role was performed in such a manner. Questions can be raised, such as, "Were the 'in-culture' roles reflective of Hong Kong culture, or were they simply showing what the 'outside' world thinks about Hong Kong?" Another possibility is students could interview their parents or relatives about Hong Kong employer/ employee relationships (one version of ethnographic research). Research can be done on the results students find, and the ways in which the role-plays evolve, such as before the discussion, after conducting their own ethnographic research, etc. From a wider, global perspective, it would be fascinating to discover what other students think of themselves – French students, African students, Italian students, etc.

6.3.3   'Out-of-culture' roles

Overall, only a few students attempted to do the 'out-of-culture' roles, but the results were more varied than the 'in-culture' roles. While the 'in-culture' roles produced a predominantly stereotypical view of Hong Kong culture, the 'out-of-culture' roles produced a variety of both positive and negative views towards non-Chinese cultures:

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Western employee
- Insistence on individual freedom – example, 'sexy' clothing
- Wants time off for extra-curricular activities – afternoon tea, participant in television show

Western employer
- Ignorance of the importance of the Chinese New Year holiday
- Use of compliments to persuade, but not necessarily sincere

The lack of 'out-of-culture' roles indicates to me that more material needed to be presented on different cultures. While the presentation of knowledge does have the possibility of encouraging stereotypes, perhaps if that knowledge is done along with students' own research into different cultures and roles, then intercultural awareness and the willingness to explore the similarities and differences of various cultures can be raised.

6.4   Questionnaire: Part E – Written feedback

In the Questionnaire – Part E (**Appendix D – 5**), the students were offered two questions:

a.	What do you think is the main purpose(s) of the Comprehending and Responding Unit?
b.	What are your comments and suggestions (if any) about the Comprehending and Responding Unit?

Appendix I is a list of all the students' comments to **a.** and **b.** with their corresponding section numbers. The students' comments for both questions appeared to fall within seven categories. In ranks **6**, **5** and **4**, the students recognise there is a cultural element, in ranks **3**, **2** and **1**, the students only recognise the academic aspect of the *C & R Unit*, or give vague comments. **X** indicates that no comment was given:

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Mark	Description
6.	Acknowledges or recognises cultural awareness and academic aspects (speaking, listening, reading, writing), and reflects on its importance, moreover, shares something personal about the impact the activities had on themselves.
5.	Acknowledges or recognises cultural awareness and academic aspects, and reflects on its importance
4.	Mentions culture or cultural awareness, but does not elaborate on importance or reasons for covering them
3.	Focuses on academic skills, such as paraphrasing, reading, writing... and, gives reasons why they are important.
2.	Mentions academic skills, but does not elaborate on importance or reasons for covering them.
1.	Comment is vague, or relevance to the *C & R Unit* unclear
X.	Nothing was written.

These ranks are not a reflection of the students' performance per se as the comments were given purely on a voluntary basis. Instead, the ranking can be interpreted as a reflection of the extent to which the *C & R Unit* conveys to students the importance of culture in learning English. I use concept of 'convey' because nowhere in the *C & R Unit* is the word 'culture' used. The *C & R Unit* abides by the academic objectives set forth by Lingnan University, but it is hoped that through the integration of films and role-plays as part of learning how to paraphrase show that cultural understanding is an integral part of language learning and improvement. The students' responses were ranked and totalled from **Appendix J**, and are as follows (**Table 36**):

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Table 36 **Evaluation of students' written comments – Questionnaire Part E**

Totals	(a)	(b)	%	(a)	(b)
6	5	10	6	3	6
5	19	17	5	12	11
4	46	18	4	29	12
3	19	5	3	12	3
2	40	15	2	26	10
1	23	62	1	15	40
X	4	29	X	3	18
Sum	156	156	Total %	100	100

Correlation of Part E		
	(b)	
(a)	0.5	

When asked directly about the purpose of the *C & R Unit* in Question (a), less than half the students, 44%, mentioned any culture component (Total % of **6**, **5**, and **4**). In the open comments found in Question (b), only 29% made any mention of cultural aspects. Upon reflecting on the results of Question (a), I was pleased with the fact that almost half the students (70 of 156) recognised that culture was an integral part in the learning process put forth by the *C & R Unit* despite not being allowed to state it directly, and having 4 different teachers teach it.

Furthermore, I found no relation between the travel experiences to English speaking countries and the ability to recognise the cultural aspect of the *C & R Unit* and reflect on its importance and impact (as evidenced by a mark of **6**). Among those students who scored a **6**, only two had travelled to native English speaking countries (**Table 37**). And, the two that scored **6** for both questions (Student 28-02 and 28-17), their travel experiences were limited to Guangzhou, Shanghai, Shenzhen and Taiwan. This suggests that reflection on cultural issues can be fostered locally without the need to travel to foreign countries.

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Table 37   Students who gained top score for reflection and their travel experiences – Questionnaire Parts E & D

The bold font in the last column indicates native English-speaking country.

Sec. # & Student	Appendix D – 5		Appendix J
	(a)	**(b)**	**Number of times & places travelled**
23-05	4	6	3x Guangzhou 3x Shenzhen 1x Korea
23-10	3	6	1x Beijing 2x Guangzhou 3x Shenzhen 1x Taiwan 1x Macau
23-14	4	6	**1x Australia** 1x Shanghai 1x Beijing 1x Singapore 3x Guangzhou 3x Shenzhen 1x Japan 1x Thailand 1x Malaysia 1x Korea
27-01	6	5	3x Guangzhou
27-19	4	6	1x Beijing 3x Guangzhou 3x Shenzhen 1x Hainan Island
27-20	4	6	1x Beijing 3x Guangzhou 3x Shenzhen
28-02	6	6	1x Guangzhou 1x Shanghai 3x Shenzhen
28-16	6	4	**1x America** 1x Beijing **1x Canada** 2x Guangzhou 1x Japan 3x Shenzhen
28-17	6	6	3x Guangzhou 2x Taiwan
31-13	5	6	1x Thailand
32-02	5	6	1x Guangzhou 2x Shenzhen 1x Korea
32-07	5	6	1x Guangzhou 3x Shenzhen 3x Macau
32-15	6	1	3x Shenzhen

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CONCLUSION

Evidence was presented that shows the new set of materials, the *Comprehending and Responding Unit* (**Appendix C**) was successful in initiating competence in intercultural communication. Most of the students were found to have travelled exclusively within the Guangdong region, of which explanation was given which might suggest a limited exposure to intercultural experiences (**Section 6.1**). Nevertheless, the use of the film scene and role-plays in the *C & R Unit* were able to positively initiate and affect intercultural communication. The strengths of the unit, as evidence by responses recorded in the questionnaire, role-play transcripts and audio-videotaped role-plays were:

☑ Positive attitudes of willing to engage in otherness, discover new perspectives and question previously held beliefs (**Section 6.2.1**)

☑ Relational skills by way of thinking about the similarities and differences among Chinese and Western cultures, willingness to admit to not understanding something and newfound belief in the importance of being able to explain both Chinese and Western cultures for mediation (**Section 6.2.2**)

☑ Skills of discovery and interaction as evidenced by a newfound willingness to, in general, ask more questions and specifically asking the otherness to clarify or repeat, crucial to language learners (**Section 6.2.3**)

☑ Some critical awareness by way of the role-plays making students think about positive and negative aspects of Chinese and Western cultures (**Section 6.2.4**)

The *C & R Unit* also proved to be lacking in many other areas of initiating intercultural communication:

☒ There was evidence of a generally apathetic attitude towards intercultural communication within one's locale. As evidenced by the transcripts, the students were reluctant to engage with one another (**Section 6.2.1**).

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☒ Furthermore, responses from the questionnaire showed that the *C & R Unit* made about half the students think about the plight of foreigners living in their locale (Hong Kong and Lingnan University), and ponder their own Chinese culture. Likewise, only half were willing to have a foreign e-mail or ICQ partner (**Section 6.2.2**).

☒ Only one-third (34%) were able to mediate an agreement in the role-plays as evidenced by the transcripts (**Section 6.2.3**) suggesting the need for more direction and instruction in this area.

The term, 'willingness' in Byram's model of intercultural communicative competence brought up the question of whether students can be said to be truly 'willing' to do something, even if they choose not to do it when faced with an opportunity to do it. Do the results of choosing not to do something in class activities, such as role-plays, negate the willingness responses in the Questionnaire? In future research, 'willingness' may need to be made more specific, such as, "I feel that given the opportunity I might be inclined to..." Or, perhaps students could be given the opportunity to place conditions on their willingness, such as, "I would be willing to help out, as long as..." On the other hand, Byram's skills of interpreting and relating objective specifically target identifying and explaining documents, misunderstandings and conflicts. These can prove to be effective ways in improving students' intercultural communicative competence. Thus, in future revisions of the *C & R Unit* and research projects, I would incorporate more interpreting of documents by way of different cultural systems. And, I would present to students role-plays with more pronounced incidents of misunderstandings, breakdowns in communication and conflicts to practice with and overcome.

For the design of the questionnaire, the 6-point scale proved to be useful. With marks 6-4 indicating a positive response, and marks 3-1 indicating a

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negative response, there was an element of certainty that something was achieved or not achieved. Furthermore, in all 29 of the questionnaire items, students made use of the entire 6-point scale. However, a lack of correlation between among Questionnaire items that target the same objective indicates that the wording of each item or the order in which they are placed may need to be revised. Perhaps the discrepancy can only be resolved by interviewing students and asking them in more detail how they feel about each objective.

In designing the *C & R Unit*, the process could have been different. First I designed the *C & R Unit*, and then evaluated it based on Byram's model of intercultural communicative competence **(Chapter 5)**. I did it that way because I first had to meet the academic objectives of paraphrasing set forth by Lingnan University. If allowed, a more sound method would have been to target the objectives first, *then* design the Unit accordingly (Verma and Mallick 1999: 95-96). But, that would have required more flexibility on the part of Lingnan University.

The video-taped role-plays provided a rich amount of feedback linguistically and visually. But, they were assessed on a limited basis – turn-taking and mood **(Table 30)**, identifying misunderstanding **(Table 32)** and negotiation **(Table 34)**. Of these, only mood took into account the visual data. The objectives of audio-videotaping needed to be more clearly established in order to better take advantage of the medium.

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7.   Bringing it all together

What can be learned from the experience of conducting this research? It all started by thinking about my life abroad in Hong Kong and simply wanting to be a better English language teacher (**Opening & Overview**). That led to a deeper look into the roles and uses of English in the global village (**Chapter 1**) and how the Chinese have dealt with the onset of globalisation and view the role of education (**Chapter 2**). What emerged was the importance of intercultural communication. The subsequent chapters were devoted to understanding the implications of what it means to be intercultural (**Chapter 3**) and making sense of the different trends in teaching intercultural communication in language teaching (**Chapter 4**). As follows, Byram's model of intercultural communicative competence was chosen. A research project was then formed which centred on a set of original teaching materials focusing on paraphrasing via intercultural awareness activities (**Chapter 5**). Data was collected by a corresponding questionnaire and audio-videotaped recordings of the role-plays, the results of which were subsequently presented and discussed (**Chapter 6**). Upon reflecting on the whole experience it became apparent that three roles were played out. I was still teaching, but using materials that I had specifically designed to bring about cultural awareness as part and parcel of teaching paraphrasing. As an action researcher, my attempts to involve colleagues required explaining, inviting and coordinating the implementation of the materials and collection of data. Ultimately, though, it was I who would eventually end up with all the data of which I had to, as the researcher, make sense of the outcome (whether positive or negative) to add to the field of language teaching. These roles of

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project coordinator, teacher and researcher will be reflected upon in the hopes of personal improvement. Likewise, an outlook on the significance of these roles in language teaching will be put forth as an invitation to embark on further research and discussion on how language education can meet the growing needs of communicating in the ever-changing dynamics of the place we now call home – the global village.

7.1 Project design & coordination

7.1.1 *Assuring academic competence*

Having already delved into the literature on the pertinent issues of English, Chinese learners, intercultural communication and the approaches to teaching it, one of the first major decisions was choosing a curriculum as a checklist for covering objectives in teaching intercultural communicative competence. However, there was also the mandate to follow the official course curriculum of Lingnan University's English course to cover paraphrasing skills as part of the training for writing research essays. In order for the project design (**Appendices C, D & E**) to gain acceptance and approval from the head of department, I had to make assurances in a face-to-face meeting that using intercultural communication skills training would enhance and not impede students' learning of academic English. I suspect other language teachers may find themselves in similar situations. We may desire a full term to train our students in intercultural communicative competence, but find that a lack of funding, resources or support makes it not possible to bring to fruition our original intentions. Rather than view these as *predicaments*, we can, instead, view them as opportunities to show that intercultural training paired with academic instruction can result in a deeper, more critically sound level of

academic competence. For isn't it true that the objectives of intercultural communicative competence include being able to deal with written texts, interact and be knowledgeable on a wide range of issues? And, are these not all academic endeavours? The more intercultural competence training can be shown to be linked with academic success, and the more these cases are documented and validated for the wider public, then the greater the chance will be for intercultural competence to become accepted as a necessary component in language teaching and academic training.

7.1.2   *Considering colleagues' needs and concerns*

In **Chapter 5** it was revealed that five out of the ten teachers chose not to participate in the research project proposed (**Appendix E**). The simple way would have been to make a case that all the teachers should teach the same materials as it would be considered unfair by the students when they realize that half are working on one unit, while the other half are working on another unit. Nevertheless, even if the case was made, the teachers would be under no obligation to collect the data. In action research, it is crucial to have the support and enthusiasm of colleagues for it likely would have an affect on how the students will perceive the project, and how carefully data would be collected. In retrospect, based on talking with my colleagues over why they chose not to do the *C & R Unit*, I should have spent time informally presenting a draft of the *C & R Unit* to them and making adjustments to address their needs and concerns. One possibility could have been to include options on how to teach and present the unit. Colleagues could also have been given informal teaching demonstrations and discussions on how to present the material. The outcome might not necessarily result in total approval and

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participation, but it probably would have made a stronger case for the Unit and resulted in at least a few more colleagues participating. If this process is repeated for each yearly revision of the *C & R Unit*, over time all colleagues would likely feel obligated to try using it at least once, rather than rely on the previous materials which were not required to be revised. Furthermore, the colleagues that did participate mentioned that it would have been more satisfying if results of the project were made available sooner while their memories of the Unit were still fresh. Releasing the results of the project, including to their students, could give a satisfying feeling of closure to the project, and can serve as a basis for improving, revising and maintaining the project for the next term.

7.2   Compilation & analysis of data

7.2.1   *Documenting the formation of marking schemes and the processes of marking*

A significant part of developing pedagogy is the formation of marking schemes. Looking back, how the marking schemes for the transcripts (**Section 5.4.2 –Table 21, Table 22**) and the audio-video recordings (**Section 5.4.3 – Table 23**) were developed should have been reported. Showing how the 'final draft' evolved from the 'first drafts' and 'second drafts,' etc. could have helped to clarify the objectives of the schemes, and would allow others better opportunities to suggest how the marking schemes can be improved and modified. Furthermore, how the marks were applied to the performances in the transcripts of the role-plays (**Section 6.2**) and the audio-video recordings (**Section 6.4**) should have been more fully documented in order to better communicate and validate how students were given their scores. For the role-

plays transcripts (**Appendix F**), explanations were given, but they tended to be brief

7.2.2 *Allowing for students' feedback*

One of the main areas of data that was not collected was unstructured oral feedback from students. If time permitted, it would have been revealing if the students who participated in the study were interviewed and given a chance to express what they thought of the *C & R Unit*. Some questions that would have been worth asking were:

- *What do you now think of intercultural communication?*

- *Has your thinking towards other cultures been affected by the* C & R Unit? *If so, in what ways has it been affected?*

- *How would you characterise your attitude towards other cultures now?*

- *How has your views towards your own culture been affected, if at all, by the* C & R Unit?

For any of the objectives targeted in the research project, questions about them could be asked in individual interviews with the students. Likewise, to validate the findings of the Questionnaire (**Appendix D**) students' responses to the interviews could be correlated to determine to what extent the Questionnaire reflect what students say in their interviews and vice versa.

7.3 Teaching

7.3.1 *Taking risks*

As a teacher, I took a risk. My fellow colleagues who decided to teach the *C & R Unit* also took a risk. We could have taught the previous unit on paraphrasing (written by myself as well) which did receive positive reviews from both the teachers and students. However, the previous unit focused

mainly on paraphrasing exercises with an absence of anything that would prepare them for the global village. Granted, the topic did foster critical thinking as it centred on debating the importance of sex education. But, it was mainly an exercise in stating opinions and being able to support them with paraphrasing sources. It would have been a familiar practice to continue using the unit, which would have had unanimous support of the colleagues. But, personally, I was convicted of the importance of intercultural competence in using English. It is my hope that the risk taken benefited all the students and the teachers who were willing participants in the project. In casual talks with the students, I think they appreciated the chance to study English in a different, non-traditional way. And, from the responses in the Questionnaire, there is evidence that indicates the possibility of an intercultural outlook being initiated by the *C & R Unit*.

7.3.2 *Becoming the intercultural language teacher*

In the **Opening & Overview** I stated that I would not go back to my former ways of prescriptively teaching American English. So, what is the direction that my teaching of English has gone? The *C & R Unit* showed me personally, and by way of dialoguing with my colleagues, that it is possible to effectively teach academic English via developing skills in intercultural communication. I regret that I did not document the final examination scores to prove this point. I did not do what was necessary to secure access to the final examinations, and the entire department was busy in the process of grading the exams (marking different exams, cross-marking, appeals, etc.). Nevertheless, I did observe that there was at least not a drop in the paraphrasing marks in the final examination (the previous marks for paraphrasing were around 20-30%).

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So, what does it mean to be an intercultural language teacher? From my own experience, I modelled intercultural language teaching by blending the academic forms of the language with skills in intercultural communication. Academically, I explained to my students the importance of paraphrasing, and guided them through the steps it takes to accurately paraphrase. Interculturally, I used a variety of activities – films, role-plays, discussion, and texts – to convey that paraphrasing also requires competence in intercultural communication. I discussed the need for them to understand the cultural background of the author and the text before they could truly communicate well in a paraphrase for the local audience. Personally, I am now convinced of the importance of such an approach that it is now hard for me to fathom teaching the way I used to, neglecting global, intercultural concerns in written and spoken communication.

7.3.3 *Looking forward*

I now teach at the University of Houston's Language and Culture Center, Houston, Texas, USA. Like many other tertiary language centres in America, there is a deep concern that the students not only learn English, but that they be able to adapt to their new environment, be enriched by living in the States and, likewise, enrich others with the perspectives they bring from their home countries. Keep in mind, these students are not immigrants, their time in America is limited and many will return home before their student visa has expired. In getting to know my new colleagues and supervisors, there is a common, shared concern that students be skilled at communicating interculturally as well as academically in English. We view them as potential future diplomats and cultural bridges – effective ones because they will have

experienced life at home and independently away from home. This outlook needs to be fostered in language teaching in students' so-called home countries, including the USA. Hong Kong, in particular, with its colonial background, rich source of native English teachers, international population, and Chinese culture, has the potential take the lead in cultivating understanding between China and her Western counterparts. Any language teaching needs to view students as potential diplomats and cultural bridges. Escalating conflicts around the globe show that intercultural communication is sorely needed and is not being practiced. The stakes are too high for learners to simply be able to read, write, and speak languages. The global village needs learners, including teachers, who strive to communicate cross-culturally. Even more effective are those who can do it with the linguistic competence in several languages.

Closing comments

The scope of this research project was very limited. I worked under the constraints of wanting to teach intercultural communicative competence within the framework of a general English course and under the mandate that academic English be taught. 10 hours of classroom instruction was all that was given for me to develop a unit within the course. At first I thought I was at a disadvantage. However, upon further meditating on my situation, is it not true that a majority of us teachers need to work within constraints, limits and boundaries? There are budgets that need to be maintained, authorities that need to be heeded and, in many cases, government policies that need to be followed. This research project was conceived and developed by myself, a novice. And, it was administered by a willing group of volunteer teachers who

shared the same passion and concern that students start developing intercultural communicative competence. The fact that it was done with limited funding, limited support (not all teachers participated, and management deemed the project only an *option*) and limited classroom time, I hope, encourages other teachers to conduct research because it can be done despite the circumstances. Furthermore, I hope I have put forth evidence that even a few hours devoted to intercultural skills can initiate and motivate students to personally develop a more intercultural outlook. More research, though, needs to be done on how to make the training more effective and efficient. If more teachers from a variety of subjects share about what they tried in the classroom – films, role-plays, drama, games, etc. – the results would be invaluable in furthering the development of intercultural training into the mainstream curricula. In particular, this research project has attempted to measure students' reaction to a set of materials and give evidence that intercultural communicative competence was, to a limited extent, initiated. Research into how we can more accurately and conclusively measure, or test, competence in being intercultural would be beneficial, as it would lead to giving students more fair and accessible opportunities to demonstrate their competence. Likewise, it can be argued that having valid tests can strengthen the case for incorporating intercultural skills into the mainstream curriculum. As nations become more connected with one another, simply having knowledge and skills will not be the main desired commodities of human capital; having the competence to be able to communicate and apply that knowledge and those skills to a growing, multinational group of stakeholders will be of paramount importance. As we become ever more dependent on

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one another there will be a growing need to be able to communicate, understand and pragmatically 'get things done' across cultures. Already there have been countless arguments and misunderstandings as the interests of nations become intertwined and dependent upon one another. Much research has already envisioned the type of citizenship needed in the global village; further research, though, is also needed to put those theories into practice. In the **Opening & Overview**, I started with a concern for being a good English language teacher; my outlook has since broadened. It is now my hope and desire to better train my students, and myself, in the skills needed to be effective citizens in the global village, which include but are certainly not limited to language. Others have already pioneered ways in which to foster positive, global citizenship; if we can continue the work and take the lead we will have made progress to ensure that our home, the global village becomes a positive place to live in for all of our neighbours, including ourselves as well.

Marshall Warren YIN

5 September 2006

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Table 38   List of suggested readings

1.	*For a complete overview of the development of English into an international lingua franca:* BRUTT-GRIFFLER, Janina 2002 *World English – A Study of Its Development* Clevedon: Multilingual Matters Ltd.
2.	*For a complete model and explanation of competence and fluency in intercultural communication:* BYRAM, Michael 1997a Teaching and Assessing Intercultural Communicative Competence Clevedon: Multilingual Matters Ltd.
3.	*For a workable model teaching intercultural communication in English language teaching:* CORBETT, John 2003 An intercultural approach to English language teaching Clevedon, England: Multilingual Matters.
4.	*An thought-provoking case for reform in the way English is taught and perceived worldwide:* JENKINS, Jennifer (2000) *The Phonology of English as an International Language* Hong Kong: Oxford University Press.
5.	*An actual working example of intercultural communication being taught and promoted, complete with reproductions of the students' work:* MORGAN, Carol and Albane CAIN 2000 Foreign Language and Culture Learning from a Dialogic Perspective Clevedon: Multilingual Matters Ltd.

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SURVEY OF ENGLISH NEEDS & RESULTS

1. Copy of the survey letter

The following is a copy of the on-line survey sent to 10 young professionals in Hong Kong.

Dear _____,

I am currently working on a paper on curriculum reform for Lingnan U's English course. My main proposal is that curriculum reform needs to be based on the specific English language skills needed for fresh graduating students. The main implication of this is a dynamic ever-changing curriculum since the markets usually experience many changes.

As part of my paper, I would like to compare Lingnan's current curriculum, and compare it with what the "market" wants in terms of the English skills of fresh graduates.

Hence, my question. I would be most grateful if you could make a list of up to 10 English skills you feel are important for fresh graduates to have (1 being the most important).

Example (just a hypothetical example):

1. Can take accurate minutes
2. Can deal with customer complaints in person
3. Can take phone messages
4. Can handle customer complaints over the phone
5. Can listen and follow instructions
6. Can read and comprehend complex documents

etc.

Many thanks if you could reply. I promise to keep your name confidential, and will just mention the area of work.

Marshall

SURVEY OF ENGLISH NEEDS & RESULTS

2.   Survey results (9 in total)

The following are the results of a survey of 9 professionals in Hong Kong. They were asked to list and rank up to ten most important English language skills that fresh graduates need to either do their job, or work in the company.

#1

Gender: Female
Age range: 25-35
Language: 1st – Shanghai dialect, 2nd – Cantonese, 3d – English
Occupation: Administrative Assistant

1.   Can express oneself in simple and "easy-to-understand" English
2.   Can listen and understand when others are speaking English.
3.   Can read and comprehend general English documents
4.   Can write simple business letters
5.   Can take minutes for a meeting accurately
6.   To know more vocabularies so as to improve one's speaking and writing
7.   Can express one's thought/feeling/opinions in a short paragraph
8.   Can negotiate with others in English
9.   Can do an English presentation
10.   Can read and comprehend complex documents

Points 1,2,6,7 is more general and should be applicable in all occasions. The rest mainly towards the business environment.

#2

Gender: Male
Age range: 25-35
Language: 1st – Cantonese, 2nd – English
Occupation: Accountant, *World Vision*.

1.   Can handle business correspondence independently
2.   Can read and understand documents
3.   Can speak good English and communicate well with clients
4.   Can write technical reports or progress reports
5.   Can listen and follow instructions
6.   Can have a good oral presentation skill
7.   Can write internal memo or e-mail effectively
8.   Can take phone messages
9.   Can take minutes accurately
10.   Can handle enquiries and complaints

SURVEY OF ENGLISH NEEDS & RESULTS

#3

Gender: Female
Language: 1st – Japanese, 2nd – English
Age range: 25-35
Occupation: Flight Attendant, *Cathay Pacific.*

1.   Can have conversation
2.   Can speak what they want to say
3.   Can listen in the class/meeting and participate
4.   Can ask questions and answer questions
5.   Can write simple report
6.   Can apologize in appropriate manner and language

#4

Gender: Female
Age range: 25-35
Language: 1st – Tagolog, 2nd – English
Occupation: Hotel Staff, *The Ritz Carlton Hotel, Hong Kong.*

For your question, for hospitality industry it's expected for fresh graduates to:

1.   Can take accurate orders from guests (i.e. Room Service,restaurant outlets or even housekeeping). (our common complaints from guests, that no one understands what they need or want)
2.   Proper verbiage when answering guests. (can't use words like hang on, o.k., just a sec)
3.   Able to handle guest complaints.
4.   Effectively communicate to guest.
5.   Can take accurate messages.
6.   Familiar with common terms in the hospitality industry(i.e. could be food items
7.   Able to write business letters correctly (our company is sensitive to proper writing as it is printed on our stationary logo w/c represents the company itself)
8.   Can read and comprehend reports

#5

Gender: Female
Age range: 35-45
Language: 1st – Tagolog, 2nd – English
Occupation: Engineer, *Cybersonic.*

1.   Can communicate effectively
2.   Can understand and follow instructions
3.   Can compose business letters

SURVEY OF ENGLISH NEEDS & RESULTS

#6

Gender: Male
Age range: 35-45
Language: 1st – Cantonese, 2nd – English
Occupation: Director, *Lexos (of the ABC Communications group)*

1. Can listen and follow instructions accurately
2. Can construct questions to ask to obtain clarifications
3. Can spell correctly and the correct use of grammar
4. Can use precise words to present a point across
5. Can read & comprehend complex documents, summarizes key points
6. Can handle customer complaints/queries in person and over the phone
7. Can take minutes/notes accurately
8. Can handle the preparation of written documents
9. Can take accurate phone messages
10. Can handle and laugh at jokes at office and with clients

#7

Gender: Female
Age range: 35-45
Language: 1st – Cantonese, 2nd – English
Occupation: Accountant, *Lexos*

1. Can answer questions with no grammatical mistakes whether in person or over the phone.
2. Can listen and follow instructions
3. Can read and understand English magazines, newspapers...
4. Can take comprehensive phone messages
5. Can watch and understand English TV programs
6. Can speak freely with a foreigner
7. Have understand more complicated English novels or literatures.
8. Can write brief memo or short story in a short period of time
9. Can handle customer complaints over the phone or in person.
10. Can read and comprehend complex documents

#8

Gender: Female
Age range: 25-35
Language: 1st – Cantonese, 2nd – English
Occupation: Public Relations, *Lex)*

1. Ability to comprehend and summarize business documents & conversations in a multinational corporate environment.
2. Ability to articulate complex views & ideas and hold meaningful verbal exchanges.
3. Ability to produce business reports & proposals.
4. Ability to influence and rally support from others.

