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Cultural Adaptation of Chinese Students in an Undergraduate Business Program in Canada

Wayne Rawcliffe
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Wayne Rawcliffe

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2016

Abstract

Cultural Adaptation of Chinese Students in an Undergraduate Business Program in
Canada

by

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MBA, Royal Roads University, 2003

BEd, University of Calgary, 1982

BA, University of Saskatchewan, 1978

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Higher Education and Adult Learning

Walden University

August 2016

Abstract

Chinese students represent the largest cohort of international students studying at Canadian university business programs. These Chinese students often experience cross-cultural barriers that inhibit their full participation in the business schools' learning culture. The purpose of this case study was to identify the acculturation strategies applied by Chinese students who had successfully adapted to the learning culture in business programs. Mezirow's transformative learning theory and Bennett's intercultural adaptation theory provided the conceptual framework to inform the study. The research questions examined the cultural adaptation experiences of Chinese students and on the barriers and effective strategies for academic success from the perspectives of both faculty and students at the study site. Six graduating Chinese business students who had adapted well to the local learning culture and achieved academic success and 5 current faculty members with experience teaching Chinese students were purposefully identified and interviewed. Data were open coded and analyzed for themes. Themes related to key barriers and associated adaptive strategies were identified. Major barriers included differences between Chinese and Canadian educational expectations and cultures and the need for faculty understanding of students' adaptation process. Adaptive strategies for students included accessing local resources and support and recognizing the combination of academic, social, and psychological factors involved in successful acculturation. A blended learning professional development project was created for faculty members to improve their skills in developing culturally sensitive pedagogy. With increased cultural competence faculty may better support these Chinese students, improve their classroom experience, and enable them to succeed in their academic pursuits.

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Dedication

This doctoral study is dedicated to the memory of my mother and father who took me as a child to the library every Monday night to get books for the week. It was the start of my lifelong love affair with learning.

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This doctoral thesis has been a solitary journey undertaken with the support of many.

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Section 1: The Problem

The number of Chinese students enrolled in Canada make up fully one-third of Canada's international student population (Canadian Bureau for International Education, 2014). The Ministry of Education of China estimated that 400,000 Chinese students studied abroad in 2012, growing at a rate of 20% per year (Ye, 2013). The government of Canada stated that over 50,000 International Chinese students studied in Canada in 2009 (Canada, 2012). The number of Chinese students in Canada has increased 296% since 2001 and the Federal government has identified the goal of attracting more than 450,000 international students by the year 2022 (Canada, 2014). Twenty-six percent of Canada's 265,377 international students are in British Columbia (Canadian Bureau for International Education, 2013). The setting of this study was the Paragon School of Business (PSB) [pseudonym] at Laureate Baron-Sander University (LBS) [pseudonym], a major university in Metropolitan Vancouver, in British Columbia, Canada. Participants were Chinese international business students in the undergraduate business program at the community partner university.

The British Columbia Ministry of Advanced Education (2012) stated that international education is an economic driver in British Columbia, adding approximately 1.62 billion dollars in gross domestic product in 2012. Over 12,500 Chinese international students study at British Columbia's universities and colleges. China leads the list of the top countries sending students to British Columbia for postsecondary education. The largest number of Chinese international students studying at university in Metropolitan Vancouver are enrolled in full-time and part-time studies at local university business

schools (Canada, 2012). In its International Education Strategy, the British Columbia Provincial government has identified in its third strategic goal to set up policies in an effort to continue to “work with the federal government to increase opportunities for international students to gain work experience during and after their studies and increase opportunities for international students to move to permanent residency” (British Columbia Ministry of Advanced Education, 2012, n.b.).

Definition of the Problem

Chinese students choose to study at North American universities for a variety of reasons. According to Lin (2010) and Rawlings (2013), some of the reasons that Chinese students choose to study abroad include the ability of the rising middle class in China to afford tuitions in North American universities, value North American education as a step toward immigration, globalization, and the desire to gain international experience and skills that enable the Chinese students to compete for jobs in global companies, often earning three to five times the salary they would receive with a domestic education (Lin, 2010; Rawlings, 2013). Parents and extended family of Chinese international students often commit significant amounts of money for their son or daughter to study abroad, with substantial financial risk to the family (Bodycott & Lai, 2012). The ability of Chinese international students to adjust to the host university learning culture can significantly affect their academic achievement (Andrade, 2006; Wan, Md Nordin, & Razali, 2013). The degree of adjustment depends on how similar the new learning culture is to their home learning culture and their prior international experience (Li, Chen, & Duanmu, 2010).

Rawlings (2013) interviewed eight Chinese undergraduate students as they observed classroom learning culture at four different American universities. Students reported that the university learning culture in China is very different from the North American university learning culture. Neuby (2012) also found that Chinese students studying in the United States found the classroom experience to be very different from their experience in China. Respect for and obedience to authority, stringent discipline, and memorization remain essential elements of most Chinese classrooms (Neuby, 2012). The usual university course in China is delivered in a lecture format, where the students are passive and rarely ask questions or speak out (Neuby, 2012; Rajaram, 2013). For Rajaram (2013), cultural adjustment and learning success for Chinese students attending a North American university required that they understand their home cultural experience as well as the new culture, including the range of instructional techniques.

In adjusting to the Western approach to teaching, Chinese international students may often experience culture shock that can impede their ability to actively participate in classes (Furnham, 2004; Oberg, 1960, 2006). For Lombard (2014), this culture shock represented the process of adjusting to the broader cross-cultural setting in which the Chinese student finds himself or herself in contact with different people and ideas. When Chinese students attend classes in the new university environment, they begin to perceive themselves and their identity differently (Lombard, 2014). The Chinese student may not benefit as fully as they might from the Western learning experience during this period of tension between the educational philosophies, the teaching and learning styles of Western instructors, and Chinese students' domestic experience (Tang, 2009).

Obstacles associated with the acculturation process diminish Chinese international students' capacity to fully participate in their studies. The development of adaptive strategies that interpret cultural differences (Bennett, 2012) and form revised mental constructs that integrate those differences is not always purposefully managed in the classroom by the student or the instructor. An awareness of cultural differences may deepen the students' experiences of culture shock, isolation, stress, and of the inability to fully participate in their studies (Rawlings, 2013). If the Chinese students' early experience of the new culture is not positive, the students' negative evaluation may influence their picture of the cultural elements of the new context.

Governments and university administrators have been very successful in attracting students from China to study in Canada (Friesen & Keeney, 2013). To fulfill the expectations that come with this invitation to study in Canada, the educational experience itself needs to be positive. However, interactions in complex university learning environments are loaded with cultural, economic, and social status, as well as educational frictions (Montgomery, 2009). Chinese students studying in the West have self-reported experiencing multiple barriers including language, culture shock, and a lack of social support (Zheng, 2010). Therefore, the process of acculturation for a Chinese international student in a Western educational setting involves more than just English language fluency, as it also includes elements of culture and the individual's identity.

For this study, I selected the business school at a local Western Canadian university, ranked as one of Canada's top three comprehensive universities for almost 20 years (Editorial, 2012). With eight faculties, the university offers more than 100

undergraduate major and joint major programs and more than 45 graduate programs. As of September 2013, the university had 4,219 undergraduate international students registered representing 16.5% of the total undergraduate population with 58.5% from China (LBS document, 2013). I have been an instructor in the Continuing Education department of the university for five years.

The local problem related to this research is the challenge of Chinese international students developing acculturation strategies for classroom learning and those strategies' impact on the Chinese student's identity. This process of acculturation may not be dealt with effectively in the business classroom, resulting in Chinese students being frustrated, disoriented, confused, and poorly engaged. This description is founded on information that I gathered from conversations with the dean of the business school, the dean of the business undergraduate programs, professors of Chinese studies, and students who have graduated from the school's undergraduate business program. Although English language fluency is a significant factor in the acculturation process, even international students currently enrolled in undergraduate programs who are fluent in English may find it difficult to adjust to the new academic cultural setting (Wang, Andre, Greenwood, 2015; Zheng & Berry, 1991). Students' attitudes and performance are directly related to their perception of the learning experience (Ferreira & Santoso, 2008; Wang & Hannes, 2014). Those students who have international work and/or study experience already may demonstrate higher self-esteem, possess problem solving abilities, and demonstrate less debilitating perfectionism than their peers, and adapt more easily into the new culture (Wang & Heppner, 2012). This struggle for acculturation presents an opportunity to

engage the international Chinese business students in a dynamic and integrated manner earlier in their Canadian university experience.

Rationale

Evidence of the Problem at the Local Level

The following information about the local problem was gathered from some informal discussions with the dean of the PSB at LBS University as well as from the dean of undergraduate studies at the school of business at LBS, a professor of Chinese studies, and two alumni from the PSB at LBS University. I did not ask each of them specific questions, but they responded during our discussion to our topic of their general impressions of the Chinese students and how they were doing at the university.

The problem is that LBS University does not offer resources to help the growing number of Chinese students acculturate successfully to the Canadian university learning culture. The focus of resources available to international students at LBS University is toward language and general cultural orientation related to the acquisition of English proficiency (LBS University, Student Services, 2014). There are no services beyond general student advisory services that help to prepare international students for differences in learning culture from their home experience. In addition, LBS University requires that all students demonstrate English proficiency for admission into any program. For the English as a foreign language student, this English proficiency requirement includes obtaining a satisfactory score on one of five English language proficiency tests (LBS University, Admissions, 2014).

According to Dr. S, the dean of the LBS University, the school of business faculty members and the administration continue to treat Chinese students as language incompetent (Dr. S, personal communication, November 26, 2013). The problem is that Chinese international students often have sophisticated levels of knowledge and experience in their country of origin, but instructors often focus more on Chinese students' English language errors than on the cultural aspects of students' integration into a Canadian education setting. Without this understanding of the local learning culture, it will be challenging for these students who know a lot about business to use that business knowledge to fully participate and succeed academically.

The dean of undergraduate studies asserted that within the School of Business the current focus for many faculty of Chinese international students was on English language proficiency with growing awareness of the need to pay attention to the cultural aspects of helping Chinese students to more fully and actively participate in class (Dr. S, personal communication, November 26, 2013). Chia and Costigan (2006) concluded that Chinese students attending universities in Canada can lack a comprehensive understanding of the role of culture in the process of acculturation. This gap in practice at the local business school's lack of classroom learning acculturation support is what this study addressed.

This perspective on the importance of culture and the gap in the acculturation process was further described by Dr. AG, the Dean of Undergraduate studies at the School of Business at LBS University (Dr. AG, personal communication, January 4, 2014). In that discussion, the dean stated that he has been working to address the issue of academic acculturation on the one hand and the exchange of cultural perspectives on the

other. According to the dean, the fact that there are students in university classrooms whose English proficiency is a barrier to participation is not an educational issue but an admissions issue. In the classroom, differences in learning cultures are the real educational issue (Dr. AG, personal communication, November 26, 2013). In our discussion, the dean was concerned with the lack of attention on assisting the Chinese international student to adapt to the Canadian learning culture. For him, attention needs to be focused on the level of the Chinese students' thinking and their ability to participate in class to further develop that thinking in order to be successful academically.

A focus on English language proficiency, rather than on helping students to contextualize and understand the nuances of Canadian university culture, can result in instructors simplifying lectures in the hope of reaching the Chinese student, many of whom may have a sophisticated understanding of the subject matter being discussed, in their own language (Dr. S, personal communication, November 26, 2013). Student M (personal communication, November 19, 2013) is a Chinese student who graduated from a Canadian business school. Before coming to Canada to study, she received her MBA from a tier one university in Beijing and worked in a senior human resource director role for five years in a global fortune 500 company. She explained that in her Canadian university classes, because her spoken English was limited, even though her comprehension of spoken English was high, she was treated like a poorly achieving high school student and was talked down to in class. For her, the deeper adjustment was not her English proficiency or her ability to understand the instructors, but the casual demeanor of instructors in class. The learning culture that requires students to discuss

their opinions on a topic in class, often without knowledge about the topic, was confusing to student M. One of the greatest challenges for Chinese international students that also required personal courage was to adapt to the casual classroom environment in North American universities and engage in open discussion and state their own opinion. In large part this challenge represents the significant differences between the North American education system and the Chinese education system (Cheng, 2012). With support, the Chinese international student can learn to be an autonomous contributor to group learning process (Chang, 2007).

A second graduate student from the partner university's business school was Student J. Student J studied at LBS University after coming to Canada from Beijing. She described education in China as having limited resources and a high degree of competition, especially for writing the Gao Kao (annual national university entrance exam). Throughout her life as a student in China, all J's assignments were completed individually with no team assignments and no teamwork. She grew up in a small town where students all know each other and how everyone is doing. The practice in school was for students' marks to be published and for everyone to know everyone's marks for all subjects (J, personal communication, November 22, 2013).

In a casual conversation with Dr. PC, a professor of Chinese studies at my university, I asked about his general impression of the Chinese students who study at our university. In our discussion, I noticed that his views were similar to the views and anecdotal examples offered by the deans' comments in previous conversations. In the conversation, he told me about his experience teaching Chinese international students in

his courses and how well they were doing. Dr. PC teaches a 400 level seminar in Chinese literature attended by Chinese international students from the business faculty at the partner university (Dr. PC, personal communication, December 5, 2013). Based on over 15 years of academic teaching experience, he stated that Chinese international students have a completely different cultural context for learning and that their learning culture is at odds with the Canadian university learning culture. “The Chinese student does not engage in class discussion as a way of learning, outside of formal presentations which are filled with footnotes about experts, not the opinion of the student” (Dr. PC, personal communication, December 5, 2013). The pursuit of truth is very different for the student from China who may rely on an authority unlike the Canadian student who challenges authority in order to validate the truth based on their own experience (Zheng, 2010). The difference between how Chinese students have learned how to learn while at school in China and the process of learning in Canada may present an initial barrier to their education in Canada.

Many Chinese students learned to listen and take notes rather than speak in class (Abel, 2002). Before speaking on a topic, a Chinese student would have been expected to be familiar with the topic and to have read or studied the topic beforehand. To discuss a topic in class without first being informed on the topic might be considered arrogant or worse, with a loss of face, based on wasting the instructor’s and the classes’ time. Though there may not be a single Chinese way of teaching or of learning strategies (Gieve & Clark, 2005), the tendency for Chinese education to focus on respect for knowledge, respect for the teacher, harmony in the classroom, combined with high personal

achievement and emphasis on testing, can disadvantage the Chinese international student in a Canadian classroom that values individual options, assertiveness, and collaboration (Li & Campbell, 2008). This classroom culture is further reinforced by the Chinese student's desire to maintain harmony in class (Foster & Stapleton, 2012). As has been discussed by the two deans of the business school, two Chinese business students, and a faculty member, cultural adjustment was a significant part of their Canadian learning experience.

Evidence of the Problem From the Professional Literature

Review of the professional literature demonstrated that Chinese international students experience significant challenges in acculturation. One major challenge every Chinese student coming to study at a Canadian university experienced was the ability to adapt to the new learning culture. Yet, many studies of Chinese international students' English-speaking university (United Kingdom, Canada, New Zealand, Australia, and United States) learning experience were focused on their English language proficiency rather than on their adaptive cultural experience. Tseng (2002) even suggested that "success in language learning is conditional upon the acquisition of cultural knowledge: language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language" (p. 13). For example, some of the cultural challenges Chinese students experienced as confusing were the differences between the learning culture of the classroom in China and in Canada. Researchers found that group work, which is found in almost all Canadian university business schools, was a "complication and at times international students found it very hard to manage . . .

academic performance is lower than what they achieve in their country of origin” (Khawaja & Stallman, 2011, pp. 16-17). The lower academic performance can be confusing and frustrating to the student and faculty. The group learning activity results in a mark lower than the individual Chinese student would achieve. However, Li, Clarke, and Remedios (2010), found that students were able to construct new knowledge and deepen their understanding through group problem solving, resulting in improved academic performance.

When Chinese students first arrive at a Canadian university, they enter a new program of studies and a new culture at the same time. The information they have about Canadian society may be limited or inaccurate (Cheng, 2012). Some of the challenges Chinese students experienced were differences in the classroom culture that may be confusing. The ability to accelerate acculturation within the first year of living in Canada is critical to the Chinese students’ ability to make better decisions, engage with local students and faculty, and participate more fully in the Canadian learning experience. “Understanding one’s self and others, especially to understand the similarities and differences between ones’ own culture and host culture, is a significant step toward making the adjustment to study abroad life” (Tseng & Newton, 2000, p. 592). Wang (2012) suggested that the Chinese international students’ acceptance by local students and the Chinese students’ ability to form friendships with local students were important elements in speeding up the acculturation process. Access to and ease of communication with academic staff was an important factor in the international student’s acculturation adjustment to the university learning culture (Simpson & Tan, 2008).

Literature on the experience of Chinese international students at English-speaking universities (New Zealand, Australia, United Kingdom, United States, and Canada) can be separated into two categories: research that investigates the experience of Chinese students without actually asking them, and research that involves Chinese international students in the investigation. Given the changes that are taking place in education in China and the large number of Chinese students studying abroad at English-speaking universities reveals an ongoing need to study the impact of their acculturation experience on students' success.

Personal discussions with deans of the community partner university school of business, past students of the same university, and teaching faculty confirm that Chinese international students have pedagogical experiences as students in China that were significantly different than their experiences in Canada. The difference in the roles and relationships between teacher and student behavior in class often led to confusion and frustration. Two principle problems arose from this situation. One was that the expected experience of the Chinese international student is substantially different from the actual experience. The Chinese student's preparation to study in Canada may be limited, and prior experience in China does not represent the reality of what happens in the classroom in Canada. The difference between expectation and reality can affect the student's ability to engage in, participate fully, and be successful academically. The second unintended effect of this negative academic experience was its impact on the reputation of the university and the university's ability to continue to attract Chinese international students. The balance between the actual individual learning experience and the attendant

reputation that results from that experience was of interest in this study. The findings of the study help to better understand the difference between the Chinese international students' expectations and their actual experience in a Canadian university, along with the strategies that are developed for use by students and faculty that enable the Chinese international students' adaptation to the Canadian university learning culture to be easier and faster.

Definition of Terms

Key terms for the study are next defined.

Culture shock: Culture shock refers to the unease experienced when the normal means of engaging in the world no longer fits or makes sense (Oberg, 2006).

Intercultural competence: To Hammer, Bennet, and Wiseman (2003), intercultural competence is the capability to reason and behave in a manner that is appropriate to the local ways of doing things.

Intercultural sensitivity: To Hammer et al. (2003), intercultural sensitivity is the capability to discern, understand, and appreciate the important differences in a cultural context.

International student: The Organization for Economic Cooperation and Development (OECD, 2013) describes an international student as someone who is studying outside of his or her country. For this study, the participants were Chinese international students from Taiwan, Hong Kong, or Mainland China who have crossed borders to study in Canada.

Significance of the Problem at the Local Level

The topic of international students studying at English-speaking universities has been of interest to me for many years. Much of the literature related to studying the international students discussed how language is a barrier and transmitter of intercultural understanding, and stated that when students learn the language of the host country, they will be able to participate more fully in the new culture. This study could contribute to the understanding of culture and its role in adaptation to a new pedagogical environment and could identify strategies that international students might adopt and faculty can encourage. The application of these strategies by international students and faculty may make the adaptation process faster and the learning and the cultural experiences more positive. Findings from the research conducted in this study could highlight the impact of a new learning culture on the learners' identity and frame of reference resulting in a potential broadening of the Chinese students' world view, which could enable them to participate more fully in class and increase their academic achievement.

The intent of this study was to identify strategies and practices that may assist the Chinese international students in more quickly and successfully adapting to the Canadian university learning culture thereby achieving greater academic success. While the acculturation process can be frustrating and uncomfortable, a deeper understanding of this process can reduce the culture shock and major disruptions to the Chinese students' learning.

This study contributes to the academic conversation concerning the impact of Chinese students' adaptation to the partner university's learning culture. With much of

Chinese education being founded in a Confucian heritage of teacher-centered models of pedagogy (Deng, 2011), this study may broaden the epistemological discussion to examine Chinese students' internal learning structure and hasten the process of adjusting that structure to integrate new cultural information with elements of the old structure. The schemas developed through analysis of the data in this study assist in a deeper understanding of the acculturation process within a diverse academic setting. The acculturation process considers the Chinese international students' adaptation as one of building a broader and deeper cultural model of learning. Acculturation, therefore, is not assimilationist in orientation but represents the emergence of a new identity that is a blend of the values and beliefs of the student's old and new learning cultures. This represents a change in the learning culture dialogue taking place in the business school at the partner university.

Research Questions

This study explored the obstacles that Chinese international students face in their new learning culture and the strategies they adopt to bridge the gap between the Chinese learning culture and the Canadian university learning culture. The guiding research questions were:

Research Question 1: What do Chinese international business students and faculty who work with these students perceive as major barriers to Chinese students' academic success when studying in Canadian universities?

Research Question 2: How do Chinese international undergraduate business students compare the learning experiences in a Canadian university with their prior educational experiences in China?

Research Question 3: Which cultural adaptation strategies have Chinese international undergraduate business students at the Canadian university applied to be the most successful in enabling them to achieve academic success?

Literature Review

The literature review includes cultural, learning, and adaptive perspectives about Chinese international students' experiences studying in English-speaking universities. The literature review is organized around topics including a general discussion of culture and culture change, as well as learning culture, comparisons of China's approach to education and English-speaking universities' learning traditions, cultural adaptation, and finally trends in higher education towards internationalization of education.