SURVEY OF ENGLISH NEEDS & RESULTS

Gender: Female
Age range: 25-35
Language: 1st – Cantonese, 2nd – English
Occupation: Administration, *The Airport Authority, Hong Kong*

1.   Able to understand and carry out office instructions (in admin setting)
2.   Able to read and properly pronounce written English, even if not able to understand context completely (phonics!)
3.   Able to introduce oneself (for example in job interview or meeting settings)
4.   Able to tell time or give directions
5.   Able to carry on casual conversation
6.   Able to compose simple business correspondence (requesting or passing along of information)
7.   Able to spell or attempt to spell words when given verbal instructions that need to be transcribed
8.   Able to politely carry on telephone conversation and take messages
9.   Able to proofread documents for punctuation, spelling, and grammatical errors
10. Able to use word processing applications in English environment

INTERCULTURAL COMMUNICATIVE COMPETENCE MODEL

This is Byram's *Objectives for Teaching, Learning and Assessment* from his model, *Teaching and Assessing Intercultural Communicative Competence* (Byram 1997a: 57-64).

1. ***Attitudes***: *curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.*

Objectives:

(1a)   Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

(1b)   Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.

(1c)   Willingness to question the values and presuppositions in cultural practices and products in one's own environment.

(1d)   Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence.

(1e)   Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.

2. ***Knowledge***: *of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.*

Objectives (knowledge of / about):

(2a)   Historical and contemporary relationships between one's own and one's interlocutor's countries.

(2b)   The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which facilitate contact or help resolve problems.

(2c)   The types of causes and process of misunderstanding between interlocutors of different cultural origins.

(2d)   The national memory of one's own country and how its events are related to and seen from the perspective of other countries.

(2e)   The national memory of one's own country and how its events are related to and seen from the perspective of other countries.

INTERCULTURAL COMMUNICATIVE COMPETENCE MODEL

(2f)   The national definitions of geographical space in one's own country, an dhow these are perceived from the perspective of other countries.

(2g)   The national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own.

(2h)   The processes and institutions of socialisation in one's own and one's interlocutor's country.

(2i)   Social distinctions and their principal markers, in one's own country and one's interlocutor's.

(2j)   Institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them.

(2k)   The processes of social interaction in one's interlocutor's country.

3. *Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.*

Objectives (ability to):

(3a)   Identify ethnocentric perspectives in a document or event and explain their origins.

(3b)   Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

(3c)   Mediate between conflicting interpretations of phenomena.

4. *Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.*

Objectives (ability to):

(4a)   Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.

(4b)   Identify significant references within and across cultures and elicit their significance and connotations.

INTERCULTURAL COMMUNICATIVE COMPETENCE MODEL

(4c)   Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances.

(4d)   Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.

(4e)   Identify contemporary and past relationships between one's own and the other culture and society.

(4f)   Identify and make use of public and private institutions which facilitate contact with other countries and cultures.

(4g)   Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

5.   *Critical cultural awareness / political education: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.*

Objectives (ability to):

(5a)   Identify and interpret explicit or implicit values in documents and events in one's own and other cultures.

(5b)   Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.

(5c)   Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary, a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes.

LINGNAN UNIVERSITY

Tuen Mun, Hong Kong

Language Institute

English Language Education and Assessment Centre

LCE 101
English for Communication I

2003-2004

Comprehending and Responding

COMPREHENDING AND RESPONDING (C & R) UNIT

A. An introduction to paraphrasing texts

1. Read the following text:

Ask high school teachers if recalcitrant (uncooperative, stubborn) students learn anything of value. Ask teachers if these students do any homework. Quite the contrary, these students know they will be passed from grade to grade until they are old enough to quit, or until, as it is more likely, they receive a high school diploma. At the point when students could legally quit, most choose to remain since they know they are likely allowed to graduate whether they do acceptable work or not.

2. Does the text relate to the Hong Kong education system? Complete the following:

2.1   Yes, it relates to Hong Kong's education system because...

_____

_____

_____

_____

_____

2.2   No, it does not relate to Hong Kong's education system because...

_____

_____

_____

_____

_____

3. Consider the following terms, and complete the table:

Term from the text	Term commonly used in Hong Kong
...high school teacher	
...high school diploma	

3.1   At what age can Hong Kong students legally stop attending school?

COMPREHENDING AND RESPONDING (C & R) UNIT

4. Consider the two paragraphs. Which one is more accessible for a Hong Kong person to understand? ☑ Explain why.

A.☐	B.☐
The first reason against mandatory education is students would not be motivated to learn. Students will only study if there is a possibility of failing a course. According to Sipher (2003), students know the teacher will let them pass, regardless of their performance, and so just stay in high school until they receive their diploma. This hardly gives students any incentive to learn.	The first reason against mandatory education is students would not be motivated to learn. It is likely that students in any country will only study if there is a possibility of failing a course. According to Sipher (2003), students in America know the teacher will let them pass, regardless of their performance, and so just stay in high school until they receive their diploma. This hardly gives students any incentive to learn. In Hong Kong secondary schools (i.e. high schools), students are not automatically passed, but the fear of failure is still present for they do not want to unnecessarily repeat a grade, and entrance into Form 6 and 7 is not guaranteed.

A paraphrase is a statement taken from an author's original writing. You take it and re-write it in your own words retaining the original meaning. The ACCURACY of a paraphrase is extremely important.

5. Highlight the paraphrase in each paragraph.

6. Complete the following statements:

6.1   The paragraphs A and B are part of...

6.2   The paraphrase in each paragraph serves to...

6.3   Effective communication in Paragraph B involves...

COMPREHENDING AND RESPONDING (C & R) UNIT

7. Writing paragraphs guidelines & review

7.1 Focus, clarity and the topic sentence

● A good paragraph usually concentrates on <u>only 1 or 2 points</u> with a clear and <u>relevant focus</u>.

● One of the ways we can make the focus of our paragraph clear is to <u>summarise the main points</u> into a sentence or two – i.e. the topic sentence.

7.2 Support

● All the other sentences should concentrate on giving <u>reasons</u>, <u>explanations</u>, <u>examples</u>, and, when appropriate, <u>paraphrases</u> of relevant sections of texts to support your topic sentence.

● Concentrate on choosing and giving <u>relevant</u> support to your focus. <u>Quality</u> is more important than quantity.

7.3 Coherence

● You also need to make sure everything in your paragraph fits together. Here is one example:

The performance of her students shows that Lingnan University deserves a better reputation. First of all, in 1999 more than 90% of LU graduates found jobs (Student Services Centre 1999). That shows that LU is preparing her students well for the demands of business and society. Secondly, when the GSLPA (Graduating Students Language and Proficiency Ability) test was used, LU students performed just as well as the other university students. That probably means, although LU students' A-Level scores were not as high when they were Year 1 students, by the time they graduated, they had caught up with the rest of their university peers. So, there is no hard evidence that Lingnan University should be at the bottom of the 'wish list' – she deserves better.	Where is the topic sentence(s)?

How does the author support his topic sentence?

How is coherence achieved?

Is the paragraph effective? Explain. |

COMPREHENDING AND RESPONDING (C & R) UNIT

8.   PRACTICE

Read the following text. Take note of the terms in need of an explanation for local readers. Then write a paragraph (including a paraphrase) that fits into the essay given on the next page.

Most parents want a high school education for their children. Unfortunately, compulsory attendance hampers the ability of public school officials to enforce legitimate educational and disciplinary policies and thereby make the education a good one. Private schools have no such problems. They can fail or dismiss students knowing such students can attend public school. Without compulsory attendance, public schools would be freer to oust students whose academic or personal behaviour undermines the educational mission of the institution.

Your notes:

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COMPREHENDING AND RESPONDING (C & R) UNIT

Title --Indicate main opinion	**A Case Against Mandatory Education**
Introduction --Explain situation --Explain significance --Give your plan --Give your opinion	There are many complaints against Hong Kong's education system. The Government seems to be investing more and more money into schools with minimal return on their investment. In this essay, I will present a case against mandatory education focusing on student motivation, and the rights of schools.
Support paragraph #1 --Give main point --Explain, give example --Paraphrase as support, with reference --Conclude main point	The first reason against mandatory education is students would not be motivated to learn. It is likely that students in any country will only study if there is a possibility of failing a course. According to Sipher (2003), students in America know the teacher will let them pass, regardless of their performance, and so just stay in high school until they receive their diploma. This hardly gives students any incentive to learn. In Hong Kong secondary schools (i.e. high schools), students are not automatically passed when they reach Form 5, but the fear of failure is still present for they do not want to unnecessarily repeat a grade.
Support paragraph #2 --Give main point --Explain, give example --Paraphrase as support with reference --Conclude main point	*Write on separate sheet of paper.*
Conclusion --Summarise main point of paragraph #1 and #2 --Explain which side is more valid / stronger --Restate original main opinion	*Write on separate sheet of paper.*

COMPREHENDING AND RESPONDING (C & R) UNIT

B. Paraphrasing dialogues & social relationships

1.   Discuss the following:

1.1   Consider the following, and list the rights of each:

Employer / Manager / Boss	Employee

1.2   In other countries, how might these rights differ?

1.3   Complete the dialogues below, and discuss what are the similarities and differences:

Boss: Would you mind working the Chinese New Year holidays? **Local employee:**
Boss: Would you mind working the Chinese New Year holidays? **Mainland employee:**
Boss: Would you mind working the Chinese New Year holidays? **Western employee:**
Boss: Would you mind working the Chinese New Year holidays? **You:**

1.4   What similar requests have you encountered? From whom, what was your response and the outcome?

COMPREHENDING AND RESPONDING (C & R) UNIT

2.   Listen, observe and interpret the following:

2.1   Watch the movie trailer (commercial). What do you think the movie is about?

2.2   Put yourself in a group of 4, and watch the movie scene. The scene will be shown 3 times. After each viewing, compare your answers

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👁 🎥

Answer the following about the famous sights of the city of Chicago:

1.   What does Chicago's flag look like? Draw and describe it.

2.   Which sports team plays at Wrigley Field?

3.   What 3 toppings are put on a Chicago hotdog?

4.   How is Michael Jordan honoured?

👂 ❓

Listen for what these words / phrases mean in the movie:

5.   He would get these <u>far-off looks</u> in his eye…

6.   …he would tell me amazing stories about strange and <u>exotic</u> lands…

7.   …your mother gave me a special gift, she <u>gave me the world</u>.

8.   It was $1.50, uh, <u>train token</u>… he started coming to my <u>booth</u>…

9.   And he was just… perfect. My <u>Prince Charming</u>.

10.   <u>Nature of claim</u>: Christmas tree through window

COMPREHENDING AND RESPONDING (C & R) UNIT

Listen for what people in America say when giving and receiving gifts.

11. Giving a gift (5:12)
     To give the gift, Lucy said:

12. Receiving a gift (5:18)
     Upon receiving the gift, the landlord said:

13. Replying after the person has thanked you (5:23)
     In response, Lucy said:

Listen for how the characters negotiate

14. Delaying a request
     Wallace does not immediately ask Lucy to do a favour for him. What is the favour, and describe how he 'eases' into asking the favour.

15. Responding
     Circle one: Lucy's response is (direct / indirect).

     Why does Wallace not get upset when Lucy rejects the request?

16. Apologising
     How does Wallace apologise for asking, and why does he apologise?

COMPREHENDING AND RESPONDING (C & R) UNIT

2.3   Finish the paragraph below, which makes use of the movie scene as support:

The rights of employees differ from Eastern and Western countries. In the East, it is widely expected that employers make the decisions while the subordinates follow, whereas in the West, it is more common for employers and employees to collaborate, although the employer usually has the final say on the matter.   For example, in the American movie, *While You Were Sleeping* (1995), ...

In America, Lucy's response would usually be considered...

However, in Hong Kong, if Lucy were a local, her response would likely be viewed as...

In sum...

COMPREHENDING AND RESPONDING (C & R) UNIT

3.   Role plays: **For each role play, feel free to enact strategies, negotiations, compliments, complaints, apologies, small-talk, etc.**

3.1

Think of a request that a boss might ask of an employee.	Then choose one or more of the options below to enact. ☑
Boss's request:	☐ Hong Kong boss and Hong Kong employee ☐ Hong Kong boss and Western employee ☐ Western boss and Hong Kong employee ☐ Western boss and Western employee
Enact the situation with the boss's request, the employee's reply, and subsequent reactions.	

3.2

Think of a request that an employee might ask of his or her boss.	Then choose one or more of the options below to enact. ☑
Employee's request:	☐ Hong Kong boss and Hong Kong employee ☐ Hong Kong boss and Western employee ☐ Western boss and Hong Kong employee ☐ Western boss and Western employee
Enact the situation with the employee's request, the boss's reply, and subsequent reactions.	

3.3   *After taking part in, or watching the role plays, how do you feel about working in Hong Kong and overseas?*

3.4   *Think of a cross-cultural experience that you encountered (Lingnan, part-time job, social gathering, etc.). Create a role-play with your small group to show what happened, how you dealt with it, and the outcome. Allow the rest of the class to determine what the situation is.*

COMPREHENDING AND RESPONDING (C & R) UNIT

| C. | Paraphrasing agreements and disagreements |

Read the article, *Frenzy over free Harbour Fest tickets*, on pages 13-14, and find the answers to the following questions:

1. Why were people queuing for hours?

2. What is a "ticket tout"?

3. How many people lined outside the Tom Lee box office in TST?

4. In line 18, who does "they" relate to?

5. What does "mirrored across the city" mean?

6. What previous controversies does line 28 refer to?

7. Who is the first government official to comment on the negotiations with the Rolling Stones?

8. In line 57, who does "He" refer to?

9. What complaint(s) did Mr. Thompson give? (Circle all that apply)

    a)   The press have been overly negative.
    b)   Not enough people have gone to the Harbour Fest.
    c)   The press have lied in their coverage.
    d)   The Rolling Stones have been dishonest.

10. Which ranges of line numbers have points against the Harbour Fest?

    Lines _____ to _____
    Lines _____ to _____
    Lines _____ to _____

11. Which ranges of line numbers have points in favour of the Harbour Fest?

    Lines _____ to _____
    Lines _____ to _____
    Lines _____ to _____

12. Do you agree Hong Kong should have held the Harbour Fest? Y / N

COMPREHENDING AND RESPONDING (C & R) UNIT

The South China Morning Post – Friday 24 October 2003
Frenzy over free Harbour Fest tickets

Peter Michael, Benjamin Wong and Josephine Ma

1. Harbour Fest organisers yesterday handed out 10,000 free tickets for a concert tonight in just 35 minutes before the publicity stunt turned ugly, with thousands of disgruntled fans protesting at ticketing venues across the city.

5. Many of the fans had queued for hours only to be turned away empty-handed, while ticket touts stood outside several venues hawking the free tickets for $100 each.

8. British pop band Atomic Kitten were scheduled to perform tonight with Hong Kong's Twins and Russian duo t.A.T.u., but when the band pulled out organisers decided to go ahead with the concert as a free event.

12. People who had already bought tickets were offered refunds and the option of keeping their seats anyway, while the rest of the tickets were given away free.

15. Each participating outlet handling ticket sales was given 400 tickets, with a maximum of four tickets to be given to each person on a first-come, first-served basis.

18. "Each person should get one ticket only. They are not the only people who pay taxes," said one angry man queuing outside the Tom Lee box office in Tsim Sha Tsui.

21. "The arrangement is a total mess. By the time it was my turn all the tickets were gone," said another.

23. More than 1,500 people were queuing outside the Tom Lee box office in Tsim Sha Tsui yesterday morning before it opened at 10 am, a scene mirrored across the city.

26. Police were called in to about 18 venues to calm thousands of angry protestors – erecting metal barricades and forcing complaining people from ticketing stands – adding further controversy to the troubled festival, tipped to cost taxpayers up to $100 million.

30. American Chamber of Commerce chairman James Thompson, who has been spearheading the extravaganza, said the crowd reaction was to be expected.

33. "I haven't heard any complaints myself. We tried to make it clear to everybody that we would open at 10 am in the morning and each person will get four tickets maximum.

36. "We saw this as an opportunity to have everyone to come in and enjoy the show... and it is amazing how quick that response was."

38. Mr. Thompson also moved to quell reports that Chief Secretary for Administration Donald Tsang Yam-kuen had given him an official dressing down over the problems plaguing the festival.

41. Mr. Thompson also blamed negative press coverage on the sluggish response the event received from the community at the beginning. He said more sponsors and more people were coming out to support the fest, which made him "feel better every day."

45. He said the claim reported in newspapers that "we received some kind of dressing down or some kind of words from the government... is a lie."

48. Meanwhile, Financial Secretary Henry Tang Ying-yen has become the first top Hong Kong official to comment on the chaotic negotiations for the Rolling Stones concerts, saying that what the band did "was very confusing indeed."

52. "I am very unhappy about the entire process. However, the Rolling Stones controversy was only one of the Harbour Fest's many troubles." When asked if the government was wrong to put its trust in AmCham, Mr. Tang said officials would have thought twice if it had more time to consult experienced concert organisers.

57. He also did not rule out punishing Mike Rowse, who heads governmental investment-promotion arm InvestHK, but said any review would have to wait after the event was over.

COMPREHENDING AND RESPONDING (C & R) UNIT

Write a short argumentative essay about the Hong Kong Harbour Fest.

You should give:
- A relevant title
- A brief introduction
- Two body paragraphs (one for, and one against) with paraphrases of points from the newspaper article and your opinion
- Finish off with a short conclusion
- Your essay should fit into the box below (250-400 words)

COMPREHENDING AND RESPONDING (C & R) UNIT

Appendix 1: Quoting, Paraphrasing and Summarising

Purdue U On-line Writing Lab (OWL). http://owl.english.purdue.edu/index.htm

What are the differences among quoting, paraphrasing and summarising?

These three ways of incorporating other writers' work into your own writing differ according to the closeness of your writing to the source writing.

- **Quotations** must be identical to the original, using a narrow segment of the source. They must match the source document word for word and must be attributed to the original author.

- **Paraphrasing** involves putting a passage from source material into your own words. A paraphrase must be also be attributed to the original source. Paraphrased material is usually shorter than the original passage, taking a somewhat broader segment of the source and condensing it slightly.

- **Summarising** involves putting the main idea(s) into your own words, including only the main point(s). Once again, it is necessary to attribute summarised ideas to the original sources. Summaries are significantly shorter than the original and take a broad overview of the source material.

Why use quotations, paraphrases and summaries?

Quotations, paraphrases and summaries may serve many purposes. You might use them to...

- **Provide support** for claims or add credibility to your writing

- **Refer to work** that leads up to the work you are now doing

- **Give examples** of several points of view on a subject

- **Call attention** to a position that you wish to agree or disagree with

- **Highlight** a particularly striking phrase, sentence or passage by quoting the original

- **Distance yourself** from the original by quoting it in order to cue readers that the words are not your own

- **Expand** the breadth or depth of your writing

COMPREHENDING AND RESPONDING (C & R) UNIT

Appendix 2:   Tips for paraphrasing

Purdue U On-line Writing Lab (OWL). http://owl.english.purdue.edu/index.htm

A paraphrase is...

● Your own rendition of essential information and ideas expressed by someone else, presented in a new form.

● One legitimate way (when accompanied by accurate documentation) to borrow from a source.

● A more detailed restatement than a summary, which focuses concisely on a single main idea.

Paraphrasing is a valuable skill because...

● It is better than quoting information from an undistinguished passage.

● It helps you control the temptation to quote too much.

● The mental process required for successful paraphrasing helps you to grasp the full meaning of the original.

6 steps to effective paraphrasing

1. Read the original passage until you understand its full meaning.

2. Set the original aside, and write your paraphrase on a note card.

3. Jot down a few words below your paraphrase to remind you later how you envision using this material. At the top of the note card, write a key word or phrase to indicate the subject of your paraphrase.

4. Check your rendition with the original to make sure that your version accurately expresses all the essential information in a new form.

5. Use quotation marks to identify any unique term or phraseology you have borrowed exactly from the source.

6. Record the source (including the page) on your note card so that you can credit it easily if you decide to incorporate the material into your paper.

COMPREHENDING AND RESPONDING (C & R) UNIT

Some examples to compare

The original passage:

> Students frequently overuse direct quotations in taking notes, and as a result they overuse quotations in the final [research] paper. Probably only about 10% of your final manuscript should appear as directly quoted matter. Therefore, you should strive to limit the amount of exact transcribing of source materials while taking notes. Lester, James D. Writing Research Papers. 2nd ed. (1976): 46-47.

Now match the example with its appropriate category.

☐

> In research papers, students often quote excessively, failing to keep quoted material down to a desirable level. Since the problem usually originates during note taking, it is essential to minimise the material recorded verbatim (Lester 46-47).

☐

> Students should take just a few notes in direct quotation from sources to minimise the amount of quoted material in a research paper (Lester 46-47).

☐

> Students often use too many quotations when they take notes, resulting in too many of them in the final research paper. In fact, probably only about 10% of the final copy should consist of directly quoted material. So it is important to limit the amount of source material copied while taking notes.

Categories

[S] An acceptable summary

[P] A legitimate paraphrase

[V] A plagiarised version

Appendix 1 & Appendix 2 Reference
Pages C-16, 17 & 18 are taken directly from the Purdue University, Indiana, USA, On-line Writing Lab (OWL) website:
http://owl.english.purdue.edu/index.htm

COMPREHENDING AND RESPONDING (C & R) UNIT

Comprehending and Responding - Teachers' Notes

Page 8   Suggestion: Trailer and photos as warm-up

The Video for this Unit begins with (1) the trailer (commercial) about the movie, *While You Were Sleeping*, followed by (2) photos of the characters and then (3) the movie scene. You can use the trailer and pictures to have your students guess what the movie and its characters will be about. To keep their curiosity, do not reveal too much about the movie. The movie scene will be shown in class, and the entire movie is available in the Library.

Pages 8 - 9   Comments: Summary of viewings

1st viewing: Students just watch the movie scene. Tell them to not take notes or refer to pages 8-9.

AFTER 1st viewing, get students to recall and write down as many answers as they can.

2nd viewing: Students take notes, watch & write down / revise answers.

AFTER 2nd viewing, have students work together in their small groups to check each other's answers.

3rd viewing: Students revise answers check their answers for the last time.

The next page is the answers, and can be made into OHP transparency.

COMPREHENDING AND RESPONDING (C & R) UNIT

Page 8 - 9   Answers

1.	4 stars, 2 light blue stripes, white background	---------- ★ ★ ★ ★ ----------
2.	The Chicago Cubs (baseball team)	
3.	mustard (yellow), relish (green) and a pickle wedge (green) *Chicago hot dogs traditionally do not have ketchup.*	
4.	large sculpture in front of the stadium	

5.	<u>far-off looks</u>	day-dreaming, thinking of something
6.	<u>exotic</u>	strange, wonderful, new, different
7.	<u>gave me the world</u>	joy and happiness
8.	<u>train token</u> <u>booth</u>	coin to board train enclosure for worker
9.	<u>Prince Charming</u>	ideal man, boyfriend, husband
10.	<u>Nature of claim</u>	request for money from insurance company
11.	Oh...I almost forgot. Merry Christmas.	
12.	Ah, Lucy! You, you didn't have to do that!	
13.	Well, I wanted to.	

14.	The favour is working during Christmas. Wallace eases into the request by talking about 'Employee of the Month'.
15.	Lucy's response is **direct**. Wallace does not get upset because he knows the request to work during Christmas is unreasonable.
16.	Wallace apologizes by explaining why he and the other employees cannot work during Christmas. He also agrees with Lucy that the situation is not fair.

Language Institute

English Language Education and Assessment Centre

2003-2004

Comprehending and Responding Survey

Dear Friend,

This is a survey about your feelings, views and experiences. Its main purpose is to gather your thoughts about the content and activities in the *Comprehending and Responding Unit* since it is a new unit, having never been used before at Lingnan University. Please be assured that your responses will be kept **STRICTLY CONFIDENTIAL,** and **WILL NOT COUNT TOWARDS YOUR GRADE.**

If you have any questions or concerns about this survey, please feel free to contact me.

Thank you very much for your participation,

Marshall W. Yin (the researcher)
Language Institute – ELEAC
Lingnan University
Tuen Mun, Hong Kong

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E-mail: marshall@LN.edu.hk

♟ Your feelings, views and experiences 🎭

A.	The movie scene	6	Strongly agree
		5	Agree
		4	Partly agree
		3	Partly disagree
		2	Disagree
		1	Strongly disagree

Read each statement below.
Circle the number that expresses how you feel.

1.	The movie scene made me interested in visiting an English-speaking country.	1	2	3	4	5	6
2.	The movie scene made me want to study overseas at an English-speaking country.	1	2	3	4	5	6
3.	The movie scene made me want to live overseas with a native English-speaking roommate.	1	2	3	4	5	6
4.	The movie scene made me want to live overseas with a native English-speaking host family.	1	2	3	4	5	6
5.	The movie scene made me feel like having a native English speaker as an ICQ or e-mail partner.	1	2	3	4	5	6
6.	The movie scene made me interested in learning about the lives of people in other countries.	1	2	3	4	5	6
7.	The movie scene made me think about the lives of foreigners living and working in Hong Kong.	1	2	3	4	5	6
8.	The movie scene made me think about the challenges foreign teachers face working at Lingnan.	1	2	3	4	5	6
9.	The movie scene made me think about the challenges that the Lingnan visiting tutors (recent graduates from America) face living in HK.	1	2	3	4	5	6

B. **The role-play**

6	**Strongly agree**
5	**Agree**
4	**Partly agree**
3	**Partly disagree**
2	**Disagree**
1	**Strongly disagree**

Read each statement below. 🖊 | *Circle the number that expresses how you feel.* ⭕🖊

10.	Participating in (or watching) the role-plays made me feel a part of other people's lives.	1	2	3	4	5	6
11.	Participating in (or watching) the role-plays made me think about how native English speakers feel.	1	2	3	4	5	6
12.	Participating in (or watching) the role-plays made me think about what life is like for English speakers living in Hong Kong.	1	2	3	4	5	6
13.	Participating in (or watching) the role-plays sometimes made me feel like a native English speaker (like being a different character).	1	2	3	4	5	6
14.	Participating in (or watching) the role-plays made me feel sympathetic to the challenges native English speakers face in Hong Kong.	1	2	3	4	5	6
15.	Participating in (or watching) the role-plays made me think about the similarities and differences among Chinese and Western cultures.	1	2	3	4	5	6
16.	Participating in (or watching) the role-plays made me think about the positive and negative aspects of Chinese and Western culture.	1	2	3	4	5	6
17.	Participating in (or watching) the role-plays made me want to know more about my own Chinese culture.	1	2	3	4	5	6
18.	Participating in (or watching) the role-plays made me want to know more about other cultures.	1	2	3	4	5	6

C.	Speaking English to foreigners	6	Strongly agree
		5	Agree
		4	Partly agree
		3	Partly disagree
		2	Disagree
		1	Strongly disagree

Read each statement below. 🖋

Circle the number that expresses how you feel. ✏

19.	I am now more willing to say, "I'm sorry, would you explain that to me?"	1	2	3	4	5	6
20.	I am now more willing to ask what the person meant if I wasn't sure.	1	2	3	4	5	6
21.	I am now more willing to ask someone to repeat what he or she said.	1	2	3	4	5	6
22.	I am now more willing to admit to others I don't understand something.	1	2	3	4	5	6
23.	I am more willing to ask questions to gain a better understanding of others.	1	2	3	4	5	6
24.	I am now more willing to help foreigners by translating from Chinese to English.	1	2	3	4	5	6
25.	I am now more willing to help foreigners by explaining the customs and meanings of the Chinese culture and language.	1	2	3	4	5	6
26.	I now think it is very important for Hong Kong people to be able to explain both Chinese and Western cultures in order to help achieve mutual understanding.	1	2	3	4	5	6
27.	I now wish there were more class time spent on being aware of culture, rather than on English grammar.	1	2	3	4	5	6
28.	I would be willing to spend more time on role-plays and movie scenes to understand culture, rather than on English grammar.	1	2	3	4	5	6
29.	I now think learning about cultures is fun and exciting.	1	2	3	4	5	6

🎥 Your feelings, views and experiences 🎭

D.   Your travel experiences:

Tick the places you have been to ☑.	*For each place that you have been to, tick the number of times you have been there ☑.*		
☐ America:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Australia:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Beijing:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Canada:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Guangzhou:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Indonesia:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Japan:	☐ 1 time	☐ 2 times	☐ 3 times
☐ Malaysia:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ New Zealand:	☐ 1 time	☐ 2 times	☐ 3 times
☐ Shanghai:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Singapore:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Shenzhen:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Thailand:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ UK – England:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ UK – Ireland:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ UK – Scotland:	☐ 1 time	☐ 2 times	☐ 3+ times
☐ Other(s), pleease specify: ✎	☐ 1 time	☐ 2 times	☐ 3+ times

Your feelings, views and experiences

E.   The Comprehending and Responding Unit

What do you think is the main purpose(s) of the Comprehending and Responding Unit?