This literature review demonstrates where the study fits with what is known on the topic and what requires further investigation. In this case, what is known about the impact of the acculturation experience of Chinese international students studying at a Canadian university? A review of the literature on the acculturation process and experience looked at the Chinese approach to education in the classroom and the differences and similarities to English-speaking universities' approaches. After the conceptual framework is developed and discussed, this review investigates literature on the acculturation process and experience of Chinese international students.

The focus of the review of the literature is on the Chinese international student experience and potential challenges of migrating from a learning environment that is very different from the Canadian university learning environment. The literature reveals that understanding the differences and similarities between the learning cultures at both the aggregate and individual levels is key to understanding the acculturation process and the potential strategies that can be adopted to reduce the barriers for individual students.

The literature review was conducted using the Walden University online library in searches using a number of databases that included EBSCOhost, Business Source Complete, Academic Search Complete, ProQuest Central, Education Resources Information Center (ERIC), PsycInfo, Education Research Complete, Thoreau, Google Scholar, Journals, and the Walden University Library of Theses and Dissertations.

Key search words included: Chinese education, Chinese Higher Education, Chinese school system, Chinese student, culture, learning culture, cross-cultural communication, international Chinese students, cultural adaptation, culture shock, Chinese education, Confucius, Confucius Heritage Countries (CHC), Chinese teaching, Chinese students studying abroad, and Canadian international students. As these topics produced long lists, I focused searches using Boolean tags to separate general cultural topics from those specific to Chinese international students and to combine Chinese, student, international, culture, and learning. Over 412 articles and books were identified. Relevance and credibility of the source and the author was a further filter used to identify suitable articles. This credibility was determined by a combination of the number of articles published by an author in peer reviewed journals and the number of times their

research was cited by other authors in peer reviewed journals. When the same authors appeared in the search results and in the reference citations of the articles chosen, this demonstrated that saturation was reached. When information on the actual classroom experience of Chinese students was not available in peer reviewed articles, other sources, such as online forums, were sought.

Conceptual Framework

The conceptual framework used in this study was guided by the constructionist epistemology of Mezirow's (1991, 2000, 2009) transformative learning theory and by Bennett's (2004) intercultural adaptation theory. Mezirow (1991) described transformational learning as the results "discourse, reflection, and action" (pp. 5-6). The transformational learning process describes a learning process in adopting new mental models. Bennett's cultural adaptation is a process whereby mental models and points of view expand to include the constructs. The skills required to adopt the new constructs are not very useful unless they are "accompanied by an acceptance/adaptation world view" (Bennett, 2004, pp. 7-8).

Constructivism

According to Mezirow (1991) and Wilson (2012), learning is a social activity that takes place through dialogue that stimulates reflection. Learners decide what to focus their attention on and what changes they will make to their mental constructs based on what is relevant and important in their situation. The constructivist perspective advocated by Mezirow (2008) guided this research. The constructivist approach is that "knowledge is in the heads of the knower and that the thinking person has no choice but to construct

what he or she knows on the basis of his or her own experience” (Glaserfeld, 1995, p. 18). Constructivists focus on the stages of increasing self-awareness resulting from acknowledging and reflecting on the internalized elements of an old situation against the conditions of a new situation.

The ability to anticipate reality develops when “meaning schemes and perspectives” (Mezirow, 1991, p. 48) are refined and effectively applied to differentiate and integrate experiences. The process of reflective exploration represents the transformational process of constructing a new integrated perspective. Transformative learning can describe how understanding of the world is based on the interaction between current knowledge and beliefs, and the knowledge and beliefs that result from their contact with others in the new situation (Richardson, 2003). Reflections based on the unresolved conflict/tension in new interactions impact the assumptions and beliefs used to construct meaning. For Mezirow (2000), dialogue is central to the transformative learning process. In fact, transformational learning can be described as a process of managed dialogue, reflection, and action. Dialogue theory has deep roots in organizational development research, which supports transformational learning as a process of managed dialogue, reflection, and action.

Transformative learning is an appropriate theory for understanding cultural dialogue for problems within a classroom setting where students are “sharing their ideas with their peers, and requesting the instructor to explain issues and concepts that are unclear” (Gordon, 2009, p. 48). New meaning constructs are continuously developing based on the difference or similarity between current experience and existing frames of

reference (Mezirow, 2000). Jones and Brader-Araje (2002) described this process as the preconceptions that were imposed on experience based on earlier experiences then form a filter for later learning. Attachments to certain perspectives and beliefs can be maintained, even in the face of contradictory evidence (Hallouna & Hestenes, 1985). The reframing process usually occurs individually through cognitive processes, in groups through discourse and reflection, or in larger groups through a form of praxis. Out of the reflective process, adjustments to the new circumstances result as the disconfirmation of previous meaning making mechanisms and the resultant loss of identification form new meaning constructs that attempt to explain the new reality (Schein, 1996).

The ability to observe epistemological assumptions and beliefs happens when examining the mental constructs of others and inquiring if these constructs have any relevance to one's own constructs (Papert, 1991). Transformative learning happens when uncovering assumptions and beliefs through discourse and reflecting on observations, and then deciding whether to incorporate the new knowledge into existing constructs (Mezirow, 2000). Self-awareness, frame of reference, and one's understanding of the world are transformed. Engagement in examining personal constructions of meaning takes place when there is something worth examining (Papert, 1991). The topic of reflection arises from the conflict between previously successful behaviors that no longer work in the new situational context. The resulting confusion and internal conflict initiate the transformative learning that is an active process of meaning-making both in and through experiences of the world (Wilson, 2012). These learning opportunities arise when encountering disinformation that contradicts or is different from current constructs

resulting in cognitive stress, confusion, and anxiety. The experience of stress needs to be resolved, creating an openness to examining assumptions and learning. The known rules of how to respond or behave successfully in a certain circumstance no longer apply and new rules are sought or developed.

Cultural Adaptation

Bennett's (2012) model of cultural adaptation informed this research. In conjunction with Mezirow's (1991, 2000) transformative learning theory, Bennett's (1993) cultural adaptation model of developmental learning was used in this research to understand the process of cultural adaptation as cultural constructs are constructed, deconstructed, and reconstructed. Bennett's structured approach to the stages of acculturation is a process of learning. Bennett's model of cultural adaptation helps to understand the process in order to successfully navigate within the new cultural environment. Depending upon a range of variables impacts whether the speed through the stages happens quickly or more slowly. An individual may remain at a particular stage or move back and forth between stages. While the model is linear, the cultural adaptation experience may be more cyclical, depending upon the individual.

Acculturation is the process of changing the attitudes, values, and behaviors in an existing mental model, triggered by different assessments of what is appropriate in similar circumstances. To acculturate is to become a competent member of the new culture. Acculturation is focused on the external environmental stressors experienced within the new cultural context (Berry, 1997). A variety of models have been developed to explain the acculturation process and adjustment outcomes (Wang & Heppner, 2012).

Bennett (1993) describes six stages in the process of developing intercultural sensitivity, navigating through each of stages of cultural adaptation progressing from an ethnocentric view and experiencing the new culture as similar or different to their home culture towards an ethnorelative standpoint, able to view across cultures. In the final stage in the process, characteristics of the new culture become integrated with the original culture, and a new integrated cultural view emerges.

Culture is learned rather than innate. The values, language, assumptions, mental models, and other structures that enable successful behavior within an environment are learned. Once learned, which happens mostly at the unconscious level, culture becomes a spontaneous way to get what is needed from the environment (Oberg, 2006). Created over time, culture is acquired and represents the preferred way to interact with the objects, social institutions, ideas, and beliefs *in situ* (Oberg, 2006). Cultural values become universalized and represent the best and often only way of doing things. Thus, the belief system forms the ethnocentric view of the individual, the group, and the society/nation.

Mezirow (1991) and Bennett (1993) emphasized that cultural adaptation is a learning process whereby the individual student integrates the new culture into their existing cultural paradigm through a process of dialogue, reflection, and action. The meta-awareness of thinking emerges from dialogue with others and reflection on the dialogue. In this meta-awareness, one can choose to avoid self-defeating behaviors and engage in more culturally relevant behaviors based on insights that come from reflective

thinking. Feedback from the new behaviors provides content for further dialogue, reflection, and action.

Current Literature Related to the Broader Problem

There is a great deal of academic interest in understanding how to improve the experience of Chinese international students at Canadian universities. Previous researchers have focused on the linguistic challenges faced by Chinese students in an English-speaking academic environment (Australia, New Zealand, United Kingdom, United States, and Canada). Researchers have focused on the incoming student's English proficiency rather than the cultural variables within which English proficiency is developed.

Researchers have revealed that understanding the differences and similarities between the original and host learning cultures at the aggregate and individual levels is essential to understanding the acculturation process. In turn, understanding the acculturation process aids with creating potential strategies that can be adopted to reduce the barriers to academic success for individual students. The literature review is organized under these major headings: learning in China, history of thought in China, epistemology and pedagogy, role of the teacher, role of the learner, China today, construction of the *Chinese learner*, Canadian university context, culture adaptation, and globalization and internationalization.

Learning in China

While some Chinese international students have prior international university experience, most come directly from high schools in China (Mainland, Hong Kong, and

Taiwan). In order to appreciate the acculturation experience, it is important to understand the Chinese students' prior learning experience. Even as education in China continues to evolve and develop, to appreciate the learning culture in China, it is important to understand something about the Confucian system of education commonly referred to as the Confucian heritage culture ([CHC]; Biggs, 1996; Grimshaw, 2007; Wang, 2006). The Confucian influence, even in modern Chinese education, can be seen in a cursory look at university mottos across China, which are either direct quotes or references to Confucius' *Analects*. For example, Hong Kong University's motto "Through learning and temperance to virtue" is from the *Analects* (*Analects* 6:25).

The Confucian system of learning is rooted in three principles expressed in the following terms: *Kuxin*, *Yongxin*, and *Xuxin* (Jin & Cortazzi, 2006). *Kuxin* or effortful learning (Wang & Byram, 2011, p. 411) describes the necessary relationship between learning, ability, and effort. For Confucius, learning is not intended to be fun or easy, and the diligent student will be successful through hard work, perseverance, and repetition, over time. Those with less ability may have to work harder than those of higher ability. *Yongxin* or reflective learning (Wang & Byram, 2011, p. 413) requires the student to bring emotional and intellectual commitment to reflecting on what is learned. *Xuxin* or humble learning (Wang & Byram, 2011, p. 413) requires the student to be humble and to always be requiring more learning and requiring more personal improvement. Knowledge is endless and the student can always improve through learning from others. The student must be modest in seeking knowledge and respectful of the teacher who is the source of

knowledge. Traditional Confucian education in China asserts that learning requires effort, willpower, and humility on the road to human perfection (Wang, 2006).

History of Thought

Understanding the Chinese thought tradition may lessen the potential for misunderstanding and judgment about Chinese learning. A subject in Singh's (2009) study on the place of ignorance in supervisory pedagogies applied in international education stated that "Every middle-school student here (in China) knows your Shakespeare, Dickens, and Victor Hugo. How can you not know our Cao Xueqin and Tang Xianzu? We're not a small country, we have so many people and such a long history!" (p. 191). Ignorance of Chinese thought can result in assumptions about the background and learning abilities of Chinese students. A broader cross-cultural perspective can be developed through understanding Chinese pedagogies that have influenced Chinese students (Singh & Fu, 2008).

The Confucian history of thought in China started with K'ung-fu-tzu (Latinized as Confucius) around 500 BC and was influenced by Taoist teaching (Lao Tsu's *Tao Te Ching*) around 300 BC and Buddhist teachings (Siddhārtha Gautama) around 645 AD. While these teachings have been subsumed into Chinese communist ideas, the Confucian values remain a significant foundation of social and educational thought (Jin & Cortazzi, 2006). The Confucian tradition outlined the relationship between the teacher, the purpose and outcome of learning, and the characteristics of the good student. The purpose of this learning was to get a good civil servant job (Li, 2003). "When the student finds that he can more than cope with his studies, then he takes office" (*Analects 19:13*). The notion

has led to an examination culture of education in Chinese history (Wang, J., 2013). The examination method of selection for civil servant jobs lasted for over 1000 years in China and the examination culture influences Chinese education today. The process of learning was to work hard, struggle, and strive to live the moral principles, not talk about them (Li, 2003). Learning is pragmatic, learning is about action. While learning may make the student feel happy, it requires commitment, effort, and diligence (Shi, 2006). Success in learning is less the result of an individual's ability and more about hard work and consistency (Thakkar, 2011). A less able person can outperform a person of higher ability through hard work.

Students learn from watching, modeling the teacher through repetition, memorization, and practice leading to reflection and discussion. Where Socrates was interested in finding truth in the external world of nature, Confucius was interested in striving toward moral perfection in the inner world and society (Yang, 2011). The difference between a focus on the external world of nature as separate from the self and the inner and social world that includes the self can be observed in the famous work of Nisbett and Miyamoto (2005). Asian and North American subjects were asked to describe what they noticed while observing an animated fish tank. Asian subjects tended to focus their attention on context and were able to identify changes in relationships between objects in the background, where North American subjects attended to the subject of the scene (e.g., the fish). Chan suggested that this visual over verbal preference in Chinese perception may be related to the process of repetition involved in learning to write Chinese ideographs starting in childhood (1999).

The Chinese learner views elements in the world as interdependent and holistic. Because the self is not outside the world, by understanding the self, one can understand the world (Yang, 2011). The focus of Chinese thinking on harmony with the world, where the individual changes to mold to the context that they are a part of, is supported by this self-understanding. The world is fluid and evolving, not frozen, so the individual needs to be fluid and evolving, too. To experience the Chinese understanding of humans being in the natural world, study almost any classical Chinese painting. Confucius (*Analects*) and Lao Tsu (*Tao Te Ching*) refer to the individual within the organic whole of nature. It is thus beneficial for the learner to avoid extremes, focus on fairness and moderation, and avoid excessiveness (Wang, X., 2012). Chinese communication may seem circuitous and unclear, as it assumes that the listener understands the subtlety and subtext in the words.

The history of Chinese thought is complex and dynamic, and there is danger in stereotyping all thought in China only through a CHC lens which can lead to an ethnocentric bias (Clark & Gieve, 2006). It is equally simplistic to think of the West as Socratic because of the Socratic tradition's impact on the history of the development of Western thought. It is equally reductionist to view the history of Chinese thought as solely Confucian. The same simplicity of thinking is especially true for modern China (Grimshaw, 2007). China's 20th-century history showed the educational reform pendulum moving from one extreme to the other and back again. Confucianism was challenged during the Republican Era (1912-1949) by Chinese intellectuals and a move toward including Western approaches to democracy and science valued in the May 4th

Movement of 1919 (Deng, 2011). The establishment of New China introduced the seven waves of curriculum reform (Cui & Zhu, 2014), starting with the Mao Era (1949-1976) with two waves of national curriculum and teaching content reform based on Soviet and socialist models and education practices. The third and fourth waves were represented by the eradication of any Western or Soviet influence in education. The 10-year Cultural Revolution (1966-1977) attacked the old ideas, old culture, old customs, and old habits, referred to as the Four Olds and later to Confucianism specifically. It was not until the Reform period (1977-1999), especially under Deng Xiaoping, that China once again looked to the West for education reform when the fifth and sixth wave took place with the introduction of the national college entrance exam in 1977. During this era Confucianism was reintroduced as part of a reclaiming Chinese culture (Deng, 2011). The seventh wave (Cui & Zhu, 2014) is considered to have begun in 1985 with the decentralization of education administration and finance.

While China continues to look to the West for educational theories, the suitability of Western educational practice is examined through the lens of China's unique history, culture, and problems as China becomes a global economic force. There has always been a link in China between education and politics and culture. Education is seen as a cultural as well as instructional institution. For example, the curriculum in China is controlled by the National Ministry of Education (Wang, X., 2013). The education discussion becomes even more complex when Hong Kong and Taiwan are considered as part of the Chinese heritage. Further scholarly investigation is required into whether the Chinese Confucian heritage of thought is considered to be of help or hindrance in understanding the

experience of Chinese students studying in an international context (Wang, J., 2013). Although Li (2003), Deng (2011), and Tan (2012) have linked the Confucian Heritage and the history of education in China to modern China, Tsang (2000), Mok (2005), and Yan (2009) point out that current education and education governance is changing and being restructured in China.

Epistemology and Pedagogy

Traditionally, the Chinese have put high value on education, the system of which has been influenced by Chinese culture and Confucianism for centuries. Modern discourse on education in China has tended to both honor and vilify the Confucian heritage which sometimes views the goal of learning as conserving knowledge through memorizing and reproducing existing body of knowledge (Wu, 2011). The view of the teacher is as the full bucket of water poured out into the cups of the student. The current pedagogic pattern of Initiate-Respond-Evaluate (IRE) is thought to support the notion of the teacher-centered approach to education (Wu, 2011).

In Confucian discourse, the student begins the inquiry followed by the teacher's response. Confucius explained that "I never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not got into a frenzy trying to put his ideas into words" (*Analects* 7:8). Learning is not about just absorbing new ideas, but it is about learning how to grow (Wu, 2011). The *whole person* orientation toward learning is more than the acquisition of knowledge or cognitive development, as the individual adapts and changes throughout life. Learning is more than studying propositional knowledge. If the goal of learning for Confucius was to prepare the

individual for a variety of situations, language is the device through which the world is knowable (Wu, 2011). For Chinese, the relationship between language and the world is the relationship between language and action, and not the relationship between language and objects as is understood in the West. Learning is in essence dynamic and always about action (Wang, T., 2005).

Role of the Teacher

Almost all Chinese students would know: “*yi ri wei shi, zhong shen wei fu*” or “one day my teacher, for life my father/mother” (Kuhl, 2014). In China, students and teachers have traditionally formed a relationship like an extended family where the teacher is responsible for the student’s moral development. Acquiescence to the teacher in China is less about authority and more about respect (Jin & Cortazzi, 2006).

The respect shown toward teachers is only partly about the teacher. The respect exemplifies *xuxin*, humble learning (Wang & Byram, 2011). The good student is humble in the pursuit of knowledge, for there is always more to learn. To be arrogant is to be closed to new learning. The concepts of arrogance and humility in learning are further explored in the section under role of the student. The Chinese teacher’s responsibility is to model both expertise and moral behavior.

As with other aspects of Chinese learning, it is difficult to discuss the role of the teacher without reference to the Confucian Heritage (Jin & Cortazzi, 2006). Teachers in Chinese education play a complex role in their relationships with students. For example, the process for learning to write the Chinese ideographs has developed through practices that have been used for hundreds of years. Learning to write follows a pattern of

demonstration by the teacher, copying the demonstration by the teacher, repeated copying, and then memorization of the path and order of brush or pen strokes to produce thousands of characters. According to the Chinese Ministry of Education, students in Grade 1-2 know 1600-1800 commonly used Chinese characters and can write 800-1000 of them. Students in Grade 3-4 know 2500 commonly used Chinese characters and can write about 2500 of them (Yan, Yingjuan, & Jing, 2015). Elementary textbooks include 2,570 characters to be taught in Beijing and other schools (Shu, Chen, Anderson, Wu & Xuan, 2003). The writing learning process influences the general learning process through repeated practice and following the modeling of the teacher. It is only later, after the foundation of basic knowledge has been accumulated, that the student can then be creative (Gou, 1996). In Confucian terms, learning happened through discipline, willpower, and effort (Wang, 2006).

The burden of duty on the teacher in China is to ensure that the students have been provided this strong foundation. Teachers are expected to be role models for their student's intellectual, moral, and personal development, as well as taking moral responsibility for students, displaying deep concern, care, and nurturance for them (Wang, 2006; Zhou, Lam, & Chan, 2012). Students expect teachers to be well-prepared and provide information, to be knowledgeable, and to take care of their learning needs and challenges.

Observational Research

There is a problem with observing classroom behavior by researchers. Students, teachers, and researchers interpret what they are observing based on their understanding

of the meaning of behaviors. A non-Chinese student may interpret a teacher's behavior as controlling, which may not be the interpretation of that same behavior by Chinese students in the same classroom (Zhou et al., 2012). In fact, different students from different learning backgrounds may interpret a teacher's behavior differently.

Observational research needs to be carefully read to determine any potential biases of interpretation. In one such research study, Wang (2005) observed that Chinese teachers were asking provocative questions, allowing reflective time, and applying a variety of learning techniques to meet the needs of individual students applying constructivist teaching methods. Even with large class sizes, teachers spend individual time with students (Wang, 2005). The discussion disconfirms the notion of the authoritarian Chinese teacher who expects students to listen and memorize.

Pragmatism

Chinese culture places a high value on pragmatism and application of knowledge. The role of the teacher is to break down complex tasks so that students can master learning materials (Lai et al., 2012). Courses that help students toward career-related subjects can be perceived as more valuable than courses that do not. An example of this is the amount of pressure high school teachers are under to prepare students for writing the annual National College Entrance Exam or *Gao Kao*. While the teacher is not the only source of knowledge and learning in the classroom and educators do value exploratory approaches that engage students in problem solving activities (Grimshaw, 2007), the foundation of learning is largely seen by Chinese teachers to require effort, memorization, listening to lectures, and copying notes (Thakkar, 2011). Students need to

get from their teachers clear concepts, rules, and procedures that they can memorize and to get positive feedback on how they have “learned” (Neuby, 2012, p. 690) these facts. Typically, a teacher introduces concepts and content related to a subject that the student commits to memory. After memorization, the concepts/content can be applied to a variety of situations to deepen the understanding of the material. Questioning and discussing and modifying the concepts/content is the last step in understanding. There is no immediate verbal exchange about the concept/content in the last stage in the process (Li, 2005).