_____
_____
_____
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_____

What are your comments and suggestions (if any) about the Comprehending and Responding Unit?

_____
_____
_____
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_____

"Thanks for your input!"

Action Research – Comprehending & Responding Unit

Dear Colleagues,

This year I am in the final stages of my EdD. My area of interest is cultural awareness in social and academic English. For my thesis, I would like to gauge students' empathy towards another culture through 1) videotaped role plays, 2) student questionnaires, 3) interviews with you, the teachers and 4) the paraphrasing in the final test. The following is the research plan, which I would be most grateful for your help and participation; thank you very much:

■   **Week 11 or Week 13 – Videotaped role-plays (C&R Unit page 10)**

During Week 11 or Week 13 (10–28 November) the TLC will come to videotape some of your students' role plays (*not your teaching*). Just encourage some of your students to volunteer. *Attached is a schedule, which should not conflict with the on-line questionnaire.*

■   **Week 13 or Week 14 – Questionnaires (approximately 10-15 min)**

During Week 13 or Week 14 SOMETIME AFTER THE ROLE-PLAYS please distribute the "Your Feelings, Views and Experiences" questionnaire to all of your students, COLLECT IN CLASS, AND PUT SEC. # ON TOP. **For those students who participated in the role plays and are on video, after they have filled out the questionnaire, please ask them to write their Name and Section number on the questionnaire. You can explain to them that it is one way to check the validity of the questionnaire, and the information they provide will be kept strictly confidential.** *Attached is the questionnaire for your reference.*

■   **Week 14 – Interviews with teachers (approximately 15-20 min)**

During Week 14 I will ask for volunteers, and arrange an interview with you, the teachers, asking about how your students reacted to the activities in the Comprehending and Responding Unit, particularly the use of the movie scene and the role plays. Before the interview, I will send out a brief list of questions.

Marshall W. Yin, 1 November 2003

ACTION RESEARCH LETTER

Schedule for Videotaping of Role-plays 2003

📁 The videotaping of role-plays takes place, in most cases, in the second lesson of the Comprehending and Responding Unit.

☎ **If you would like to schedule the videotaping for another time, please contact Yvonne (ext. 7580)** of the TLC, and mention it is part of Marshall's LLE project – http://tlc.ln.edu.hk/lle/

🗣 Please explain to students that the role-plays <u>will not be assessed</u> and <u>will not count towards their grades</u>. They will only be used for assessing the Comprehending and Responding Unit.

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* *Adjustment because no classes on Thursday 13 November (Week 11) and Oral Presentation assessments take place in Week 12.*
** *Additional adjustment due to ELEAC On-line questionnaire*

Teacher #1

| Sec. 1 | Wednesday 12 November | 4:30 – 5:20 | SO 111 |
| Sec. 2 | Monday *24 November | 9:30 – 10:20 | SO 101 |

Teacher #2

Sec. 4	Monday *24 November	9:30 – 10:20	SO 113
Sec. 3	Wednesday 12 November	9:30 – 10:20	SO 113
Sec. 20	Monday **24 November	2:30 – 3:20	SO 113

Teacher #3

Sec. 6	Friday 14 November	9:30 – 10:20	SO 101
Sec. 5	Friday 14 November	3:30 – 4:20	SO 205
Sec. 33	Friday 14 November	5:30 – 6:20	SO 113

Teacher #4

| Sec. 22 | Thursday **27 November | 12:30 – 1:20 | SO 111 |
| Sec. 19 | Friday 14 November | 11:30 – 12:20 | SO 111 |

Teacher #5

| Sec. 28 | Thursday **27 November | 12:30 – 1:20 | SO 101 |
| Sec. 27 | Thursday **27 November | 9:30 – 10:20 | SO 101 |

ACTION RESEARCH LETTER

> * Adjustment because no classes on Thursday 13 November (Week 11) and Oral Presentation assessments take place in Week 12.
> ** Additional adjustment due to ELEAC On-line questionnaire

Teacher #6

Sec. 29	Wednesday 12 November	2:30 – 3:20	SO 101
Sec. 30	Friday 14 November	2:30 – 3:20	SO 101
Sec. 32	Friday 14 November	11:30 – 12:20	SO 101
Sec. 31	Tuesday *25 November	2:30 – 3:20	SO 101

Teacher #7

Sec. 7	Tuesday 11 November	9:30 – 10:20	SO 111
Sec. 8	Wednesday 12 November	3:30 – 4:20	AR 322
Sec. 9	Thursday **27 November	5:30 – 6:20	SO 113
Sec. 10	Friday 14 November	11:30 – 12:20	BU 122

Teacher #8

Sec. 17	Monday *24 November	2:30 – 3:20	SO 111
Sec. 18	Wednesday 12 November	2:30 – 3:20	SO 113
Sec. 15	Wednesday 12 November	9:30 – 10:20	SO 205
Sec. 16	Friday 14 November	5:30 – 6:20	SO 111

Teacher #9

Sec. 12	Friday 14 November	11:30 – 12:20	SO 205
Sec. 13	Tuesday *25 November	4:30 – 5:20	SO 205
Sec. 14	Friday 14 November	3:30 – 4:20	BU 122
Sec. 11	Thursday **27 November	10:30 – 11:20	SO 111

Teacher #10

| Sec. 23 | Friday 14 November | 2:30 – 3:20 | SO 111 |
| Sec. 26 | Thursday **27 November | 3:30 – 4:20 | SO 111 |

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Key: M indicates male; F indicates female
                    A, B, C differentiate the speakers

Note: Objective (1a) corresponds with questionnaire item #18.
                    Objective (3b) corresponds with questionnaire item #12 & #14.
                    Objective (4g) corresponds with questionnaire item #11.

Role plays: #1 – #5	Pages: F1 – F4
Section: 1	Date: 26 November 2003
Teacher #1	Time: 4:30 pm – 5:20 pm

Role-play #1

MA: Good afternoon. I want to apply a job. What is your requests?

MB: My requirements? I want to extend your working hours and shorten your holidays, and also pay cheaper salaries. Are you OK?

MA: Cheaper salaries? No. I want a higher salary. If you want to cut my holidays and extend working time, I need bonus. I'm not work for free, you know.

MB: And I have one requirement. You can't get married during working in my company.

MA: No problem...I think I get the job?

MB: OK. Yes.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	2	MA identifies what he disagrees with, and attempts to explain why, though the explanation lacks sufficient reasons; MB neither identifies or explains the disagreement, and simply gives into the demand.
(4g)	1	No evidence of negotiation.

Audio-video recording

(1a)	6	Both MA and MB appear very relaxed. They have direct eye contact, some hand gestures and smile. MA seems especially happy in doing the role-play.

Role-play #2

FA: Should I cut your salary about 1,000 dollars?

FB: Oh, too much, baby. Too much. My God! How can I survive in this society?

FA: As you know, my company have economic problem. So I really need to cut your salary.

FB: I see. But I have four children. I have to support my family. How come I just 6,000 dollars a month?

FA: Maybe I cut your salary about 500 a month. OK?

FB: Er...If you give me more two days holiday in a month for me.

FA: No, we cannot do that.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: Why?
FA: I think our company needs more labor. So we can't do this.
FB: No? How about reduce my working hours from 12 hours to 10 hours?
      OK?
FA: OK. OK.

Obj.	Mark	Explanation
(1a)	5	11 turns
(3b)	6	Both participants identify and explain their concerns.
(4g)	6	Both participants negotiate, a reasonable solution is given.

Audio-video recording

(1a)	5	FA and FB appear very relaxed. FB even puts hand on FA's shoulder. FA, though, tends to be hesitant due to her reading of a script, and has less eye contact.

Role-play #3
FA: Sally, would you mind to overwork for the coming three nights?
FB: Oh sorry, tonight I have to *** my family.
FA: But this proposal is very important for our company. It must be finished in this week. If we are fail to do so, we will a risk week and laws.
FB: But tonight is my mother's birthday, I have to celebrate with her.
FA: Sally, I know you are very loyal to the company and love your job very much. If you have a good performance for this, you may catch a promoting chance.
FB: OK.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	5	FA identifies and explains her concern clearly; FB fails to acknowledge the problem, nor explain sufficiently why her predicament is more important than the company.
(4g)	5	FA negotiates by offering a chance at promotion, and so convinces FB; FB does not negotiate, but simply accepts the offer. Nevertheless, the agreement appears acceptable for both.

Audio-video recording

(1a)	3	Both appear a bit nervous, perhaps evidenced by the speed of their talking. FB starts by covering her face with her hand. FA tends to read her script and so eye contact is minimal. At the end, both seem eager to leave.

Role-play #4
FA: What do you want me to do, Mr. Chen?
MA: Can you work on Christmas holiday?
FB: Why?
MA: Why? Because it's very busy at Christmas holiday.
FA: Can we have extra pay for extra working hours?
MA: How much do you want?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: Twice of our salary.
MA: Twice? Oh, our company cannot afford that.
FB: But it's Christmas and just a few days.
MA: Will be closed. Our company will be shut down.
FA: Can you just make a compromise? You pay more to us.
MA: Yes, I can pay more but not twice.
FA: How much can you afford?
MA: Ten dollars per hour.
FA: Oh it's unreasonable. Even McDonald's has higher pay than you.
FB: Yes.
MA: But your basic salary is already higher than McDonald's.
FA: But it's extra working hours. How can you do that?
MA: So I'll give you ten dollars more per hour. It's fairly reasonable.
FB: We don't want to do that.
MA: Oh, you'll be fired.
FA: Can you just go to work on two days? Two days of extra work?
MA: OK. You two days and you two days.
FA: That's good.

Obj.	Mark	Explanation
(1a)	6	24 turns
(3b)	6	MA clearly identifies and explains the company's predicament; FA and FC clearly explain the predicament from their perspective as workers.
(4g)	6	MA, FA and FB negotiate a solution that both all three can agree on.

Audio-video recording

(1a)	6	FA appears a bit stiff, but not necessarily nervous. All three maintain eye contact and appear enthusiastic, and directly involved in the issue.

Role-play #5

FA: Can you help me to clean the toilet?
FB: Why me? Why don't you ask the cleaner to clean the toilet?
FA: Because our cleaner is gone. No one helps me to clean the toilet but I want to use the toilet.
FB: But I'm just employed to work for you but not to clean the toilet.
FA: But I'm the boss, you know, and you are the employee. You must do everything for me.
FB: The contract I signed haven't said that I have to clean the toilet for you. It's out of my duty.
FA: Really? Oh I'm sorry. I have already forgotten. I'm sorry to trouble you.

Obj.	Mark	Explanation
(1a)	3	7 turns
(3b)	5	FA identifies and explains the problem, but perhaps rather impolitely; FB identifies and explains the disagreement she has with FA's request.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

(4g)	2	FA attempts to negotiate by using a threat; FB retaliates. The outcome is satisfactory for FB, but not FA.

Audio-video recording

(1a)	5	FB appears a bit nervous due to the way she sits, shoulders angled away from FA, but her responses are calm and relevant. Both maintain eye contact and do not use a script. FA seems a bit more enthusiastic than FB.

Role plays: #6 – #12   Pages: F4 – F9
Section: 2   Date: 27 November 2003
Teacher #1   Time: 9:30 – 10:20

Role-play #6

FA: This year we have no money earned. So I need to pay freeze.
FB: But last year you already paid freeze. There's no increase in the salary.
FA: If next year we earn more money, we no need to pay freeze. But you are my employee.
FB: But the working hours is longer than last year.
FA: Yes. But we need to overcome this difficulties.
FB: If there is pay freeze. How about the bonus?
FA: Maybe the bonus can be accumulated. It will be paid next year.
FB: Next year?
FA: Yes. When we earn more money.
FB: Why did you promise that next year we have profit?
FA: Our revenue cannot support our operating expenses.
FB: How can you promise that next year we can make more profit, you can increase the salary and distribute the bonus?
FA: Maybe we can sign a contract.
FB: Sign a contract? OK.

Obj.	Mark	Explanation
(1a)	6	14 turns
(3b)	6	FA identifies and explains the predicament the company is in from the management's perspective; FB explains the concerns of a pay freeze from the workers' perspective.
(4g)	6	FA and FB negotiate, and both agree to the solution.

Audio-video recording

(1a)	6	Both appear relaxed, and involved with ample eye contact. FB, though, sometimes appears reluctant, but that does not affect her performance. No script is used, and the tone of negotiation sounds involved and timely.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #7

MA: Hi Duck, I have something to talk with you. You know the Christmas holiday is coming.

MB: Yeah, Merry Christmas.

MA: But you have a lot of work to do. I know you are a very hardworking employee and you have done excellent work. I appreciate your hardworking. I have a request. Would you like to work on the coming Christmas holiday?

MB: What? I have to work through the holiday? No, it's better not.

MA: But you know, the others have promised their families to stay with their families. I have a lot of other things to do. I think you are a very hardworking man. I think you will do good to the company. You also think the company will grow well next year.

MB: Oh no, I have promised my girlfriend to go to Japan this holiday. You don't want us to break up. So I don't think I can work.

MA: You know, if you work on Christmas holiday, I will double your salary and you can go with your girlfriend on another holiday.

MB: OK. Give me three more days to think about it.

MA: I wish you can come.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	4	Both struggle. MA does not clearly explain the reasons for the request, instead attempts to persuade; MB does identify the predicament that results from MA's request, and explains his situation, but fails to inquire about the reasons for MA's request.
(4g)	2	MA negotiates by giving a salary offer; MB does not really negotiate.

Audio-video recording

(1a)	5	MA appears enthusiastic, looks directly at MB, and makes use of hand gestures. MB smiles, but at times does not seem as serious about the issue as MA.

Role-play #8

FA: Hi Annie, do you know that the unemployment rate in Hong Kong is very high in the company?

FB: Yes but it's not my problem.

FA: I know it's not your problem. I want you to know that getting a job in Hong Kong is very hard. And I hope you can have a look at the contract next year.

FB: One third of the salary is cut?

FA: Yes, one third is reasonable.

FB: This is impossible.

FA: Impossible? No. I hope you can consider it seriously. You can choose one of them; accepting this contract, or getting this pay freeze. You choose it.

FB: Oh?

FA: I think you will consider it seriously, right?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: I will think about it.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	2	FA does not clearly identify and explain the company's dissatisfaction with FB; FB fails to identify the cause of the pay cut, nor does she attempt to explain the predicament a salary cut would cause.
(4g)	1	Both do not negotiate.

Audio-video recording

Obj.	Mark	Explanation
(1a)	5	FB appears to enact her role enthusiastically, with a range of facial expressions. FA plays her role a bit coolly, but may be due to her role as the unemotional boss, nevertheless probably could do more.

Role-play #9
FA: Hey boss. Next week is the holidays.
FB: What holidays?
FA: Chinese New Year holidays.
FB: You should work on time every day next week.
FA: But do you know that Chinese New Year holidays is a public holiday. I should have a few days off.
FB: No, you have to check your schedule. We don't have this system in our company.
FA: Really? But I already have the meeting with my family and my friends. May I have a few days?
FB: Oh no. You should know that we are Western company don't have this kind of Chinese holidays.
FA: Please, can I make a change?
FB: Let me think...OK I will give you a half day holiday.
FA: Oh OK.

Obj.	Mark	Explanation
(1a)	5	11 turns
(3b)	3	FA identifies the cultural difference, and offers the brief explanation that the company is a Western company; FB does not acknowledge the cultural difference, nor does she explain the cultural significance of Chinese New Year, but instead only explains her situation.
(4g)	2	FB negotiates with an offer of only a half day off; FA does not negotiate for a better offer as the Chinese New Year Holiday is one week.

Audio-video recording

Obj.	Mark	Explanation
(1a)	5	FA appears enthusiastic with range of vocal expressions and eye contact. FB is also enthusiastic, but at times appears less willing to get involved due to her giving short answers. Also, she sits a bit angled away from FA.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #10

MA: Boss, I need to have a holiday.

MB: Why?

MA: Because I need to go to New Zealand.

MB: New Zealand? How many days will you go there?

MA: I need to have ten days holiday.

MB: Ten days? Johnson, you know that our company policy is that employees should not have more than three days holiday during the Christmas time.

MA: Yes, I know that, boss. But do you know that I have promised my wife and I have long time no see my children. I'm very miss them.

MB: Yeah, I'm very miss it, too. I haven't seen my children for nearly three months. But you know during the Christmas period is the most busy period. We have lots of cargos and lots of Christmas presents.

MA: You can see your children and wife when you come back.

MB: Come back? We are a shipping company and we are very busy all days. It is difficult for you to have so long a holiday.

MA: If you don't give me the holiday I will quit the job.

MB: Quit the job? No. You are a very important guy in the company.

MA: I give you two choices, boss. One is, give me the holiday. One is give me free tickets for my family.

MB: OK. It's very harsh but I give you holidays. You are fired.

Obj.	Mark	Explanation
(1a)	6	14 turns
(3b)	4	MA identifies his personal predicament; MB identifies the needs of the company during the holiday. But, both do not adequately explain the reason why.
(4g)	1	MB attempts to negotiate by offering two choices. MA does not negotiate. MB then backs away from his offer, so he never intended to negotiate.

Audio-video recording

(1a)	4	MA at times appears stiff due to his arms wrapped around his waist, and quiet tone of voice. MB seems more involved with direct eye contact, and more facial expressions. Nevertheless, MB at times also seems a bit stiff and nervous.

Role-play #11

MA: Hey come on Joseph.

MB: What happened, boss?

MA: Joseph, can you see our toilet is very dirty. Do you mind cleaning it for me? This afternoon there will be someone important to visit the company.

MB: I suppose it's not my job. Get someone else to do so.

MA: Mr Chen is absent today. I think you are the smartest guy in our company. I have my reason to choose you to do that. Will you clean it for me please? I'm hurried. I need to go out.

MB: No, boss, don't go, don't go.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	4	MA identifies the need; MB identifies the conflict and attempts to explain why. Nevertheless, both do not explain the cultural systems.
(4g)	1	Some persuasion by MA, but no attempt to negotiate. No agreement is reached.

Audio-video recording

Obj.	Mark	Explanation
(1a)	3	Both appear a bit stiff. MA does use some hand gestures and eye contact, but tends to rely on the script and sounds a bit unnatural. The dialogue they engage in does not seem to encourage rapport with one another.

Role-play #12

FA: Would you mind working for me during the Christmas holiday?

FB: Why?

FA: Because you have potential. You are the best one.

FB: Oh really? But I know that many staff are better than me.

FA: No you are the best one. Here's a good chance for you. You will have a good promotion chance.

FB: So will I have any bonus if I do the work for you during the Christmas holiday?

FA: I will give you a chance to promote to a better position.

FB: But I just work for here for a month.

FA: You have potential, you know. I know that during the Christmas holiday you need to date with many boys.

FB: Yes. So I will not be able to work.

FA: But.

FB: What benefit will you give me?

FA: I give you the double pay.

FB: Double payment? Then I will consider…Besides the double pay, will you have another bonus such as the thirteenth month salary?

FA: You are so greedy.

FB: I guess you can't persuade the others so you come to ask me.

FA: No you are the best. You are the only one.

FB: Only one? So state it in my contract that I have double pay. And I want to have another time off. Because it's really unfair for me. It's a public holiday and many people go to celebrate while I have to work.

FA: OK. OK. Let's sign the contract.

Obj.	Mark	Explanation
(1a)	6	19 turns
(3b)	2	FA does not identify the problem, but simply makes a request, nor does she explain why the request was given; FB attempts to explain why working during Christmas is unfair, but the explanation is rather brief.
(4g)	4	Both attempt to negotiate, but basically FA reluctantly and easily gives into FB's demands. Thus, the agreement was

		reached reluctantly by FB.

Audio-video recording

(1a)	4	Both appear to be involved in the role-play, but perhaps a bit nervous and stiff. FA seems a bit more involved due to her direct eye contact with FB and hand gestures.

Role plays: #13 – #14	Pages: F9 – F10
Section: 19	Date: 14 November 2003
Teacher # 4	Time: 11:30 am – 12:20 pm

Role-play #13

MA: What's the matter, boss?

FA: Can you work during the Chinese New Year holiday?

MA: I'm afraid I have something to do.

FA: You have something to do? But I have an urgent job that you have to handle for me.

MA: In fact, my grandmother is dead in Mainland China. I have to go look after her during the Chinese New Year and Christmas. I'm really sorry.

FA: I see. But if I pay you more money. Ten percent more than your basic salary?

MA: Ten percent more cannot give back my grandmother, you know. I love my grandmother very much.

FA: Yes, I'm very sorry to hear about it. But the job is very urgent, you know.

MA: My grandmother is also very urgent, you know.

FA: Yes, but I think you are the only one that can handle this job.

MA: And I'm the only one who can give back my grandma's soul to Hong Kong.

FA: But if this job cannot be finished, our company will be closed.

MA: I can introduce another one to you, my best friend Patrick, I think he can do it very well. And I think he's free in Christmas, because he has no girlfriends.

FA: How about if I pay you twenty percent more money?

MA: No.

FA: If you do not accept this request, you are fired.

MA: I prefer if you fire me. Because I really love my grandmother.

FA: OK.

Obj.	Mark	Explanation
(1a)	6	18 turns
(3b)	5	FA identifies her request for MA, but does not give any reasons why it must be him; MA identifies several concerns he has about the request and gives cultural reasons why.
(4g)	4	MA negotiates, but FA does not. No clear agreement is reached.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	6	FA and MA are involved, have eye contact. Both are directly involved in their roles.

Role-play #14

MA: I would like to ask you to work during the Chinese New Year holiday. Can you?

FA: No, because this is a public holiday.

MA: But the job is very urgent. I would like to ask you to do it.

FA: Is there any compensation for me?

MA: Of course not. Because I am paying you already. You have got your salary every month.

FA: But you need me to work in a public holiday. I take you to the law and I can get the holiday.

MA: You use the law to punish me?

FA: I'm the employee and you are the employer, you should work follow the law.

MA: If you do not do the work, I will fire you.

FA: Ok, then you fire me.

MA: So get lost.

Obj.	Mark	Explanation
(1a)	5	11 turns
(3b)	4	MA identifies a need of the company, but the explanation is brief; FA identifies a concern regarding the request, but the explanation, too, is brief.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	5	MA appears a bit nervous, FA is confident. But, both are hesitant to get involved more deeply in their roles.

Role-play #15

FA: I'm so sorry that I have two news to tell you. One is good news and the other is bad news. What do you want to hear first?

FB: Good news first.

FA: OK. The good news is our company will lay off some employees but you two can stay. But the bad news is you need to work overtime everyday, but without extra payment.

FB: Really?

FC: Monday to Friday?

FA: Yes. Because we need to lay off lots of people due to financial problems.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FC: Because every night I need to attend some classes. So I think I cannot do overtime work.

FA: I know you have to attend classes. But I think you are, you two, are good employees, the best employees in our company. We want you to stay. But we don't have enough people to do things.

FB: Sorry I think I can't, too. Because nighttime is very important to me. Because nighttime is the only time for me to spend with my family. If I have to work overnight every day, it's not good.

FA: That's OK. If you cannot work overtime, I can choose another two people.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	6	FA identifies the current situation of the company, and gives reasonable explanations for it; FB and FC also identify concerns they have with the current arrangement and give cultural reasons as well.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	6	All three are enthusiastic, maintain contact and respond directly to one another. FA clearly is the leader, but FB and FC respond promptly.

Role-play #16

FA: Hey Will, would you want to work on the 1st of January?

MA: Yeah, I would like to. But I want you to promise me two things. Firstly, I would like to bring along my pillow and sleep here. Because I think the day before I will play overnight. And the second thing, I will bring along with my dog, Dicky. Because I promised it I would left this day to stay with him. May I bring them along, I sleep there and my dog run around the office? Is it OK? I can work on that day.

FA: No, you don't need to work on that day now.

Obj.	Mark	Explanation
(1a)	1	3 turns
(3b)	3	FA identifies her request, but does not give any explanation; MA counters with his requests, and gives some reasons, albeit unclear ones.
(4g)	2	MA attempts to negotiate by stating his requests, FA does not counter with any negotiation.

Audio-video recording

(1a)	4	MA is relaxed, but appears a bit blasé. FA is enthusiastic, but is reluctant to speak.

Role-play #17

MA: Hey Apple, today I think you are very charming.

FA: Really?

MA: Yes. I think yesterday night you slept enough, right?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: Yeah?
MA: I want to tell you a good news that you are the staff of today!
FA: Today?
MA: Yeah. And also because Vianne and Piano are busy tonight. So I want to ask you can you help me to work overtime tonight?
FA: But I need to attend my friend's wedding tonight. So I can't help you.
MA: Oh that's OK. So I do it by myself.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	5	MA identifies his request, but his reasons are unclear; FA identifies her problem with the request and explains why.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	5	MA is enthusiastic, but eye contact is not always present. FA also is enthusiastic, but appears to be a bit nervous.

Role plays: #18   Pages: F12 – F13
Section: 26   Date: 27 November 2003
Teacher #10   Time: 3:30 pm – 4:20 pm

Role-play #18

Note: In this role-play, Marshall Yin, the teacher, agreed to do the role-play with the student due to him being nervous.

MA: Hello Boss.
MB: Yes, what's up, Marshall?
MA: Er... How are you?
MB: Yes, I'm fine. Thank you. How about you?
MA: Doing good. I really enjoy working in this company.
MB: Thank you for your saying.
MA: I think you do a very good job running the company.
MB: You, too. You are a very good worker.
MA: Thanks. And how's your wife and kids?
MB: They are fine, too.
MA: Ah, good. As you know, I've been working really hard and I think I'd like to go back to the States.
MB: When?
MA: This summer. And I was wondering if I can have ten more days.
MB: Ten more days? But as you know, in the summer, business is very busy. It is not easy for you to take a holiday in summer. But maybe you can have a holiday in winter.
MA: Holiday in winter? But I think my family has some events planned in summer.
MB: Can you change the plan in winter instead of summer?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MA: Maybe.
MB: Because if you leave in summer, we will be more and more busy.
MA: If I do go in the summer, can somebody take my place? Can somebody like do a little bit of extra work while I'm gone?
MB: Maybe after your holiday in summer, you will lose your job.
MA: OK, I'll go in the wintertime. Thank you, boss. I won't leave in the summer.

Obj.	Mark	Explanation
(1a)	6	21 turns
(3b)	5	MA identifies request, and gives cultural reasons why; MB identifies a problem with MA's request, but only gives a brief explanation.
(4g)	2	MA attempts to negotiate; MB does not.

Audio-video recording

(1a)	5	MA is confident, relaxed, maintains eye contact. MB appears a bit nervous, but maintains composure, lack of hand gestures.

Role plays: #19 – #50 Pages: F13 – F31
Section: 27 Date: 27 November 2003
Teacher #5 Time: 9:30 – 10:20 am

Role-play #19
FA: Maggie?
FB: Yes?
FA: Can you help me to book a table for two in London restaurant?
FB: Yes.
FA: And also you need to buy the rose for my wife.
FB: Yes. What time do you want me to help you book the restaurant?
FA: This Friday at nine.
FB: Maybe the earlier is better. I'm afraid nine o'clock will have no table.
FA: Really?
FB: Yes.
FA: Then, eight o'clock.
FB: What kind of flowers do you want?
FA: Make sure it's red rose.
FB: The American big rose?
FA: Is it expensive?
FB: Yes.
FA: No, just twelve red roses for my wife is OK.
FB: Do you want me to buy a card?
FA: Sure.
FB: Also, the flowers need to send to your wife's office?
FA: Yes, remember the address?
FB: Yes.

FA: You just send me the card first. I will write it for my wife. And I will give you to give it to my wife.
FB: OK. Anything I need to help you?
FA: Yes. Go to the pantry and make a coffee for me.
FB: OK.
FA: Betty, come in.
FC: Yes.
FA: Can you help me book a table for two in London restaurant? I need to have dinner with my wife.
FC: No, you need to do it yourself.
FA: Why? I'm your boss. I pay you salary.
FC: This is not rather my work.
FA: OK. That's fine.

Obj.	Mark	Explanation
(1a)	6	33 turns
(3b)	2	FA does not identify the problem of doing work that is not in her job description; FB attempts to explain to FC that the reason for the requests is she is the boss; FC attempts to explain to FB that the work is not in her job description. In both cases, the explanations are brief and do not fully explain the cultural expectations of each position.
(4g)	1	No negotiation takes place. FA does exactly as she is told; FC simply refuses to accept the request; FB simply drops the request.

Audio-video recording

(1a)	3	Both appear blasé, but maintain eye contact. A lack of facial expressions and hand gestures makes the acting appear stiff.

Role-play #20
FA: Can I have a holiday?
FB: Why?
FA: Because I worked so hard.
FB: How long do you want to have your holiday?
FA: I think a month will be ok.
FB: No, it's too long. Can you make it shorter?
FA: Then how long?
FB: One week or two weeks.
FA: OK.
FB: OK, that's fine.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	4	FA identifies and briefly explains his request; FB identifies that the time off is too long, but does not explain why.
(4g)	6	FB negotiates the length of time off; FA negotiates by giving a counter offer. Although the negotiation is brief, both sides appear satisfied.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	4	FA appears nervous and lacking confidence. FB's lack of expression and hand gestures makes her appear disinterested.

Role-play #21

MA: Good morning, Boss.
MB: Simon, please give me a cup of coffee.
MA: I'm not sure if I could do it. But I'll try my best.
MB: What the hell are you waiting? I want it now. Do it now.
MA: OK.

Obj.	Mark	Explanation
(1a)	2	5 turns
(3b)	1	No problem is identified nor explained.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both appear blasé, disinterested; act a bit rudely to one another.

Role-play #22

MB: Hi. Good morning, Vincent.
MA: Good morning, Simon. Would you mind make me a cup of coffee please?
MB: It'll be the best coffee you have ever drunk.
MA: Thanks. I appreciate it.

Obj.	Mark	Explanation
(1a)	2	4 turns
(3b)	1	No problem is identified nor explained.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both appear blasé, disinterested; act a bit rudely to one another.

Role-play #23

MA: Good morning, Boss. If you don't mind, I hope it won't affect the company much, I wonder that if you could reduce my workload.
MB: Are you kidding me? How about I let you take my place? Never think about it. I give you two choices—back home, or back to your own seat, OK?

Obj.	Mark	Explanation
(1a)	1	2 turns
(3b)	1	No problem is identified nor explained.
(4g)	1	No negotiation takes place.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	2	Both appear blasé, disinterested; act a bit rudely to one another. Frowning present.

Role-play #24

MA: Hey Vincent, I have too much work to do. Would you give me less workload?

MB: Simon, I understand your situation. I know that you have been working so hard this year. And I appreciate your contribution towards the company. But I'm not sure if I can do it.

MA: It is my right. If you don't reduce my workload, I'm going to report what you have done to the public. You evil boss.

Obj.	Mark	Explanation
(1a)	1	3 turns
(3b)	1	No problem is identified nor explained.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	2	Both appear blasé, disinterested; act a bit rudely to one another. Frowning present.

Role-play #25

FA: Hey Gabriel, Can you help Simon to finish this job? Because I want to go for lunch with him.

MA: Is that really that urgent?

FA: Yes, it's quite urgent.

MA: OK then.

FA: Thank you.

MA: That's all right.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	2	FA identifies the problem, and briefly explains it to MA; MA does not identify nor explains the predicament that would result in doing the request.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	2	Both show lack of emotion and interest.

Role-play #26

FA: Hey Gabriel, Can you help Simon to finish this job? Because I want to go for lunch with him.

MA: But this is his job, not mine. What happens to my job if I'm going to do his job.

FA: Maybe I'll ask you to have to finish your job next time.

MA: But I want to go home to have lunch, too.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: Is it that important?
MA: Not really. But I want to.
FA: Oh please Gabriel. Because we have a coupon which the deadline is today.
MA: OK.
FA: Thank you.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	4	FA identifies the problem, and explains it to MA briefly at first, but then more clearly; MA identifies the conflict that results from the request and explains it to FA. However, both explanations are rather brief, and do not explicitly deal with the cultural systems.
(4g)	2	FA negotiates by offering to help in the next job; MA does not really negotiate, but simply voice his disagreement.

Audio-video recording

(1a)	2	Both do not show much emotion, perhaps discouraging rapport, but they do maintain eye contact and directly engage in their roles.

Role-play #27
MA: Hey Boss, would you mind giving me a free ride after work to central?
FA: I think it's not good because I don't want to go to the Hong Kong Island.
MA: OK, I'll take a bus.
FA: OK.

Obj.	Mark	Explanation
(1a)	2	4 turns
(3b)	1	No problem is identified nor explained.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	2	Both do not show much emotion, perhaps discouraging rapport, but they do maintain eye contact and directly engage in their roles.

Role-play #28
MA: Hey Kate, would you mind giving me a free ride to Central today?
FA: Um. When do you want to go?
MA: After work.
FA: OK. I think it's OK.
MA: Thank you very much.
FA: You're welcome.
MA: Let's go now.

Obj.	Mark	Explanation
(1a)	3	7 turns

| (3b) | 1 | No problem is identified nor explained. |
| (4g) | 1 | No negotiation takes place. |

Audio-video recording

| (1a) | 2 | Both do not show much emotion, perhaps discouraging rapport, but they do maintain eye contact and directly engage in their roles. |

Role-play #29

MA: Sorry, Chans, I want to defer your this month's salary. Because our company have the financial difficulty. All of the staff you have been a long time with the company. I hope you can accept my request.

FA: Defer my payment? I know you have your difficulties, but I also have financial difficulties. My father needs a large sum of money to have a surgery.

MA: I know your difficulty, but my company really have not the money to pay to you.

FA: I see your difficulties, but could you just give me my salary first?

MA: I think I can pay a part of your salary to you only.

FA: But I need a large sum of it.

MA: You mean to get the whole part of your salary?

FA: Yes.

MA: No. Because we can't collect the money from other company. And also we face the serious financial difficulties. Because the market atmosphere is very poor. We haven't a lot of customer to our company.

FA: OK, I see your problems. I think I will accept it.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	5	MA identifies and explains the financial predicament the company is in; FA identifies her predicament as well, but does not explain as much as MA.
(4g)	4	Both attempt to negotiate, but the agreement is reached reluctantly.

Audio-video recording

| (1a) | 4 | Both appears stiff, but appear to work hard and maintain eye contact. Lack of hand gestures perhaps discourages rapport. |

Role-play #30

MA: Hi Roger, I think I can't release this month's salary to you.

MB: Why?

MA: Because the global economy atmosphere is very poor. We haven't collected money from the other company. This part, our company must urge to get back the money. So I think the salary we may give to you later.

MB: But I know the company still has the profit.

MA: Yes we have the profit. But the profit is to pay the other part. That means, we may invest in other project, or pay up the basic expenses.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MB: Invest in other project?

MA: Yes, last month was the busiest month. Our senior management or our president decided to use the money in other part.

MB: So what you mean is you have money to invest in other project but you haven't money to pay for me?

MA: Because the investment is already decided. If we pay you money this month, our company cannot earn a lot of money. You may think that we use this money to pay for a project. That means our staff is not important. But I say, no. The staff is also important. We just hope you to defer your salary.

MB: So can you promise me when can I get the last month's salary?

MA: I think we may carry the meeting with the financial department. I can't give you any promise.

MB: So what you mean is I may not get my salary last month?

MA: Yes. In this time you can't get the salary.

MB: So how about later?

MA: You may request the financial department. I haven't any idea.

MB: What you are doing now is just putting your responsibility to the financial department. But you are the boss.

MA: I just told you my company have the difficulties.

MB: And you can't promise me when I can get my salary last month?

MA: Because our company hasn't prepared to pay.

MB: But if you haven't money to pay this month. How about next month?

MA: I think if my company can get the money, that is, to get money from the investment, your salary is not a problem.

MB: OK, I accept this. But please, when you know when you can give us the salary, tell us.

MA: OK.

Obj.	Mark	Explanation
(1a)	6	23 turns
(3b)	5	MA identifies the financial difficulties of the company and explains them in detail; MB identifies his concerns, but could do more to explain.
(4g)	4	Some negotiation takes place, but mostly in the form of explaining why something cannot be done, and the agreement is somewhat reluctantly reached.

Audio-video recording

(1a)	4	Both appears stiff, but appear to work hard and maintain eye contact. Lack of hand gestures perhaps discourages rapport.

Role-play #31

FA: Well. Our company has an urgent project next week. Would you mind work overtime next week from Monday to Friday about two hours a day?

FB: Working overtime? No, I'm not going to work overtime. I can only work eight hours a day.

FA: But you will be paid twice.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: No. That's not the matter of money. I need good relax. I can only work eight hours a day. Or else it will affect my health.
FA: Well, you know the project is very urgent.
FB: Yes I understand it's very urgent. I'll finish it next week. But I'm not going to work overtime.
FA: OK.

Obj.	Mark	Explanation
(1a)	3	7 turns
(3b)	4	FA identifies problem, but does not seem to fully explain the need for overtime work; FB likewise does not explain her health problem.
(4g)	2	FA attempts to negotiate with double pay; FB does not negotiate.

Audio-video recording

(1a)	4	FA is enthusiastic, uses hand gestures, and tries to encourage rapport. FB maintains eye contact, gives quick responses, but seems to show less emotion.

Role-play #32
FA: So next week we have an urgent project. Would you mind working overtime?
FB: Working overtime? Oh of course. Will I get paid?
FA: Well you'll be paid twice of the normal pay.
FB: Wow, that's good.
FA: Good employee.

Obj.	Mark	Explanation
(1a)	2	5 turns
(3b)	4	FA identifies the problem, but does little to explain it; for FB there is no problem working overtime.
(4g)	6	Negotiation is brief, but effective.

Audio-video recording

(1a)	4	FA is enthusiastic, uses hand gestures, and tries to encourage rapport. FB maintains eye contact, gives quick responses, show some emotion.

Role-play #33
FA: May I come in?
FB: Yes. Sit down.
FA: Well, Boss. I heard that you are going to choose one of us to be in charge of the coming project, right?
FB: Yes.
FA: Well, I'm confident that I have the ability to be in charge of the coming project.
FB: Why are you so confident?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: Well, why am I so confident? Because I have an experience of such kind of project. And I have done it successfully. I have already made a proposal of this project. Please have a look.

FB: Wow. I have to say your project impressed me. But you know, it's very hard to choose. Three of you, Peter, Mary and you, you are very similar. Your ability is good, I know that. Well, I'm going to consider this project tonight and I will talk to you next week.

FA: OK. Please consider me. I believe that I must be your better choice.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	6	FA identifies her request and gives an extensive explanation; FB likewise identifies the predicament the company has in choosing the right candidate.
(4g)	5	FA negotiates by presenting a case for her candidacy; FB does not negotiate as much, but simply listens and considers what FA had to say.

Audio-video recording

(1a)	5	FA and FB are enthusiastic, uses hand gestures, and encourage rapport, but less so in FA.

Role-play #34

FA: May I come in?

FB: Yeah, sure. Sit down.

FA: Hey Boss. How do you think of the new secretary?

FB: Er... She's pretty good.

FA: Yeah, she's good. Of course she's good. And I heard that you are going to choose one of us for the coming project?

FB: Yes.

FA: Well, I suddenly remembered that I have experience in this kind of project before. And yesterday I have changed a little of the proposal my old project to suit the new project. This is the proposal. May you can help me.

FB: The project is good.

FA: Thank you.

FB: Well, Evan, before you came in, I have already had a choice. You are going to be in charge of this project. Congratulations.

FA: Really? Thank you. I will do my best.

FB: I'm sure you will.

Obj.	Mark	Explanation
(1a)	5	12 turns
(3b)	5	FA identifies her request and gives an extensive explanation; FB does not really identify the predicament the company has in choosing the right candidate.
(4g)	5	FA negotiates by presenting a case for her candidacy; FB does not negotiate as much, but simply listens and considers what FA had to say.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	5	FA and FB are enthusiastic, uses hand gestures, and encourage rapport, but less so in FA.

Role-play #35

FA: Do you have any suggestions for our company?

FB: All the things is OK. The company runs very smoothly. There's nothing has to change. But someone has done another thing during the working time.

FA: Can you explain it more?

FB: I just heard from the others, so I don't know who did it.

Obj.	Mark	Explanation
(1a)	2	4 turns
(3b)	1	FB fails to clearly identify or explain the problem in the company; FA likewise is unable to find out.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both read from a script and appear a bit nervous. Nevertheless, eye contact and rapport are attempted.

Role-play #36

FB: Do you have any suggestion to our company?

FA: Well, you know, I think the company has many problems. For example, in the marketing department, the staff always late and have lunch earlier. Also, they can't finish their work on time.

FB: Really? I'll investigate this situation.

Obj.	Mark	Explanation
(1a)	1	3 turns
(3b)	2	FA identifies problems in the company, but does not give any explanations; FB is unable to find out more from FA.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both read from a script and appear a bit nervous. Nevertheless, eye contact and rapport are attempted.

Role-play #37

FB: I know the company have made a profit recently. Have you considered to increase our salaries?

FA: It is a good idea. Maybe I'll consider your request.

Obj.	Mark	Explanation
(1a)	1	2 turns
(3b)	3	FB identifies a request of the workers, and gives a brief explanation; FA does not identifies any .problem with the request, nor gives any further explanation why the request

		might be considered.
(4g)	1	No clear negotiation takes place.

Audio-video recording

(1a)	3	Both read from a script and appear a bit nervous. Nevertheless, eye contact and rapport are attempted.

Role-play #38

FB: Can you increase our salaries? Because the company has made a great profit this year.

FA: No. Although we made a profit, but the expenses are still very high. So we can't increase your salary this year.

Obj.	Mark	Explanation
(1a)	1	2 turns
(3b)	4	FB identifies a request of the workers, and gives a brief explanation; FA identifies a .problem with the request and also gives a brief explanation.
(4g)	1	No clear negotiation takes place.

Audio-video recording

(1a)	3	Both read from a script and appear a bit nervous. Nevertheless, eye contact and rapport are attempted.

Role-play #39

FA: Peggy, it seems that you wear too sexy and too less clothes in the office.

FB: Oh sorry. I will wear more tomorrow.

FA: Please be considerate with your dressing.

FB: OK. Sorry, sorry.

Obj.	Mark	Explanation
(1a)	2	4 turns
(3b)	2	FA identifies a problem with Peggy's attire, but the explanation lacks any cultural explanation; FB does not identify any problems or concerns with FA's request.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	4	Both appear a bit nervous, but maintain eye contact and attempt to build rapport.

Role-play #40

FA: Peggy, it seems that you wear too less clothes and too sexy in the office.

FB: Really? But I think it's my freedom to wear what I want.

FA: I know it's your freedom. But please respect our office.

FB: In USA, it's OK. This is OK dressing.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: Actually, because we have different culture. In Chinese offices, wearing too sexy means disrespect for the company and our office.
FB: Oh really?
FA: Yeah. Please respect me and our office. Is it OK?
FB: OK. OK.
FA: Thank you.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	6	FA identifies a problem with FB's attire and gives a cultural explanation; FB likewise identifies a concern with FA's request and gives a cultural explanation why.
(4g)	4	Negotiation is simply polite requests, and the agreement lacks compromise, so is reluctantly agreed upon..

Audio-video recording

(1a)	5	Both appear a bit nervous, but maintain eye contact and attempt to build rapport. Both begin to use hand gestures to get point and emotion across.

Role-play #41
FA: Come in.
FB: Miss Fong, can I have a one-month holiday because I want to take care of my newborn baby and my wife.
FA: Oh you have got a newborn baby? Congratulations! But you request a one-month holiday?
FB: Yes, because my parents haven't come to my family yet to take care of my wife and my son.
FA: But one month is too long. Can you shorten it?
FB: How about three weeks?
FA: Still too long. One week. You can have one week only.
FB: But my wife and my son need me to take care of them 24 hours a day.
FA: No. One week, or you quit the job.
FB: How about two weeks?
FA: No, one week.
FB: OK. OK. One week. Thank you.
FA: Bye.

Obj.	Mark	Explanation
(1a)	5	13 turns
(3b)	4	FB identifies her request and gives brief explanations; FA identifies that the time off requested is too long, but does not give an explanation as to why.
(4g)	3	Both negotiate, but there is no clear objective as to what is the appropriate amount of time off that can be taken.

Audio-video recording

(1a)	5	Both appear a bit nervous, but maintain eye contact and attempt to build rapport. Both begin to use hand gestures to get point and emotion across.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #42

FA:	Come in.
FB:	Regina?
FA:	Yes?
FB:	Can I have a one-month holiday because I want to take care of my wife and my newborn baby?
FA:	Oh you have got a newborn baby? Congratulations! Is it a boy or a girl?
FB:	It's a boy.
FA:	Oh. Does he have any name?
FB:	Yes. He's called Kufi.
FA:	Oh, Kufi!
FB:	Yes, let me show you some pictures.
FA:	Oh he's very cute.
FB:	He's ten pounds.
FA:	Ten pounds?
FB:	Yes, he's very fat.
FA:	You request a one-month holiday?
FB:	Yes.
FA:	It's a bit too long.
FB:	But my wife just came back from the hospital.
FA:	Can you have a request for a shorter holiday?
FB:	How about three weeks?
FA:	Three weeks. Still too long. One week?
FB:	Can I have a one-week holiday first and then I call back to the office to see if I need to request another holiday?
FA:	OK. But the maximum holiday you get is two weeks.
FB:	OK.
FA:	Please make sure that you have done all your work.
FB:	Thank you.
FA:	Bye.

Obj.	Mark	Explanation
(1a)	6	27 turns
(3b)	4	FB identifies her request and gives brief explanations; FA identifies that the time off requested is too long, but only gives a brief explanation as to why.
(4g)	6	Negotiation takes place, an acceptable compromise is agreed upon.

Audio-video recording

(1a)	5	Both appear a bit nervous, but maintain eye contact and attempt to build rapport. Both begin to use hand gestures to get point and emotion across.

Role-play #43

MA:	Hey, Paul, I have a new project for you.
MB:	Ah? But I have already many workload.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MA: Oh come on. We are brotherhood, you know. Do you know the reason I don't ask Year?
MB: Why?
MA: Because you are more smart.
MB: How about David?
MA: I want to give you more chance. Come on, pick it and do it.
MB: OK.
MA: Oh come on. Cheer up. I give you more opportunity.
MB: OK.
MA: OK, that's the way. When can you hand in the new project to me?
MB: Two months later?
MA: Two months later? What about whole life?
MB: OK. What do you want?
MA: Two days, OK? It's just a small project. It's time for you to show off.
MB: OK.

Obj.	Mark	Explanation
(1a)	6	16 turns
(3b)	2	MA does not clearly identify what the new workload is for MB; MB does not attempt to clarify the request, nor explain his reluctance to do it.
(4g)	4	Negotiation occurs, but the agreement is reluctantly reached.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

Role-play #44
MA: Hey Hong, you look good today. I got a project for you.
MB: When do I have to finish it?
MA: As you wish, if it's reasonable.
MB: Two weeks.
MA: Can you do it a little bit early? Before the deadline?
MB: I'll try my best.
MA: What about ten days?
MB: OK.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	2	MA does not clearly identify what the new workload is for MB; MB does not attempt to clarify the request, nor explain his reluctance to do it.
(4g)	4	Negotiation occurs, but the agreement is reluctantly reached.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #45
MA: Hey Boss, you are very handsome today.
MB: What do you want?
MA: I want some Christmas holiday.
MB: Why can I give you the holiday? Can you give me the reason?
MA: Because you are smart and you are kind. That's why I'm asking for a holiday. It won't take too long.
MB: Why can I give the holiday to you? I need you to work during Christmas.
MA: Oh come on. I'm just married and I will go to Hawaii with my wife.
MB: Oh. I can give you the holiday for the whole life. Do you want it?
MA: You are so funny today. You are just like a different child. But please, just two weeks, only two weeks.
MB: So long? Two weeks is too long.
MA: Er, one week?
MB: Christmas holiday is only one day.
MA: OK. Five days.
MB: One day.
MA: Oh come on. OK what about two more days?
MB: One day.
MA: I'm going to Shenzhen with my wife, not Hawaii. Two days, please.
MB: One day is enough. You can go to Shenzhen and return back.
MA: It is not possible that women will like that. But anyway, I'll take it. One day, right?
MB: Yes.
MA: OK, we make the deal.

Obj.	Mark	Explanation
(1a)	6	21 turns
(3b)	5	MA identifies his request, and explains why including the cultural aspect of marriage; MB identifies his displeasure at the request, but his explanation lacks depth.
(4g)	2	MA attempts to negotiate a compromise; MB does not.

Audio-video recording

(1a)	5	MA uses a range of emotions, gestures to persuade. MB is involved, but less so, sometimes appears a bit disinterested.

Role-play #46
MA: Hey Boss. I've just applied that I would have a holiday during Christmas. About two weeks.
MB: I understand your situation. I think two weeks is OK. And be happy in your holiday.
MA: Yes, I will. But actually I want, what about three weeks. Because I think three weeks will be better.
MB: Two weeks is two weeks.
MA: Oh no. I'm asking you, two weeks or three weeks, you prefer.
MB: Two weeks.
MA: Two weeks?
MB: Yes.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MA: OK. Thanks for your cooperation.

Obj.	Mark	Explanation
(1a)	4	9 turns
(3b)	4	MA identifies his request, but does not explain why; MB identifies his displeasure at the request, but his explanation lacks depth.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	5	MA uses a range of emotions, gestures to persuade. MB is involved, but less so, sometimes appears a bit disinterested.

Role-play #47

FA: Would you mind to help me buy wife's cake, that means, the winter melon pastry in Yuen Long Hueng Bakery?

FB: What? Yuen Long? When do you want it?

FA: Right now. Go to buy it right now.

FB: Now? But it's already three o'clock and I have an appointment at four o'clock.

FA: Then cancel that appointment and go to buy it.

FB: No. The appointment is very important. It's a big client of our company.

FA: Then you can finish the appointment and go to buy it as soon as possible.

FB: It lasts an hour and a half. So it's already half past five. How can I go to Yuen Long from Causeway Bay? It's too far away. When I come back, it's already seven or eight o'clock.

FA: Then you can make the appointment earlier and go to buy it.

FB: It's already three o'clock and the client has to fly from England to Hong Kong. You can't change the appointment.

FA: Maybe you can buy this tomorrow.

FB: Tomorrow? Tomorrow morning?

FA: Yes.

FB: OK. All right. I'll try it if I can.

FA: Thank you.

Obj.	Mark	Explanation
(1a)	6	15 turns
(3b)	4	FA identifies a request she has, but does not explain why she needs FB to do it; FB does not identify the problem with the appropriateness of the request, but does give reasons why she cannot do it.
(4g)	5	FB negotiates; FA does not. Nevertheless both sides agree to the new arrangement.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

Role-play #48

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: Well, Viola, would you mind postpone your one-month leave for your honeymoon?

FB: Postpone it? I planned it for nearly half a year earlier.

FA: I know. I know. But you know, there's a project very important. The need of the next team has an accident. Only you can handle this project.

FB: And is it reasonable to postpone the one-month holiday?

FA: You can still have your wedding ceremony. Just your holiday can postpone till after this project.

FB: What's the arrangement of postponing the holiday?

FA: This project will be ended at the end of this month. So I promise you I must let you leave after this project and give you six weeks holiday.

FB: Six weeks? That sounds great. But I prepared all the things as the arrangement.

FA: No problem. I can help you rearrange it.

FB: Then maybe I request my husband and I tell you the final decision.

FA: OK. But I hope you can give a good answer to me.

FB: OK.

Obj.	Mark	Explanation
(1a)	5	12 turns
(3b)	6	FA identifies her request to FB and explains why; FB identifies her concerns about the request, and also explains why. Both include the cultural expectations (company and marriage) in their explanations.
(4g)	6	Both negotiate, the agreement is reached by cooperating with one another.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

Role-play #49

FA: Miss Szetou, can I go to see the concert during the working hours?

FB: What? Concert? And during your working hours? Of course not. You can't do this of course.

FA: But it's very difficult to buy the ticket of this concert.

FB: So what? You know you have to work during the work hour.

FA: But I just leave about three hours only.

FB: Three hours? So when?

FA: I must leave at three o'clock in the afternoon.

FB: But you know that's the busiest in a day at three o'clock.

FA: But it's really difficult to get the ticket and it's a rare chance to see the piano performance of Joe.

FB: What is this? I know the piano performance is very interesting and I'd love to watch it too. But it's impossible. Or you just sell the ticket to me and you go to work.

FA: Oh I must go now. Whatever you approve or not.

FB: What? You don't want to work here anymore?

FA: I only leave for three hours.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: How about your work? Who can do it for you?

FA: Maybe I can finish all the working tasks and transfer my work to my colleagues.

FB: You think it's possible? Don't you think you will increase the workload of your colleagues?

FA: It's very convenient of transferring the work to my colleagues. And I can just finish the tasks before I leave. I promise you.

FB: I don't think it's possible. You know, if I let you go this time, then another come to me and say, may I take a leave for what. What can I do then? Every time different person ask for difference reasons.

FA: Whatever you say, I must go to see the concert.

FB: Whatever you ask, you just work your work first. If there's any mistake you make, you no need to go to work any more.

FA: I believe my ability to work.

Obj.	Mark	Explanation
(1a)	6	21 turns
(3b)	4	FA identifies her request; FB identifies the concerns she has about the request. However, both struggle to explain the cultural reasons behind the request and the concern.
(4g)	4	Both negotiate, but the outcome is uncertain and reluctantly reached.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

Role-play #50

FA: Miss Chow, you know the weather in this Friday will be cold. So can I wear trousers instead of skirt to work?

FB: But skirt is your standard uniform in our company.

FA: But the weather is too cold.