Role of the Learner

Classroom Discussion

The Chinese pedagogical culture has promoted the teacher-centered approach to learning where students acquire and internalize the conventions, beliefs, and norms of the classroom culture. Students in Chinese classrooms are taught to be quiet and not express their thoughts or ask questions until invited to do so by their teachers (Wang & Mallinckrodt, 2006; Xie, 2010). The fact that Chinese students may not participate verbally in class is not to suggest that they are not engaged. Rather, they may be engaged by thinking critically about the topic (Zheng et al., 2010). “Chinese students prefer abstract conceptualization and reflective observation” (Holtbrügge & Mohr, 2010, p. 624). Reflective learning is enabled through memorization, copying, and following instructions (Chang et al., 2011), after which the student is in a position to discuss the topic.

To speak without understanding is to lose face for self, teacher, and the class. Xue (2013) asserted that Chinese students’ interpersonal communication skills and their

educational experiences may disadvantage them in a pedagogical context that rewards a more assertive communication and cooperation style. The purpose of learning is not only to master the material, but the perfection of self and contribution to society. So, when a student experiences failure, they may feel shame and guilt, not only for themselves but for those who have been involved in their learning which can become a motivator to improve and do better (Li, 2005). Effort, hard work, and persistence are integral to the learning process (Chang et al., 2011).

China's approach to classroom discussion is that such discussion should serve as an activity that contributes to the process of student learning. The Chinese student sees little value in talking in class without being informed on the topic first. Chinese students will not value the uninformed opinion of others as important to their learning and require time for reflection before offering their opinions (Foster & Stapleton, 2012). Silence in class does not mean that learning is not happening, just as talking does not mean that learning is happening. Chinese students have thoughts and opinions that they often share about course topics, when they are better informed. Chinese students may feel a responsibility to provide well-thought out and meaningful contributions to class discussion (Cheng, 2012). They may be cautious about presenting themselves to the whole class.

Chinese students may not share ideas if they are not sure about the idea and do not want to say things that are wrong, thereby wasting the teacher's and students' time. A well-known Chinese idiom from Sun Tzu says, "you should think three times before you act" (Rong, 2013, p. 34). In fact, students who are too inquisitive and assertive in class

may be perceived by the teacher and the other students as a nuisance. Humility, demonstrated through subordination to the teacher's authority has a long history in Chinese classrooms (Wang & Byram, 2011). Learning for the Chinese student is not the adoption of bits of learned knowledge from discursive insight, but the construction of new meaning and understanding integrating new knowledge with existing knowledge (Wang, 2005).

Memorization

A stereotype, held by many North Americans about Chinese education, is that the use of memorization results in the shallow learning of assigned material. Zhang and Zhang (2013) stated that memorization for the Chinese student is an important part of the journey towards deep understanding (Jin & Cortazzi, 2006) in the learning process. Memorization for the Chinese learner is not shallow rote learning as it can be in the West. Although memorization in the West is associated with rote learning without understanding what is memorized, in China, memorization is seen as fundamental to the process of understanding (Wang, 2006). Memorization in the Chinese context is used to deepen understanding and learning, thus, not seen as an end but as a means to understanding.

Memorization of basic information is the foundation for learning. For Chan (1999), the Chinese learner in general prefers to emphasize the concrete, focused on particulars rather than universals, with a practical orientation and concern for harmony. The requirements of learning to write Chinese ideographs as well as the dominance and preparation for demanding examinations starting early in school, predisposes the Chinese

learner toward learning what is taught and what is required to learn. The Western observer is cautioned against confusing repetitive learning from rote learning for memorization. Chinese construct new meaning from the content that they have put into memory based on discussion, observation, reflection, and further reading (Thakkar, 2011). In this way, memorization is the pathway to constructing new knowledge and understanding.

Memorization for the Chinese student is not facile rote memorization, but the internalization of information that is then available for critical reflection (Thakkar, 2011). Memorization is integrally connected with understanding which is believed to require a great deal of mental effort. Learning is always viewed as difficult. Effort is more important than ability. The less able merely put in more effort. Once memorized, understanding evolves from repetition and revision, effort, and diligence (Wang & Byram, 2011). Mao's dictum, "seek truth from facts" (Latham, 2000) expresses the outcome of learning beyond memorization.

China Today

Secondary Education

Under the online name Entropy_rising (2008), a foreign English teacher at an elite school in China discussed his reaction to seeing three large posters in the school lobby. One poster was a hammer and sickle espousing communist values. Another poster quoted Confucius on morality and values. The largest poster was a series of charts comparing the *Gao Kao* scores of students with the scores of students from other schools in the area. The English teacher suggested that from the positioning and size of the poster was clear, that the school's value was measured by students' *Gao Kao* test scores. A common message in discussion forums, media coverage, articles, and government documents is that the high school education system is largely focused on preparing students for the *Gao Kao* examination. This image of competing values and objectives underscores the tension in education in China. Chinese education has different characteristics than Western educational systems because of its long history in the balance of government and of academic and cultural influences (Yan, 2009).

Under the Compulsory Education Law (1986), local governments in China were given authority to manage education through the end of high school. Education reform from 1986, emphasized nine years of compulsory education focused on increasing literacy in rural and underdeveloped areas of the country (Lam, 2011). In the larger urban areas along the developed coastal region, the focus was on high school education. According to the Ministry of Education of the People's Republic of China (MEPRC)

figures, national student enrollment in high school rose from 24 million in 2010 to 42 million in 2014 (MEPRC, 2015a, 2015b).

The high school program consisted of 40 weeks of classroom instruction with each of the two semesters made up of nine weeks of classroom instruction, one week for study, followed by final examinations. In theory, students take compulsory courses in their first year and a combination of compulsive and elective courses in their second and third year (Lam, 2011). In reality, third year students do not enroll in courses not directly related to the *Gao Kao*. Even teachers in high school are evaluated by students as good teachers if they can prepare students well for the *Gao Kao* (Yang, Y., 2004).

By North American standards, high school class sizes would be considered large, with typical class sizes of 50 students. In the resource rich urban centers, where teachers are available and the population is regulated, class size can be smaller (Center on International Education Benchmarking [CIEB], n.d.). In rural and underdeveloped areas where qualified teachers are scarce, it is not unusual to have classes of 100 students. Teachers follow detailed plans and typically teach only one type of class 12 to 15 times a week. Students are expected to learn in class, after hours and, while completing homework (CIEB, n.d.).

Daily Life

High school students in China have long days, starting at 7:30 in the morning with 3 to 4 hours of study every night, often spending twice as many hours a year studying than American students do (Tucker, 2005). Six days a week and long hours are standard for a Chinese high school student (Burkhardt, 2013; Kdavid, 2008). Students arrive at

school well before class which starts at 8:00 a.m. to study and engage in morning group exercise. Coursework includes physics, politics, literature, math, geography, biology, chemistry, and English. The 12-hour school day includes a lunch break and 45 minute nap, followed with 3 to 4 hours of homework per night. It is not unusual for students to board at their school and attend a supervised study session from 8:00 to 9:00 pm in the evenings. To put this idea into perspective, supervised can mean one teacher for up to 1,500 students (Senzhi, 2008). On weekends, students may attend extra classes conducted by their regular teachers or by a tutor.

Senzhi (2008), in her forum post, stated that her school situation was not different from other schools in her area. Homework was given out daily but not always taken seriously by the student because there was no failure system in place. Students who are serious about their study will work hard, but there is little external consequence to poor performance. In a culture of money, where working provides immediate monetary rewards and studying has long term benefits, working can trump study for many students.

Describing the teaching methods at the rural school where he taught, Burkhardt (2013) recalled teachers giving out exercise after exercise. He observed teachers demanding respect where students bowed at the beginning of each class with a formal greeting *lao shi hao* [how are you teacher] and ending with a formal address *lao shi zai jian* [Goodbye my teacher]. In his discussion post Entropy_rising (2008) described his experience of classroom teaching style as primarily lecture with little if any student interaction. The little interaction that did occur was ritualized where the student repeated the teacher's instruction verbatim. This discrepancy with other research may describe the

disparity between teaching methods in well-resourced urban schools versus the resource poor, low quality teaching in the rural regions of China. Competition comes naturally to Chinese students. Parents expect their children to do well. This expectation is exacerbated by the one child policy and reinforced by the community as well as marks being published where high performing students are praised and poor performing students are demeaned (Martin, 1995). The child belongs to the mother and father and not to himself. In school, the teacher takes over the role of mother and father. In China teachers often refer to students as their daughter or their son when speaking to the parent. Heart is very important in the relationship between the student and the teacher (Jasmine, personal communication, November 19, 2013).

The *Gao Kao* System

For many modern high school students in China, the final 2 to 3 years of study are focused on getting into university. A university education can influence the life of the individual student and their family. Getting into the right university is of critical importance and students will study for 2 or 3 years before writing the annual National Higher Education Entrance Examination or National College Entrance Exam (NCEE) commonly known as *Gao Kao* (高考; pronounced gow-kow).

The score on the standardized test determines whether a student attends university and which university they can attend. The *Gao Kao* exam first began in 1955, and takes place on June 7-8 each year. Although the exam was suspended during the “cultural revolution” (1966-76), it has been held annually since 1977 (Xinying, 2014). In June,

2014, 9.39 million students registered for the *Gao Kao*, with over 70,000 students registered to write in Beijing alone (Sudworth, 2012). About 6.98 million of the students who take this year's test will be admitted. In a Forbes article, McClenathan (2012) stated that a quarter of those who take the exam will not be admitted into any university. In Hong Kong, only 18% of form six (age 17-20 years) students will attend university because of the limited number of seats (Hong Kong Education System Overview, 2009).

The effect of the *Gao Kao* exam pressure is a climate of extreme competition. China places high value on performance and competitiveness as reflected in their approach to education (Baumann & Hamin, 2011). Learning through individual effort, perseverance, and diligence further reflects the role of the student to work hard to achieve academic success (Zhang & Zhou, 2010). A great deal of student and teacher time and energy is spent in preparing students for this examination. By their third year in high school students are so focused on preparing for the *Gao Kao* exam that any subject that is not going to help them is considered irrelevant at best and more likely useless. There is little time left for subjects that are not covered in the *Gao Kao*. Junior (2008) wrote in his forum post, that students do not study math or physics or history in high school, but *Gao Kao* math, *Gao Kao* physics, or *Gao Kao* history. Simonlaing (2008) taught at a private high school in Suzhou and recalled that all school resources were being focused on *Gao Kao*. Gym classes were canceled. Even dating was forbidden as it distracted from the *Gao Kao*. English study outside of the *Gao Kao* curriculum is considered irrelevant with students not showing up for class. Competition was fierce and undermined any interest in working with others in groups or teams. He noticed that students worried that if they

helped classmates in their studies, those other students might have had an advantage in the *Gao Kao*.

The results of the *Gao Kao* determine whether a student gets into university, which university they can attend and which program of study they take (McClenathan, 2012). This is a seller's market because the supply of spots at top Chinese universities cannot meet demand. An Education Ministry report said to avoid the stress of taking the *Gao Kao*, there was a 20% increase per year from 2008 to 2011 of Chinese students from top cities attending university overseas (Wong, 2012).

Disparity by Region

Statistics on interior school districts are not difficult to find. The Ministry of Education and local education ministries publish statistics on the larger urban areas such as Shanghai. In Shanghai, teachers are better qualified and pedagogy reform is more prominent with a move away from rote learning and testing (Tucker, 2014). According to CIEB (n.d.), Shanghai education reforms result in 80% of students attending university compared to 24% in the rest of China. Formative testing, however, remains the sole form of assessment throughout the Chinese educational system (CIEB, n.d.).

There is a great deal of disparity between educational resources available in the urban centers and in the rural areas of China. Yonglin (2008) stated that the educational system in its current form was established after the Cultural Revolution in an attempt to address the regional education and literacy inequalities in a geographically immense country. It remains challenging to get qualified teachers to move to rural and remote parts of the country which are typically economically poor. Few teachers can be hired, class

sizes are large, and access to libraries, technology labs, and text books is scarce. The result is the large gap between the number and quality of university entrants from the regions and those from larger more economically rich urban centers. Education reform required to close this gap will take another 10 years to extend to the outer reaches of the country (Yonglin, 2008). Even with educational reform, it may be challenging to attract teachers generally and also specifically to relocate to remote regions of China. The fact is that teachers can earn money teaching *Gao Kao* preparation classes outside of school hours (Kaiman, 2014).

In his opening remarks at the Brookings Institution conference on Chinese youth and society, Whyte (2014) described the nuances of geography and youth demographics in China. Statistically China may now be considered 50% urban and 50% rural, other factors need to be considered such as urban and rural citizen status with over 200 million migrant workers in cities with rural agricultural status (Whyte, 2014). Urban citizens' adherence to the one child policy is strictly enforced, but rural families more often have more than one child. The growing rural citizens, including migrant workers, may indicate a rural demographic approaching 65%. For a rural youth to acquire an education is a huge challenge. A rural student may have migrant parents, lack school resources, find little access to quality teachers, technology, and books, and will attend large classes. With income levels four times less than the urban areas, the chance of a rural student attending university is much more challenging than an urban student (Whyte, 2014). Ashraf (2014) reinforced this view of unfairness in the general enrollment differences of students from

provinces whether urban or rural, yet the government has plans to eliminate the citizenship distinction between rural and urban.

Curriculum Reform

The defenders of the *Gao Kao* suggest that it is the only way for the regional high school students to compete for university entrance in a centralized meritocratic system. It is common knowledge that the education system is corrupt (Kaiman, 2014) with parents paying money for a child to attend an elite school that will prepare them for the *Gao Kao*. Some parents bribe primary school's administrators to admit their child. As long as China's vast regions remain resource short, testing is the only reliable indicator of ability. High schools spend a great deal of emphasis on rote memorization for the national exam and ignore higher level thinking skills.

Teaching in modern urban China has slowly moved toward a balance of individual teacher-centered learning with an inclusion of cooperative pedagogical methods (Wang, 2005). One outcome of an epistemology is supporting pedagogies. While there has been a lot of effort by the Chinese central government to bring Western style teaching methods to the Chinese classroom (Deng, 2011), the pedagogical framework of education in China plays a different role than it does in the West (Cheng, K., 2011). A sole focus on Confucian influences on the shifting nature of modern Chinese education on curriculum reform and pedagogy ignores its complexities and diversity and cannot be anything but simplistic (Wang, J., 2013). This shifting nature of reform loses sight of the evolution of Chinese educational culture and the integration and reactions to Western pedagogical dialogue (Cheng, 2011).

Memorization and the development of classroom materials for the purpose of memorization for the transmission of the cultural heritage remains an important element in Chinese pedagogy (Chan, 1999; Tan, 2012). Modern pedagogical methods that include discussions, student presentations, case analyses, and group work may be challenging to the Chinese learner who may prefer methods that preserve harmony and foster conformity, reducing the chance of losing face and incurring shame (Foster & Stapleton, 2012). Providing opportunities for the Chinese learner to prepare by internalizing and understanding subjects enables higher participation in pedagogical methods that require open discourse. With the modernization of education in China, the traditional role of the teacher as the source of knowledge brought to empty vessels in the classroom is slowly shifting toward teacher as facilitator of learning (Wang, 2005).

The *Compulsory Education Law* represents the first basic education reform since the Cultural Revolution. Its goal was to have a significant impact on the country's literacy rates. Followed by Deng Xiaoping's Four Modernizations (Lam, 2011), a set of reforms were aimed at math and science education, preparing the nation for the 21st century. July 2010, the Chinese Ministry of Education published *A Blueprint for Educational Modernization* (2010), providing a strategy for achieving China's medium and long-term education reform and development. Tian Xinming was appointed the Chair of the committee for rewriting the Politic textbook by the Ministry of Education. In 2009, he published the following reflection on the textbook:

We believe that high school students are at an age of rapid development and transformation of their own political ideology. Since the founding of the [People's

Republic of China], many years of experience has shown that the high school Politics curriculum may have a profound impact on the students' entire lives. The Politics textbook is the spiritual material that the country provides for the students. Writing the Politics textbook is an act at the state level, rather than an academic activity of the individual author. Although the high school Politics textbook teaches very basic knowledge, it possesses extremely strong political, policy-oriented, and scientific characteristics. With a large readership, it will influence an entire generation of young people. (Cantoni, Chen, Yang, Yuchtman, & Zhang, 2014, A7)

The key to implementing reform in this vast and regionally disparate country will be in the ability to provide qualified teachers, text books, and technology resources across the regions of the country and providing equal access to quality higher level education. The educational funding, curriculum reform, teacher education, and pedagogy development that will enact the education change in China, cannot be separated from political ideology, the history of education, culture, and economic and social development.

Construction of the *Chinese Learner*

While there are cultural dimensions to learning, there is danger in viewing Chinese international students as a homogenous group (Dervin, 2011). To assume that all Chinese students learn in a particular way is to reduce the Chinese learner to a stereotype that is often contrasted unfavorably with the perceived superiority of English-speaking university's academic methods of learning (Grimshaw, 2011). Chinese students do share

a certain history, cultural and educational norms, and pedagogical style, and individually they will adapt to their new circumstances differently based on the range of their experience, their conceptual and problem solving skills, confidence, and other factors unique to them. Each student is comprised of an assortment of identities that emerge from social class, personal experience, age, gender, and other characteristics that can be subverted to the reductive identity of the stereotyped Chinese learner. Coverdale-Jones (2006) challenges the notion of the Chinese learner and the “problematizing” (p. 148) of the attributions of the Chinese learner.

Stereotypes

The prevailing stereotypes of Chinese students often label them as problematic in the classroom (Zhang & Zhang, 2013). Chinese students are judged as quiet, unwilling to discuss in class, instructor reliant, and rote learners, only willing to interact with other Chinese students. They are often considered to be passive recipients of knowledge who lack critical thinking skills (Wang, 2005; Zhang & Zhang, 2013). A number of researchers have challenged the uniform notion of the Chinese learner and challenged the stereotype of passive recipients of knowledge, lacking critical thinking skills (Grimshaw, 2007). That devalued skills and learning strategies developed through Chinese education result in Chinese students outperforming their non-Chinese classmates in certain areas presents a paradox (Grimshaw, 2007).

There is a tendency to think about Chinese culture as a homogenized construct (Singh, 2009). To view Chinese international students as collective representatives of a monolithic culture is not only simplistic but fails to understand the natural geography,

history, and social realities of the country. With 55 officially recognized national minorities in China (Jin & Cortazzi, 2006), there is a wide range of individual diversity within a relatively homogenous culture and written language. Han Chinese represent 92% of the total Chinese population (Chinalanguage.com, 2014). Chinese is comprised of seven main dialects and one official national language with Cantonese as the language of Hong Kong with Mandarin, Taiwanese, and Hakka the official languages of Taiwan. Chinese share one common script making written communication between spoken languages possible (Dialects of China, 2014). It is possible for two individuals who speak different languages to write and understand a common script.

Canadian University Context

The discussion of learning culture and identity can only be understood within the learner's context (Clark & Gieve, 2006). The learner's sense of self changes as the cultural norms of the local setting are realized and adopted by the learner. The Chinese students are not the passive recipient of the local Canadian university culture acting upon their identity. The Chinese students are active negotiators in the process of continuously revising their changing identities (Cloverdale-Jones, 2006), consciously selecting the attitudes, values and behaviors that will enable them to more successfully interact with the new context. Attitudes, values, and behaviors will change according to relationships, experiences, and contexts within the new cultural environment. Factors that influence Chinese students' ability to participate verbally in a Canadian university class are "cultural knowledge, academic knowledge and negotiating identity" (Zheng, 2010, p 455).

Different cultures value different skills and qualities, and therefore, have different teaching and learning practices (Singh, 2009). These practices comprise beliefs about what constitutes knowledge and learning, the role of teacher and student, and classroom participation. While these differences always exist, problems can arise when the teacher and student are from different learning cultures (Rawlings & Sue, 2013). Problems can arise in the student teacher relationship based on differing assumptions about the nature and purpose of education, the definitions and expectations of participation and evaluation of assignments, as well as about the roles and responsibilities of the student and the teacher. Culture helps to organize students' lives so that they are not lost in the mass stimulation of their senses which is unorganized chaos (Cresswell, 2009). When Chinese students encounter the Canadian university's learning culture, they may experience a period of uncertainty as the students evaluate the relevance of their Chinese learning experience compared to their new learning situation and discover the norms and rules of that culture. Adaptation to the new environment involves changing perspectives and reconciling personal beliefs with those of the new culture (Shi & Wang, 2014). Their emotional reactions to the new environment maybe ones of confusion and/or conflicted values that result from encountering a culture which sees the world in a very different way than Chinese students do (Shi & Wang, 2014).

Chinese Experience

Chinese students studying in a Canadian university have the dual experience of adapting to the national culture of Canada as well as the learning culture of the Canadian university. This challenge affects every Chinese student coming to study at a Canadian

university. Chinese students travel from a location where their attitudes, values, and behaviors are well-understood if not explicit, to a learning environment where the attitudes, values, and behaviors are not well-understood. Their participation in the new learning environment is uncertain and the norms and values of the teacher and fellow students are alien (Clark & Gieves, 2006). Although many studies of Chinese students' learning experience at an international university focus on language, the "success in language learning is conditional upon the acquisition of cultural knowledge: language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language" (Tseng, 2002, p. 13).

The first few months at a Canadian university can be challenging for Chinese students. Many Chinese students are raised in a situation where the family is the unifying structure and may be deficient in the skills and knowledge of living in a society where the individual is the unifying structure (Khawaja & Stallman, 2011). Chinese often consider education from a pragmatic point of the view, identifying application for future career as an important motivator (Lung & Lai, 2012).