FB: Too cold? Hong Kong is too cold? But the coldest stays ten degrees Celsius. It's not too cold.

FA: But the observatory said it'll be seven or eight degrees Celsius this Friday.

FB: But maybe you can wear the very thick stockings instead of wearing trousers.

FA: But it will be so strange.

FB: It's not strange. All the people do that, not for the appearance, but to keep them warm.

FA: I know that we have trousers as uniform, too. Why can't I wear them?

FB: Because for the standardization. All your colleagues wear skirt instead of trousers.

FA: Actually I just represent them to ask you.

FB: Oh you represent all your female colleagues?

FA: Yeah.

FB: Then maybe I can let them wear it only below 5 degrees Celsius.

FA: Well. All right. Then I'll tell them. Thank you.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Obj.	Mark	Explanation
(1a)	6	15 turns
(3b)	5	FA identifies her concern, and hints at the cultural implication for women; FB identifies her concern to uphold company policy, but is not clear about the reasons, other than it is the policy.
(4g)	6	Both sides negotiate, and they reach a compromise that they both agree with.

Audio-video recording

(1a)	6	Both are enthusiastic, seem to get involved in their roles, use hand gestures, show a range of emotions.

Role plays: #51 – #63   Pages: F31 – F39
Section: 28   Date: 27 November 2003
Teacher # 5   Time: 12:30 pm – 1:20 pm

Role-play #51

MA: As I see, some female colleagues told me you are too sexy.

MB: How? What means too sexy?

MA: They told me that you wear clothes that is too small for you.

MB: Too small? I just want to show my muscle and body shape to them. I don't think it's sexy.

MA: But a female colleague told me they are attracted by you. So they have not concentrated at work. It affects the flowing of the company very much.

MB: But I think it's her problem.

MA: Why?

MB: I don't think it's guilty because I'm handsome.

MA: You are handsome? Actually on top of the girls, some boys said that you seem like gay.

MB: Gay?

MA: Because you wear clothes too small for you and your muscles and what you've done is disgusting for them. So can you have an improvement tomorrow? To wear formally?

MB: I think it is very formal because I wear suit.

MA: You wear suit but the suit it too small for you. But anyway, if you don't have any improvement tomorrow, I will give you a warning letter.

MB: All right. See you at the labor department. I will complain to you.

MA: That's fine.

Obj.	Mark	Explanation
(1a)	6	15 turns
(3b)	6	MA identifies the concern of the company, and gives an explanation of the culture; MB likewise identifies his disagreement with MA and gives a personal explanation.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	3	Both maintain eye contact, but appear uninterested. No hand gestures or body language to encourage rapport.

Role-play #52

MA: Hi Jack. I told you many times. The floor is very dirty. You have to sweep it.

MB: But I have swept it for many times for you.

MA: But why also very dirty always?

MB: Actually I want to tell you this is not my job.

MA: Your job is office assistant. You have to do anything of the office.

MB: As the contract says what I need to do is for the company, but not the job of cleaning.

MA: OK. The contract also mentions I can ask you to resign at any time.

MB: Actually I have helped you sweep the floor many times.

MA: I don't know how many times but I just know the floor is always dirty.

MB: As we are Hong Kong boss and Hong Kong employee, I have helped you many times. That is my limit. That is what I can do for you.

MA: OK. Sign this letter.

MB: What is this?

MA: You are fired.

MB: No.

Obj.	Mark	Explanation
(1a)	6	14 turns
(3b)	4	MA identifies his concern, but does not give an explanation; MB identifies his disagreement and gives an explanation.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	3	Both maintain eye contact, but appear disinterested. No hand gestures or body language to encourage rapport.

Role-play #53

MA: Boss? May I ask if I can have another part-time job after this job?

MB: Why? I pay many salary to you.

MA: Because I have a new baby born. And I need many money to support the baby. So I want to do another job.

MB: I think it will affect your performance.

MA: I think I can handle it because I have thought about it and I think it's all right.

MB: You think you can? I don't think so.

MA: As what I have done in the past, you can see my ability is good.

MB: But in the past, you don't have a part time job. So I know that you'll perform well. But I don't think you will keep it up when you have a part time job.

MA: OK. That's OK.

MB: All right.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	5	MA identifies his request, and gives an explanation; MB communicates his concern and explains why.
(4g)	2	MA negotiates by attempting to assure MB that his performance will not be affected; MB does not attempt to negotiate.

Audio-video recording

(1a)	3	Both maintain eye contact, but appear uninterested. No hand gestures or body language to encourage rapport.

Role-play #54
MA: Sorry boss, I want to ask for a day off.
MB: Why? Why do you want a day off?
MA: Because I have to lessen my workload.
MB: Your workload is too heavy for you?
MA: Yes.
MB: So, let me think about this. A day off. All right. Next Tuesday.
MA: OK thank you.
MB: You can take a rest and work on Wednesday.
MA: You are very nice.
(MB: Hong Kong boss and employee)

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	2	MA identifies his request, but his explanation is not clear; MB does not identify any concern about the request nor gives explanation why the request was granted.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	3	Both maintain eye contact, but appear uninterested. No hand gestures or body language to encourage rapport.

Role-play #55
FA: Would you dress more properly?
FB: Yes, I will dress more properly tomorrow.
FA: Would you dress more properly?
FC: What? It's my own style.
FB: May I have time off to watch my favorite team Manchester United tomorrow?
FA: Fine. Enjoy your time.
FB: May I have time off to watch my favorite team Manchester United tomorrow?
FC: No way, unless you quit your job.

Obj.	Mark	Explanation
(1a)	4	8 turns

(3b)	2	FB identifies concern about FA and FC's attire; FA and FC do not explain the reasons for the attire or why taking time off for Manchester United is important.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	All three appear a bit nervous, but have eye contact. Lack of body language discourages rapport, though.

Role-play #56

MA: OK. Boss. May I suggest that you need to reduce the workload?

MB: Why?

MA: Mainly because there are so many jobs to do. I just come back at seven o'clock, and then I need to sweep the floor at nine o'clock, then I need to tidy up the closet, and then I need to reach customers from nine o'clock to twelve o'clock. I just have thirty minutes to eat my lunch. And then I need to continue my jobs. It is too heavy workload.

MB: Do you think it is really too heavy?

MA: Yes. You know after I finish my jobs, I need to wash the toilet. I need to do other things. I work till seven o'clock. I

MB: I don't think it is really too heavy workload. As you know, now Hong Kong is in recession. And everyone is doing the same workload as you. So if you don't want to do it, OK, you can go. You can go away to find other jobs. I'm sure you can't find another job in this moment. As you can see...

MA: No. But I'm not your domestic helper. I just need to do my job. I don't need to wash the toilet and tidy up things.

MB: OK. If you don't want to wash the toilet, I think there's other people to want to wash. And then, you can go home.

MA: But this is not my kind of job.

MB: And then what is your job, you say? You are only an office assistant. You should do what I ask you to do, in order to assist me, OK?

MA: Oh, why did you say that? You are not a good boss.

MB: OK. If you don't think I'm a good boss, you can go, you can find another job. But I'm sure in this situation in Hong Kong, you can't find another job like this one.

MA: OK, then I will make the mass media concern your problem.

MB: I don't think the mass media will put concentration on this tiny company. They will just talk about PCCW, they will talk about the Hong Kong government, but not this kind of company, you know that.

MA: I will also send that to the labor department.

MB: It is not their business; so just give up and do your job. Bye bye.

Obj.	Mark	Explanation
(1a)	6	16 turns
(3b)	6	MA identifies his concern, and gives explanation of the culture of fair labour practice; MB expresses his disagreement and explains based on the perspective of employers.
(4g)	1	No apparent attempt to negotiate or compromise.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	5	Some reading of script. But, both maintain eye contact, show some enthusiasm and emotion, and appear to build some rapport.

Role-play #57

MA: Boss, I want to reduce my workload.

MB: Do you really think your workload is heavy? What do you think about it?

MA: Yes, it is very heavy. We have so many jobs to do and don't have time to eat dinner with our families. Every week we have six days to attend. There's less and less time for us.

MB: Yes, Jim, I know it is hard job for you. But you know our company is in a difficult situation. We have to cut our budget to keep going on with business. If not, we'll just close down, it's very easy. But all of us will be unemployed. And our life will be more difficult to go on. So the only method is that we try our best to fight against this recession.

MA: But I really think there is a lack of workers in the company to do the jobs.

MB: I know. But we now need to cut our expense. So that we can continue our business. If I can simply close down the company, and then we have no job. So I'd rather try our best to do more things. You see I have to work as a secretary, I type out letters myself now. And the secretary is helping you. I can make a promise here. If we can make a profit, I will hire more people, at least hire some helpers for the cleaning the toilet and the floor. And you maybe be back to do your selling job. And the secretary, of course, will go back to her position of the documentary job.

MA: But I think it's unfair and you need to give some holiday for us.

MB: I know it is unfair. I am already trying my best to get you some extra money. But you know I can't make the decision, it is the decision of the CEO. You can ask the head boss, but not me. I'm just a tiny position right here. I'm just a little one.

MA: But you are the connection of us to the CEO.

MB: OK. I will try my best to fight for you. But you know that it is very difficult. They will just say the same thing I told you. I'm quite sure of that.

MA: But you need to reflect our opinion to the CEO.

MB: Of course I did it but they don't listen. They just look that the profit and lost account and say oh we got a net loss this year. So budget cut cut. My wages are already cut. So if that loss keeps going on, our wages will be affected. So I think it is the only method or maybe you can seek another job for part-time.

MA: But...

MB: I know about your heavy workload. How about your wife? Because I know your children are already 15, right? Maybe it's time for him to learn to be independent and your wife can do some part-time job.

MA: It is difficult to find a job.

MB: It is a pity we don't have a position for her. If not I can just hire her. But you know I cannot do that.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MA: I really think you should reflect our opinion to the boss.
MB: I did it and I will continue my work of reflecting all of your opinions. But you need to think of my situation and it is really difficult. I sit in the meeting, I'm just a small potato. I just need to be a brave man in front of them.
MA: OK, I give up.

Obj.	Mark	Explanation
(1a)	6	19 turns
(3b)	6	Both MA and MB identify their concerns and give clear explanations from the culture of each perspective.
(4g)	2	MB attempts to negotiate a reasonable arrangement; MA does not negotiate.

Audio-video recording

(1a)	5	Some reading of script. But, both maintain eye contact, show some enthusiasm and emotion, and appear to build some rapport.

Role-play #58
FA: I'm the Hong Kong boss.
FB: And I'm the Hong Kong employee.
FB: Boss? Now it's 3:30, can we have a tea break?
FA: No.
FB: Why not?
FA: Have you finished your work?
FB: Yes, I have finished it.
FA: If you have finished it, I will give more work to you.
FB: How can you do that?
FA: That's what you should do.
FB: That means we can't have a tea break now?
FA: Yes.
FB: OK, I'll go back to my work.

Obj.	Mark	Explanation
(1a)	5	13 turns
(3b)	2	FA identifies her request and explains why; FB does not identify any clear concern about the request, and does not give any explanation.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	3	Both maintain eye contact and show some rapport and enthusiasm, but with occasional reluctance or overconfidence.

Role-play #59
FA: I'm the Hong Kong boss.
FB: And I'm the western employee.
FB: Boss, can we have a tea break now? It's 3:30.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: OK. I want a coffee. You can ask other colleagues what they want and I will pay for them.
FB: Thank you, Boss.

Obj.	Mark	Explanation
(1a)	1	3 turns
(3b)	1	No apparent problems are given.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both maintain eye contact and show some rapport and enthusiasm, but with occasional reluctance or overconfidence.

Role-play #60
FA: (I'm the western boss.)
FB: (And I'm the Hong Kong employee.)
FB: Boss, I want to have time off.
FA: Time off? For what?
FB: After four I have to go to a TV program. Because I'm a participant in a competition.
FA: Participate in a competition? Have you finished your work?
FB: Yes, I've finished my work.
FA: It's fine. You can go to the Human Resources department to ask for the time off.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	4	FB identifies her request, but does not fully explain her reason; FA does not really identify any concern about the request, nor gives any reason for her decision.
(4g)	5	Both briefly negotiate, and agreement is reached.

Audio-video recording

(1a)	3	Both maintain eye contact and show some rapport and enthusiasm, but with occasional reluctance or overconfidence.

Role-play #61
FA: (I'm the western boss.)
FB: (I'm the western employee.)
FB: Boss, I want to have time off after four.
FA: For what?
FB: Because I participate in a TV program. A competition.
FA: Oh really?
FB: Yeah.
FA: What kind of competition? Is it a game?
FB: Yeah, a game.
FA: That's great. You can have time off. When will it start?
FB: 8 o'clock on Pearl.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: I will watch it. Pay more effort.
FB: Yes I will pay more effort and win the prize.

Obj.	Mark	Explanation
(1a)	5	11 turns
(3b)	4	FB identifies her request, but does not fully explain her reason; FA does not really identify any concern about the request, nor gives any reason for her decision.
(4g)	5	Both briefly negotiate, and agreement is reached.

Audio-video recording

(1a)	4	Both maintain eye contact and show some rapport and enthusiasm, but with occasional reluctance.

Role-play #62
FA: Debbi, this month your salary will be reduced, OK?
FB: Why?
FA: Because you know Hong Kong is going through the economic downturn. We don't have so much money as before, so if you are loyal to the company, I think you will accept this.
FB: I'm sorry but my family cannot afford this heavy burden if you cut my salary.
FA: But outside this company, many people want to do this job. If you don't accept this, I think you should leave.
FB: How many are you going to cut?
FA: I think about ten percent.
FB: Ten percent is not a small amount. I think my family really cannot accept this.
FA: I think I won't change my ideas. You think for a while and tell me later.
FB: OK.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	6	FA identifies the company's situation, and explains why the salary is cut; FB voices her concern, and gives ample reasons why.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	4	Both maintain eye contact and build some rapport and enthusiasm, but with occasional reluctance or overconfidence.

Role-play #63
FA: Winnie, I want to have a day off this Friday morning because my cousin will get married.
FB: What time will you come back?
FA: I think just the morning. I'll work in the afternoon.
FB: On that day we have many appointments and work to do.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FA: I think I will dump the work later and before and I will work much longer in the afternoon.
FB: Can you promise me?
FA: Yes.
FB: OK, that's fine.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	5	FA identifies her request, and gives an acceptable explanation; FB identifies a concern of the company, but does not really give an explanation as to why, although it could be argued the concern is understood.
(4g)	6	Both negotiate and come up with a solution acceptable to both sides.

Audio-video recording

Obj.	Mark	Explanation
(1a)	3	Both maintain eye contact, but appear reluctant and somewhat nervous.

Role plays: #64 – #67	Pages: F39 – F41
Section: 30	Date: 12 November 2003
Teacher # 6	Time: 2:30 pm – 3:20 pm

Role-play #64
MA: Hey guys, you have to work in the Chinese New Year holiday, OK?
MB: I'm sorry that I can't.
MA: Why not?
MB: Because I have to do many things with my boyfriend.
MA: Do what?
MB: Visit my family. Visit my grandmother, grandfather.
MA: OK. I will give you extra salary.
MB: How much?
MA: About 100 dollars more.
MB: No, it's not attractive.
MA: If you don't accept my request, you will be fired.
MB: Oh, I'm sorry, I can't lose my job. Please, Boss, forgive me.
MA: OK, I'll find others.
MB: Thank you.

Obj.	Mark	Explanation
(1a)	6	14 turns
(3b)	5	MA identifies his request, but does not give an explanation; MB voices his disagreement, and gives an explanation.
(4g)	4	MA negotiates by offering additional salary; MB does not counter with another offer, agreement is reached reluctantly.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Audio-video recording

(1a)	3	MB appears a bit nervous, slightly reluctant, sometimes silly. MA shows a bit more confidence, but sometimes reluctant.

Role-play #65

FA: Come in.

FB: I want to request for a paid holiday during the Chinese New Year holiday.

FA: You want to request a holiday during the Chinese Holiday? Sorry I'm afraid that I can't permit it.

FB: Why?

FA: You know the first day you come to our office? We are a western style company and we don't have the tradition to give our employees any holiday during the Chinese New Year.

FB: But our customs is we have to go to our parents' homes to have meals and I need to have holiday.

FA: But you know you can't leave the work to share the day with your family.

FB: But this is our customs.

FA: OK, can I join it?

FB: OK, fine.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	6	FB identifies her request and gives the cultural reason why; FA likewise identifies the concern of the company and explains the company's culture.
(4g)	5	FA negotiates by apparently requesting FB to join her family for the holiday; FB does not counter with any further negotiation, but simply accepts the offer.

Audio-video recording

(1a)	3	FA appears confident, but demeanor appears a bit distant, does not encourage rapport. FB seems a bit nervous, but maintains eye contact.

Role-play #66

MA: Would you work on holiday? And I will give you a better pay.

MB: No. I will go back to Mainland China that holiday. I do not want any extra payment, I just want a holiday.

MA: No, you should work. Otherwise, you will be fired.

MB: OK, you fire me. Goodbye.

MA: Bye bye.

Obj.	Mark	Explanation
(1a)	2	5 turns
(3b)	2	MA identifies his request to MB, but does not explain why; MB does not identify his concern, nor explains why.
(4g)	2	MA attempts to negotiate with the offer of better pay; MB

		does not negotiate.

Audio-video recording

(1a)	3	Both do not show effort to build rapport, sometimes being rude, appear a bit reluctant.

Role-play #67

MA: Hi Boss, would you mind I have a holiday tomorrow? Because I want to go out with my family.

MB: No.

MA: Why not?

MB: Because I'm the boss. I won't give you a holiday.

MA: Give me the holiday.

MB: No.

MA: Oh, my God.

Obj.	Mark	Explanation
(1a)	3	7 turns
(3b)	2	MA identifies his request to MB, but only briefly explains why; MB does not identify his concern, nor explains why.
(4g)	1	No attempt to negotiate.

Audio-video recording

(1a)	3	Both do not show effort to build rapport, sometimes being rude, appear a bit reluctant.

Role plays:	#68 – #73	Pages:	F41 – F44
Section:	30	Date:	14 November 2003
Teacher #6		Time:	2:30 – 3:20 am

Role-play #68

MA: Well, Jackie, you know our financial condition was not good this year. So we think we can't increase your salary this year.

MB: So?

MA: And also, maybe this year your salary will be cut.

MB: Oh damn. Why don't you cut your salary?

MA: Just because I'm your boss.

MB: Do I have any choices?

MA: Yeah. You have two choices. First, we can cut your salary. Second, you are fired.

MB: OK. I give you two choices, too. First, don't cut my salary. Second, your company will have an accident. Got it?

MA: Got it.

Obj.	Mark	Explanation
(1a)	4	9 turns

(3b)	3	MA identifies a concern of the company, and gives a brief explanation; MB expresses concern, but does not give an explanation why.
(4g)	1	No attempt to negotiate.

Audio-video recording

(1a)	3	Both maintain eye contact. But, MB is at times rude, does not attempt to build rapport. MA appears a bit nervous, lack of body language.

Role-play #69

FA: Angela, you know we have financial problems and our company would like to increase our efficiency. So we have to ask you would you mind working longer without extra payment?

FB: No. Because it is too many things waiting for me to do in the night. Also, I think perhaps I can work for three hours if there are extra pay.

FA: But you won't think the extra pay is too much. Maybe just a little bit money. Would you think it is acceptable?

FB: But I think free time for me is very important.

FA: Maybe apart from extra pay, we will give you some extra holiday in return to you. Do you think it is acceptable?

FB: OK then.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	5	FA identifies the request of the company and gives a brief explanation; FB identifies her concerns about the request and explains why according to her lifestyle.
(4g)	6	Both sides negotiate and reach an agreement both are satisfied with.

Audio-video recording

(1a)	3	Both appear a bit nervous, but maintain eye contact. Both a bit stiff, no body language, but some rapport.

Role-play #70

FA: Hello Sally. It's nice to see you here. How long have you been working in this company?

FB: I think four years already.

FA: Yes, four years. I know you are a hard working and also very faithful employee in our company. But you know the economical condition in Hong Kong is not well these years. And our financial condition is not very good, too. So the upper boss call all of us, including me, to cut three percent of our salary.

FB: Three percent? I think it's too much. You know I have a large expenditure of myself. For example, I need to pay all the rental fee, the electrical fee, the water fee, all the expenses.

FA: OK, I understand I understand. But you know all of us have to bear the responsibility to help the company to overcome the difficulties. Maybe

we have to compromise. If we cut the salary around 1. 5 to 2 percent, I think I will accept it. But three percent is too much.

FB: Everyone suggests that we should cut a little bit only. I will consider about 2 percent cut.

FA: It's better than two percent and we can discuss later.

FB: OK. You can go now.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	6	FA identifies request of the company and explains why; FB identifies her concern and offers a personal explanation.
(4g)	3	Both sides negotiate, but no agreement is reached.

Audio-video recording

(1a)	4	Both smile, appear enthusiastic. Lack of body language, but eye contact is maintained.

Role-play #71

FA: Madame, may I request you to give me a few more days holiday?

FB: Oh you know that's impossible. We are very busy.

FA: But you know we are suffering from high pressure. Because of the bad economy we have always need to work overtime. If you give me a few more days holiday, it will increase our efficiency of work.

FB: But if I give you an extra holiday, how about your colleagues? They will feel it's very unfair.

FA: Maybe you can give everyone a one more day holiday as a bonus.

FB: You know that's impossible. We are a big company. If you give any colleague an extra holiday, our productivity will be very low.

FA: No. After the holiday, we will refresh ourselves. Our productivity will increase.

FB: I see that you are very happy staying in the company.

FA: I'm happy staying here but I also need to relax in a holiday.

FB: I think that is impossible so you are fired.

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	5	FA identifies request and gives reasons; FB identifies concern of the company and gives a brief explanation.
(4g)	2	FA negotiates; FB fails to negotiate.

Audio-video recording

(1a)	4	Both smile, appear enthusiastic. Lack of body language, but eye contact is maintained.

Role-play #72

FA: Mrs. Fung, I would like to ask you to increase our salary.

FB: Actually as you know, our company has been facing financial difficulties. It is difficult for us to fulfill your hope.

FA: I understand the situation. But can you promise us, if our company is running better, can you increase our salary?

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

FB: OK, I think I can fulfill this because maybe next year if we have service,
        I can increase your salary.
FA: Thank you very much!

Obj.	Mark	Explanation
(1a)	2	5 turns
(3b)	4	FA identifies her request, but does not give any reasons why; FB raises concerns about the request and explains.
(4g)	6	Negotiation is effective, agreement is reached and accepted on both sides.

Audio-video recording

(1a)	4	Both smile, appear enthusiastic. Lack of body language, but eye contact is maintained.

Role-play #73

MA: Thompson.
MB: No, I'm your boss. Call me Mr. Lau.
MA: OK, Mr. Lau, I want to tell you something.
MB: What?
MA: You know I have a plan with my wife to go to Canada next week. So
        may I...
MB: How do I know? Did you tell me?
MA: Yeah, I tell you this so that you have time to prepare.
MB: You know our company is very busy. If I let you have a holiday, how
        can my company do? The productivity will be very low.
MA: Oh that's your problem. Oh no no. You are a very good boss, I know.
MB: What? I'm a good boss so I need a good employee.
MA: But I need to go with my wife to Canada next week.
MB: You know, our company is becoming worse and worse. You can't
        leave.
MA: But actually this is your business. So if you don't let me do, you are
        fired.
MB: OK, you leave. Our company do not need you. Go.

Obj.	Mark	Explanation
(1a)	6	14 turns
(3b)	5	MA identifies request and gives a personal explanation; MB expresses concern, but his explanation is brief.
(4g)	1	Both sides do not initiate nor attempt to negotiate.

Audio-video recording

(1a)	3	MB at times appears reluctant, sometimes rude not building rapport. MA attempts to build rapport, but seems nervous. Both maintain eye contact and use some hand gestures.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #74

FA: Vivian, You have to work in the Christmas Eve. Do you have any problems?

FB: Yes, I don't want to.

FA: But we haven't got any workers for the Christmas Eve. You are the only choice for me.

FB: Why don't you ask other staff to work in the Christmas holidays? Because I have my right to have holidays.

FA: Because I only want you to work, and I also have the right to fire you.

FB: OK, you fire me and just give me back my money.

FA: OK, I will pay you back soon.

FB: OK.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	4	FA identifies request, but gives a brief explanation; FB expresses her concern and also gives a brief explanation.
(4g)	1	Both sides do not initiate nor attempt to negotiate.

Audio-video recording

(1a)	2	Both appears a bit stiff, FA hands under seat. No hand gestures, lack of building rapport, but there is eye contact.

Role-play #75

FA: Will you have an overtime today? Our business have a lot of work to do.

MA: Let me see. Yes I can. But you have to pay me more.

FA: But I just can pay basic salary to you.

MA: What I want is double wages. Otherwise, I'm not staying here and work for you.

FA: Then I'll find some other people to do it.

MA: OK, that's fine. I'll go. Bye bye.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	2	FA identifies request, but only gives a brief explanation; MA does not identify any concern about the request, nor gives any explanation.
(4g)	2	MA initiates negotiation by demanding double salary; FA does not counter with any negotiation.

Audio-video recording

(1a)	2	Both appears a bit stiff. No hand gestures, lack of building

		rapport, eye contact is not consistent.

Role-play #76

FA: Would you mind giving me half day off in the afternoon?
FB: Why?
FA: Because my children will be graduating from the kindergarten today.
FB: Oh, that's a great thing. OK. But you will not get the salary for this afternoon.
FA: That's OK.
FB: OK.

Obj.	Mark	Explanation
(1a)	3	6 turns
(3b)	2	FA identifies her request and gives an explanation; FB does not identify any apparent concern, nor does she give any reason for not approving he request.
(4g)	1	No apparent attempt to negotiate or compromise.

Audio-video recording

(1a)	2	Both appears a bit stiff, FA has hands firmly in pocket, leaves room quickly. No hand gestures, lack of building rapport, eye contact is not consistent.

Role-play #77

MA: Boss, do you mind increasing my salary?
MB: Actually no.
MA: Oh I have financial difficulties.
MB: Me, too.
MA: I think your company needs me. If you don't increase my salary, I will go to another company.
MB: So just go.
MA: Oh, you can't do that.
MB: I don't need you. You are fired. Bye bye.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	2	MA identifies his request, but his reason is unclear; MB does not identify the problem with the request, nor gives any reason why.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both maintain eye contact, but appear stiff. Lack of hand gestures, lack of building rapport.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role plays: #78 – #82   Pages: F47 – F49
Section: 32   Date: 14 November 2003
Teacher #6   Time: 11:30 am – 12:20 pm

Role-play #78

FA: OK, Eason, I'm sorry to tell you that we have to cut your salary by 5 percent.

MA: What? 5 percent?

FA: Oh I hope you can understand this because now the economy is bad and our company is suffering a lot. We really have to do this in order for survival.

MA: But my salary is already low.

FA: That's not true. Compared to your working hours, it's quite acceptable.

MA: The working hour is also long.

FA: Oh really? I don't think so because according to the rule, you only work 8 hours a day. I think that's acceptable.

MA: But it is not including lunch hour.

FA: I'm only asking you because we really have to cut our cost, to make our cost less. I hope you can understand this. Only 5 percent.

MA: I think I don't have money.

FA: I really think that you can manage on 95 percent of your full salary. I hope you can understand our decision. We have to do that.

MA: OK.

FA: So you accept it? I know you'll understand.

MA: Because if I don't accept it, you will fire me.

FA: Well, if you don't accept it, we have to fire you because we can't afford employing so many people and paying such high salary.

MA: That means I only have two road?

FA: Yes, it's your decision.

MA: Then I choose you can cut my salaries.

FA: OK.