Perceptions

Foster and Stapleton (2012) discovered that Chinese students were not averse to discussion or getting involved in case work or small group work and projects if they had the time to prepare. Classroom performance in another language in front of native speakers can lead to anxiety and reticence to share (Kettle, 2011). Thus, instructional designs that favor conversation over reading may disadvantage Chinese students who feel that they are constantly being negatively evaluated by the instructor and other students

(Cheng, & Erben, 2012). The Chinese students may find themselves marginalized through the largely stereotyped images of the Chinese learner from film, television, and outdated views of Chinese culture. Some may become silent by having to be reminded daily of the limited views of Chinese culture. Other Chinese students may find comfort in the ability to form new relationships without having to deal with people who already know them. Some may be troubled by feelings of losing their Chinese identity and acquiring a Canadian identity (Gieve & Clark, 2005). Chinese students showed lower mental and physical health due to acculturation stress (Chataway & Berry, 1989). Therefore, facilitating Chinese students' development of acculturation strategies hastens their ability to fully participate in Canadian university learning.

Often Chinese students have a great deal of knowledge and experience in a particular subject that they can use to their advantage. If the subject is new to local students, their experience may contribute to a different identity. Part of the loss that Chinese students experience based on their lack of linguistic familiarity is not only about the English language, but also with concepts and vocabulary that may not have an equivalent in Chinese (Jin & Cortazzi, 2006). As they learn English, a new identity forms around the loss of elements of the Chinese language and the concepts expressed in English. The Chinese student acquires knowledge which can only be expressed in English. Student groups can provide learning support for the development of problem solving skills (Williams, 2011). "Increasing empirical evidence suggests that group learning yields superior outcomes in terms of students' motivation and achievement" (Bratti, Checchi, & Filippin, 2011, p. 276). There has been observational research into the

field of the experience of the Chinese international student but little systematic and in-depth research from the point of view of the students themselves (Wang, 2013).

Learning Culture

The learning culture is comprised of the preexisting unconscious, uncommunicated norms, expectations, attitudes, and the beliefs about how to teach and learn, as well as how to interact as students and teachers (Jin & Cortazzi, 2006). The largely tacit knowledge that is unconsciously familiar to the student of the host culture is potentially unknown to the Chinese student. The learning culture provides a mental model for classroom instruction, interaction, and the social construction of a system of educational discourse (Jin & Cortazzi, 2006). When first arriving at a Canadian university, Chinese students enter a new program of studies, and also enter a new learning culture at the same time. The information they have about Canadian society may be limited or false (Cheng, 2012). The Chinese student is applying their Chinese educational cultural lens to observe, examine, and judge the Canadian learning context and teacher behaviors. At the same time, the Canadian students and teachers are observing, examining, and judging the Chinese international student's classroom behavior through a Canadian learning cultural lens. The joint expectations of local teachers and students and of the Chinese international student inform the reality of the classroom experience for all. The interaction has the potential to evolve into exciting new ways of learning for all students or to devolve into cross cultural miscommunication and thwarted learning for the Chinese international student. Without this cultural learning

reference, it becomes challenging for the Chinese international student to interpret the actions and discourse of others.

Learning Shock

Many Chinese students experience educational stress or learning shock in their new academic setting that is driven both by a strong motivation to succeed academically and the learning differences between the new and home educational cultures (Huang, 2012; Yuan, 2011). Although Chinese students' experiences and adjustments differ widely, the ability to navigate the new culture is particularly important within the first 6 months of the student's new experience (Wang & Heppner, 2012). Acceptance of the Chinese student by locals is an important element in the acculturation process. The reality is that international students often fail to establish friendships with students of the host country (Grimshaw, 2011). They do form friendships with other international students that can last well beyond the international experience. It is the local students who fail to benefit from the opportunity to meet and engage with Chinese international students. There may be an assumption that international students should be motivated to connect with local students. If the motivation to study internationally is primarily instrumental, Chinese students may be fine with experiencing the host country from a tourist perspective.

Canadian university classroom behaviors and activities may be confusing to Chinese students. The degree of similarity between the new culture and the student's home culture impacts the ease of the acculturation process (Rawlings, 2013).

Role of Teacher and Learner

The role of the learner and of the teacher are very different for the Chinese, who are taught to listen and take notes in order to write exams, but not to have personal opinions about a topic. Canadian teachers tend to value lively discussion and active questioning where students are expected to contribute to discussion (Foster & Stapleton, 2012). It is through discussion first that Canadian students explore a topic in order to understand it (Wang, 2006). Chinese students consider understanding the outcome of a long process that requires mental effort. In China, students are invited to discuss after they have learned and understood a concept.

Class Discussion

When Chinese students are prepared and have something to say, they are more likely to speak out and actually enjoy participating in class discussion. If Chinese students are not sure, they will hesitate in speaking out. Chinese students may need to prepare to speak in class beforehand for fear making mistakes and losing face (Jin & Cortazzi, 2006). A Chinese student who argues or questions a teacher may be seen to show disrespect (Zhang & Zhang, 2013). The passivity or activity of a learner can be defined differently depending upon the expectations of the learning culture within which the student has been socialized. In fact, the same behaviors would be judged differently in different learning cultures. Chinese students are very aware of the stereotypes and assessments of them as quiet and passive (Zhang & Zhang, 2013). Although some of this is related to English language proficiency, it can be reflective of a lack of understanding of the norms of Canadian classroom behavior.

Group Work

Of the differences between educational pedagogy in China and Canada, group work and team based learning are of particular note. “Group work was another complication and at times international students found it very hard to manage . . . academic performance is lower than what they achieve in their country of origin” (Khawaja & Stallman, 2011, pp. 16-17). Over time, many students were able to construct new knowledge and deepen understanding through group problem solving (Li, Clarke, & Remedios, 2010). Chinese international students experience a dynamic process of figuring out how to acquire knowledge, how to determine the appropriate classroom etiquette, and discover what constitutes an appropriate attitude toward learning in the Canadian learning environment (Jin & Cortazzi, 2006). Many Chinese students thought that if they worked hard and were diligent, things would work out. That strategy was successful in China. Chinese students may have different learning goals based on their home socialization goals. It is the difference in the beliefs of what constitutes knowledge and learning that informs the variant pedagogical practices between the China and Canada. Chinese students often employ metacognitive reflection where they learn from their mistakes but may still be reluctant to speak up in class (Warring, 2010). The ability to engage Chinese students is a strategic issue for Canadian universities (Li, Chen, & Duanmu, 2010).

Teacher Role

Teachers in China play a complex role in their relationships with students. Teachers take moral responsibility for students, displaying deep concern, care, and

nurturance for them (Zhou et al., 2012). As a result of this relationship, Zhou, Lam, and Chan (2012) stated that Chinese students studying in Canada, who perceived their relationship with their teacher to be distant, found their academic work to be irrelevant and tedious, while those who perceived their relationship with their teacher as close, found academic work fun and meaningful.

The teacher relationship was found to be very important with students feeling indebted to their teacher. Dray and Wisneski (2011) challenged Canadian university teachers to not assume they know how Chinese students learn but to listen to what students identify as their learning needs. Academic achievement was viewed as related to the Chinese student's perceived control over their understanding of new teaching and learning norms (Gu, Schweisfurth, & Day, 2010). When teachers demonstrated expertise and showed their concern for students by communicating and providing constructive feedback, it was appreciated by Chinese learners (Ho, 2010).

As a result of this relationship, Chinese international students who perceived their relationship with their Canadian university teacher to be distant, found the academic work to be irrelevant and tedious, while those who perceived their relationship with the teacher as close found academic work fun and meaningful (Zhou et al., 2012). Teacher relatedness was found to be very important and resulted in students feeling indebted to their teacher. Canadian university teachers who take an emotional risk and do not assume they know how others learn are better able to listen to what students identify as their learning needs (Dray & Wisneski, 2011). Chinese students will develop new cultural understanding resulting in "thinking and behaving like a member of the Canadian

culture” (Hong, Morris, Chiu, & Benet-Martinez, 2000, p. 718). Most Chinese students successfully transition to the Canadian culture through the process of maturing in their intercultural skills (Gu, Schweisfurth, & Day, 2010).

Chinese students can interpret teacher behavior based on their learning history. The Canadian university teacher’s intention may not be understood in the same way by many Chinese students, who define learning as memorization, copying, and following instruction (Chang et al., 2011). In fact, the teachers’ style of open communication may be challenging for many Chinese students (Thakkar, 2011). Memorization for the Chinese student is not rote memory, but rather a method for deeply understanding the material being learned (Thakkar, 2011; Wang & Byram, 2011).

There may be an assumption that the Chinese international student has the freedom to determine how he/she will acculturate (Berry, 2011). Yet, for Yang (2011), the acculturation process involved the individual and his/her interactions at the social, material, and ideological levels whereby the dominant culture enforces which norms have higher cultural value and influences which cultural strategies will be more successful than others. The ability of Chinese students to discover and navigate within the new cultural context is dependent upon the openness of the host cultural context to diversity (Bennett, 2004). If the context is open and inclusive, there will be an orientation toward diversity and integration (Berry, 2011). Nisbett and Miyamoto (2005) stated that people’s attention is focused on things in their environment that are culturally specific.

Although culture affects behavior, it also forms perception and how the world is construed (Rule, Freeman, & Ambady, 2013). These patterns of perception are

“characteristic of a given culture” (Nisbett & Miyamoto, 2005, p. 471). However, a change in the environment can lead to “culture shock” (Oberg, 2006, p. 144), that is the loss of familiar signs and symbols of social behavior in everyday life events which also depend on culture. Such shock reduces the Chinese student’s ability to observe, understand, and integrate the new cultural norms into their cultural constructs. Chinese students may experience frustration and disillusionment that can affect their academic performance as they make the transition to the new learning culture (Kennedy, 2002; Li, Chen, & Duanmu, 2010; Zhou & Todman, 2009). Transformational learning theory and a developmental approach to acculturation provide insight into understanding how Chinese students develop adaptive strategies from changes in their thinking and worldview (Mezirow, 2008) as they move along Bennett’s (2012) acculturation scale. Faculty can develop adaptive learning strategies in the classroom that have a positive impact on Chinese students’ achieving improved academic success earlier when they uncover and address their own learning culture assumptions (Ho, 2010).

There is evidence that what individuals actually observe may be different in Eastern and Western cultures. Nisbett and Miyamoto found that people in Asia focus more holistically on relationships and similarities among objects when organizing their environment (2005). These perceptual differences may account for some of the dissonance that Chinese students can experience between their Chinese learning environment, education system, lecture style, assessment, instructor/student relationship and cultural schemata, and that of the host country (Li, Chen, & Duanmu, 2010). Chinese students are actually noticing different things from what the Western student sitting next

to him/her in class might see. Added to this are Xue's (2013) comments that China's pedagogical culture maintains a teacher centered approach to education. The perceptual differences and the Chinese approach to education may disadvantage Chinese students who have to perform in a Western learning environment that rewards individual assertiveness, communication, and cooperation.

Cultural Adaptation

The fact that most cultures are ethnocentric has two potential outcomes for this study. One outcome is that Chinese students are judged by the local students' mostly negatively attributed beliefs about Chinese culture. Another potential outcome is the ensuing isolation of the Chinese students from the host culture. The ability of Chinese students to engage with the host culture is equal to the opportunity to interact with the host culture (Bennett, 2004).

The adjustment process is not uniformly experienced. Rather, it differs across individuals (Wang & Heppner, 2012), and is moderated by a number of factors including the length of time a person is in the new culture. The ability to accelerate the acculturation process within the first year increases the person's ability to make better decisions and engage more actively and fully in the host culture. The cultural adaptation is a cyclical, dynamic process of tension reduction (Shi & Wang, 2014) that functions as a cultural equilibrium seeking mechanism.

In this developmental process, Chinese students progress through the cultural adaptive process from defending their own culture to that of noticing and accepting more cultural differences of the host culture. The belief on the part of some faculty that

Chinese students need to learn the local language and culture and that it is not the university's job to alter their teaching methods to meet the needs of international students has an impact on Chinese students' engagement in the adaptive process. An ethnocentric view of faculty is the point at which many Chinese students first encounter the new culture and begin their acculturation process. As Chinese students encounter situations that challenge their meaning structure and personal history, they have an opportunity to revise their cultural assumptions and progress along the adaptive continuum. The final stage of adaptation represents the integration of both or many cultural perspectives without losing the student's original culture, but fitting in the nuances and norms of both cultures. The view is broader than the assimilationist view where the individuals need to lose their own cultural structure in order to be successful in the new culture. Berry (2011, p. 2) stated that the two strategies of "melting pot" and "multiculturalism" have developed to describe the assimilationist and adaptive perspectives.

Students' reality exists within the natural world and within the cultural world (Berry, 2009). Participation in the cultural world is part of the social tradition of a group made up of shared meaning and experiences that enable students to deal effectively with day-to-day encounters that include their perception and the classification of those experiences (Andrade, 2006). All of this happens unconsciously. Students learn to exhibit the attitudes, values, and behaviors that are judged appropriate to their home circumstances based on family, age, gender, education, sociopolitical standing, and so forth. For Ryan (2011), culture is a dynamic process of forming and revising a mental

model through which students define themselves, select their behavior, and observe and evaluate the behaviors of others.

Students may experience deep feelings of depression, isolation, anger, and withdrawal that hamper their ability to interact with members of the new culture. The internal psychological and emotional burden and stress caused by the cultural dissonance reduces Chinese students' awareness of their new culture, as well as their ability to learn and function successfully in it. The degree of dissonance depends largely upon how different the new culture is from Chinese students' home culture. The process of adaptation is the dynamic integration of cultural perspectives resulting in moving from an ethnocentric model of the world to one of ethnorelativism (Shi & Wang, 2014).

Since Oberg coined the term in 1960, culture shock has been discussed by researchers across academic fields. The Chinese student moving to a Canadian university may initially be excited about the food, the culture, and maybe learning English. The student then discovers that he/she cannot communicate effectively and struggles with the uncertainties of how to meet basic living requirements. Over time he/she adjusts to registering for and finding classes, where to eat lunch, and the myriad of things required to survive as a student. Chinese students may feel as confident as they felt at home. For Oberg (2006), the attitude of those around further impacts on the confidence of Chinese students. They may feel frustrated and exhibit aggressive behavior toward the local students. Local students may respond with aggression in return or avoid the Chinese students. To other adjusted Chinese students, the new students may be viewed as a problem. As the new students reach out to other Chinese students for support and

comfort, they may find that some may help, but others will avoid them. Simply, the confusion, frustration, anger, isolation, and loneliness a new student experiences constitutes what Oberg (2006) refers to as culture shock.

The cognitive stress that culture change asserts can impact Chinese students' view of themselves, their identity, and their social and academic relationships (Lombard, 2014). The experience of culture shock may include a deep feeling of losing friends and family, dependency upon local students, and perhaps for the first time in their lives, personal uncertainty (Furnham, 2004). Lombard (2014) stated that the life changes which Chinese students experience during the cultural adaptation process influence how the students judge the scope and importance of the cultural changes, and their ability to develop and apply coping strategies to deal with the stressful situations in the new learning environment. Some Chinese students can feel a loss of social support and connectedness that results in disorientation as well as cognitive, affective, and behavioral stress that stimulates the need to learn the skills required to behave appropriately in the new cultural context (Furnham, 2004).

Globalization and Internationalization

Higher education is being challenged to bring an international perspective into its curriculum, policy, administration, and approach to international students and student/faculty exchange (Guo & Chase, 2011). The internationalization of higher education can be seen in universities' responses to the impact of globalization, respecting the individuality and unique culture between countries. National identity and culture are key to the internationalization of higher education (Qiang, 2003) and the curriculum

(Association of Universities and Colleges of Canada [AUCC], 2007). When faculty uncover and address their own learning culture assumptions, they can develop adaptive learning strategies in the classroom that have a positive impact on Chinese students achieving improved academic success earlier (Ho, 2010).

Internationalization of higher education presents an opportunity and a challenge to existing ethnocentric assumptions. Adapting to the realities of a pluralistic global society, universities need to develop the competencies, ethos, and processes required to become truly international. Global political, economic, academic, and cultural/social realities are motivating higher education toward offering international education to a global market (Qiang, 2003). Deng Xiaoping's declaration of the four modernizations in China demonstrated the political will to achieve leadership in science, technology, and management skills through education "geared to the needs of modernization, of the world and of the future" (Chen & Huang, 2013, p. 101).

Chinese and other international students are not separated out from the local Canadian students, and that precludes the internationalization of teaching strategies and classroom pedagogies (Lai et al., 2012; Qiang, 2003). The academic evolution towards an international perspective in higher education results in all students, regardless of where they are from, having an internationalized education (AUCC, 2007). There are cross benefits to learners, educators, administration, and curriculum developers taking an ethnorelativist or transnational approach to learning and being exposed to diverse perspectives and traditions (Ryan, 2011).

Universities have a significant role to play in the acculturation process of Chinese students by developing culturally inclusive teaching environments and pedagogical practices. The difference is a shift from interacting between cultures (with one dominant, powerful culture) to a transcultural perspective that compliments the learning traditions and practices of all cultures. The social norms of universities can be complex with unique histories, norms, myths, experiences, and values that are then expressed within their teaching and learning practices. The opportunity for universities to model internationalization requires universities to question the assumption of the superiority of local teaching and learning practices, and to recognize that lecturers, administrators, students, and others are shaped by their social, cultural, and academic traditions in the same way that other learning cultures are (Ryan, 2011).

Conclusion

Chinese international students studying at Canadian universities broaden the cultural diversity of the university. The broadening of cultural diversity can create valuable educational opportunities as well as challenges (Vogel, 2013). There are limitations to the current communication, race-based culture and learning styles approaches to understanding the realities and needs of Chinese international students. The lack of attention given to culture within the university presents an opportunity for further exploration of learning as a key element in the acculturation process as the learner themselves changes as a result of new experiences (Grimshaw, 2011) .

Each Chinese international student is a distinctive suite of identities that differs from their peer learners as they adapt to their new learning environment. For this view of

Chinese international students as unique individuals who share a common culture to become reality (Foster & Stapleton, 2012), instructors will need to actively establish a multicultural classroom environment for a complex and diverse student body (Ryan, 2011). In order to develop a truly internationalized university context, the university community of academics, administrators, students, and staff could shift from thinking about students as local and international and start conceptualizing diversity in their classrooms. Classroom diversity includes students from a range of cultural, linguistic, racial, and educational backgrounds whether local or international. To connect and engage students in a diverse classroom, common interests, attitudes, values, and behaviors are aides in developing connections and friendships (Medved, Franco, Gao, & Yang, 2013). In this way, students and teachers see each other as individuals and not as representatives of any specific culture. The reasons Chinese international students may not mix when doing group work include emotional connectedness, language, and negative stereotypes. The tendency in Western academia to ignore or devalue the learning traditions of non-Western culture (Ryan, 2011; Zhang & Zhang, 2013) no longer fits in the increasingly diverse university classroom.

Implications

Given the differences in defining the perspective, method, and purpose of learning, the journey toward successful academic adaptation requires that the Chinese international student become aware of the norms inherent in a Canadian university setting. Without this understanding, the Chinese student may find it challenging to understand what behaviors to adopt that they may not be able to describe (Oberg, 2006).

This study resulted in the design of a professional development program to provide faculty members with insight and tools to prepare more culturally relevant pedagogy which could make the learning experience for international Chinese students more accessible. For a truly multicultural perspective, Chinese students could benefit when they actively manage their own cultural assumptions as part of their adaptive process.

Faculty and some students view language acquisition as the bridge to cultural adaptation versus the Chinese students' choices when adapting to the Canadian cultural experience and their attendant change of identity and world view. Cultural adaptation is always framed from the learners' point of view with the goal of blending elements of the new culture into the existing meaningful framework instead of merely assimilating into the host culture. Chinese students do not just react to the events that they encounter. What they react to is the meaning that they assign to the events (Bennett, 1993) based upon their past experience in similar circumstances. This is particularly the case in a business school environment focused on globalization and international competition. Bennett (1993) further reflected that educators need to consider teaching activities that are suited to the unique cultural contexts of students to ensure that the most effective learning takes place. Consequently, culturally diverse students are most likely to be successful in an educational environment when they can frame new ideas in a manner which supports their cultural background.

Two major concepts arise from this view. One is that cultures differ in how individual world views are created and maintained. The second concept is developmental, in that the learning process is sequential (Bennett, 1993) and the learner progresses

through a series of stages that match the acculturation process from seeing the new culture from within the student's current culture (ethnocentrism) to developing multiple cultural perspectives (multiculturalism). This developmental process includes the behaviors and the internal changes of how the student assigns new meaning to his/her learning experiences.

Application of the successful learning acculturation strategies could be used to develop an orientation program for new or existing Chinese international students in the business school. Such orientation would assist the student to better understand the process of adaptation that may affect their thinking and feeling as well as their identity and world view. It would provide them with a forum of discussion and reflection by which they may come to better understand the classroom and academic norms of the Canadian university culture. By anticipating that this is a process that many students undergo, the Chinese students could begin to think about how to plan their adaptive strategy versus reacting to their environment, often accompanied by feelings of isolation. Chinese students could more fully and deeply participate in learning activities in the classroom by applying adaptive learning strategies that enable them to better express their ideas freely in class and small group discussions, thinking critically about the content taught in classes. Chinese students could thus benefit by avoiding much of the frustration from culture shock and achieve their academic goals. In the process of adaptation Chinese students can set their thinking free and engage in their educational experience through both Canadian and Chinese eyes. This adaptive process can apply to the educational experience of other international students as well.