Obj.	Mark	Explanation
(1a)	6	19 turns
(3b)	4	FA identifies mandate of company and gives a brief explanation; MA identifies concern and also gives a brief explanation.
(4g)	1	Both sides do initiate nor attempt to negotiate.

Audio-video recording

(1a)	6	Both enthusiastic, wide range of facial expressions and hand gestures, rapport, relaxed and involved.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

Role-play #79
FA: Do you mind working in Christmas holiday?
FB: Yes, I mind it so much.
FA: Why?
FB: I need to enjoy my Christmas holiday.
FA: But job is not finished yet.
FB: That's none of my business.
FA: Ha? You are fired.
FB: You can't fire me.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	2	FA identifies request, but gives no explanation; FB does not identify problem with request, nor gives any explanation for refusal to work during the Christmas holiday.
(4g)	1	No apparent attempt to negotiate or compromise

Audio-video recording

(1a)	2	FB appears at times to be stiff, FA at times is rude, does not build rapport. Lack of facial expression, both leave room quickly.

Role-play #80
FA: Boss, I want to have two days continuous holidays a week.
FB: No, sorry. I can't accept your request.
FA: Why?
FB: Because two days holiday in a week is so much for us. Our company has not enough workers to work.
FA: But do you think if I take a long rest, my productivity will be higher?
FB: I'm really sorry. Since we don't have enough workers to work, the productivity is low. The profit is also low. If I accept your request, we need to face the great deficits.
FA: That's fine.

Obj.	Mark	Explanation
(1a)	3	7 turns
(3b)	4	FA identifies her request, but does not give clear reason why; FB identifies her concern, and does give some fiscal reasons why.
(4g)	4	Both attempt to negotiate, but the agreement is reached reluctantly.

Audio-video recording

(1a)	2	FB appears at times to be stiff, FA at times is rude, does not build rapport. Lack of facial expression.

Role-play #81
MA: My nice boss, could I have five days holiday?
MB: Why?
MA: For visiting my grandmother in Mainland.

TRANSCRIPTIONS OF ROLE-PLAYS & MARKS

MB: I think 5 holidays is unacceptable. You think it's suitable and acceptable for me? Your request?
MA: I think so.
MB: Why do you think so?
MA: Because it's reasonable.
MB: How do you compensate my loss?
MA: This is a very difficult question to answer you.
MB: What can I say?

Obj.	Mark	Explanation
(1a)	5	10 turns
(3b)	2	MA identifies the problem, and explains why he needs five days holiday, though does not explain the cultural system of the importance of family in Chinese culture; MB does not explain why the request is not acceptable.
(4g)	2	MB attempts to negotiate by asking about compensation; MA gives no answer, thus does not attempt to negotiate.

Audio-video recording

(1a)	3	Both appear a bit stiff, but maintain eye contact. Some rapport, but a bit rude demeanor towards each other.

Role-play #82
FA: May I have a holiday on Monday?
FB: Why do you want to have a holiday on Monday?
FA: I have something I need to do.
FB: What is so important?
FA: I can't tell you. Sorry. It's my privacy.
FB: I think you should know our company's difficulty. Our company operates from Monday to Saturday. We only have official holiday on Sunday. Sorry I cannot accept your request.
FA: But I have always worked in the company.
FB: Sorry, I cannot accept your request.

Obj.	Mark	Explanation
(1a)	4	8 turns
(3b)	3	FA identifies her request, but refuses to give any explanation; FB explains the predicament the company is in. Both, though, do not include the cultural system of each.
(4g)	1	No negotiation takes place.

Audio-video recording

(1a)	3	Both appear a bit stiff, lack of facial expressions. Both appear a bit reluctant, lack of enthusiasm.

QUESTIONNAIRE RESULTS – TOTALS

Total results of the questionnaire – totals and percentages

The total responses to each question

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29
6	5	5	7	6	3	15	9	2	2	1	1	1	0	1	10	11	3	10	4	5	5	4	9	5	4	14	19	18	18
5	44	31	29	35	27	60	43	14	18	32	33	18	10	19	57	48	32	45	29	43	54	45	54	42	45	61	46	37	55
4	72	66	62	54	57	59	54	71	66	68	55	76	62	61	61	64	55	71	82	83	75	80	76	71	72	57	47	58	56
3	21	34	34	42	42	9	32	44	45	37	47	45	51	47	20	23	43	22	31	20	16	20	13	28	28	23	29	26	20
2	8	14	17	13	19	7	10	16	17	13	17	13	25	23	4	5	15	4	9	4	5	6	3	9	6	1	14	16	5
1	1	1	2	1	3	1	2	4	2	3	1	1	6	2	1	3	6	2	1	1	1	1	1	1	1	0	1	1	2
X	5	5	5	5	5	5	6	5	6	2	2	2	2	3	3	2	2	2	0	0	0	0	0	0	0	0	0	0	0
=	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156

The percentages of the responses to each question

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29
6	3	3	4	4	2	10	6	1	1	1	1	1	0	1	6	7	2	6	3	3	3	3	6	3	3	9	12	12	12
5	28	20	19	22	17	38	28	9	12	21	21	12	6	12	37	31	21	29	19	28	35	29	35	27	29	39	29	24	35
4	46	42	40	35	37	38	35	46	42	44	35	49	40	39	39	41	35	46	53	53	48	51	49	46	46	37	30	37	36
3	13	22	22	27	27	6	21	28	29	24	30	29	33	30	13	15	28	14	20	13	10	13	8	18	18	15	19	17	13
2	5	9	11	8	12	4	6	10	11	8	11	8	16	15	3	3	10	3	6	3	3	4	2	6	4	1	9	10	3
1	1	1	1	1	2	1	1	3	1	2	1	1	4	1	1	2	4	1	1	1	1	1	1	1	1	0	1	1	1
X	3	3	3	3	3	3	4	3	4	1	1	1	1	2	2	1	1	1	0	0	0	0	0	0	0	0	0	0	0
%	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

INTERCULTURAL COMM. COMPETENCE RESULTS

This is a breakdown of which items in the questionnaire (**Appendix D**) address intercultural communicative competence based on the application of the *Comprehending and Responding* unit materials (**Appendix C**). Here, the questionnaire items are given for ease of reference, and to let the readers compare and decide the accuracy for themselves. Then, in the tables, the percentages of the students' responses are presented. The scale ranges from 6 (Strongly agree) to 1 (Strongly disagree) with X as no reply.

1.   ***Attitudes***: *curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.*

Objectives:

(1a) Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.

1.	The movie scene made me interested in visiting an English-speaking country.
6.	The move scene made me interested in learning about the lives of people in other countries.
18.	Participating in (or watching) the role-plays made me want to know more about other cultures.

(1b) Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.

7.	The movie scene made me think about the lives of foreigners living and working in Hong Kong.
8.	The movie scene made me think about the challenges foreign teachers face working at Lingnan.
9.	The movie scene made me think about the challenges that the Lingnan visiting tutors (recent graduates from America) face living in HK.

(1c) Willingness to question the values and presuppositions in cultural practices and products in one's own environment.

17.	Participating in (or watching) the role-plays made me want to know more about my own Chinese culture.

INTERCULTURAL COMM. COMPETENCE RESULTS

(1d)   Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence.

2.	The movie scene made me want to study overseas at an English-speaking country.
3.	The movie scene made me want to live overseas with a native English-speaking roommate.
4.	The movie scene made me want to live overseas with a native English-speaking host family.
5.	The movie scene made me feel like having a native English speaker as an ICQ or e-mail partner

1.	(1a)			(1b)			(1c)	(1d)			
	Q1	Q6	Q18	Q7	Q8	Q9	Q17	Q2	Q3	Q4	Q5
6	3	10	6	6	1	1	2	3	4	4	2
5	28	38	29	28	9	12	21	20	19	22	17
4	46	38	46	35	46	42	35	42	40	35	37
3	13	6	14	21	28	29	28	22	22	27	27
2	5	4	3	6	10	11	10	9	11	8	12
1	1	1	1	1	3	1	4	1	1	1	2
x	3	3	1	4	3	4	1	3	3	3	3
%	100	100	100	100	100	100	100	100	100	100	100

3.   **Skills of interpreting and relating**: *ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.*

Objectives (ability to):

(3a)   Identify ethnocentric perspectives in a document or event and explain their origins.

| 13. | Participating in (or watching) the role-plays sometimes made me feel like a native English speaker (like being a different character). |
| 15. | Participating in (or watching) the role-plays made me think about the similarities and differences among Chinese and Western cultures. |

(3b)   Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

12.	Participating in (or watching) the role-plays made me think about what life is like for English speakers living in Hong Kong.
14.	Participating in (or watching) the role-plays made me feel sympathetic to the challenges native English speakers face in Hong Kong.
22.	I am now more willing to admit to others I don't understand something.

(3c)   Mediate between conflicting interpretations of phenomena.

24.	I am now more willing to help foreigners by translating from Chinese to English.
25.	I am now more willing to help foreigners by explaining the customs and meanings of the Chinese culture and language.
26.	I now think it is very important for Hong Kong people to be able to explain both Chinese and Western cultures in order to help achieve mutual understanding.

3.	(3a)		(3b)			(3c)		
	Q13	Q15	Q12	Q14	Q22	Q24	Q25	Q26
6	0	6	1	1	3	3	3	9
5	6	37	12	12	29	27	29	39
4	40	39	49	39	51	46	46	37
3	33	13	29	30	13	18	18	15
2	16	3	8	15	4	6	4	1
1	4	1	1	1	1	1	1	0
x	1	2	1	2	0	0	0	0
%	100	100	100	100	100	100	100	100

4.   ***Skills of discovery and interaction****: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.*

Objectives (ability to):

(4a)   Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.

19.	I am now more willing to say, "I'm sorry, would you explain that to me?"
20.	I am now more willing to ask what the person meant if I wasn't sure.
21.	I am now more willing to ask someone to repeat what he or she said.
23.	I am more willing to ask questions to gain a better understanding of others.

(4d)   Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.

| 10. | Participating in (or watching) the role-plays made me feel a part of other people's lives. |

(4g)   Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

| 11. | Participating in (or watching) the role-plays made me think about how native English speakers feel. |

4.	(4a)				(4d)	(4g)
	Q19	Q20	Q21	Q23	Q10	Q11
6	3	3	3	6	1	1
5	19	28	35	35	21	21
4	53	53	48	49	44	35
3	20	13	10	8	24	30
2	6	3	3	2	8	11
1	1	1	1	1	2	1
X	0	0	0	0	1	1
%	100	100	100	100	100	100

5.   ***Critical cultural awareness / political education:*** *an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.*

(5b)   Make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.

| 16. | Participating in (or watching) the role-plays made me think about the positive and negative aspects of Chinese and Western culture. |

5.	(5b)
	Q16
6	7
5	31
4	41
3	15
2	3
1	2
X	1
%	100

QUESTIONNAIRE WRITTEN COMMENTS

The written comments of the Questionnaire (**Appendix D**) consist of two parts:

a.	What do you think is the main purpose(s) of the Comprehending and Responding Unit?
b.	What are your comments and suggestions (if any) about the Comprehending and Responding Unit?

Each set of comments are numbered chronologically from 1 – 156 and organised by section number. The sub-section numbering (23-1, 23-2, 23-3…) correspond to each student's response compiled in the questionnaire data (**Appendix J**). The marking scheme for each comment is as follows:

6	Acknowledges or recognises cultural awareness and academic aspects (speaking, listening, reading, writing), and reflects on its importance, moreover, shares something personal about the impact the activities had on themselves.
5	Acknowledges or recognises cultural awareness and academic aspects, and reflects on its importance
4	Mentions culture or cultural awareness, but does not elaborate on importance or reasons for covering them
3	Focuses on academic skills, such as paraphrasing, reading, writing… and, gives reasons why they are important.
2	Mentions academic skills, but does not elaborate on importance or reasons for covering them.
1	Comment is vague, or relevance to the C & R Unit unclear
X	Nothing was written.

QUESTIONNAIRE WRITTEN COMMENTS

Section 23

1.   23-01   Category 1

a.	To build up ability to get the main point from a paragraph through scanning	2
b.	Quite useful and important. I prefer more writing homework/ essay, e.g. film review interesting. Role play an effective way to learn more about exotic culture	4

2.   23-02

a.	The main purpose of the Comprehending and Responding Unit is use my own words to express the idea of the article	2
b.	I think the students can have more opportunities to practice	1

3   23-03

a.	The main purpose of the C & R Unit is to help student to write argumentative essay	2
b.	The Unit should encourage students to participate more	1

4.   23-04

a.	I think the main purpose of doing that is let us learn something more interesting. Watching video and doing role-play stimulate our thinking and think about what situation we would face if we were the people inside the movie. In the role-play, it encourages us to speak in English and be more creative.	5
b.	Good to have chance to do more out of paper work	1

5.   23-05   *Student's name available, but kept confidential*

a.	I think the main purpose is to teach us the most effective communicating skills under different cultures and base on various information	4
b.	The Unit involves many interesting and interactive task. It sounds good to me since I don't like boring lesson – just sit and listen to the teachers. Also, it teaches some useful communicating skills and lets me know more about the differences between Chinese and Western culture. Overall it is a good unit.	6

6.   23-06

a.	It may be useful to write argumentative essay and also other types of essay that need supporting arguments	3
b.	It suppose to add more different articles (that means more example)	2

7.   23-07

a.	Learn to paraphrase a essay or a sentence. It is useful for us to do homework and project.	2
b.	Give more example to show how people paraphrasing	2

QUESTIONNAIRE WRITTEN COMMENTS

8.   23-08

a.	I think the main purpose of the C & R Unit is teaching us the skills of writing an argumentative words and writing reference in our own words.	2
b.	I think give more examples is better for us to understand.	1

9.   23-09

a.	I think the main purpose is to let us know the different between different country, and let us know more culture of other country and not only concentrate on grammar. Also it teaches us how to explain our idea by using our own words.	4
b.	(None)	X

10.   23-10

a.	The main purpose is to equip us with skills of reading and giving further responses and opinions on the things read.	3
b.	It is somehow similar to the task of writing. In my own view, learning culture of other countries can be focused on much more in order to attract and draw students' willingness to learn skills, such as responding, through this task. Also, film-showing is an interesting way to introduce the objectives of this task, too.	6

11.   23-11   *Student's name available, but kept confidential*

a.	Know more about different culture from Chinese and Western	4
b.	I think it is not very useful for students, so I am lack of response from the class. It should be a small part of the course but not a whole unit, it is a little bit wasting of time. Using movie scene and role play are a good source for teaching English in interesting way.	1

12.   23-12

a.	Paraphrasing and find out the main ideas in reading the paragraph.	2
b.	Paraphrasing is difficult. I think other method should use to teach for this topic.	2

13.   23-13   *Student's name available, but kept confidential*

a.	To read more English articles, and understand it deeply through reading it more.	3
b.	I think the movie scene part is very good. I think watching movies is good way to practice our English listening because it is more funny than only reading some articles.	5

14.   23-14

a.	To learn and discuss the differences between our own culture and other culture using English.	4
b.	I think the duration should be longer since there was not enough time for me to feel the culture of other countries. I have just learnt the surface of Western culture by only watch one film.	6

QUESTIONNAIRE WRITTEN COMMENTS

15. 23-15

a.	To learn how to use paraphrasing to support our view point in our essay	2
b.	Focus more on responding part	1

16. 23-16

a.	I think the main purpose is to help us have a better understanding of reading articles like newspapers and magazines.	2
b.	It is quite good.	1

17. 23-17

a.	To learn paraphrase, how to respond to a question and how to understand an essay.	2
b.	Teach more skill on reading and comprehension.	2

18. 23-18

a.	To learn paraphrasing and how to include different sources in our own essay.	2
b.	(None)	X

19. 23-19   *Student's name available, but kept confidential*

a.	To improve the reading skills and write the ideas in my own words. To help my further studies when doing research report.	3
b.	I think more step by step is need. It is quite difficult for me. If it is start from easier stage will be better.	1

20. 23-20   *Student's name available, but kept confidential*

a.	To learn how to express some information by my own word	2
b.	More practices of comprehending skill	1

21. 23-21   *Student's name available, but kept confidential*

a.	Learn how to understand the passage and get the meaning that the passages want to express.	2
b.	Paraphrasing is very difficult.	2

QUESTIONNAIRE WRITTEN COMMENTS

Section 26

22. 26-01

a.	To practice the writing skill.	2
b.	(None)	X

23. 26-02

a.	It makes us understanding about the paragraph.	1
b.	Should have more lessons on the C & R Unit.	1

24. 26-03

a.	To help us easier to understand a text.	2
b.	I like the movie watching section very much as it induces my interest rather than English grammar.	3

25. 26-04

a.	I think it can help us to know how to write responding passages and know how to read the comprehension quicker.	3
b.	Do more practices on it. For example, doing a newspaper cutting and ask them to write the comment on those passages.	3

26. 26-05

a.	To know how to make use of the reference to support the point of us.	2
b.	For someone who do not learn before, it is good, but for some who learned before, it is boring.	1

27. 26-06

a.	More aware about the content of comprehending.	1
b.	(None)	X

28. 26-07

a.	Let the students to have a strong comprehending and understanding skills. And use their own words to express themselves rather than copying others.	4
b.	The teaching method is quite good, using video, role plays. If more examples are given for reference, it is more good for students to learn.	4

29. 26-08

a.	To understand the ideas of articles in a systematic way, learn how to express viewpoints precisely when writing comment / essays	2
b.	(None)	X

30. 26-09

a.	Express ideas in different ways	2
b.	Teach more paraphrasing is better	1

QUESTIONNAIRE WRITTEN COMMENTS

31. 26-10

a.	Learning how to paraphrasing	2
b.	More time to teach how to paraphrasing	2

32. 26-11 *Student's name available, but kept confidential*

a.	It helps us to know how can we find out the answer from the paragraph and answer it properly	2
b.	I think the role play can help me understand more the culture different between East and West since I can imagine the real situation.	5

33. 26-12 *Student's name available, but kept confidential*

a.	Helping us to communication with others by using English	1
b.	I think the film is very interesting, and I think multimedia also helps us to learn English	1

34. 26-13 *Student's name available, but kept confidential*

a.	To have a complete understanding of the passage and how to support my idea in my writing	2
b.	Some homework to be handed in can understand it clearly	1

35. 26-14 *Student's name available, but kept confidential*

a.	(None)	X
b.	(None)	X

36. 26-15 *Student's name available, but kept confidential*

a.	To improve our writing and presentation skills	2
b.	Set more examples of paraphrasing	2

37. 26-16 *Student's name available, but kept confidential*

a.	How to write a paragraph with supports, how to skim and scan an article	2
b.	Homework is a must, not optional	1

QUESTIONNAIRE WRITTEN COMMENTS

Section 27

38. 27-01

a.	To let me practicing paraphrasing, make me aware of how to catch the true meaning of the original writer. Also make me think about the influence to the speaker/ writer by their own culture. So, if I comprehend their words, I have to consider their cultural background so that I understand why they have that kind of view.	6
b.	I don't think to role play is very useful because we only use our imagination and our impression of the Westerner (from movies) to do this, but I didn't learn much. I suggest a case study.	5

39. 27-02

a.	To know the content deeply. And try to find the answers in the paragraph by using your own words and not just copy from the paragraph.	3
b.	Use the activities or games to enhance the interest of this unit.	1

40. 27-03

a.	To arrange schedule for future classes. Having feedback of classes, knowing what students have learnt.	1
b.	Can specify which part of lesson actually is cause it's quite confusing to think of when did I talk to foreigners or which movie it's asking	1

41. 27-04

a.	Understanding the culture of the others more.	4
b.	I think learning the culture of the others is quite interesting. But, it would be better if we can learn by more different ways.	4

42. 27-05

a.	To learn the technique to co-operate with other people and to have to answer and ask questions when facing with different people.	5
b.	Situation not interesting	1

43. 27-06

a.	To understand different situation and different culture	4
b.	Can be clearly point out what is the purpose of this unit. I don't know more about the different culture between Chinese and Western.	4

44. 27-07

a.	Understand the main cultural differences between the Chinese and Western which makes us can act appropriately when communicating with foreigners	5
b.	Role-playing is good, but other activities like doing a drama would be interesting	4

QUESTIONNAIRE WRITTEN COMMENTS

45. 27-08

a.	To let us know the culture difference between the East and West, especially for the employee and employer	5
b.	To give us some comment about our role play	4

46. 27-09 *Student's name available, but kept confidential*

a.	To train the students to be more aware of the possible misunderstandings of semantics due to the different growing background of each individual	5
b.	Quite interesting and relaxing, but not realistic enough. And the questionnaire could be improved to achieve a more comprehensive and precise feedback	1

47. 27-10 *Student's name available, but kept confidential*

a.	Let us know more about the differences between the Chinese and Western cultures. Want us arise the awareness when listen to a Chinese or native English speakers, the same sentences may have different meanings	5
b.	A longer movie scene can be used because I really enjoy to watch the film. But the part of role playing is boring, maybe a more interesting topic should be used, e.g. not about job, but talking about the school life, fashion or music which are more familiar to us	5

48. 27-11 *Student's name available, but kept confidential*

a.	Is the main purpose to let us know the different culture between other countries and China (Hong Kong)?	4
b.	I don't think it is very useful. In each part, we didn't explained exactly. It should be explained exactly.	1

49. 27-12 *Student's name available, but kept confidential*

a.	I think the main purpose is to enhance our scanning skills and find out to correct answers.	2
b.	It is partially boring and complicated	1

50. 27-13 *Student's name available, but kept confidential*

a.	Actually, I don't know much about the main purpose. However, I think it enhance our speaking skills, i.e. the skills to speak in a native way. Also, it helps to understand Western culture.	4
b.	(None)	X

51. 27-14 *Student's name available, but kept confidential*

a.	I think it is very useful in our daily life. It is because there is full of information in the newspaper and on the internet. It is necessary for us to have the ability of reading and understanding materials quickly. Also, with the technique, we can distinguish the useful news from the useless news.	3
b.	I think our course should place more training on it. It could not only widen our ability in English, but also the method of thinking	1

QUESTIONNAIRE WRITTEN COMMENTS

	and understanding.	

52.   27-15   *Student's name available, but kept confidential*

a.	I think this unit is let us to learn the live English, every countries own cultures, we don't just learn the grammar or syntax, also learn the live English from there we can feel the interesting of English and become more active to learn	4
b.	I think this point can be extend as the culture and thinking style is seldom to be taught in HK school, most of Hong Kong student love to follow the trend of Western, if this part can be extend, I believe the atmosphere of learning, event the motivation is increase.	5

53.   27-16   *Student's name available, but kept confidential*

a.	To know more about different culture, as knowing the culture of a country helps learning that language	5
b.	It shouldn't be a unit. If the content in this part is told in every lessons will be great. I believe that all sections of this course related to the English or American culture. So, apart from teaching the listening or grammar in lessons, the teacher should take their initiative to tell more about the culture related to that section.	5

54.   27-17   *Student's name available, but kept confidential*

a.	The main purpose of it may be helping HK students to expose to more foreign culture and be aware of the cultural differences. Moreover, it aims to broaden our horizon towards the world's variety culture.	4
b.	I suggest if the Comprehending and Responding Unit can cover a large range of different culture instead of just the UK culture. It would be better to have a more comprehensive and integrated unit. It also seems that example are neglected and the time is too short to know more cultural difference. Thus, other auxiliary materials such as network materials can be used together with the lesson's handout in order to achieve effective learning.	5

55.   27-18   *Student's name available, but kept confidential*

a.	Understanding the cultures of other countries. To know more about the forms of answering in particular questions.	4
b.	Sometimes it let us think deeper when facing a question. However, it's meaningless to always make things to be philosophical, somehow it would be easier in the real life.	4

56.   27-19   *Student's name available, but kept confidential*

a.	I think the purposes are helping us to understand more about the culture differences between Western and Eastern. Also, want us to understanding the deep meaning of the articles. Let us know or think about how foreigners feel and think in daily lives.	4
b.	I think before the Comprehending and Responding we must	6

QUESTIONNAIRE WRITTEN COMMENTS

	discuss what are the culture differences between Western and Eastern, so it may be easier for us to understand the Unit. Sometimes we can't understand or find difficult to understand the response or the mind of foreigners. As we are living in different cultures.	-

57.   27-20   *Student's name available, but kept confidential*

a.	To learn more about other cultures and be able to compare them with our own one.	4
b.	Since we are not young now, it's not easy to learn a culture by a short period of time. It is better to teach young children learn this way.	6

58.   27-21   *Student's name available, but kept confidential*

a.	The main purpose of the Comprehending and Responding Unit is to make us understand different cultures, including how different people think and how they respond. Then, we can know more about different cultures. Also, we can use appropriate language in responding to other people.	5
b.	I think there should be more information provided in different cultures rather than just providing few responding.	4

59.   27-22   *Student's name available, but kept confidential*

a.	The main purpose is that helping us improves our English standard.	1
b.	The suggestion is that giving students some guidelines to follow.	1

QUESTIONNAIRE WRITTEN COMMENTS

Section 28

60. 28-01

a.	To encourage students to speak more, willing to ask question if they find difficulties, enjoy to learn other cultures and had good respond to foreigners. To know different cultures between Chinese cultures and Western cultures.	4
b.	Spend more time on Comprehending and Responding Unit, they will know more. More activities to take part in.	1

61. 28-02

a.	I think the main purpose of this unit is to teach us about other country's cultures and custom. Besides, it built up our confidence in speaking and knowing the difficulties of locals and foreigners. Also, learning how to paraphrase is the purpose of this unit.	6
b.	Actually, doing a role play can make the students participate more and interested in and want to know more about what they are talking about. It's great to initiate students to learn. I think everything is okay and they enriched my skills in writing and speaking English.	6

62. 28-03

a.	(None)	X
b.	(None)	X

63. 28-04

a.	From my point of view, knowing the differences between Chinese and Western culture is the main purpose of this unit.	4
b.	It's an interesting unit as it provides chances for me to get to know what differences between the two cultures has.	4

64. 28-05

a.	The main purpose for this unit is teach us how to summarise the paragraphs and reunite them in my own word.	3
b.	The suggestions is this unit can spend more time to movie scenes to understand culture.	4

65. 28-06 *Student's name available, but kept confidential*

a.	I think the main purpose is to make the students know more about the difference between the culture of different countries.	4
b.	I think learning different countries culture is important to facilitate an effective communication with the foreigners. However, this short task not really able to make us aware the use of different culture language.	5

66. 28-07

a.	It is interesting way in learning English.	1
b.	(None)	X

QUESTIONNAIRE WRITTEN COMMENTS

67. 28-08

a.	To understand English through another method, i.e. to learn that country's cultural. Try to practice it in the imaginary world. Try to bring our attention.	5
b.	Time was too short. Questions were hard.	1

68. 28-09

a.	I think the main purpose of the Unit is to teach us to learn language by understanding its culture. It also teaches us how to re-write the author's original writing in our own words retaining the original meaning.	4
b.	I think the notes should illustrate the main purpose of the Unit. Also, there are some poor-organised content in the notes as the notes sometimes mention about how to re-write the original writing and sometimes mention about the other cultures.	1

69. 28-10   *Student's name available, but kept confidential*

a.	Think more about different aspect/ viewpoint of the others, it is helpful for expressing my idea, especially our writing, more objectively.	3
b.	(None)	X

70. 28-11   *Student's name available, but kept confidential*

a.	To understand what the articles or someone said. And also give the right response to definite people.	4
b.	More practice and demonstration should be given.	1

71. 28-12   *Student's name available, but kept confidential*

a.	The main purpose of the Comprehending and Responding Unit is to make us learn more about the foreign culture and the different between foreign culture and Hong Kong culture.	4
b.	It is good as it teaches me the culture that I haven't learnt from English lessons.	3

72. 28-13   *Student's name available, but kept confidential*

a.	It let us know more about the Western culture. Also, we know more on how to write a better paragraph.	4
b.	(None)	X