The program has potential applications for faculty as professional development training with curriculum materials on strategies and methods to develop lesson plans and learning experiences to create an international learning environment to assist the Chinese international student to adjust more quickly into the university's learning culture. Professional development could contain sample lesson plans with a progression of group work activities from the simple to the more complex.

Another implication of the study is that of Chinese international students on the local economy. Ensuring that they have a positive learning experience has direct financial benefit to the university and economy as well as the reputation of the university and its ability to continue to attract additional Chinese international students. This research identified those aspects of cultural adaptation that contribute to a positive academic experience. Meta-awareness enables a Chinese student to choose to avoid self-defeating behaviors and engage in more culturally relevant behaviors based on insights that come from reflective thinking.

Summary

Research on the acculturation of Chinese students to the Canadian university epistemology of curriculum design and pedagogy of teaching does present opportunities for further study. Adapting to the Canadian university business school learning culture is a significant challenge to many Chinese international students. This adaptation process is a significant part of the overall cultural adaptation related to the Chinese student's ability to fully participate and achieve academic success. After discussions with the Dean of the Business School, the Dean of Undergraduate Business studies, a professor of Asian

studies, and two Chinese graduate business students, I am confident that there is an unmet need represented by the continuing struggle of Chinese international students in their integration into the new learning culture at the university business school. Many instructors focus on the Chinese students' language skills and their quiet demeanor in class. Local students are often reluctant to work with Chinese students because of the perception that the time it takes to engage with them will hurt their marks. While there have been significant changes to the educational system in China to adapt European and North American pedagogical practices, the Confucian educational heritage, the role of politics in education, and the disparate education practices across a complex social demography, suggest that the learning experience of Chinese international students remains significantly different from that of the Canadian university business school environment. The differences between the two learning cultures represent a barrier to full participation and academic achievement.

This doctoral study of the adaptation experience of Chinese students to a Western university learning environment provided more perspectives on the acculturation process and stages of Chinese international students attending English-speaking universities, as well as views on some strategies that can be adopted that enable them to participate more actively in class and succeed academically.

Section 2: Methodology

In order to “describe a subject in its real world context” (Yin, 2014, p. 238), I applied the qualitative research method of descriptive case study. For Banfield and Cayago-Gicain (2006), while quantitative research methods enable a broad collection of data from a range of instruments that provide generalized findings, these qualitative methods also provide detailed understanding of a small number of findings from which a deeper understanding of human action may be achieved. It is generally agreed that qualitative research is a “naturalistic, interpretative approach concerned with understanding the meanings which people attach to phenomena (actions, decisions, beliefs, values, etc.) within their social worlds” (Ritchie, Lewis, Nicholls, & Ormston, 2013, p. 3). For Hatch (2002), the case study differs from other qualitative methods (e.g., ethnographic or participant observation) in that the case study investigates a “contextualized contemporary (as opposed to historical) subject within specified boundaries” (p. 30).

Simons (2009) referred to the case study as the exploration of the complexity of a particular phenomenon in a real situation. The case study approach, one of the most popular methods in social science research (Thomas, 2011), was used to empirically investigate the learning experience of Chinese international students enrolled in a Canadian university business school setting. Assumptions between the cultural educational learning context (East and West) were not clear, and the case study method provided insights into enculturation phenomena. To understand Chinese students’ learning experiences, it was necessary to understand the students’ learning contexts

(Bogdan & Biklen, 2007). It is the bounded system that defines the case study method (Hatch, 2002) from other qualitative methods. Rather than being uniformly defined or applied, the case study has a rich history of use across disciplines from business and law, to medicine, psychology, psychiatry, to education (Berg, 2001). In this research, I used the individual case study (Berg, 2001). For Yin (2014), interviews remained “one of the most important sources of evidence” (p. 110), and are used in the case study method in order to gather “explanations as well as personal views (e.g., perceptions, attitudes, and meanings)” (p. 106). I spoke with participants in the natural educational setting related to the issue studied and the context in which data were gathered.

The objective of most qualitative studies is to understand the meaning that people employ to make sense of their experience through the study of particular cases (Polit & Beck, 2010). This investigation tends to take place in the natural setting in which the phenomena being observed exist (Creswell, 2009). By selecting the descriptive case study method for this study, quantitative methods were rejected based on the requirement to gain insight into the choices Chinese students and their faculty members made, including their thoughts, feelings, assumptions, insights, and reflections on their experiences. Polit and Beck (2010) suggested that positivist epistemology underpins the attempt of quantitative research methods to realize generalizations that can be applied beyond the boundaries of the research subject, while qualitative methods attempt to uncover the constructed reality of the subject being studied. Quantitative methods are often used when testing a theory or hypothesis (Cresswell, 2009) and are less suited for revealing the thinking, feelings, beliefs, assumptions, and motivations behind the data

that are collected. I also considered and then dismissed other qualitative methods including ethnography (more suited to anthropological studies), historical studies (irrelevant to this research), grounded theory (requires emersion into the subjects' context for longer periods of time not relevant to this study), narrative studies (relevant but too narrow for this research), and phenomenological (fits the needs of this research, but is longitudinal and multidimensional in orientation). According to Amos-Hatch (2002), case study is an appropriate research method for a constructivist framework (Lauckner, Paterson, & Krupa, 1012).

This descriptive case study investigated the Chinese international students' processes of integration into the Canadian business school learning environment within the local context. Throughout the case study I considered insights from individual students about how they restructured their assumptions, mental models, and habits of thought (Mezirow, 1991) in order to broaden their frames of reference to include their new learning context.

Participants

The data were gathered through a combination of student and faculty interviews. Interviews provide in-depth information about individuals' thoughts, perceptions, attitudes, meanings (Yin, 2014), and feelings related to their learning acculturation experiences. The study's boundary was defined as the over 3100 undergraduate full time students enrolled in a Bachelor of Business Administration program, and faculty who teach at a university school of business (LBS University, International Student Visa Report, 2013). Faculty members were included in the research because they observed the

Chinese international students in their classes and were familiar with some of the barriers to academic success experienced by that group. Participants were recruited from the student and faculty population at the partner university's school of business undergraduate program. Six students and five faculty members participated in interviews. Four faculty participants (F1-F4) instruct in the undergraduate business program. One faculty member (F5) from the education department is a scholar in language and culture challenges on issues related to international Chinese students studying in the West. F5 advises business faculty members on English as another language and culture adaptation related issues related to cross cultural pedagogy. Students were all in year three of their 4-year undergraduate program, which enabled them to reflect on their acculturation journey across a number of years. I interviewed a graduate Chinese international student who was not a member of the participant pool to pretest the interview questions, and I then interviewed students during the exam period of the spring semester.

Sampling and Selection Criteria of Participants

Sampling. The research was designed to investigate and deepen the understanding of the process and strategies developed by Chinese international students when adapting to the Canadian university business school learning culture. To achieve this objective, I explored Chinese international students' learning culture adaptation and faculty members' observations in teaching the students at the school of business at LBS University. I used a purposeful sampling method in this research process, followed by a snowball method.

Selection criteria. The criteria for selecting the sample size was to achieve saturation of data (Dworkin, 2012) against the depth or quality of the data collected (Carlsen & Glenton, 2011). Marshall, Cardon, Poddar, and Fontenot (2013) found no consistent policy guiding sample size in qualitative research. The research findings indicated that most qualitative research sample sizes were selected based on saturation and quality.

The research sample was comprised of Chinese international business school students and business school faculty who had experienced teaching Chinese international students. Within this sample, prospective participants had equal opportunity to identify their interest to participate. Sampling for proportionality was not an issue in this study.

Student participants in the study met the following criteria:

1. Be “the legal age for consent to treatments or procedures involved in the research, under the applicable law of the jurisdiction in which the research was conducted” (Protection of Human Subjects, 2009, para. 45);
2. Self-identify as a Chinese international student;
3. Currently enrolled full time in the undergraduate business program at the School of Business at LBS University;
4. Moved to Canada from Taiwan, Hong Kong, or Mainland China to study at the Canadian university; and
5. Proficient enough in English to provide consent to the study.

Faculty participants in the study met two of the following criteria:

1. Teach in the undergraduate business program at the School of Business at LBS University at the time of the research study;
2. Have taught Chinese international students for more than one semester; and
3. Have or have had more than five Chinese international students enrolled in their course(s). The intention was to identify potential faculty to interview who have had at a minimum some experience teaching international Chinese students.

Procedure for Gaining Access and Recruitment of Participants

First, I received approval from the Walden University IRB, the LBS University ethics review board, and the Associate Dean of undergraduate business studies to conduct the research. Then, I proceeded to recruit student and faculty participants.

Student recruitment and informed consent. Because the research targeted the participation of Chinese international students, a purposeful sampling technique was utilized. Purposeful sampling helped to identify and select information rich cases (Palinkas et al., 2013) from Chinese students who were especially knowledgeable and could comment on their acculturation experiences. I approached the Associate Dean of Student Services for permission to place posters inviting Chinese students to participate in the study around the Business School and Student Services. Posters were hung in locations where Chinese international students were likely to be, and put on the Business School's online student activity site because the Chinese international students on campus are a highly socially networked community. Many Chinese students communicate through Chinese language online social websites that are not easily

accessible outside of written Chinese, and check these sites for social and academic information before looking at the official school sites. In order to better access this community, I used a snowball sampling method. Initially two students responded directly from a web poster. After interviewing each student I asked them to refer other students who met the participation criteria. This method was used in part due to the low response rate from the poster (web and campus postings). This chain-referral convenience sampling method is particularly useful when seeking to involve participants from hard-to-access populations (Cohen & Arieli, 2011; Heckathorn, 2011). This method was particularly useful after the first two students were interviewed. Follow up interview participants were identified based on personal referrals.

Students who were eligible and interested in participating in the study contacted me directly through email. I sent each student a consent form via email from my personal computer that described the study's objective and method of research, a notice of the option to leave the study at any time, to refuse to answer any question they did not want to answer, a statement of the confidentiality of their responses, and a protection from harm notice. Prospective participants provided available interview times in their return consent email. All of the students who showed interest in participating in the research met the criteria and were interviewed.

Six students consented to participate in the study electronically by writing "I consent" in the subject line of the return email to show that they had consented to participate in the study. I kept a copy of the returned consent email at my home in locked files as record of consent. Interviews were scheduled for each of the six students directly.

The interviews were conducted in a conference room on two university campuses. All interviews were conducted during the day.

Faculty recruitment and informed consent. The Dean of Undergraduate Business Studies provided email addresses of faculty interested in participating in the study. I emailed each faculty member a description of the study from my home computer and invited them to participate in an interview. Interested faculty were sent a follow up email describing the study's objective and method of research, a notice of the option to leave the study at any time, to refuse to answer any question they did not want to answer, a statement of the confidentiality of their responses, and a protection from harm notice. Prospective participants provided available interview times in their return email. I was advised by the Dean of Undergraduate Business Studies and two participating faculty members to interview F5.

Five faculty consented to participate in the study electronically by writing "I consent" in the subject line of the return email to show that they had consented to participate in the study. A copy of the returned consent email was kept as record of consent. Interviews were set up for each of the five faculty individually. The interviews were conducted either in the faculty member's office or in a conference room on two university campuses. All interviews were conducted during the day.

Ethical Protection of Participants' Rights

It was important that participants were recruited knowing the nature of this study, the topics to be discussed, and the confidentiality of comments. In addition, it was important in working with English as Another Language (EAL) students that their ethical

rights were protected. The following safeguards were used to ensure the ethical treatment of participants.

1. Participants were advised in an email that their participation in the study would be voluntary and that they could withdraw from the study at any time without penalty. They were also advised that at any time during the process they could decline to answer any question.
2. The research objectives were provided in an email to each participant.
3. An electronically signed consent form was obtained from each participant.
4. The participants were informed of all data collection methods and activities.
5. Provisions were made for securing the data to ensure participant's privacy. All data were kept secure on a password-encrypted flash hard drive for my home computer.
6. All participant data were filed by using letters and numbers rather than actual names. In the unlikely event that transcripts would be accessed accidentally, no individuals were named.
7. Considering that participants were asked to describe their personal experiences in a private setting and that they were able to decline answering any questions and were told that they could end the interview at any time, then the risk to the participants was considered minimal.
8. Throughout the interview, I monitored to ensure that the student's English proficiency demonstrated her or his ability to consent to participate in the

interview. Interviews could have been terminated without any penalty to the student, and this was not necessary.

Upon receipt of approval from Walden University's IRB (03-03-15-0298656), the partner university's ethics review committee and dean of undergraduate studies at the school of business to conduct research, and having acquired signed consent forms from the students and faculty participants, I began collecting data from 1-hour interviews with six students and five faculty. My investigation was an exploration into the cultural, educational, learning experiences and strategies, and the views of participants. The descriptive case study method gathered information from individuals, looking for patterns that included "real world context" (Yin, 2014, p. 209) as a component of research. I sought to uncover the frames of reference (Mezirow, 2000) that participants constructed to create meaning in their experiences within their cultural setting.

Establishing a Working Relationship With Participants

To gather rich data from the interviews, it was essential that the interviewee felt comfortable in expressing his or her ideas, feelings, thoughts, reflections, and stories. To establish this relationship, I scheduled the interviews in a private room (conference room with frosted windows) within a familiar setting (at the business school campus). Students were interviewed at their own campus. I introduced myself and welcomed the student into the interview room, having selected a comfortable location where the student was near a door. I dressed casually and set up the interview to be informal. I asked each student to introduce themselves before starting the interview. We discussed where she or

he was from in China and about some realities in Chinese culture to let the student know that I had travelled there and was familiar with China.

When the student seemed relaxed, I reviewed his or her consent to participate and be audio recorded. I reminded the student that she or he could refuse to answer any question and could end the interview at any time without penalty. I placed the audio recorder to the side of the table and out of the student's direct line of sight. I did not take notes during the sessions in order to maintain eye contact and be in the conversation with the student. This casual approach enabled the student to relax and for him or her to easily respond to the interview questions.

Data Collection Procedures and Rationale

Face to face interviews were used to collect data for this study. Tacit knowledge about culture which is largely unconscious to the individual can be accessed through in-depth interviews (Tracy, 2010). This is appropriate to the objective of understanding the internal feelings, beliefs, attitudes, and thinking of participants, and for that reason, provides context validity (Yin, 2014).

I used two data collection instruments: a student semistructured interview guide and probes (Appendix B), and a faculty semistructured interview guide and probes (Appendix C). The student interview guide identified key open-ended questions, and subprobes elicited the thinking, feeling, and stories behind their acculturation experience. The student interview questions (Appendix B) were designed to help the interviewees to reflect on their experiences and beliefs as well as describe the attendant stories and other structures that represented the structure and/or changes to their mental models (Doyle &

Ford, 1998) and habits of mind (Mezirow, 2000). The student interview questions were tested and revised through a pilot interview with an international Chinese student who was not part of the research study or population eligible to participate. The faculty interview questions (Appendix C) were developed to elicit their observations of students' behavior and participation in class.

Interview questions were semistructured, open-ended, and intended to stimulate conversation about Chinese students' understanding and experience of their domestic learning experience, and their transition to the Canadian university learning experience. I met with each student and faculty once for their digitally audio recorded interviews that were approximately 45 to 60 minutes each in duration. The digital recordings from each interview were transcribed after each interview using a professional transcription service. I had intended to take notes during the interviews but found the process interfered with my ability to connect with the interviewee and listen intently to the words and tone of responses and body language. After the session, I wrote observations in a paper research journal.

Although I am an instructor at LBJ University's Continuing Studies (Lifelong Learning) Department, I instruct classes at a different location in the city from the business school that the students attended. I had no previous direct contact with the students or faculty who participated in this study. I did not supervise or have any relationship with any of the Chinese international students in the undergraduate business program prior to or during the data gathering process. If I had known any students or faculty who wished to participate, they would have already been eliminated from

consideration. My lack of any prior acquaintance with students or faculty precluded any ability to influence participants' participation in the study, data collection, or the quality of their responses.

Data Management

Data management required that I organize and store the data to meet security, confidentiality, and ease of access objectives (Lauckner et al., 2012). It was important to effectively organize the data (Baxter & Jack, 2008) and ensure data security. To protect from loss, I stored the data on an external flash drive (an encrypted password protected memory card reader), kept in a locked filing cabinet at home, as well as on the Microsoft One Drive Cloud server, thus ensuring participant privacy and confidentiality. All research data are stored in my office for 5 years, then destroyed.

Given the volume of data (over 11 hours of transcribed interviews), I decided to use Nvivo software (QSR International, 2015) to assist with data management during the analysis phase. All interviews were digitally audio recorded, professionally transcribed, reviewed for accuracy, and entered into Nvivo10. The transfer of transcript documents in Microsoft Word format was straightforward as I had attended a number of webinars to learn how to set up the data structure to be used later in the analysis process. Although the software was helpful in the coding and organizing codes into categories, it was less useful in thematic concept analysis. This step is the process of finding patterns in the data that provide explanations about the case (Yin, 2014). I exported the category structure from Nvivo to Microsoft Word to examine causal links that would provide an explanation

of the case phenomena. This higher level conceptual analysis resulted in the formation of the explanatory theme and schematic framework.

Method of Data Analysis

Qualitative inquiry requires careful listening to and reflection upon how individuals extract and express meaning from experience and their use of language to describe that meaning over time. Therefore, descriptive case study method strives to analyze interview data as a process of meaning making (Hatch, 2002). The descriptive approach to analysis that I followed included the following hierarchical steps.

Step 1: Data Preparation and Precoding

Transcripts were given coded letters and numbers to ensure participant privacy and then reviewed and corrected for accuracy against the digital recording. Each interview transcript was read and any initial interesting or insightful comments were highlighted. Each transcript was read numerous times to become broadly familiar with all the interview data and then to reflect on their overall meaning (Cresswell, 2009) prior to coding.

Step 2: Units of Analysis and Coding

The coding process was conducted in two parts. The first part of the coding process was to identify the units of analysis. These units of analysis illuminated features of the data so that the research question could be answered and could help me to know which aspects of the data to focus on in the coding process (Foss, 2007). In Nvivo, codes are referred to as nodes. In Nvivo10, three master nodes were created, one for each unit of analysis. The second part of the coding process was to code the transcript data, to

assign descriptive titles, and to move it to one of the three units of analysis. In applying an interpretive approach (Welsh, 2002), codes were developed that helped me to make sense out of the participants' responses and helped me to interpret their meaning.

A code constitutes a word or phrase that captures or summarizes the attribute for a piece of language data (Saldaña, 2012). What gets coded are interactions between two or more individuals (participants), what they are doing (behaviors), at a place (where), and at a particular time (when). After entering the transcription data into Nvivo10 software (Baxter & Jack, 2008, p. 554.), I openly coded, reviewing line by line (Lauckner et al., 2012), asking the following questions originally developed by Saldaña:

What are the students doing? What are they trying to accomplish?

How do they do this? What specific means/strategies do they use?

How do they talk about, characterize, and understand what is going on?

What assumptions are they making? What do I notice in the narrative? (Saldaña, 2009, p. 18)

For example, a student described a teacher in China as always lecturing. I coded the section as "teacher lectures." This was then assigned to the unit of analysis called China education versus Canada education. The codes could also describe cultural practices, unique experiences, roles, social relationships, and so forth. Each master node (unit of analysis) contained no fewer than 80 codes. Nvivo software made it easy to reorganize codes, move them around, rename them, and not lose connection with the transcript excerpts as they were automatically kept with their corresponding nodes. There were limitations to the software, and as the researcher, I learned that I had to remain

vigilant in keeping to the method rather than changing the method to accommodate the limits of the software (Zamawe, 2015).

Step 3: Organizing Codes by Analytical Unit

In the second sweep through the data, I was more focused on examining the most significant and frequent codes from the first review and looked for patterns between the codes. These patterns in coding could have been characterized by similarity, difference, frequency, sequence, correspondence, or causation (Saldaña, 2012). Using the interview text, I identified patterns in the coded data to analyze the differences or similarities in the summary text of all comments on each category. In my second sweep through the data, I reduced the amount of textual data by how I considered the significance of patterns and how I selected samples. I noted any outliers. Seldom did I identify codes fully in the first review. The data analysis process required that I review the coded data several times.

Step 4: Categorizing for Themes

The first round of coding did not produce a refined picture of the data. The first round of attribute and vivo coding (Saldaña, 2009) was followed by a second round of coding refinement and categorization. The coding process was iterative and required successive rounds of new coding, recoding, and categorization as the codes became more refined. Every time I reorganized codes, I was tempted to develop subcodes over and over. It was important to stop coding and to start thinking about the categories and making connections between categories (Welsh, 2002).

Under each master node (unit of analysis) I created a series of numbered nodes functioning as an empty folder. After reading the code descriptions, I assigned the code to

one or more of the numbered nodes. I reviewed the items in each numbered node after I assigned all of the codes. If a code no longer fit with the other codes, it was moved to another numbered node. Once the coded data within a node was similar, I assigned the node a name, one level of abstraction above the code descriptions. These folders of codes became code categories. This process was performed for all of the coded data within each of the three units of analysis. The result was grouping a number of categories within each of the three major nodes (units of analysis). The term category refers to the descriptive level of coding which often can create a combination of several codes and concepts on a higher abstract level (Bazeley, 2009). This process was repeated numerous times until the initial themes emerged that formed the basis for the theoretical framework or schema.

These higher level organizing concepts or themes refer to any a priori categories that frame the research question and are supported by the data (Ritchie et al., 2013). This is particularly relevant in identifying concepts that may be supported by only a few data points, but are significant in their importance. In developing the category relationships, a number of approaches were used including: (a) cause-effect relationship, (b) explanatory or definitional, and (c) compare and contrast. Because all of the data were coded and analyzed within the units of analysis, the emerging themes dealt with each of the research questions.

Step 5: Developing Explanatory Schema

The labeled categories represented major ideas that when combined together formed the answers to the research questions. Once a number of substantive categories were identified, they were refined, and links between categories were identified,

classified, and established. This labeling of categories was also an iterative process, wherein I explored various ways in which the labels could tell the story from the data. In some cases, I was looking for causal relationships between categories. In other instances, I was looking for definitions or comparisons between categories as I engaged in the process of ordering the categories to form general descriptions. After numerous rounds of structuring the category labels, a schema emerged that addressed the research questions and was also a high level of abstract explanatory framework for the codes and categories. This explanatory schema became the structure through which the research findings are presented.

Trustworthiness

A critical question that needed to be asked is to what degree can I trust the conclusions? One test I used was to examine the research findings against the interview data. This cross review of multiple sources strengthened the study's credibility and dependability.

Researcher Credentials

My professional experience as a practitioner, consultant, and university instructor in organizational development and human resources spans over 20 years of designing, developing, and implementing interviews for organizational clients. I develop and conduct discovery interviews with clients as part of the consulting process. As a result, I had the requisite skills and experience to develop and conduct the interviews. In conducting this research, I digitally recorded and transcribed interviews in order to maintain the integrity of the actual words spoken by research participants. I identified my

personal biases and strategies to deal with them. For example, over the course of the last 18 years in three academic institutions I have taught Chinese international students in business classes. Going into the interviews, I knew that this experience could have influenced my ability to listen to the participants openly rather than listening for stories to support my experience with Chinese students. Developing a semistructured interview guide, transcribing the actual words of the interviews, and my ongoing reflections about the data as they appeared in the transcripts were my steps to monitor and eliminate the impact of my bias on the research.

Triangulation of Data

Triangulation of the data was conducted to ensure that the data from the interviews represented something valid. The use of an interview data collection method, literature review, conceptual framework, and data analysis review (Tracy, 2010) aided in maintaining transparency in viewing the data and reducing elements of my bias from entering the process. Data have been triangulated using content from the sources and by comparing data across interviews to ensure that inferences are based in data. I followed data capture protocols for interviews to establish an audit trail. The data trail was created automatically in Nvivo10 by linking transcript excerpts to each code and codes with categories through the creation of a data tree.

Transferability

Transferability or external validity refers to the degree that findings from a study can be applied to other situations. Because these data include the internal experience of individuals, it is challenging to identify discrepant cases. Each case provides insight into

the problem investigated. However, the goal of the research was to identify patterns that could potentially assist other Chinese students in their acculturation process. Discrepant data would have been captured and reported outside of the overall themes from the findings in the aggregate data. However, the data were consistent across reports of students and faculty.

Dependability

I used a standard sampling, selection, and recruitment method for my research. Participant interviews were digitally audio recorded, professionally transcribed, and member checked for accuracy and completeness. It was important to include a member check (Hatch, 2002) in this step of the analysis. I sent summaries of the interview transcripts and the themes from the data analysis process to each of the participants to review in order to ensure that I had captured the spirit and intent of words used in the interview. Two students and two faculty responded by email and wrote that the transcripts represented their thoughts and that the themes captured their ideas well. Applying the member checking technique improved the reliability of the data and the dependability of the method applied.

Findings and Themes

Semistructured interviews were used to gain an understanding of barriers to learning cultural adjustment, relevant differences between education in China and Canada, and strategies the participants used to adjust to the Canadian university learning environment. Faculty who teach international Chinese students in the business school at

LBS University were also interviewed. All interviews were 60 minutes long and conducted at the university in a private meeting room.

Analyzing the interviews from six senior year international Chinese students, four faculty members from the business school, and one faculty member from the education department, resulted in a deeper understanding of the differentiating attitudes, beliefs, and behaviors of those Chinese students who declare themselves to have successfully adapted to the Canadian university environment from those who continue to struggle. The outcome of the research process was a deepened understanding of the Chinese students' prior educational experiences and the scope of change that adaptation to the new learning environment.

Process of Determining and Displaying the Themes

Nvivo10 software was used to analyze the student and faculty interview transcripts and codes and subcodes major themes identified for each of the three research questions. The following table is a summary of the codes and themes by research question.

Table 1

Themes and Coding Categories to Research Questions

Research question	Major themes	Coding categories
RQ1: What do Chinese international business students and faculty who	The barriers to adaptation to Western university ways	(a) Shock: Everything is hard (b) Stress of adopting classroom practices from China

Research question	Major themes	Coding categories
work with these students perceive as major barriers to Chinese students' academic success when studying in Canadian universities?		(c) Effects of poor English proficiency and isolationism (d) Lacking experience in making personal choices (e) Failing to access resources (f) Faculty views on lack of Chinese student participation (g) Faculty expectations: Insufficient application of culturally sensitive pedagogy
RQ2: How do Chinese international undergraduate business students compare the learning experiences in a Canadian university with their prior educational experiences in China?	Differences in Chinese education that matter in Adapting to Education in Canada	(a) Education in China and the passive role of students (b) Structured student life in China (c) Struggles in adapting to the classroom experience in Canada (d) Encounters with different world views between students and faculty

Research question	Major themes	Coding categories
RQ3: Which cultural adaptation strategies have Chinese international undergraduate business students at the Canadian university applied to be the most successful in enabling them to achieve academic success?	Strategies for successful cultural adaptation	(a) Psychological factors for cultural competence (b) Cross cultural adaptation of students and faculty (c) Improving Canadian English proficiency (d) Involvement in the university and local community (e) Making diverse friendships (f) Gaining bicultural competence for students and faculty

Accuracy of Data

Data accuracy and validity were checked through a process of member checking both the interview transcriptions and the summary of the findings. Interviewees were given copies of the transcriptions and data analysis finding and themes to review and provide feedback. I made amendments based on student and faculty member participant feedback.

Major Themes

Theme 1: Barriers to Adaptation to Western University Ways

Data from the first theme reflect the early cultural adaptation experience of international Chinese students after arriving in Canada to study. The initial encounter with academic life in Canada was so challenging for two participants that the adaptation process took from several semesters to 2 years of study. The students whom I interviewed explained how their low levels of preparation prior to coming to study in Canada negatively impacted their ability to deal effectively with their feelings, behaviors, and thinking, which reduced their task performance. Related factors from the interviews that impacted participants' ability to adapt to the Canadian education system included students' self-awareness, maturity, experience with other cultures, and previous travel.

The following categories describe the scope of the cultural adaptation challenge described in the interviews with students and faculty: (a) shock, everything is hard; (b) stress of adopting classroom practices from China; (c) effects of poor English proficiency and isolationism; (d) lacking experience in making personal choices; (e) failing to access resources; (f) faculty views on lack of Chinese student participation; and (g) faculty expectations, insufficient application of culturally sensitive pedagogy.

Shock: Everything is Hard

The students described their early experience of the adaptive process as being personally overwhelming and inconsistently managed by the university and faculty. In addition, the students indicated that they did not take advantage of the support and resources available to them which might have alleviated some of their feelings of

loneliness and stress. They portrayed the usual challenges with registration, housing, banking, and transportation that all students studying at a university for the first time report as greatly arduous for them. All of these challenges were exacerbated for the Chinese students who had to deal with these activities with neither the fluency of local language nor an understanding of the cultural norms that are embedded in these activities. The students' first encounter with Canadian university culture resulted in a variety of reactions that included feelings of loneliness, frustration, and longing for the familiar. The international Chinese students lack the cultural background and experience of living in Western society that local students have. Four of the students interviewed specifically described how their lack of Canadian cultural knowledge made understanding lectures and interactions with local students challenging. Student 1 (S1) described how the lack of cultural context impacted her:

I still don't really totally understand the Western culture. When I just came here, I just don't want to make myself look stupid. So, every time I'm doing anything, I'm so reserved because I feel like, is that really appropriate in Western culture? My behavior and what I say, are they really appropriate here? I'm just not sure. I'm really, really not sure. Every sentence I speak out, I'm just so worried whether that fits your culture, fits the Western culture. For example, it's really appropriate, in China, when you're asking people's age, "How old are you?" I don't know, we get that kind of like conception like in Western culture, there are certain things you cannot say.

Three other students remembered not knowing how to act and feeling afraid to talk to their instructors. S6 stated that because of her culture [Chinese] she was afraid to talk to instructors directly. Other students interviewed referred to their reluctance to talk to instructors, and many would often talk with the teaching assistants about their academic problems. All of the students said that in China the teacher is to be respected. When asked what this statement meant, some of the students told stories about instructors not being open to questions or discussion. These descriptions that were based on their experience with teachers in China helped explain why the students would initially be hesitant to talk to their instructors in Canada.

The faculty members and students I interviewed told stories that illustrated their initial encounters with each other. The Chinese students described their encounter with faculty based on their experience with teachers as students in China. S1 recalled, "I had a lot of hard time, I couldn't really participate in the class." Faculty members I interviewed struggled with Chinese students' reluctance to speak in class or engage in class discussion. F2 stated that "they're used [to the] system that they have back home and now they're needing to get accustomed to this new system and they're trying to remain in the old system that they came in with." Two faculty members reflected that a better understanding of the Chinese students' prior educational experiences might help them to anticipate and explain the reasons behind some of the classroom behaviors that they encountered in international Chinese students.

Stress of Adopting Classroom Practices From China

All of the Chinese students interviewed discussed some form of losing their ability to understand and to control their learning environment when they first came to study in Canada. To help them retain a semblance of control, students described adopting student behaviors that would have made them successful in China, hoping that the behaviors would work for them in Canada. Two students in particular reflected on how they initially applied the habits of studying harder, memorizing the textbook, recording lectures, or engaging in a number of other strategies that had been successful for them as students in China in order to improve their marks on assignments and exams. They described these practices as being stressful and exhausting. When she first came to Canada, S5 recalled,

I was not able to catch what the teacher was saying . . . , so I adopted my Chinese learning practice . . . to record the classes and take notes, and read textbooks . . . it's weird that teachers here don't give you lots of practice.

In an attempt to adapt to her new academic environment, S2 remembered that

for the first semester . . . good grade is my only goal. I . . . was confused. . . . Why is everybody doing their extra stuff outside of class instead of studying every day? So, I asked them, "Why didn't you spend hours studying your textbook and instead you're just hanging out and . . . and go to clubs and stuff?" They . . . told me that they are not only working for grades. I was shocked . . . because when I was in high school nobody's going to . . . even watch TV because they just want to study. So, they want to compete with others.

All of the students interviewed told stories of their early days in class in Canada as being overwhelming, confusing, stressful, and hard. In an attempt to reduce the impact of this stress, they adopted student behaviors from their past as students in China. Rather than reduce their stress, in some cases the more work created resulted in them being even more stressed and tired. This stress was described as further reducing their ability to listen, understand, and perform in class.

Effects of Poor English Proficiency And Isolationism

Students told about times when the difficult transition to the new learning culture was further compounded by their inability to understand others and express their thoughts due to their limited conversational English ability. All of the students I interviewed said that although they had studied English in China, their low levels of English fluency and literacy impacted their ability to function effectively in Canada. Only one student started speaking functional English when she first arrived in Canada. S4 stated that, "I was always thinking if I was Canadian or [spoke] English [as] my first language, it would save me so much time." Three of the students I interviewed talked about having to translate the instructors' lectures into Chinese and then back into English. S2 said that

if I don't know what it [English word] means so I have to go back and check Chinese . . . you have to memorize the English and the Chinese. I have the translator all the time. (Laughs) We learned English before but . . . our vocabulary . . . are pretty limited.

For three of the students I interviewed, it was not until their second year that they started to become proficient in listening, thinking, and responding in English. S1 recalled

spending her first 2 years in Canada with Chinese students because it was easier to communicate with them compared with the challenge of interacting with local students in English.

If I was in a group like they are all speaking in English and then I'm not speaking very good English, then I tend to be more quiet because even if I have an opinion, it's really hard for us to follow what they are saying . . . then, we tend to be more quiet and then we are not raising our opinions. . . . I just tend to listen more, not participate. Usually, I just sit there and then listen to what they say and make notes and then not participate in the discussion. So, the people who are in my group will feel I don't really care about the project because I'm so quiet, but that's not because I don't care, it's because it's really hard for me to listen and speak at the same time.

Five students said that despite studying English in China for many years, they were dissatisfied at how little prepared they were to converse and study in English in Canada.

Isolationism. The university and surrounding area has a large Hong Kong, Taiwanese, and Mainland Chinese population. The students interviewed remarked that this city can be a challenge to improving English language proficiency for newly arrived international Chinese students. Faculty 4 (F4) asked an international Chinese student,

What are you doing to improve your English? . . . you've been here 5 years you just told me. . . . Who do you hang out with? Chinese people [student's response].
So you're still speaking Mandarin 90% of the time? Yes [student's response].

The university where this study was conducted has a large (and growing) enrollment of Chinese students in the business school. F1 stated that “I don’t know if there are many business schools in Canada with the numbers of international students that we have but we have a predominant culture here. The predominant culture at this campus is Chinese.” The students found it easy to develop friendships with other Cantonese or Mandarin speaking international Chinese students or local Chinese students. F4 stated that “Vancouver is a bad place to try to learn English because you don’t need to know it.” Although the large local Chinese community makes elements of the international Chinese students’ transition from China to Canada easier, it does not necessarily equip the students with the English language proficiency and cultural awareness that will ease their adaptation to the Canadian academic community. In fact, all of the students I interviewed explicitly stated that associating solely with other Chinese students would impede the international Chinese students’ cultural adaptation.

Lacking Experience In Making Personal Choices

Student life in China was depicted by all of the students interviewed as being highly structured, and that their ability to function in the low structure environment in Canada with an emphasis on personal decision making was imperfect. The structure that supported every element of their educational life was an important cultural anchor for these students in China. Upon arrival in Canada, the loss of the highly structured school environment that they had in China was described as overwhelming. S4 reflected that when she arrived she had to “do a lot more exercise [school work] and I have to study on my own.”

This loss of their structured day in Canada presented a major challenge in the Chinese students' lives. S3 found that "it's more free [at university in Canada]. You can go outside the classroom. You can text . . . in the classroom, and then the Prof[essor] does not really care what you're doing." S5 had a similar experience in her first classes in Canada: "Here, you're not mandatory to attend the class, especially lower-level courses does not have any attendance considered in your grade, and on assignment and homework, it's your own duty to check deadlines and submitting on time." S2 reflected, "in Canada, so, it's easier for you to get into a university, however, it's hard for you to get out of it. In China, it's the opposite." Two students described the array of personal decisions from determining their program of studies, which classes to sign up for, whether to attend classes, when to study, to how to structure their day was both refreshing and confusing. The confusion was about how to handle the personal decision-making required in the new educational setting.

Failing To Access Resources

The LBS University and local community programs and people provide a range of resources that could help international Chinese students adjust to their new learning environment. These resources include counselling, academic, medical, housing, language, and career services. Currently, international student orientation takes place when international students first arrive at the university. The Chinese students' ability to comprehend the information being provided is often low due to a combination of culture shock and their low level of English language proficiency. F2 described it this way.

They [international Chinese students] literally arrive. . . . They've just uprooted their entire life. Some of them arrived 1 or 2 days before classes start, then the orientation happens but orientation is overwhelming for them because they're still connected back to their country. Let alone, here's where the library is, here's where the medical services is. It's in one ear [and] out [the other].

Accessing resources can be key to the international Chinese students' successful adaptation to the Canadian learning environment. Although faculty discussed the challenges that international Chinese students face in coming to Canada to study, they lacked the systematic means to connect students to the available university and community resources. The low level of utilization of available resources described by the students interviewed signified a significant gap in their cultural adaptation process and potentially lengthened the adjustment period unnecessarily.

Faculty Views On Low Levels Of Chinese Student Participation

All of the faculty members stated in the interviews that they aspired to engage the international Chinese students in their classes which were uniformly described as highly interactive, with a lot of open discussion, group presentations, and teamwork. Two faculty members noted their frustration at not being able to engage the Chinese students as actively as they wanted, and described the Chinese students' behavior as generally passive. When asked about her experience with Chinese students in her class, F3 recalled Chinese students in class with more of an intention to taking notes than engaging whether . . . in a large group . . . but even in a smaller group, they tend to be a bit more passive."

F1 “found that . . . a number of students would not speak in class. . . . I barely knew their names because they wouldn’t participate.”

The challenge of low English literacy as a barrier to class participation was most strongly articulated by F4 when he described a student who “had in six sentences, 16 mechanical errors; punctuation, grammar all kinds of things.” It is outside of the scope of this study, but interesting to note that F4 further remarked that developing English literacy was further challenging for Chinese students because of the growth in plagiarism and essay mills. “Plagiarism is old hat now. It’s essay mills where you get somebody to just write a new paper for you” (F4).

In their initial encounters with international Chinese students, faculty members described Chinese student classroom behavior as passive, note taking, not answering questions in class, or not engaging in classroom discussion, whether in small or large groups. In group assignments, Chinese students were said to sit with and select other Chinese for teams. Faculty members indicated that when they were partnered with local students, the Chinese students would often defer to the decisions of the local student rather than discuss as a group. One faculty member found that this deference to the local student would particularly be the case if the local student(s) were male and the Chinese student(s) were female. The faculty members I interviewed explained this passive behavior by Chinese students as resulting from a blend of Chinese students not being able to express their ideas because of low English proficiency, of having differences between the Chinese and Canadian education systems, and of being cautious in adapting to the new culture.

Faculty Expectations: Insufficient Application Of Culturally Sensitive Pedagogy

There was awareness among the faculty members interviewed that they are not sufficiently prepared to respond effectively to the cultural diversity of their classrooms. Two faculty members talked with a sense of urgency about their desire to be better prepared to teach and provide learning experiences for international students. F3 stated that

I think the instructors oftentimes aren't prepared for how to best engage this growing student body of especially students that have English as additional language who come from very different cultures and diverse different learning backgrounds. . . . I think it's lucrative to bring in international student with the university setting but I think that it's an ethical issue too, how [to] prepare them for success. If you're not somehow giving the faculty the skill set they need to do that then we're also hurting the students. There should be instructor education or skill enhancement to really better attend to the opportunities of having students from a variety of different culture backgrounds and English language competency in the room which I think most of us don't know how to access effectively.

Three faculty members stated that they did not know a lot about education in China and did not realize the scope of the changes the Chinese students were facing in their classrooms. F1 said that "There's a place where we just don't know enough about the student's experience and I think what happens is we come out, of course, we are all biased. And that's what gets us into trouble." Four faculty members talked about experimenting with different activities to better engage the Chinese students in class. One

faculty reflected that there seemed to be no comprehensive university support for faculty members to develop culturally appropriate, sensitive, or effective teaching methods. For F5, this was a significant systemic gap in the process of inviting international Chinese students to study at LBS University and then not providing faculty members with the infrastructure and support to teach effectively.

You better start questioning it. And that's not to say it's always about us, but if that's not always the first place we start, I think that's kind of problematic. How can you start with the student? The student has the least amount of power in the classroom. Don't start with the person with the least amount of power; start with the person with the most amount of power.

Interested faculty in the business school who recognized the need to develop their pedagogical skills, with the support of the dean of undergraduate studies, have established a faculty member working group. F1 talked about this working work that is already underway as a way to assist faculty members to develop culturally sensitive pedagogy.

We've been working on this now, I think it took us about three years to just to respond, and now we're into year four and five where we're actually doing something about it. And by the time we get really good at it, I think we will either have lost some of the faculty who haven't turned around because they are about to retire so we have new faculty coming on board and we're training them a little bit differently.

For F3 the question about inviting international Chinese students to study at the university without preparing faculty is a broader systemic issue as well as a developmental one and recognized that the university has a stake in supporting faculty more broadly.

We have to start thinking in a bigger way about what are the systems put in place that allow people access to university. What's the bigger plan? This is going to become more and more international. How do we best develop faculty for that, staff resources, and the community?

It was clear from the interviews with faculty that they were aware of the inadequacy of their pedagogy and classroom activities in providing educational experiences to Chinese students early in the students' sojourn in Canada that would assist in their acculturation to the Canadian university system. Faculty members recognized that this was a complex issue, but also felt that faculty development in cultural appropriate pedagogy would help them to be more effective educators, especially in their early encounters with international Chinese students in their classrooms. Three faculty members stated that they did not know very much about the Chinese students' educational experience in China, prior to coming to Canada. The faculty members indicated that they were aware that this gap in their understanding of the Chinese students' educational experience contributed to their struggle to develop pedagogy that aided Chinese students in their cultural adaptation.

Theme 2: Differences in Chinese Education That Matter in Adapting to Education in Canada

The second theme involves a description of those differences between the educational approaches in China and in Canada that represent potential barriers to adapting to the educational culture in Canada. The following categories describe the elements of this theme: (a) education in China and the passive role of students, (b) structured student life in China, (c) struggles in adapting to the classroom experience in Canada, and (d) encounters with different world views between students and faculty.

Education in China and the Passive Role of Students

In order to understand the cultural adaptive experience of Chinese students from China, it is important to understand how different the education system in China is from the education system in Canada. The scale and scope of the culture adaptive change is reflected in how different the Canadian educational experience is for the international Chinese students.