73. 28-14   *Student's name available, but kept confidential*

a.	To know more different cultures in order to let us understand different style of English just like American English, traditional English, especially in the spoken English that they use. It may affected by their own culture. After this unit, we can understand different tests, articles more easily.	5
b.	Do more role play so that we can feel the cultural differences. Also, this Unit should be teach much earlier because it seems a bit hurry when it comes to the end of the semester.	5

QUESTIONNAIRE WRITTEN COMMENTS

74. **28-15**   *Student's name available, but kept confidential*

a.	To learn the cultural different mainly focus on listening, speaking and thinking. Students can participate much more by doing role play, discussing more on the film.	4
b.	This Unit compare with the others is more interesting and can be taught more earlier. Also, the movie scene can be selected from more than one film as to find out more common on the foreign culture.	5

75. **28-16**   *Student's name available, but kept confidential*

a.	It encourages us to ask when we don't understand what did others say. Sometimes, when we listen to the foreigners, we may not understand but seldom ask, so we cannot give a good response so this topic inform us the importance of understanding and responding.	6
b.	I like the movie scene task. It's quite interesting.	4

76. **28-17**   *Student's name available, but kept confidential*

a.	To know the difference between Chinese culture and the Western culture. Also, how this would affect people's talking, language and aspect. Besides, knowing the difference, I think to know more about how people in reality talks is one of the main purpose too.	6
b.	This Unit is interesting, my English lesson in secondary school haven't cover this a lot. It makes me aware of the culture differences between the Western and Chinese.	6

77. **28-18**   *Student's name available, but kept confidential*

a.	Training comprehending skills.	1
b.	More and more active activities.	1

78. **28-19**   *Student's name available, but kept confidential*

a.	Learning another culture and how to paraphrasing.	4
b.	I think too much time spend on the Corresponding and Responding Unit.	1

QUESTIONNAIRE WRITTEN COMMENTS

Section 29

79. 29-01

a.	It can help students to avoid plagiarism and use paraphrasing (use my own words to explain the same idea of authors). And, try to understand deeply about the meaning of passage or article.	2
b.	It is very useful for students to write their paper.	1

80. 29-02

a.	To avoid plagiarism. To learn how to re-write something probably.	2
b.	It is little bit boring. It is useful.	1

81. 29-03

a.	The Comprehending and Responding Unit help us to avoid plagiarism in order to using the paraphrases. It help us to know about how to use the coherence.	3
b.	It's very useful for us to learn about the paraphrases.	2

82. 29-04

a.	Understand the part of writers develop critical thinking	2
b.	(None)	X

83. 29-05

a.	In order to learn the skill of asking and responding.	1
b.	Practice more. Teach the skill of writing essay, the skill of reading comprehension.	2

84. 29-06

a.	This unit helps us know how to understand a passage from different aspects. Through the words used to understand the author's meaning.	4
b.	Maybe it is necessary for us to know more skill of it, and need more example. As we learn this skill very little.	1

85. 29-07

a.	To help us improve our English writing and reading skills.	2
b.	(None)	X

86. 29-08

a.	It taught us how to write a good essay as we should include you point of view, supporting sentence	3
b.	In this unit, it is very good.	1

87. 29-09

a.	(None)	X
b.	(None)	X

QUESTIONNAIRE WRITTEN COMMENTS

88. 29-10

a.	Realise something truth.	1
b.	More interesting phrase.	1

89. 29-11

a.	Learn how to do paraphrase and write a good paragraph.	2
b.	Provide transcript of the movie.	1

90. 29-12

a.	To help us know how to writing and explain own experience effectively by knowing how to write a paragraph coherence	3
b.	Teach us help to avoid plagiarism, give more example, provide us more sentence structure.	2

91. 29-13

a.	To improve the understanding of students not only in reading, but also watching films, etc.	3
b.	Widen the range of topics covered.	1

92. 29-14

a.	Help us to have a more and clear understanding of an article.	2
b.	I thin the part of watching movie is very interesting and it can draw my attention.	1

93. 29-15

a.	Help us to have deeper understanding on passages.	2
b.	Move watching is interesting.	1

94. 29-16

a.	To help us know more about the passage.	1
b.	Quite good. We can learn more the topic sentences through this.	2

95. 29-17

a.	Its main purpose is to teach us the communication skills with the native foreigners, for example the attitude and fluency for speaking. For the Comprehending unit, it teaches us how to understand the opinions and ideas of the authors effectively. Moreover, it gives a chance for me to express my views more actively.	5
b.	It can invite some English tutors or foreigners to participate in our conversation and exchange the opinions for improvement. For the Comprehending Unit, it can be set some example for us to review and discuss.	5

96. 29-18

a.	The main purposes of the Comprehending and Responding Unit is to help students to read things such as articles, more effectively. It also teaches students some writing skills by using	3

QUESTIONNAIRE WRITTEN COMMENTS

	paraphrases, pronounce, etc.	
b.	It'd better give students more chance to write something.	1

97. 29-19

a.	The main purpose of it is to teach us how to write our own essay by summarize other write idea and paraphrases their sentences.	2
b.	If this section can provide more different kinds of sample for us. This can help us to understand it more.	1

98. 29-20

a.	(None)	X
b.	(None)	X

QUESTIONNAIRE WRITTEN COMMENTS

Section 30

99. **30-01**

a.	It is to enhance our comprehensive skills and ability of commenting on others. We can know the actually meaning behind the words after some training and make good comments.	4
b.	(None)	X

100. **30-02**

a.	To teach students how to respond when listening from someone.	4
b.	(None)	X

101. **30-03**

a.	Helps us to improve our understanding of what the foreigners say, how to respond.	4
b.	More games and activities should be effective.	1

102. **30-04**

a.	Oral practice. Understanding of different culture, thinking and living style. Know more about the value.	4
b.	It is not so useful. Suggestion – result will be better if giving more time for prepare.	1

103. **30-05**

a.	Let us know what the other saying and know why they say and respond in that way.	4
b.	Watch more movies and with longer time.	1

104. **30-06**

a.	To increase the student understanding of English or culture in foreign countries. And to give chances for students to respond what they have watched.	4
b.	(None)	X

105. **30-07**

a.	To enhance students English language proficiency.	1
b.	(None)	X

106. **30-08**

a.	Improving English. Publishing the English note. Monitoring the English quality of LU student. Listening the feed, comment, opinion about. Student learning English.	1
b.	(None)	X

107. **30-09**

a.	To let student learn English in a more enjoyable and interesting way.	1
b.	I think it is quite good as this can arouse students' interest.	4

QUESTIONNAIRE WRITTEN COMMENTS

	Besides that, this can make them learning English from the daily life.	

108. 30-10

a.	To make student more actively involved in learning English. And they still will be more willing to speak out their ideas, views, feelings and give feedback to the teachers.	1
b.	Since the Comprehending and Responding Unit is one part of the course, English for Communication, I do think if the students can learn English in a more practical and relaxing way like watching movies, listening to songs and chatting with native speakers. All these will arise their interest to practice English in their daily life and they will be more effective and efficient learners.	5

109. 30-11

a.	To read materials about different topic. On one hand, we can learn more vocabulary, on the other hand, we can broaden our horizons on different issues around the world.	4
b.	(None)	X

110. 30-12

a.	Practicing the oral skills.	1
b.	(None)	X

111. 30-13

a.	To enhance our confident in speaking foreign language.	1
b.	It is quite funny.	1

112. 30-14

a.	Help me to learn different cultures. Enhance communication skills (e.g. how to respond to different people with different cultures, backgrounds, standings). Comprehending skill (i.e. reading skills).	5
b.	Only know little cultural differences. Not enough (only practice the role-play of employer and employee between local and Westerner.	4

113. 30-15

a.	I think the main purpose of the Comprehending and Responding Unit is that we can involve ourself more in speaking English. Because we were pretending to be a native speaker. And that's we will gain confidence in it. Moreover, after this Comprehending and Responding Unit, we will understand that effective communication always need clarification, so it is always okay to ask questions whenever we don't understand what others said.	5
b.	(None)	X

QUESTIONNAIRE WRITTEN COMMENTS

114. 30-16

a.	The main purpose is to train students understanding well when they're talking to others, especially foreigners so that they are able to give response.	4
b.	It is very useful and interesting. Personally, I think this unit should last longer. For example, it is suggested to last about four or five sessions. I think students can have more time to do so.	2

115. 30-17

a.	Make us more aware of the differences between Chinese and Western culture by watching a move trailer and role-play.	4
b.	(None)	X

116. 30-18

a.	I think the main purpose of the Comprehending and Responding Unit is that examine if we are really understand the articles and check that if we can explain what we know about the passages.	2
b.	I suggest that the Comprehending and Responding Unit could includes some exercise of some articles, and when we finished reading, we can do the multiple choice about the contents of articles to check that if we can really understand about it.	2

117. 30-19

a.	To learn England's culture and how to talk like native speakers.	4
b.	It need to use more time for the role-play part. There is not enough time to let us feel how to be a native speaker.	5

118. 30-20

a.	Student can have more fun to learn English effectively.	1
b.	Students can have more participation.	1

QUESTIONNAIRE WRITTEN COMMENTS

Section 31

119. 31-01

a.	To understand and learn how to respond to others.	4
b.	More video or movie scenes can stimulate students and arouse their interest of understanding the foreign culture.	4

120. 31-02

a.	To equip us with the ability to generalize the main ideas from a large sources of information.	2
b.	Giving more exercises will be a help to student to practice their comprehending skills.	2

121. 31-03

a.	To help student to learn how to understand things more.	1
b.	Watch more movies during the lesson.	1

122. 31-04

a.	The main purpose is to make us understand what the article is talking about and get a general idea from it.	2
b.	The skills quite useful but more practices should be given.	1

123. 31-05

a.	Enhance understanding of passages. Learn the foreign ways of speaking idioms.	4
b.	(None)	X

124. 31-06

a.	To learn how to respond others with different roles, e.g. Chinese, Western and Hong Kong.	4
b.	I don't know what is about comprehending and what we've learned about this comprehending unit.	1

125. 31-07

a.	The main purpose for this unit is let student to understand more of the passages, especially for some sentences. It is helpful.	2
b.	It can more emphasis on this topic.	1

126. 31-08

a.	The main purpose of the Comprehending and Responding Unit is help us know more culture in different countries.	4
b.	It is interesting that learn more culture difference between each country in the Comprehending and Responding Unit. Then I would like to suggest add more country for comparison in the unit. It make more interesting and fun for students to explore the cultures in other country.	5

QUESTIONNAIRE WRITTEN COMMENTS

127. 31-09

a.	The purpose of the Comprehending and Responding Unit is that it checks our understanding of English. It requires us understand the meaning of the passage or not and gives our appropriate opinion.	2
b.	(None)	X

128. 31-10

a.	Let us reading the article and then obtain the main theme of the article. Responding only can do when you fully understand the article content. Responding can let the other know you are really listening to them.	3
b.	Comprehending and Responding seems boring, if it can be taught by some interesting way, then it will better. Comprehending and Responding may needed to use the knowledge of vocabulary, grammar and writing skill. It is better if they can be taught together with the topic of Comprehending and Responding Unit.	2

129. 31-11

a.	To understand the texts and give comment on how we feel about the texts, agree or disagree, what we get from the texts and show it from our own words.	2
b.	I think should give us more chance to respond.	1

130. 31-12

a.	The main purpose of this unit is to help student to develop the skills of reading, scanning and skimming to a text in order to read and understand the text quickly. Besides, it also help students to develop the communication skills.	3
b.	The role play section may be optional for students to choose their role.	1

131. 31-13

a.	The main purpose of the Comprehending and Responding Unit is to understand how to talk to other in different ways. Besides, it reals there is difference between the Western and Chinese culture in various aspect.	5
b.	I think it is quite a good unit to let student know different % Western and Chinese culture. Unlike the other unit like grammar, this Comprehending and Responding Unit is more applicable to our real world because it tells us about culture.	6

132. 31-14

a.	To learn how to understand the meaning of a text even if there are some difficult words. To learn how to respond to other people in our daily life.	4
b.	More movies should be showed to increase our interest in watching English films.	1

QUESTIONNAIRE WRITTEN COMMENTS

133. 31-15

a.	To understand and give respond to other people using English.	3
b.	It is interesting to use a movie to teach and I would like to watch the whole film!	1

134. 31-16

a.	Help us to learn how to paraphrase articles.	2
b.	(None)	X

135. 31-17

a.	In this Unit, it provide the different culture between Chinese and Western. We often miss the importance of culture gap.	5
b.	I don't really understand what the main purpose of Comprehending and Responding Unit is.	1

136. 31-18

a.	Let me know more about the things of the world which I do not know. I do not know after that. I can explain them to whom do not know. In fact, I do not know what I have to do and get in this unit.	1
b.	(None)	X

QUESTIONNAIRE WRITTEN COMMENTS

Section 32

137. 32-01

a.	To introduce paraphrasing, how to gain the main idea in an article and dialogue and also elicit the thinking of differences between different cultures.	4
b.	This unit can be divided into several parts and can be done in different lessons so that we can have more time and preparations to better our understandings.	1

138. 32-02

a.	To have mutual understanding about what the one said and the one who listened and responded, especially when they came from different countries and have different cultures.	5
b.	I suggest there should be some videos showing the conversation between two persons who come from different cultures, for instance a foreigner and a Chinese, because it is more realistic. Also, interview foreigners and Chinese to talk about their experiences.	6

139. 32-03

a.	Let us know more foreign culture rather than the English grammar. Want to get our student feedback.	4
b.	The time of watching the movie and the video should be longer. Also, the video movie should be more interesting.	1

140. 32-04

a.	Get feedback for improvement.	1
b.	Too long questions. Ask more important questions. Too many similar questions. The movie should be made more interesting.	1

141. 32-05

a.	The main purpose of the Comprehending and Responding are, to me, to get more information that I'm interested in and some useful data; The Responding section provides opportunity to express my own idea, and sometimes my suggestions.	1
b.	The Unit I think is in proper setting.	1

142. 32-06

a.	The main purpose is enhance our skill of reading in English text and the response to between the social relationship.	4
b.	I think this unit is good for us because it can let us to understand the content of the English texts more, and let me know that we should understand the detail content clearly. Also, let us know different countries have different culture.	4

143. 32-07

a.	I think this unit used to help students to understand the differences among cultures of both Western and Eastern	5

QUESTIONNAIRE WRITTEN COMMENTS

	countries. It is an interesting and wonderful units for those students who don't understand the Western culture.	
b.	I think Lingnan can arrange some foreign students to take part in our classes because it can improve the studying atmosphere among students who would like to know more foreign cultures from these foreign students.	6

144. 32-08

a.	It let us try to know the language of English. The different style of writing may show out different culture of writers. Also, we may learn some vocabularies from the comprehending.	5
b.	The time is not long enough. If the length of the 'movie' time can be longer, we will enjoy it.	1

145. 32-09

a.	Let me know more native English reading and help me to understand more English.	2
b.	It is quite good to see a movie because it is not so boring and listening more English words and sentence. Moreover, I understand more about the culture of American. It is so interesting.	5

146. 32-10

a.	I think its main purpose is teach the students reading skills and how to respond, for example, skimming. And also teaching paraphrasing ideas can lead us check more dictionary and learn more new words.	3
b.	I think this part is quite interested because it not only teach us the knowledge on the notes, but also with the movies. Then, we have more interest on this.	3

147. 32-11

a.	I think it wants to improve our level at understanding something and explore our opinions how we think of them. Theses things could be something that is different from our own culture. During the process, we receive information and learn new knowledge and we are also encouraged to think , to express.	5
b.	It may use other ways, besides the role play, to encourage students to let them talk about what they think about the problem.	5

148. 32-12

a.	To learn how to summarizing the main ideas of texts, paraphrasing ideas from a text, and writing my opinion on something.	2
b.	I like the Comprehending and Responding Unit because we can learn more about Chinese and Western culture.	4

QUESTIONNAIRE WRITTEN COMMENTS

149. 32-13

a.	Writing my own opinions in my own words phrases. To learn the quoting skills. To know more about different cultures.	3
b.	Do more role-play in order to response to the other people.	3

150. 32-14

a.	I think the main purpose of the Comprehending and Responding Unit is understand the meaning of the text and through the role play and movie scene to know more about the foreign culture and their sentence structure.	4
b.	I think we can analyse the culture with details since one movie and role play can't easily express. Because of we know more about the foreign culture, we can prevent many misunderstanding when communicating.	5

151. 32-15

a.	Know more the difference between Hong Kong and the overseas countries culture. The role play can encourage me to speak more, it's quite interesting.	6
b.	Should spend more time / lessons on the Comprehending and Responding Unit. The movie scene exercise is quite difficult to do. Better to use interesting materials for teaching, sometimes so boring.	1

152. 32-16

a.	The main purpose is to make Hong Kong students know more other countries culture. And encourage them to broaden the their view.	4
b.	It is interesting topic. We can learn the different culture through different activities, such as role play, watching movie.	4

153. 32-17

a.	To let us understand through some interactive activities. It could arises our intents in learning as we are not just sitting and listening what the teacher is teaching about. Rather we have chance to participate in the process and learn activity.	1
b.	The movie are not so interesting enough, should think of some other movie that are more interesting and can arise the interests of most students. Some words in the movie are too difficult. Should briefly teached before watching the movie.	1

154. 32-18

a.	For improvement, to find a balance between the objective of talk and student interest, or closer the difference between them.	1
b.	(None)	X

155. 32-19

a.	To increase student's interest in learning English by using some techniques, e.g. movie, songs. To show that they can learn	4

QUESTIONNAIRE WRITTEN COMMENTS

	English not only from books, but also from daily life examples.	
b.	Choose some interesting movies or more well-known movies to play.	1

156. 32-20

a.	I think the main purpose of Comprehending and Responding Unit is to make sure that the student can communicate with the foreigner and more willing to talk with the other countries people with correct grammar.	4
b.	I think it should be more role play to student practice and less video play.	4

Sec.#	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29
23-01	4	3	3	3	3	5	5	3	2	5	2	2	2	2	5	5	4	6	3	3	3	3	4	4	4	5	6	6	6
23-02	5	5	5	4	5	5	4	4	4	4	4	5	3	4	5	5	4	4	4	4	5	5	5	5	5	5	3	3	4
23-03	4	4	4	4	3	4	2	2	2	1	2	2	2	x	x	1	1	1	3	4	4	3	3	3	3	3	2	3	1
23-04	4	4	5	5	4	5	4	4	5	4	5	3	4	4	3	3	3	4	5	5	4	4	5	4	5	4	4	4	4
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23-07	5	5	5	5	5	5	4	4	5	5	5	4	3	4	4	3	3	4	3	4	3	5	4	4	4	5	3	6	5
23-08	5	4	4	4	3	5	4	4	5	3	3	4	3	3	4	4	4	3	3	4	4	4	4	4	3	5	5	4	5
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28-04	x	x	x	x	x	x	x	x	x	4	5	5	4	3	4	3	4	5	4	4	4	4	4	5	5	5	5	4	6
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28-06	4	6	6	6	1	4	5	1	1	1	1	1	1	1	1	1	1	4	1	1	1	1	1	1	1	6	2	1	4
28-07	4	4	4	4	4	4	4	4	4	3	4	4	3	4	5	4	4	4	3	4	4	4	4	4	4	3	3	4	4
28-08	4	2	3	4	2	5	5	5	5	x	x	x	x	x	x	x	x	x	3	4	4	4	5	4	4	5	5	5	5
28-09	x	x	x	x	x	x	x	x	x	5	5	5	4	4	5	5	5	5	4	5	5	5	4	4	4	4	5	5	5
28-10	2	2	2	2	3	2	2	2	2	4	3	4	4	5	5	5	5	5	4	3	4	3	4	4	4	5	5	3	4
28-11	5	6	6	6	4	6	5	4	3	4	4	4	4	5	6	6	5	5	6	6	6	5	6	5	4	5	5	5	6
28-12	5	5	5	5	4	5	5	5	5	5	4	4	5	5	5	5	4	5	5	5	5	5	5	5	5	5	5	5	5

	A1	A2	A3	A4	A5	A6	A7	A8	A9	B1	B2	B3	B4	B5	B6	B7	B8	B9	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11
30-10	5	5	4	5	4	6	4	2	2	4	3	3	3	2	4	4	4	5	3	5	5	5	3	4	4	5	5	5	5
30-11	4	4	4	4	3	4	5	3	3	4	4	4	3	3	3	4	3	4	4	4	4	4	4	4	4	4	5	4	5
30-12	4	3	3	3	3	4	5	4	4	3	3	3	4	4	5	5	4	5	4	5	5	5	5	4	5	5	4	5	4
30-13	1	2	2	2	2	2	2	2	2	4	4	4	4	3	3	4	4	4	5	4	5	5	5	4	5	5	6	6	5
30-14	5	5	4	5	4	5	4	4	4	3	4	4	3	4	3	4	3	4	4	4	4	4	4	4	4	4	3	4	4
30-15	5	4	4	3	4	4	3	4	3	4	4	3	4	4	3	4	3	4	4	4	4	4	4	4	4	4	4	5	4
30-16	4	4	4	4	3	4	3	4	4	4	5	4	4	3	4	3	3	4	4	4	4	4	4	5	5	5	4	4	5
30-17	3	3	3	3	3	4	4	3	3	4	4	4	2	3	4	4	3	4	4	4	4	4	4	4	3	3	5	2	5
30-18	4	4	4	3	4	4	5	3	4	5	4	4	4	3	5	5	5	6	4	5	3	4	5	5	4	5	5	4	5
30-19	3	3	2	2	2	4	4	3	3	5	4	4	3	5	5	4	3	4	2	4	4	4	4	4	4	3	5	4	4
30-20	4	3	3	3	2	3	3	3	3	4	3	3	3	3	4	4	4	4	3	4	4	3	3	4	4	4	4	4	4
31-01	5	4	4	4	4	5	5	5	5	5	5	5	4	5	5	6	6	6	4	4	4	4	5	5	5	5	6	6	6
31-02	4	5	4	5	3	5	5	4	4	3	4	3	3	3	4	4	3	3	3	4	4	4	4	4	5	6	3	5	5
31-03	4	4	4	4	4	5	5	4	4	4	3	4	3	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
31-04	5	5	3	3	3	5	5	5	3	3	3	3	3	3	3	5	3	3	3	5	5	5	3	5	5	5	5	3	5
31-05	4	4	4	3	2	5	5	2	2	3	3	3	4	2	5	5	1	4	4	4	4	3	4	4	4	5	3	3	5
31-06	3	4	5	5	5	5	5	4	4	4	5	4	5	4	5	5	4	3	3	3	5	5	5	3	3	5	3	5	3
31-07	4	4	5	5	5	5	4	3	4	5	4	4	4	5	4	5	3	4	5	3	4	3	6	5	5	5	4	6	4
31-08	5	4	4	4	2	5	5	5	5	5	5	4	4	5	5	5	5	5	4	4	5	4	5	5	5	5	5	4	5
31-09	2	2	2	2	4	4	5	4	4	4	4	4	2	3	5	5	5	5	4	4	5	4	6	5	4	5	2	3	4
31-10	4	3	3	3	3	3	3	3	3	4	5	5	4	3	5	4	3	3	3	3	3	3	4	3	3	4	3	3	3
31-11	2	2	2	2	3	5	3	3	3	4	4	4	4	3	5	5	4	4	4	5	5	5	5	4	4	4	4	4	4
31-12	5	4	4	5	5	5	5	5	4	5	4	5	4	4	5	5	5	5	6	6	5	5	6	5	5	5	5	4	4
31-13	4	5	3	3	4	5	4	3	3	3	3	3	4	3	4	4	4	4	5	5	4	5	5	5	5	5	4	3	3
31-14	4	4	4	5	3	4	5	3	2	4	5	4	3	3	5	5	3	4	4	4	4	4	3	3	4	4	4	6	4
31-15	3	4	2	4	3	5	6	4	4	4	3	3	4	4	5	5	4	4	2	2	2	2	3	2	2	4	4	4	4
31-16	3	2	2	2	2	5	5	4	4	2	4	5	2	4	5	5	5	5	4	4	4	4	5	3	3	5	5	2	5
31-17	4	4	5	5	4	4	4	3	3	3	4	4	3	4	4	4	4	5	3	3	5	4	5	4	4	5	5	5	5
31-18	5	5	5	5	5	5	5	3	3	5	5	5	5	3	5	5	5	5	4	4	4	4	4	4	4	4	5	5	5
32-01	5	4	5	5	4	4	4	4	4	4	4	4	3	4	4	3	4	4	5	5	5	5	5	4	4	5	4	4	5
32-02	4	3	3	4	2	4	4	2	3	3	2	3	2	4	5	3	3	4	4	4	4	4	4	4	4	3	2	2	2
32-03	3	2	2	2	3	3	4	4	3	4	3	4	3	4	4	4	5	5	4	5	5	5	5	4	4	4	3	4	4
32-04	3	2	2	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	5	5	4	4	4	4
32-05	4	4	3	5	4	4	3	3	3	4	4	3	3	4	5	4	4	4	4	5	4	5	4	4	4	4	3	3	3
32-06	3	3	4	4	4	4	3	3	3	3	3	3	3	4	4	3	4	4	4	4	4	4	3	3	4	5	3	3	4
32-07	5	4	6	4	6	6	6	4	4	5	5	4	4	4	5	5	4	4	4	4	4	4	4	3	3	4	4	4	4

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29
32-08	4	4	2	3	2	4	5	4	4	4	3	2	2	4	5	6	4	4	4	5	5	4	4	4	4	4	4	4	4
32-09	4	4	5	5	4	6	6	4	4	3	4	4	5	4	5	5	3	5	3	3	5	4	4	3	4	3	4	3	4
32-10	4	3	3	3	4	4	4	4	4	4	3	4	4	4	5	4	3	4	4	5	5	5	4	4	4	4	4	4	5
32-11	2	2	2	2	5	5	4	4	4	4	4	4	3	3	5	5	5	5	4	4	4	4	4	5	5	5	5	5	5
32-12	4	4	3	3	3	4	5	4	3	4	3	4	4	2	5	5	4	5	5	4	5	5	5	4	4	5	4	4	5
32-13	4	4	5	4	3	4	5	4	4	5	4	4	4	4	5	5	3	5	4	4	6	5	5	4	5	5	5	5	5
32-14	4	5	4	4	4	5	4	5	5	4	4	4	4	5	5	5	4	4	4	5	5	5	4	5	5	5	5	5	5
32-15	3	3	3	3	4	4	4	2	3	3	3	3	2	4	4	4	3	3	4	4	4	4	4	3	3	3	5	5	5
32-16	5	5	4	4	4	4	4	4	4	4	3	4	5	5	4	3	3	4	4	4	4	4	4	5	5	4	4	4	5
32-17	4	3	3	3	5	5	4	3	4	3	3	3	2	2	4	4	4	4	4	4	4	3	4	2	4	3	2	3	3
32-18	4	4	2	4	2	4	4	4	4	1	3	3	3	3	3	3	3	3	4	5	5	5	5	5	4	6	2	5	5
32-19	3	3	3	3	4	4	5	4	3	2	2	2	2	2	4	4	3	4	4	4	4	4	4	3	4	4	3	3	4
32-20	4	3	4	3	2	5	4	3	4	5	4	4	3	3	4	3	3	4	5	4	5	3	4	5	4	3	3	2	4
Avg:	4.0	3.7	3.7	3.7	3.5	4.3	3.9	3.4	3.4	3.7	**3.6**	**3.6**	3.3	**3.4**	4.2	4.1	3.6	**4.1**	3.9	4.1	4.2	4.1	4.3	4.0	4.1	4.4	4.2	4.1	4.4
Med:	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	3.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0	4.0

CORRELATIONS

Objective (1a)

	Q1	Q6	Q18
Q1	**1.0**	0.5	0.3
Q6	0.5	**1.0**	0.4
Q18	0.3	0.4	**1.0**

Objective (1b)