Exam based education. All six students interviewed described their educational experience in China as exam-oriented. Success for a student in China means doing well on class exams and school exams throughout their school life including the annual national university entrance exam (*gao kao*). S3 explained, “I think the whole plan of studying in China is for the exams, and then the exam is for you to get in [to] a better university.” Similarly, S2 agreed that, “In China, we treat good grades as something successful, so . . . you’re good at exams . . . that means you’re good at understanding the material.”

The students described that exams were so important that students' names and test scores were often posted publicly. S4 described her school experience.

Yes, yes [grades are posted] on the back of the classroom. . . . your student number, your name, your grades, your grades for this exam, your grades for last exam, all listed. Sometimes . . . teacher [will] announce it in front of all of class.

The most extreme example of this practice was when S6 recalled her school experience where class seating was assigned based on marks.

After every small test . . . they [teachers] will rank the students in one grade and in one class and teacher post his first 100 students on the gate of the school and during each class we would have a copied list of the students who will be ranked and the first one [student] has a priority to choose who they are sitting with. And the second choose and the last one have no chance to choose.

Examination-based assessment was a common experience of all the students interviewed and was consistent throughout their student lives. From entering school to graduating high school, Chinese students' progress and academic success were determined through examinations. This required the students to listen to lectures, to take detailed notes, and to memorize materials in order to answer questions on an examination from when they were very young. Although examination is important in Canadian university business education, the evaluation of student learning also comprises a broad range of evaluative methods such as group assignments, individual and group presentations, case studies, and participation.

Competitive classroom environment. Because faculty members in China post exam grades, students engage in a highly competitive class environment. Students described that they were working largely on their own in China, and they found themselves competing with their classmates for marks on examinations. S2 remembered her school experience as being very competitive.

It [posted marks] means that you have way more pressure because you see the people sitting ahead of you, they have better grades. So, that's something that was mentally just torturing me every time. . . . you don't have to say . . . what grade I got for the last test. And the students are highly competitive . . .—the parents, students, teachers—they focus way more on how well you do compared with others. . . . in China we only focus on passing the exam, get really good grade on exam. . . . And we don't have group works because everybody is competitive. So, that's why everything is individual. . . . your knowledge is like your secret. You're not going to share with anybody else. Because you're competitive, right? They're competitors, right?

The learning that the students described was individually focused with little discussion and no group work or group projects. With an emphasis on individual achievement, the opportunity for students to develop team learning skills through group projects in China is limited. The ability to participate in and learn from group projects was discussed by participants as a required skill for student success in Canada. Three students stated that because of their experience as students in China, they were not very skilled at group work and found team assignments in the university in Canada

challenging. In China, students studied what the teacher taught in class and through text books, and they individually demonstrated their understanding of what was taught on examinations. In fact, the focus in China on exam competition may reduce the likelihood of Chinese students engaging in team based learning in Canada.

Structured Student Life in China

All of the students I interviewed described their school days in China as being very structured with little need for them to make personal decisions. The structure of their day extended beyond the classroom in China. Students described their classes as very busy with a lot of homework, and they said that they needed to study every day. Five of the students expressly said that they attended study hall after school and usually studied at home nightly. Students expected that they would have to study after school, in the evenings, and on weekends.

Students said that they remained in their classrooms for every subject while the teachers moved from room to room. When they were assigned to a class, they remained with that class throughout the year for all subjects. As a result, students got to know each other very well and often formed lifelong friendships. S5 commented on the importance of these friendships and the effect that the loss of those friendships had on her when she came to study in Canada.

Why Chinese students shy here is because most of our classmates we don't know. . . . in China, because we are in class, we are a group, we know each other. We spend time with each other; we live together. So if we ask questions, I don't

feel shy. It's all our friends. Here, it's all strangers if I'm asking a dumb question in front of those strangers is like public speaking. I'm not comfortable.

The structured personal and school life in China provided students with a learning environment that they described as routine, predictable, and is easy to navigate. This structure is maintained from elementary school to higher education. Those students who wrote and passed the national university entrance exam were assigned to study at a specific university in a particular faculty and program of study. After this assignment it was unlikely that they would consider changing universities or programs of study. S6 stated this about the university:

In China it's [the student's program of study and the number of classes enrolled in per year] determined, for the first year you have to take how many courses and then if you didn't finish that number of courses you will be a student who be failed. And then after 4 years you have to complete your degree. You have no chance if you failed which means you're delayed and it's a shame for you.

S2 explained, "In China, it's just like once you apply for school you apply for a major as well. So, you're not going to transfer between different faculties once you got to school. It's too late. It's too late already." These are descriptions of student life in China where students are required to make few decisions for themselves. Their national system does not prepare them well for the myriad decisions that will be required of them personally in the Canadian university environment. The challenge is not so much that Chinese students have to make decisions but that they have little experience in making decisions for themselves.

Four out of six students interviewed recalled their education in China as teacher led, focused on lectures and textbook content, where there were clear answers to every question. Emerging from these interviews is an image of the Chinese classroom where the ideal student sits quietly, is attentive, takes notes while the teacher lectures, and provides the correct answers to questions which will be on exams. S2 described her experience as a student in China:

Our class in China is always textbook-based . . . so you just memorize all the textbooks and we do tons of homework, so, everyday homework, homework, homework. You need more practice to get ready for your last exam. So, that's why we're really pressured.

Students ask few questions and there is little discussion in the Chinese classroom. S3 recalled that,

In China if you ask a silly question the teacher would make fun of you . . . and other students would make fun of you too. The pressure from teachers and students in China is for students to conform and fit in.

Teachers structure the class lesson around standard content text books and support materials, and tests are the main method of learning evaluation. Teachers spend most of the class time lecturing while students take notes, memorize materials, and take tests. In Chinese classrooms, there is little discussion and almost no group work. S6 explained,

When I was in high school it's a lecture, totally lecture. You just sit down and listen, taking the notes that's all. . . . students have a style of learning just by

listening from the teacher . . . if teacher asks a question and I didn't know the answer, I will be so scared.

The classroom behavior of students asking questions of the teacher is not encouraged. Asking questions can be seen by the teacher as a sign of strong individuality. In China, such individuality is not viewed as positive but rather as disruptive. In some examples, students asking questions are actively discouraged by the teacher. S3 described her experience of asking questions in this way:

The students in classroom in China they were all shy. Disciplined. I feel like the school just killed our imagination. If you think outside of the box, if you are different than others then you are weird, you must be disciplined. If you asked why one plus one is equal to two then I do not think the teacher would be happy about that. They just tell it is, it is equal to two, you memorize it. I saw this cartoon about elementary school, the process in the beginning they were all the tall trees, and then the teacher cut the top, cut the side and then at the end they are just a wood square. If you stand out, no that is not good. Here the students they all excited to ask questions in class. Their behavior might consider disruptive in a Chinese class because they are always interrupt and asked questions and raise up their hands, yeah all that kind of actions. In China the teacher will not like that.

The students interviewed described the typical classroom experience in China as one where the student was quiet, listened, and took notes. Three of the students explicitly stated that asking questions or making comments about the topics covered in class was discouraged. Each interviewed student stated that they had no teamwork or group

assignments in their classroom experiences in China. The historical practice of students being actively discouraged to participate in class in China becomes a barrier to Chinese students when they study in Canada where their participation in class discussion and offering opinions are actively encouraged and expected.

Struggles in Adapting to the Classroom Experience in Canada

The international Chinese students' encounter with education in Canada represents a significant difference from their experience as students in China. Upon entering their first year undergraduate class at the university, international Chinese students must figure out how to be successful in this new setting. However, the difference between Canadian educational style and Chinese educational style can be significant and challenging for the new student. S2 described her feelings.

I didn't know what to expect when I first came here. I heard that it's tough in universities in Western countries. So, I thought it's the same format as high school. . . . I just bring my textbook every day, take . . . everything.

Over time she found that she was able to make better sense of the Canadian classroom and adjust to the local classroom culture, including the different learning activities, requests for opinions, and ways students interact with each other. She expressed that,

The longer the time I stayed the more I figured it all like team work or group work is a really big component in Western countries compared with China. I actually had to spend some time to get used to it because I thought that they [other students] are [our] enemies but they're working with me. But you have to get used

to like sharing actually your knowledge with them to work together because you guys are a team and you work together but you still have to do your individual part. So, that's something that was confusing for I think a long time, like one or two semesters for me.

As well as adjusting to participating in group based learning, all students in Canada are expected to take the initiative in figuring out what needs to be done for them to learn and what to do for them to contribute to project assignments. The determination of what to do in each project or case study is not as teacher guided as it is in China, and many learning related decisions are left to the discretion of the student. S4 talked about the difference in the support for and purpose of a student-centered learning approach in Canada, and how it is focused both on what is important to learn to pass that course and what can be applied in learning some skills and abilities that prepare students for the future. She stated,

In China . . . the teacher will tell you, you should do this. . . . But here, okay I have this assignment now what do I do? I need to think actively by myself; I need to make my own schedule. I get to decide a lot of things here.

The students told stories about how their first experiences in a Canadian university were very different from their school experiences in China. This mismatch was most poignantly felt in the classroom where open discussion and exploration of ideas was expected. S3 described her surprise when she first attended class in Canada: "it was really challenging to participate in the discussion. We [in China] . . . never raise up the hands in class." All of the students interviewed described a low level of student interaction in class

in Canada, either directly with the instructor or with each other. For two students interviewed, this was in part due to the fact that in China there was too much material to be covered during class to spend time asking questions and discussing ideas. Other students stated that their teachers in China had little tolerance for students asking questions. S2 recalled speaking in class and asking questions as causing her teacher to be punitive and make embarrassing remarks.

Chinese students' experience with faculty. Students in the interviews indicated that they looked to faculty to help them in understanding what constitutes success in this new educational environment. Based on the role of teacher as expert in China, one student judged her Canadian instructor's behavior as disorganized, lacking in preparation, lacking in knowledge, and unprofessional. S6 described the expectation that faculty in China are knowledgeable on the topic and provide the correct answer to questions and also structure students' learning around the correct content and the correct answer.

Here is so complicated . . . it's also so many different types of instructors . . . for some lectures I need not go to the class because the instructor is totally disordered. It seems he didn't prepare well for his lecture. He just taught you whatever, something just pop out from his mind and that he taught you. It's not organized and well-prepared but his exam it's just multiple choice so for those course you just need to read the book by yourself. And for some courses you need to talk to the instructors a lot and do a lot of exercises with your classmate and also need to do actual research for that. Some courses are hard. You need to go to

go to library learning center, find a mentor, you have to use so many tools to have your together great grade.

The students described their encounters with the Canadian university learning culture through the lens of their previous educational experience in China. Faculty members employed many learning activities that the students found to be perplexing. All of the students I interviewed identified their first group project as stressful. There were a number of reasons that group work might be challenging to the international Chinese student. The Chinese students' lack of experience in group work, and their passive role in class could result in behaviors that were interpreted by faculty as uninterested in group work. F1 stated it this way:

Chinese students who are more submissive in a team will often defer to the native speaker particularly if that native speaker is male and particularly if they are [Chinese students] female. These students can be perceived as quite passive and submissive initially and then, nothing is getting done, unless the native speaker drives it (and often they do).

Students described that being successful in China meant that they as individuals scored well on class exams in a competitive environment. Working in groups and sharing ideas was not a standard learning method for them.

Open discussion in class. Another challenge that the students described was the expectation that they discuss their ideas and opinions on a topic before the topic was studied. Participants explained that this process does not happen in Chinese education because knowledge is derived from study first and not the additional exploration of their

own personal thoughts on a topic. In China, students feel they first need evidence to support their opinions. For example, these Chinese students in a Canadian course wanted to feel sure of some evidence before they would offer an opinion in class, such as S1 described:

When they [local students] ask me, I say, “I don’t have any evidence to prove my opinion so I don’t want to raise it up and confuse you guys. I need to have evidence to prove my opinions are right.” They [local Canadian students] are just feeling so confused [about us], saying, “You don’t need to do that! It does not depend on whether we have the evidence or not. We just need the opinion.” And then, I feel, “Wow! That’s so different! I want to make sure whatever I say, my opinion should be something like right. I focus on the right, and then I focus on the value of that opinion. I just need to find some evidence to prove my opinions are right or correct, but they [local Canadian students] feel that’s so unbelievable.

All six of the students interviewed expressed experiences of confusion when faced with the expectation of speaking in class about topics with which they were unfamiliar, whether in whole class discussions, tutorials, or in project groups. The discovery method of learning by exploring a topic through discussion and the exchange of opinions and ideas presented a particular challenge to the students whose academic experience had been that they researched and understood a topic, largely from the text or instructors’ lectures, and then stated the correct or acceptable answer.

Faculty stated that they often invited students to openly express their opinions on topics for which they have little familiarity. After assigning a case study, faculty expected

that students would explore the issues in the case, discuss their ideas, and posit potential solutions. For a case study, there is no one correct answer. Students interviewed perceived the open discussion activity as asking them to engage in shallow thinking, uninformed debate, resulting in a poor use of valuable classroom time.

Encounters With Different World Views Between Students and Faculty

To understand the scope of the cultural adaptation process, it was important to explore how international Chinese students and local university faculty understand each other when they may not share a common educational cultural context. Chinese students and local faculty described how they navigated the complexities of defining and meeting educational goals.

The five faculty interviewed explained how they adapted their classroom methods to accommodate the needs of the international Chinese learner. The adaptive teaching methods used by the faculty were based largely on experimentation. For some faculty members, a variety of classroom activities was based on teaching methods adopted from their instructors when they were students and methods that other faculty members said worked for them. From the interview data, the decision to employ a teaching method for international Chinese students did not always rely on an understanding of the Chinese students' prior educational experience. This observation was shared by F5 when she reflected that “[university instructors] are hired . . . as disciplinary experts. . . . unfortunately in academia there is not really an emphasis on teaching.” F1 voiced a similar insight but from a different perspective when she explored the need to think about teaching methods, and that “we [faculty] have to examine our own teaching practices. I

think we have to be open to find out what helps the [Chinese] students.” Three of the five faculty interviewed stated that they had experimented with different instructional methods to try and engage the international Chinese students.

There was awareness among the three faculty members that their teaching methods might be foreign to international Chinese students. Two faculty found the approach of experimenting with different activities and teaching methods to try and engage the international Chinese student to be frustrating, in that their methods did not necessarily result in increased participation from the Chinese students. F1 described her experience.

I didn't have it in terms of . . . really understanding what kind of teaching methods [international Chinese students] were used to. I like to have a very engaged participatory class, and I design my classes so that I don't lecture. Most of the time they're [students] doing work and we do a lot of debriefing That was very hard for many of the [Chinese] students. I was very frustrated as a teacher. I was incredibly frustrated and didn't know whether this is where I wanted to be because it was really becoming quite complicated. I have no idea what their school [in China] is like.

This frustration in not being able to engage the Chinese student in classroom activities to their satisfaction was reiterated by F3.

For students who come from an environment where the norm is just content delivering, memorization, regurgitation, to come in my room can be very intimidating. I recognize that because in this case you cannot hide. You really

always have to talk to somebody if you don't talk in the big round. It is always this back and forth. I share a little bit, they're sharing a little bit, then we're working with somebody, we bring it back, unpack, and then I share a little bit more. If that looks very different to a student in terms of how they learned in prior circumstances, then it can also create a barrier to learning that this is just so unfamiliar. I don't know what to do with this.

The disorientation that international Chinese students experience in the Canadian university caused some faculty to examine their pedagogical practices. The frustration that business faculty members expressed in interviews was often focused on Chinese students' poor English speaking and writing skills. Chinese students' poor English skills were a core source of frustration. Faculty members tended to talk about their teaching experience with "the Chinese student" as a group rather than viewing each student's unique learning experience and unique learning challenge, one of which is their lack of English language skills. F5 cautioned faculty members to do the following:

Look at students as individuals. That sounds really obvious but the fact of the matter is discourse is one thing and action is another. . . . The idea is that education is always situated. The way a particular lesson may be successful for a class, it may not necessarily work for another class or we assume that it was successful but it was actually less successful to varying degrees for students. This is the complexity of teaching People [faculty] aren't given the time, they aren't given the mentorship, they don't care fundamentally, [or] they don't know what to do. They're well-intentioned but they have no idea, so what do people do?

They just go back to common sense. . . . We know a lot of things about teaching theory, but a lot of times we don't practice it because the institutional structure doesn't support that, the culture of academia doesn't support that. . . . How much are you truly engaging in your practice if you're not walking out of the classroom still thinking about what just happened? Why was that student not talking? It's not about that student; it's probably about you, too. It takes two.

Developing teaching methods that meet the greatest breadth of student learning needs was described by F1 as the objective in setting up the Communications and Issues Committee. The committee was developed as a forum for faculty members to share and address the diverse needs of the students in their classrooms.

Class in China and class in Canada. The degree of difference between the Chinese students' descriptions of their Chinese classroom experience and their Canadian classroom experience reflects the degree of difference between the Chinese and Canadian learning cultures. The students whom I interviewed, for the most part, described their student life in China similarly, with differences in emphasis rather than in kind despite the fact that they came from different cities in different provinces across China. The lives they described as students in China were quite different from the lives of a Canadian student. Students said that classroom behaviors that are common in China were found to be confusing to local students and faculty when exhibited in Canada. Students described their role in class in China was one of passivity where they listened to the teacher and took notes. One example is the inference made by faculty about classroom participation by Chinese students. Faculty members described feelings of frustration at the perceived

low level of interaction international Chinese students exhibited in their classrooms. F4 stated, “[the student] is there to say some things; you might have something valuable to add.” Similarly, F1 stated, “I barely knew their names because they wouldn’t participate.” F3 echoed the other faculty member when she said, “I don’t learn all their names because they slipped into the background.” The students mentioned that they were aware that they were passive and that they were also aware of the faculty members’ perception of them as passive.

Theme 3: Strategies for Successful Cultural Adaptation

The third theme represents the strategies that students engaged in that resulted in their perceptions of successful adaptation to the Canadian academic world. In theme three, those factors that are most connected with the students’ successful adaptation to the Canadian university learning culture are highlighted. From the student and faculty interviews, it became clear that the time and energy spent in forming effective relationships in the Canadian university’s social environment was directly related to the international Chinese students’ academic performance and success. The categories related to establishing comfort in the Canadian social environment were identified as follows: (a) psychological factors for cultural competence, (b) cross cultural adaptation of students and faculty, (c) improving Canadian English proficiency, (d) involvement in the university and local community, (e) making diverse friendships, and (f) gaining bicultural competence for students and faculty.

Psychological Factors for Cultural Competence

All of the students I interviewed described their feelings in the early days at the university as ones of isolation, loneliness, and homesickness resulting from their loss of friends, familiar surroundings and structures, and access to family. What may be unique about the students I interviewed was their ability to make decisions early in their sojourn, and to get involved in student life despite their feelings of loneliness. S4 stated it this way.

Participate in any club or volunteer. That helps I think because first you come here you want to make more friends. You don't just want to be by yourself and alone all the time. Go to all the events. . . . just go there because you will meet a lot of people and if you have more friends . . . that will make your life easier here.

Four of the six students interviewed talked explicitly about overcoming their fear of looking stupid or losing face. Face is a uniquely Asian concept with no parallel concept in the West (Fang, 2014; Lee, Leung & Kim 2014; Tan, 2013). The concept of face is not only about the individual but about the family, the community, and even the country. It is possible to lose face, give face, save face, or preserve face. The interviewed students said that they knew that unless they took the step to connect with others, their situation would never change. The students described the process of connecting with other students as personally challenging. Local students were seen as having an existing circle of friendships that made it difficult for the Chinese students to break into. The interviewees talked about how acutely aware they were that their poor English skills made communication difficult for them. Two students said that their lack of familiarity

with the nuances of the Canadian culture resulted in them doing and saying things that made them vulnerable.

All of the students described how they overcame their fear of looking stupid, got involved in school activities, developed friendships, were successful in school, and became leaders in the student community. S3 reflected on her experience,

I would say to students [who] want to come here, I'd say join all those activities and [. . .] choir they are amazing people. Yeah, I've been there for one semester then I go busy but I really like the experience.

S1 wanted to get involved in an entrepreneurial group, which did not exist on campus. She went ahead on her own and cofounded and now leads the university's first entrepreneurial club. She elaborated:

I try to develop my own interests, and then I try to more hanging out with friends and talking about like entrepreneurship, because I have a club. It's Entrepreneurship Association. I'm one of the cofounders. I feel like I'm more pursuing the goal of my life rather than pursuing your goal at university. I think that's something, if you more realize what you like then you are not as confused and then you are more willing to try new stuff. And then, when you start trying new stuff, you actually find that there are lots of opportunities for you to develop yourself. So, you're more busy doing the things you like so you don't have time to confuse yourself anymore.

The psychological factors that the students described that led them to making the decision to engage in the university life were hopefulness and optimism, which resulted

in improving their confidence so that they were able to take on more risks. Their confidence grew as they became more successful in achieving their social goals.

Cross Cultural Adaptation of Students and Faculty

The ability to translate between the Chinese and Canadian educational cultures impacted the students' identifying and adopting behaviors that defined academic success for them in the new culture. Two students I interviewed stated that they now see personal success as much more than grades in class. Given that success in education in China is based on test grades, this insight represents a significant departure from their experience as a student in China. S2 stated that "my difference, my improvement in terms of when I first came here . . . [went] from being competitive for grades to getting yourself ready for the future." Three of the students I interviewed explicitly stated that they had developed internal motivators of success that included talking about their international experience, their improved confidence in learning, their ability to think about success in the future, and how to attain their career and personal goals.