	Q7	Q8	Q9
Q7	**1.0**	0.5	0.5
Q8	0.5	**1.0**	**0.8**
Q9	0.5	**0.8**	**1.0**

Objective (1d)

	Q2	Q3	Q4	Q5
Q2	**1.0**	**0.7**	**0.7**	0.3
Q3	**0.7**	**1.0**	**0.7**	0.5
Q4	**0.7**	**0.7**	**1.0**	0.4
Q5	0.3	0.5	0.4	**1.0**

Objective (3a)

	Q15
Q13	0.2

Objective (3b)

	Q12	Q14	Q22
Q12	**1.0**	0.5	0.2
Q14	0.5	**1.0**	0.2
Q22	0.2	0.2	**1.0**

Objective (3c)

	Q24	Q25	Q26
Q24	**1.0**	**0.8**	0.4
Q25	**0.8**	**1.0**	0.4
Q26	0.4	0.4	**1.0**

Objective (4a)

	Q19	Q20	Q21	Q23
Q19	**1.0**	**0.7**	0.6	0.6
Q20	**0.7**	**1.0**	**0.7**	0.5
Q21	0.6	**0.7**	**1.0**	0.5
Q23	0.6	0.5	0.5	**1.0**

28-13	4	4	4	3	3	4	4	4	4	4	4	3	4	4	4	4	5	4	3	4	3	4	4	4	4	4	4	4	4
28-14	4	5	4	4	4	5	4	4	4	4	5	4	3	4	5	5	4	5	4	5	5	5	5	5	5	4	4	5	5
28-15	4	4	4	4	4	5	2	4	4	4	4	4	3	3	4	5	4	5	4	4	4	6	5	4	4	5	6	6	6
28-16	3	2	4	3	4	1	3	1	2	x	x	x	x	x	x	x	x	x	2	2	3	4	5	5	4	5	5	5	4
28-17	5	4	4	5	4	5	6	5	5	5	5	5	4	4	6	6	5	6	4	5	4	5	5	5	5	6	5	5	5
28-18	3	4	4	3	4	4	3	4	4	4	3	3	2	3	4	3	3	3	3	3	3	4	4	3	4	4	4	4	4
28-19	4	4	3	4	3	4	4	4	3	4	5	5	4	5	5	4	5	4	3	4	4	3	4	4	3	4	2	3	3
29-01	5	5	5	5	5	5	5	5	5	5	5	5	5	5	4	5	5	4	5	5	5	5	5	4	4	4	4	4	5
29-02	4	3	3	3	3	3	3	3	3	4	3	3	3	3	4	4	2	4	4	4	4	4	4	3	3	4	5	5	5
29-03	4	4	4	4	3	4	3	3	3	4	4	3	3	3	4	3	3	4	4	4	4	3	4	4	3	4	4	4	4
29-04	3	4	3	3	2	4	4	3	3	3	3	2	2	3	4	4	3	3	3	4	3	3	4	3	3	3	4	2	3
29-05	4	4	4	4	3	4	2	2	2	2	2	2	2	2	4	4	4	4	2	3	3	4	4	4	4	4	4	3	4
29-06	5	4	2	3	4	5	4	3	4	3	3	4	3	4	4	4	3	4	4	5	5	5	5	5	4	3	5	5	5
29-07	4	4	5	4	4	4	4	3	3	4	4	3	3	4	4	3	3	4	4	3	3	4	4	3	4	4	4	3	3
29-08	3	4	4	3	3	4	3	3	3	4	3	3	3	3	4	4	3	4	3	4	4	4	4	4	3	3	3	4	4
29-09	3	3	3	3	3	3	3	3	3	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
29-10	5	5	5	5	4	6	4	4	4	5	4	4	3	4	4	4	3	4	4	4	4	4	4	3	4	4	3	5	4
29-11	4	4	4	4	6	3	3	3	3	5	3	4	3	3	2	2	2	3	4	4	5	4	5	3	3	3	5	4	3
29-12	3	3	2	3	4	5	6	4	4	4	3	2	1	2	5	4	5	5	4	5	5	5	5	3	5	6	6	6	6
29-13	5	5	5	5	5	5	4	4	4	4	4	4	4	4	4	4	3	4	4	4	4	4	4	4	5	4	4	4	4
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29-15	4	5	4	4	4	5	5	4	4	5	5	4	4	4	5	4	4	4	5	5	5	5	5	5	5	5	5	5	5
29-16	4	4	4	5	4	5	3	4	3	3	3	4	3	2	4	3	3	4	3	3	4	2	3	3	4	3	3	4	3
29-17	4	3	3	4	4	4	3	4	4	4	2	3	2	2	4	3	2	4	2	4	2	4	4	2	2	5	4	2	4
29-18	6	6	5	6	4	5	6	4	4	3	3	4	1	3	4	5	1	5	5	4	4	5	5	5	3	3	4	4	4
29-19	5	4	4	3	3	4	3	3	3	4	3	3	2	4	5	5	4	4	3	4	4	4	4	2	3	3	3	4	3
29-20	5	5	4	4	5	6	5	6	5	3	4	4	3	4	6	6	6	6	5	5	4	5	5	5	5	5	5	4	5
30-01	5	4	4	4	5	4	3	3	3	4	4	4	4	4	5	4	4	5	4	4	4	4	5	5	5	5	3	6	6
30-02	4	4	4	4	3	4	3	3	4	4	3	4	3	4	4	4	3	4	3	4	4	5	5	4	4	5	3	4	4
30-03	3	3	3	3	2	3	3	2	2	2	3	3	3	2	2	3	4	3	4	4	3	4	5	4	3	5	5	5	4
30-04	2	2	2	3	3	2	2	2	2	2	2	2	1	2	4	2	4	3	3	4	4	4	4	2	3	4	1	2	2
30-05	2	4	4	4	3	5	5	3	3	4	3	3	4	2	5	4	4	4	5	5	4	5	4	5	5	5	3	4	5
30-06	3	3	3	3	2	2	3	2	2	4	2	2	4	2	4	3	2	3	4	3	4	3	4	4	4	4	3	3	3
30-07	4	4	4	4	4	4	4	4	4	3	3	4	2	3	3	3	2	3	4	4	4	4	3	3	3	4	2	2	2
30-08	3	3	4	3	4	4	4	4	4	4	3	3	3	4	4	4	4	4	4	4	4	4	4	3	4	3	3	3	5
30-09	5	5	4	4	5	5	5	5	4	5	5	5	4	4	4	5	5	5	4	4	4	5	5	5	5	5	4	5	5

Sec.#	Am	Au	Be	Ca	Gu	In	Ja	Ma	Ne	Sh	Si	SZ	Th	En	Ir	Sc	Ot	Others	Name	a	b
23-01	x	x	2	x	2	x	x	1	x	1	1	3	x	x	x	x	1	Taiwan		2	4
23-02	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	x			2	1
23-03	x	x	x	x	x	x	x	x	x	x	x	3	1	x	x	x	x			2	1
23-04	1	x	x	x	3	x	1	x	x	x	x	3	2	1	x	1	1	Paris		5	1
23-05	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	1	Korea	Available	4	6
23-06	1	x	1	2	3	1	x	1	x	x	x	2	1	x	x	x	1	Korea & Phillipines		3	2
23-07	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			2	2
23-08	x	x	x	x	3	x	x	x	x	x	x	x	x	x	x	x	x			2	1
23-09	x	x	x	x	1	x	1	x	x	x	x	1	x	x	x	x	1	Taiwan		4	x
23-10	x	x	1	x	2	x	x	x	x	x	x	3	x	x	x	x	1	Taiwan & Macau		3	6
23-11	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x		Available	4	1
23-12	x	x	1	x	3	x	3	x	x	x	x	3	1	x	x	x	3	Taiwan		2	2
23-13	x	x	x	x	x	x	1	x	x	x	x	3	x	x	x	x	x		Available	3	5
23-14	x	1	1	x	3	x	1	1	x	1	1	3	1	x	x	x	1	Korea		4	6
23-15	x	x	x	x	x	x	2	1	x	1	x	3	2	x	x	x	x			2	1
23-16	x	x	x	x	3	x	x	x	x	x	x	x	x	x	x	x	1	Norway & Korea		2	1
23-17	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	1	Korea		2	2
23-18	x	x	x	x	2	x	2	x	x	x	x	3	1	x	x	x	1	Korea & Taiwan		2	x
23-19	x	x	2	x	3	x	1	2	x	2	2	3	3	x	x	x	x		Available	3	1
23-20	x	x	x	x	1	x	x	1	x	x	1	3	1	x	x	x	x		Available	2	1
23-21	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	x		Available	2	2
26-01	x	x	x	x	x	x	x	x	x	x	x	1	x	x	x	x	2	Macau		2	x
26-02	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	x			1	1
26-03	2	x	x	1	3	x	x	1	x	1	1	3	2	x	x	x	1	Korea		2	3
26-04	x	x	x	x	1	x	x	x	x	x	x	1	x	x	x	x	1	Macau		3	3
26-05	x	x	x	x	3	x	3	x	x	x	x	3	x	x	x	x	1	Taiwan		2	1
26-06	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	3	x		1	x
26-07	x	x	x	x	x	x	x	x	x	x	x	3	1	x	x	x	1	Taiwan		4	4
26-08	x	x	x	x	x	x	x	x	x	x	x	3	1	1	x	x	1	Hungary		2	x
26-09	x	x	x	x	x	x	1	x	x	x	x	3	x	x	x	x	x			2	1
26-10	x	1	x	x	3	x	x	x	x	1	x	3	x	x	x	x	1	Hangzhou & Suzhou		2	2
26-11	x	x	x	x	1	x	1	x	x	x	x	x	1	x	x	x	1	Taiwan	Available	2	5
26-12	x	x	3	x	x	x	x	x	x	x	x	3	1	x	x	x	x		Available	1	1
26-13	x	x	x	x	1	x	x	x	x	x	x	1	x	x	x	x	x		Available	2	1

ID	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	Location	Status	V1	V2
26-14	x	x	x	x	x	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	x	x
26-15	**1**	x	x	x	**2**	x	x	**1**	x	x	**1**	**3**	**3**	x	x	x	x		Available	2	2
26-16	x	x	x	x	**1**	x	x	x	x	x	x	**2**	x	x	x	x	x		Available	2	1
27-01	x	x	x	x	**3**	x	x	x	x	x	x	x	x	x	x	x	x			6	5
27-02	x	x	x	x	**1**	x	**1**	x	x	x	x	**2**	x	x	x	x	x			3	1
27-03	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			1	1
27-04	x	x	x	x	x	x	x	x	x	x	x	**2**	**2**	x	x	x	**1**	China		4	4
27-05	x	x	x	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	x			5	1
27-06	x	x	x	x	**1**	x	x	x	x	x	x	**3**	x	x	x	x	x			4	4
27-07	x	x	x	x	x	x	x	**1**	x	x	**1**	x	**2**	x	x	x	x			5	4
27-08	x	**2**	x	x	**3**	x	x	**1**	x	**3**	x	**3**	**3**	x	x	x	x			5	4
27-09	**1**	x	x	x	x	x	**1**	x	x	x	x	x	x	x	x	x	x		Available	5	1
27-10	x	x	x	x	**3**	x	x	x	x	x	x	x	x	x	x	x	**1**	Macau	Available	5	5
27-11	x	x	x	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	**1**	Zhongshan	Available	4	1
27-12	x	x	x	x	x	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	2	1
27-13	x	x	x	x	x	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	4	x
27-14	x	x	x	x	**3**	x	x	x	x	x	**1**	**2**	x	x	x	x	x		Available	3	1
27-15	x	x	x	x	**1**	x	x	x	x	x	x	**3**	x	x	x	x	**1**	Tsingtao	Available	4	5
27-16	x	x	x	x	**2**	x	x	x	x	x	x	x	**1**	x	x	x	x		Available	5	5
27-17	x	x	x	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	**3**	Macau	Available	4	5
27-18	x	**1**	**1**	x	**2**	x	**1**	x	x	x	**1**	**3**	**1**	x	x	x	x		Available	4	4
27-19	x	x	**1**	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	**1**	Hainan Island	Available	4	6
27-20	x	x	**1**	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	4	6
27-21	x	x	x	x	**1**	x	**3**	**1**	x	x	x	**3**	x	x	x	x	**1**	Korea	Available	5	4
27-22	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		Available	1	1
28-01	x	x	**1**	x	**1**	x	x	x	x	x	x	x	x	x	x	x	x			4	1
28-02	x	x	x	x	**1**	x	x	x	x	**1**	x	**3**	x	x	x	x	x		Available	6	6
28-03	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			x	x
28-04	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			4	4
28-05	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	**1**	Taiwan		3	4
28-06	x	x	x	x	x	x	x	x	x	x	x	**3**	**1**	**1**	x	x	x		Available	4	5
28-07	x	x	**1**	x	**3**	x	x	x	x	**2**	x	**2**	x	x	x	x	x		Available	1	x
28-08	x	x	x	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	5	1
28-09	x	x	**1**	x	**3**	**1**	x	x	x	x	**1**	**3**	**2**	x	x	x	**1**	Dalian	Available	4	1
28-10	x	x	x	x	x	x	x	x	x	x	x	**3**	**1**	x	x	x	x		Available	3	x
28-11	x	x	x	x	**3**	x	x	x	x	x	x	**3**	x	x	x	x	x		Available	4	1

28-12	x	x	x	1	3	x	2	x	x	x	x	3	2	x	x	x	x		Available	4	3
28-13	x	x	x	x	1	x	x	x	x	x	x	1	x	x	x	x	x		Available	4	x
28-14	x	x	x	x	3	x	x	x	x	x	x	3	1	x	x	x	1	Taiwan	Available	5	5
28-15	1	x	1	x	1	x	1	x	x	x	x	x	x	x	x	x	x	Taiwan, France, Italy	Available	4	5
28-16	1	x	1	1	2	x	1	x	x	x	x	3	x	x	x	x	x		Available	6	4
28-17	x	x	x	x	3	x	x	x	x	x	x	x	x	x	x	x	2	Taiwan	Available	6	6
28-18	x	x	x	x	2	x	x	x	x	x	1	3	x	x	x	x	x		Available	1	1
28-19	x	x	x	x	x	x	x	x	x	x	x	1	x	x	x	x	x		Available	4	1
29-01	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	1	Xian		2	1
29-02	x	x	x	x	3	x	x	x	x	x	x	x	x	x	x	x	x			2	1
29-03	x	x	1	x	1	x	1	x	x	x	x	3	x	x	x	x	x			3	2
29-04	x	x	x	x	1	x	x	x	x	x	x	x	x	x	x	x	x			2	x
29-05	x	x	x	x	1	x	x	x	x	x	x	1	1	x	x	x	x			1	2
29-06	x	x	x	x	x	x	x	x	x	x	x	x	1	x	x	x	x			4	1
29-07	x	x	x	1	x	x	x	1	x	x	1	1	x	x	x	x	x			2	x
29-08	x	x	x	x	3	x	x	x	x	1	x	3	1	x	x	x	x			3	1
29-09	x	x	x	x	2	x	x	x	x	x	x	x	x	x	x	x	x			x	x
29-10	x	x	x	x	3	x	x	x	x	x	x	x	1	x	x	x	x			1	1
29-11	x	x	x	x	x	x	x	x	x	x	x	1	x	x	x	x	x			2	1
29-12	1	1	1	1	3	x	2	x	1	1	2	x	x	1	x	x	1	Egypt		3	2
29-13	x	x	2	x	3	x	1	x	x	x	x	x	x	x	x	x	1	Taiwan		3	1
29-14	x	x	x	x	1	1	x	1	x	x	x	3	2	x	x	x	x			2	1
29-15	x	1	x	x	1	x	1	x	x	x	x	1	1	x	x	x	x			2	1
29-16	x	x	1	x	2	x	x	x	x	x	x	3	x	x	x	x	x			1	2
29-17	x	x	1	x	x	x	x	x	x	x	x	x	x	x	x	x	x			5	5
29-18	x	1	x	x	x	x	x	x	x	x	x	x	x	x	x	x	3	x		3	1
29-19	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x			2	1
29-20	x	1	x	x	x	x	x	1	x	1	x	x	x	x	x	x	1	Korea		x	x
30-01	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	3	Fuzhou		4	x
30-02	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x			4	x
30-03	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			4	1
30-04	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x			4	1
30-05	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	1	Sweden		4	1
30-06	x	x	x	1	1	x	x	x	x	x	x	3	x	x	x	x	x			4	x
30-07	x	x	1	x	x	x	x	x	x	1	2	3	1	x	x	x	x			1	x
30-08	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	x			1	x

ID																		Note			
30-09	x	x	x	1	3	x	x	1	x	1	x	3	1	x	x	x	2	Europe		1	4
30-10	x	x	x	x	2	x	x	x	x	x	x	x	1	x	x	x	x			1	5
30-11	2	x	x	x	x	x	1	x	x	x	x	x	x	x	x	x	x			4	x
30-12	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	1	Phillipines		1	x
30-13	1	1	1	x	1	x	x	x	x	x	x	3	x	1	x	x	x			1	1
30-14	x	x	x	x	3	x	1	x	x	x	x	3	1	x	x	x	2	Korea		5	4
30-15	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			5	x
30-16	x	x	1	x	3	1	x	x	x	x	x	x	x	x	x	x	x			4	2
30-17	x	x	x	x	2	x	x	x	x	x	x	1	x	x	x	x	x			4	x
30-18	x	x	1	x	3	x	x	x	x	x	x	3	x	x	x	x	1	Guilin & Xian		2	2
30-19	x	x	x	x	3	x	x	x	x	x	x	3	1	x	x	x	x			4	5
30-20	x	x	1	x	x	x	x	x	x	x	x	1	x	x	x	x	1	Quan Ming		1	1
31-01	x	x	x	x	x	x	x	x	x	x	2	x	x	x	x	x	x			4	4
31-02	x	x	x	x	x	x	2	x	x	x	x	3	x	x	x	x	1	Taiwan		2	2
31-03	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	2	x		1	1
31-04	x	x	1	x	1	x	x	x	x	x	x	3	1	x	x	x	x			2	1
31-05	1	x	1	1	3	x	x	x	1	x	1	3	x	1	x	x	1	W.Europe & Korea		4	x
31-06	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			4	1
31-07	x	x	x	x	1	x	x	x	x	x	x	x	x	x	x	x	x			2	1
31-08	x	x	x	x	3	x	x	1	x	x	x	3	3	x	x	x	1	Korea		4	5
31-09	x	x	x	x	1	x	x	1	x	x	1	1	1	x	x	x	1	Thailand		2	x
31-10	x	x	x	x	1	x	1	x	x	x	x	3	2	x	x	x	1	Korea		3	2
31-11	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	x			2	1
31-12	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			3	1
31-13	x	x	x	x	x	x	x	x	x	x	x	x	1	x	x	x	x			5	6
31-14	x	x	x	x	x	x	x	1	x	1	1	3	x	x	x	x	1	Taiwan		4	1
31-15	x	x	x	x	2	x	x	1	x	x	x	3	x	x	x	x	x			3	1
31-16	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			2	x
31-17	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x			5	1
31-18	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			1	x
32-01	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	x			4	1
32-02	x	x	x	x	1	x	x	x	x	x	x	2	x	x	x	x	1	Korea		5	6
32-03	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	1	Taiwan		4	1
32-04	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	3	x		1	1
32-05	x	x	x	x	3	x	x	x	x	x	x	2	x	x	x	x	x			1	1
32-06	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			4	4

	Am	Au	Be	Ca	Gu	In	Ja	Ma	Ne	Sh	Si	SZ	Th	En	Ir	Sc	Ot			a	b
32-07	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	3	Macau		5	6
32-08	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	3	Dongguan		5	1
32-09	x	x	1	x	3	x	x	1	x	1	x	3	1	x	x	x	1	Nanjing		2	5
32-10	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	x			3	3
32-11	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	x			5	5
32-12	x	x	x	x	1	x	x	x	x	x	x	3	x	x	x	x	x			2	4
32-13	1	x	x	1	1	x	1	x	x	x	x	3	1	x	x	x	1	Taiwan & Korea		3	3
32-14	x	x	x	x	x	x	x	1	x	1	1	2	2	x	x	x	x			4	5
32-15	x	x	x	x	x	x	x	x	x	x	x	3	x	x	x	x	x			6	1
32-16	x	x	x	x	1	x	x	x	x	x	x	x	3	x	x	x	x			4	4
32-17	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x			1	1
32-18	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	1	Korea		1	x
32-19	x	x	x	x	2	x	x	x	x	x	x	3	x	x	x	x	x			4	1
32-20	x	x	x	x	3	x	x	x	x	x	x	3	x	x	x	x	x			4	4

Total	Am	Au	Be	Ca	Gu	In	Ja	Ma	Ne	Sh	Si	SZ	Th	En	Ir	Sc	Ot
3+	0	0	1	0	49	0	3	0	0	1	0	89	5	0	0	0	8
2	2	1	3	1	19	0	5	1	0	2	4	9	10	0	0	0	5
1	10	8	24	9	34	4	19	20	2	14	15	12	31	6	0	1	45
x	144	147	128	146	54	152	129	135	154	139	137	46	110	150	156	155	98
Sum	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156
3+	0	0	1	0	31	0	2	0	0	1	0.0	57	3	0	0	0	5
2	1	1	2	1	12	0	3	1	0	1	2.6	6	6	0	0	0	3
1	6	5	15	6	22	3	12	13	1	9	9.6	8	20	4	0	1	29
x	93	94	82	93	35	97	83	86	99	89	87.8	29	71	96	100	99	63
%	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Column legend (vertical headers):

- Am = AMERICA
- Au = AUSTRALIA
- Be = BEIJING
- Ca = CANADA
- Gu = GUANGZHOU
- In = INDONESIA
- Ja = JAPAN
- Ma = MALAYSIA
- Ne = NEW ZEALAND
- Sh = SHANGHAI
- Si = SINGAPORE
- SZ = SHENZHEN
- Th = THAILAND
- En = ENGLAND
- Ir = IRELAND
- Sc = SCOTLAND
- Ot = OTHER

Totals	a	b
6	5	10
5	19	17
4	46	18
3	19	5
2	40	15
1	23	62
x	4	29
Sum of totals	156	156

Percentages	a	b
6	3	6
5	12	11
4	29	12
3	12	3
2	26	10
1	15	40
x	3	18
Total %	100	100

Correlation (a & b)   0.5

	TRANSCRIPTS			AUDIO-VIDEO RECORDINGS	
R-play #	(1a)	(3b)	(4g)	(1a)	
Appendix D	Q.18	12,14	11	Q.18	**CORRELATION**
1	3	2	1	6	(1a) AUDIO-VIDEO
2	5	6	6	5	(1a) 0.1
3	3	5	5	3	(3b) 0.1
4	6	6	6	6	(4g) 0.0
5	3	5	2	5	T
6	6	6	6	6	R
7	4	4	2	5	A
8	5	2	1	5	N
9	5	3	2	5	S
10	6	4	1	4	C
11	3	4	1	3	R
12	6	2	4	4	I
13	6	2	1	6	P
14	5	4	6	5	T
15	2	1	1	6	S
16	2	1	1	4	
17	1	1	1	5	
18	1	1	1	5	
19	3	2	1	3	
20	4	4	2	4	
21	2	1	1	3	
22	3	1	1	3	
23	5	5	4	2	
24	6	5	4	2	
25	3	4	2	2	
26	2	4	6	2	
27	4	6	5	2	
28	5	5	5	2	
29	2	1	1	4	
30	1	2	1	4	
31	1	3	1	4	
32	1	4	1	4	
33	2	2	1	5	
34	4	6	4	5	
35	5	4	3	3	
36	6	4	6	3	
37	6	2	4	3	
38	4	2	4	3	
39	6	5	2	4	
40	4	4	1	5	
41	6	4	5	5	
42	5	6	6	5	
43	6	4	4	6	
44	6	5	6	6	
45	6	5	4	5	
46	5	4	1	5	
47	5	6	1	6	
48	1	3	2	6	
49	4	5	1	6	

	Q.18 (1a)	12,14 (3b)	11 (4g)		Q.18 (1a)
50	6	5	2		6
51	6	6	1		3
52	6	4	1		3
53	5	5	2		3
54	5	2	1		3
55	4	2	1		3
56	6	6	1		5
57	6	6	2		5
58	5	2	1		3
59	1	1	1		3
60	3	4	5		3
61	5	4	5		4
62	5	6	1		4
63	4	5	6		3
64	6	5	4		3
65	5	6	5		3
66	2	2	2		3
67	3	2	1		3
68	4	3	1		3
69	3	5	6		3
70	4	6	3		4
71	5	5	2		4
72	2	4	6		4
73	6	5	1		3
74	4	4	1		2
75	3	2	2		2
76	3	2	1		2
77	4	2	1		3
78	6	4	1		6
79	4	2	1		2
80	3	4	4		2
81	5	2	2		3
82	4	3	1		3
Averages:	4.1	3.7	2.6		3.9
Median:	4.0	4.0	2.0		4.0

QUESTIONNAIRE

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29
6	5	5	7	6	3	15	9	2	2	1	1	1	0	1	10	11	3	10	4	5	5	4	9	5	4	14	19	18	18
5	44	31	29	35	27	60	43	14	18	32	33	18	10	19	57	48	32	45	29	43	54	45	54	42	45	61	46	37	55
4	72	66	62	54	57	59	54	71	66	68	55	76	62	61	61	64	55	71	82	83	75	80	76	71	72	57	47	58	56
3	21	34	34	42	42	9	32	44	45	37	47	45	51	47	20	23	43	22	31	20	16	20	13	28	28	23	29	26	20
2	8	14	17	13	19	7	10	16	17	13	17	13	25	23	4	5	15	4	9	4	5	6	3	9	6	1	14	16	5
1	1	1	2	1	3	1	2	4	2	3	1	1	6	2	1	3	6	2	1	1	1	1	1	1	1	0	1	1	2
x	5	5	5	5	5	5	6	5	6	2	2	2	2	3	3	2	2	2	0	0	0	0	0	0	0	0	0	0	0
Sum	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156	156
6	3	3	4	4	2	10	6	1	1	1	1	1	0	1	6	7	2	6	3	3	3	3	6	3	3	9	12	12	12
5	28	20	19	22	17	38	28	9	12	21	21	12	6	12	37	31	21	29	19	28	35	29	35	27	29	39	29	24	35
4	46	42	40	35	37	38	35	46	42	44	35	49	40	39	39	41	35	46	53	53	48	51	49	46	46	37	30	37	36
3	13	22	22	27	27	6	21	28	29	24	30	29	33	30	13	15	28	14	20	13	10	13	8	18	18	15	19	17	13
2	5	9	11	8	12	4	6	10	11	8	11	8	16	15	3	3	10	3	6	3	3	4	2	6	4	1	9	10	3
1	1	1	1	1	2	1	1	3	1	2	1	1	4	1	1	2	4	1	1	1	1	1	1	1	1	0	1	1	1
x	3	3	3	3	3	3	4	3	4	1	1	1	1	2	2	1	1	1	0	0	0	0	0	0	0	0	0	0	0
%	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

ICC OBJECTIVES: Q11 (4g), Q12 (3b), Q14 (3b), Q18 (1a), Q20 (1a)

TRANSCRIPTS / **AUDIO-VIDEO RECORDINGS**

	Q11	Q12	Q14	Q18	Q18
6	11	13	13	21	12
5	7	16	16	18	17
4	10	21	21	15	14
3	2	5	5	13	28
2	14	19	19	8	11
1	38	8	8	7	0
x	NA	NA	NA	NA	NA
Sum	82	82	82	82	82
6	13	16	16	26	15
5	9	19	19	21	21
4	12	26	26	18	17
3	3	6	6	16	34
2	17	23	23	10	13
1	46	10	10	9	0
%	100	100	100	100	100

x: NA NA NA   x: NA NA