Two of the students I interviewed explained that when they first came to Canada, they sought out connections with other Chinese students in the business school, and that they applied the school habits learned in China to their classes and assignments in Canada. It quickly became clear to them that if they did not adapt to the new academic culture, if they did not broaden their relationships and seek out opportunities to learn the new culture, they would not be academically successful. S5 shared that her commitment to learning the new culture included reading local newspapers, listening to the radio, watching movies (without subtitles), and talking with local students about topics of local

interest. As international Chinese students developed relationships, attended classes, made friends, and got involved in the university society, they strove to make sense of their new culture and eventually developed a new cultural perspective. The students interviewed stated that this cultural exploration helped them to learn about and fit in with the local culture.

Classroom strategies. Being required to participate in group projects presented an interesting dichotomy for the international Chinese students. Rather than viewing working with international Chinese students as an opportunity for engaging in global dialogue on case studies for project presentations, the students said that working with them was perceived by the local students as potentially holding the local students back academically. Faculty members and students whom I interviewed related stories about local students who did not want to work with international Chinese students because it was perceived by the local students that including international Chinese students on their teams would be detrimental to their grades. S2 stated,

they [local students] thought that because we don't speak English so we're not going to do as good. They couldn't communicate. Because they couldn't communicate so they thought that the students don't know anything because they don't talk. There's a gap between them.

This reality was particularly the case for group project presentations, due to the perceived low level of spoken English proficiency of international Chinese students.

Two of the students I interviewed identified that when their project group members were made up of Chinese students only, the teams tended to discuss ideas based

on their past experience and knowledge from China. However, when the students worked on mixed project teams of local and international Chinese students, they discussed ideas from a much broader perspective. The Chinese students felt that they were able to make contributions in these cross cultural discussions because of their unique perspectives that enabled them to see things very differently from their local counterparts and were valued by local students. S1 described her team experience this way.

If you are participating with domestic students, you work with them, then you will feel actually there is something you don't really understand, they may not really understand what you're saying but that actually helps you guys to come up with a discussion of it, and because we have different skills, like, Chinese students tend to be more quiet and more detail-oriented, that's why we may try to look over the paper more carefully, and the local students, they are more having crazy ideas and they are more creative. So, the result they get is creative compared to a whole group of Chinese students. . . . I've tried both, I tend to like to work with the local students. In my fourth year and fifth year, when my prof[essor] is saying that "Oh, you guys need to form a group," I always go out and then form a group with the local students not with Chinese students. I also didn't feel I learned a lot when I was in a Chinese group.

It was from their experience in these mixed team projects that two of the students I interviewed indicated that they began to develop confidence in their ideas and an understanding that their Chinese education was not inferior to that of the West, and that that they could make valuable contributions in class. S1 reflected that "whenever I talk

. . . I will not going to be the one that only learns from them, they can learn from me too. So, that is something that really built my confidence.”

F3 suggested that instructors “could be more consistent and also develop ourselves [regarding international Chinese students] to prepare for having diverse classroom environments.” Faculty professional development can provide methods to deliver more culturally appropriate pedagogy in the class. In the interviews, faculty members described classroom practices, methods, and learning activities they were currently using in their classrooms that were helping international Chinese students to better engage in class. One instructional method was that faculty members would tell students why they selected the class activities so that students could understand the reason for the activity and the activity’s linkage to the lesson’s outcomes. F3 explained,

You’re asking someone, “What do you think?” That can put people into some very uncomfortable circumstances. Yeah, I think it’s very important to explain why we’re doing what we’re doing [and] remind this is why this matters, this is why we’re spending too much time here.

F2 reinforced this practice of explaining why an activity is important, and said that,

It’s not just matter of doing an activity but finding the relevance, [explaining] why we do this activity. I created a syllabus of topics, [and] created a paragraph to go with each week to say why it’s important or what we’re going to do and why this is important.

F1 reflected that faculty have to “explain why we’re doing it [learning activities]. We have to reassure them [international Chinese students] why this is important to them.

They're not going to do anything differently unless they see the importance to them." By reflecting on their classroom practices, faculty could become more aware of the needs of the international Chinese students and might alter their colloquial language by using fewer local or regional references or by selecting business cases that are more international in scope and include geographic regions beyond North America.

Lessons are sometimes easier to learn from those who have gone through similar experiences. F2 stated,

[I invite alumni] to share the experience of the [cultural] transition. Let's hear it from the student, don't hear from me; [let's] hear it from them. What it's like [to transition] and how do you just not survive but . . . thrive in this school of business.

Faculty promote extra involvement outside of classes. Faculty can link international Chinese students to resources that will help them to understand their cultural adaptation experience. International Chinese students benefit from developing friendships with local students and getting involved in school and community programs, clubs, and activities that enable them to use and learn their language skills as they navigate through the nuances of the new culture, and thus, lessen their feelings of isolation. F1 stated that the faculty in the business school have done a lot of work to get international Chinese students involved.

It's the involvement in clubs, it's . . . getting them prepared and . . . into co-op that's made the difference for them. It's the cocurricular activities . . . in our

undergraduate program and getting students much more involved that's . . . making the difference.

Two faculty members described having the opportunity to positively impact Chinese student adaptation through making their teaching methods explicit.

Improving Canadian English Proficiency

English language proficiency remains central to the cultural adaptation process for international Chinese students in an interesting way. English is taught in school in China. F4, who taught English in Taiwan, explained that English language reading and grammar is often taught through the use of Chinese explanations with a focus on translation but not on conversation. Written multiple choice tests are used for evaluation, but students are not often required to show improvement in their level of proficiency in the spoken language. In larger urban centers, a school may have a native English teacher (NET) as an instructor. F4 recalled Chinese English instructors “who can barely put a sentence together (in English) tell me that I’m wrong [grammar].” When international Chinese students come to study in Canada, despite getting excellent grades in English in school in China, they are often surprised how unprepared they are for the level of English required to be functional at university.

Both faculty members and students identified English language proficiency as a key factor in successfully adapting to the local academic culture. All of the faculty interviewed identified poor English language proficiency as the central barrier to academic success. Three students described times when their low English proficiency interfered with their ability to understand instructors in class, talk with local students,

make group and individual presentations, which negatively impacted their self-confidence. S2 described the impact that her lack of English proficiency had on her.

Because we only . . . here for like 3 or 4 years, we don't have that many experience so whatever they're [local students] talking about we never tried it before. So, we felt like I'm not comfortable for asking them oh what he said, oh what he said, like, what are we talking about. And they're going to get bored from telling and explaining everything. That's something that is hard to integrate. And also their—I think for us and for local students their ways of thinking is different. So, their life focus is different. So, like, when I hang out with my Chinese friends for example, we're going to talk about oh, let's go shopping, let's buy this, let's travel together, those kinds of stuff. However, for my domestic or local friends they talk about, "Oh, you might want to do your fall recruit in the fall, so, you have to get ready. I know some conferences that are really good and you have to get yourself out there." I'm like, "Yeah, I'll register," those kinds of stuff. . . . from them I learn more practical stuff, from my Chinese friends I have more, I don't know, casual fun which I think is really great but that's not the only thing that I want. Yeah. So, that's why I go to a lot of conferences, join a lot of programs and stuff just because my local friends recommended it to me. Yeah, they have really good resources, trust me. They spent their life here. They have connections from high school. And different friends . . . which is really helpful.

One student said that she knew her English was improving and that she was understanding the local culture when she was able to understand and express humor in her conversations with local students.

Involvement in the University and Local Community

One comment that was consistent across all of the faculty and student interviews was the importance of international Chinese students getting involved in the university community early, both in and outside of the classroom. Confronted with the prospect of looking silly, losing face, being judged poorly, or receiving ridicule, all six students interviewed remembered key moments when they decided to get involved in their local university community. S1 described that being more involved positively impacted other parts of her life.

You will learn more by participating in different activities. There is a very interesting triangle . . . here, you want to focus on your social life and then academics, and sacrifice sleeping. So, you can choose two of three, not . . . all of them. I would say like, if you couldn't really manage all of them, I will say then try to focus a little bit more on the social life but not just like hang out and partying. I mean, participate in activities, so maybe joining a club or go to work here, part-time job like these kinds of things, because I feel that is a better way for Chinese students to learn more. I personally feel that because in the class, actually there is not a lot of opportunity for us to communicate in English because we just went to the lecture, sit there and listen to the prof and then went back home. I would suggest to that person maybe don't treat like getting a good grade is your

goal. You can get an okay grade but at the same time you should go out and participate more in activities.

The outcome of this involvement is manifold. S4 advised that Chinese students to involved with other students and activities soon after arriving.

Participate in any club or volunteer. . . . You don't just want to be by yourself and alone all the time. Go to all the events. . . . just go there because you will meet a lot of people and if you have more friends than that will make your life easier here.

Outcomes of speaking out and being visible were described as having made friends, engaged with, experienced, and discovered the local culture, improved their English language proficiency, and reduced their experience of loss and loneliness. One student said that she become so busy that she had no time to think about being lonely.

The consistent report from the student interviews was that getting involved was the single most important cultural adaptation strategy which resulted in improved self-confidence, positive psychological health, development of practical life skills, and also validated the importance and relevance of their Chinese culture. The students interviewed discovered that they were able to make friends, engage in dialogue about issues important to them, and to develop abilities and perspectives that would make them successful in the future. Four of the six students interviewed conveyed that their definition of success in life had shifted from getting good grades in school to notions of career and personal happiness. Although this insight may be part of a personal maturation process and would

have transpired at some point anyway, it was viewed by the students I interviewed as directly related to their active involvement in the local university community.

Three of the five faculty members I interviewed mentioned that they have purposely talked about the availability and importance of getting involved in activities associated with the business school and the larger university community. F1 stated that

We've done a lot at the school to work with those students to get them involved and so it's the involvement in clubs, it's the involvement getting them prepared and out and into co-op that's made the difference for them, so the cocurricular activities that they kept is huge. And I think we've done, we've been doing a great job in that, in our undergraduate program and really getting students much more involved and that's what's making the difference.

Three of the faculty members interviewed explicitly recognized the growth that international Chinese students experienced from observing students' initial isolation in lower level classes to their active engagement in upper year classes that resulted from students' involvement in the university community. Faculty members acknowledged the need to create and implement a more structured process for helping international Chinese students to become involved in social activities early in their university careers. The faculty members said that the earlier the students become involved in the university community, the faster the students will adapt to the new culture. F1 said that

We've done a lot at a school to work with those students to get them involved and so it's the involvement in clubs, it's the involvement getting them prepared and out and into co-op that's made the difference for them, so the cocurricular

activities that they kept is huge. And I think we've done, we've been doing a great job in that, in our undergraduate program and really getting students much more involved and that's what's making the difference.

This involvement was thought to alleviate the depth and length of disorientation and stress that the international Chinese students experience through the cultural adaptation period.

Students and faculty members provided a number of recommendations to improve the cultural adaptation process for international Chinese students. F1 included assigning an international Chinese alumni or upper level student buddy or team to orient new Chinese students to the university, and to talk about what the international Chinese student can anticipate in their first few weeks, especially related to classroom behavior, assessment of academic performance, and where to find and how to access resources. Another recommendation from faculty members was that the business school schedule events the first week of class so that the Chinese students are provided with some structure when they arrive at the university. The events could be designed so that new Chinese students can meet other new Chinese students and local Chinese and non-Chinese business students. Making it easier to form friendships early in new students' life is a way of offering the new Chinese students connections with someone who can inform them about resources, interpret cultural behaviors, and initiate them into their new academic environment.

For all of the students interviewed, improving their English proficiency aided them in learning the norms of the new culture and had a positive impact on their cultural

adaptation experience. S3 described it as, “When I first came here everything seems hard . . . then afterwards you just got better and better. You merge inside that English world and then it’s easier.”

S5 provided practical advice on how to learn English and understand the Canadian culture.

I would say before you leave your home country, you should be prepared and at least watch some English TV shows and throw away the English textbooks. The textbooks are just about the grammar and the spelling and it’s not helpful. The language textbooks from China. That’s different from living English. English that we use when talking to each other here is a little bit different. There’s lots of faces or expressions that are not going to be described in the textbook. So watching the TV shows, watching movies, and talk to foreigners in China. So for example there’s a trip or a party or a volunteer work that because first year study is not that intense, so students should have lots of opportunities or time to participate in those kinds of events and make some local friends and practice English with them. If they are not comfortable with your bad English, then pick another friend, friends that have more patience with you. Don’t give up. You always find some local friends that they have patience in you. And over time your English will improve so you can make more and more friends. And don’t stop watching English TV shows. That’s just advice from my friend, the friend he is really close local friend. He said he force himself to watch TV shows without any subtitles and watch news not from Netflix, but from the TV and what’s happening, daily

news. So that when you talk to your friends, you always have some common topics otherwise when they're using some terms or describing some teams, sports teams, they don't know what you're talking about.

There was consensus among students and faculty members that improving their English language proficiency would have a positive impact on the international Chinese students' ability to adapt to Canadian culture.

Making Diverse Friendships

All six students interviewed agreed that to be a successful student, it was important to make friends with local English speakers at the university and in the larger social community. These friendships with local people facilitate the learning of English and understanding of the nuances of the Canadian culture. S4 described her experience:

You first came here, you knew nothing. So if you have any friends you can ask them and they can provide you information; how to get downtown and etc. I would say not only Chinese students. I don't like to only make friends with Chinese. I don't. I'm very open to making friends with all people and I do have friends that are not Chinese, but it's just I have more Chinese friends, because firstly, if you hang out with Chinese all the time, you don't get to practice your English; that's very important. Secondly, I would say if you have like multicultural friends, you learn more. That's like to jump outside of the Chinese circle and you will find a big world. . . . the world is very big and wide. You have to see right, don't just hang out with a small circle and doing the same thing. It's not good.

The student interviewees stated that their English language skills and their ability to understand the Canadian culture were improved by these friendships that initially developed within their university activities, clubs, or associations. Two students indicated that they felt that the formal, structured nature and the common interests of these university activities enabled them to meet local students easily and form new friendships in a nonpressured environment. Although not as easily done, one student said that friendships were also formed from meeting other students who took classes with her and who had been assigned to work with her in the same project groups.

A key element, discussed by two students, in the development of international Chinese students' self-confidence and self-awareness was in the diversity of their friendships. The more diverse their friendships, the more the students interviewed stated that they were able to expand their world view and to recognize and honor their own Chinese experience and Chinese heritage. These diverse friendships provided international Chinese students with the catalyst to transform how they saw their own culture and prior experience, and identify ways that their point of view and personal history might fit into their adaptation to this new culture.

Gaining Bicultural Competence for Students and Faculty

A final discussion on the nature and scope of international Chinese students' cultural adaptation and the associated challenge for faculty is the growing enrollment of international students in LBS University classrooms. LBS University and business school actively recruit students from China to attend the university. The response to this invitation is that the number of international Chinese students enrolled at LBS University

has been growing each year. Two faculty members spoke directly of their own deficiencies, and many were frustrated by the fact that they were not prepared to meet the demands that the internationalization of their classrooms places on their pedagogy. F3 reflected, “I didn’t have many Chinese students in my classes or international students until I started teaching here.” The increase in cultural and linguistic diversity of the classroom represented unique challenges that the university faculty members may not have been prepared for. F3 stated that

to expect that these students [Chinese] will dovetail into our learning objectives is short sighted. Instructors oftentimes aren’t prepared for how to best engage . . . students that have English as [an] additional language [and] who come from very different cultures and diverse different learning backgrounds.

Four of the faculty members I interviewed felt that they and their peers were not able to deal effectively with the international Chinese students. F3 further said, “I think that it’s an ethical issue too, how to prepare them [international Chinese students] for success. If you’re not somehow giving the faculty the skill set they need to do that then we’re also hurting the students.”

The next category in the learning adaptation theme is the process of how international Chinese students adapt to a different way of viewing the new culture. The challenge for Chinese students in encountering the Canadian culture early on is learning how to gain insights in various ways and how to better interpret the meaning behind the behaviors of those around them. This conflict happens when international Chinese students encounter local students and when local students and faculty members encounter

international Chinese students. In the interview transcripts, over half of the student and faculty members described their experiences of dealing with each other from an ethnocentric perspective. The Chinese students generally described their experience of working with faculty members from a Chinese perspective. Faculty members generally described their experiences of teaching and interacting with Chinese students from a Canadian perspective. The significance of not addressing culture directly in the Chinese students' adaptive process was not discussed much. F2 observed:

When we talk about concepts like culture [it's] problematic because depending on who you're talking with, they'll be interpreting it in very different ways. Often times those who don't investigate it, it's very essentialized, [and] it's very stereotypical [e.g.,] the Chinese learner or the Canadian learner. The Chinese classroom or the Canadian educational system, all of those things . . . are constructs that are made, not necessarily manifesting in reality, but they in many ways, these kinds of constructs impact the way in which they interact and then create reality. . . . the question is how do we engage with that? The idea of students' experiences in the business school It's really hard to be able to, for anybody who's not in a particular field, to necessarily know the ways in which the field has fundamentally conceptualized particular concepts like language. . . . the question is, how could you ever separate things like language with identity or language with culture?

Although there was a focus on English language proficiency as a barrier to classroom participation, four of the faculty members and all of the students I interviewed

referred to differences between Chinese culture and Canadian culture in their stories about Chinese students' personal adaptation experiences. There seemed to be a realization that culture, which is subsumed in language, was a significant factor in the transition experience. In other words, learning language and learning culture are different but inseparable. F5 stated that the opportunity for improving the transition of the international Chinese students' experience belongs largely to faculty members, who may not have the background to develop effective pedagogy in an increasingly culturally diverse classroom, and thus, take advantage of this opportunity to assist Chinese students in their transition.

The ability to engage in this exploratory dialogue between international Chinese students and faculty members was discussed by two faculty members as a skill that can be learned. F3 recognized this when she said that

there should be instructor education . . . to really better attend to the opportunities of having students from a variety of different culture backgrounds and English language competency in the room which I think most of us don't know how to access effectively.

This pedagogical gap results in international Chinese students feeling disoriented and faculty members feeling frustrated. Three faculty members, after trial and error, had stumbled upon activities that seem to work in improving Chinese students' classroom participation. F1 realized,

In my classrooms . . . they are working and talking with each other and they get to know each other. They create new friends. . . . I wasn't necessarily doing it

originally for those reasons, but have realized the impact that it's had in helping the students make connections.

Two students talked about how local students and faculty interacted with them based on their perceptions of the Chinese students' differentness. One student felt that faculty members and local students thought that they did not know much because they did not participate in class. This same student recalled one professor whom she considered to have talked down to her at a grade 9 level, which she thought happened because he thought she could not understand the complex information he was covering. She did not observe him doing this with local students. This perception of differentness was observed by F4 the classroom: "I see separation occur in some teams. It's kind of like Chinese versus other. I wonder if the cultural differences are playing out there. Nobody's talking about this."

All of the students discussed having migrated from a school experience that was familiar to them to one that was foreign and confusing for them. Three of the students described experiencing anxiety arising from the realization that success in this new learning environment would require new but as yet unfamiliar behaviors. S6 said, "I need to learn the rules here," and S1 stated that, "I'm really not sure if what I'm saying is appropriate here or not, so I'm not really confident." They said that they felt caught between knowing how to be a successful student in the past and possible failure or ridicule in the future. Two students talked about having unhelpful assumptions and stereotypes on their part about the local students, as well as the local students and faculty members making similar assumptions about them. F5 stated that

a lot of assumptions are made oftentimes detrimentally. . . . We see a particular phenomenology and we assume certain things about a particular person. We conflate things, like race, culture, language. . . . I say don't assume anything.

Three of the six students had stories about their early experiences as students in Canada when local students did not want them on their project teams.

S6 described a faculty member who "mark us differently." S1 said,

I just feel we need to break that assumption . . . local students are not willing to accept Chinese students . . . Chinese students are feeling they are not welcome in local students. That's an assumption as . . . I feel we should break it.

Three faculty members told stories about how they had misjudged Chinese students. F1 described the "a-ha!" moment that learning more about the background and school experience of international Chinese students had encouraged: "I thought, oh my gosh. My actions could have been perceived as racist without even having that intention or awareness." Faculty members who became more familiar with the cultural and education background of the international Chinese students changed their perceptions of the Chinese students' behaviors.

The challenge described by one faculty member interviewed was the need for those faculty members who are subject matter experts to develop pedagogy that is appropriate to the cultural needs of the international Chinese student. Another faculty member stated that the expectation that students from China have to adapt to the LBS University methods of teaching is no longer valid. Those faculty members who had personal international experience or gained insight into the cultural experience of

international students, realized the inadequacy of their teaching practices and had individually sought means to improve the educational experiences of international Chinese students in their classrooms.

Discussion

Based on the data analysis stemming from the interviews with students and faculty members, several factors emerged that constitute significant barriers at LBS University to international Chinese students adapting to the Canadian learning culture: (a) lack of sufficient support to transition from mostly individual based learning in China to individual and group based learning, (b) lack of personal decision making experience, (c) low levels of English proficiency, and (d) the shift in the role of the instructor from being the source of knowledge to being one of a facilitator of learning.

The relevant differences between China's and Canada's approaches to education that impact international Chinese students are based upon variant epistemologies of what learning is, how learning happens, and the purpose of learning. These fundamental differences in the two philosophies of learning do not seem to be well-understood by Canadian faculty members. Chang et al. (2011) examined these differences and described that the Chinese "value efforts over abilities and encourage conformity and compliance and social hierarchy all of which facilitate social learning or copying, and Western cultures encourage independence, self-assertion, and personal pursuit of interest which enable individual learning or innovation" (p. 101). These differences in the approach to education between China and Canada represent a significant barrier to acculturation for the international Chinese students. In the interviews with students, the geopolitical nature

of education and the power that learning English provided to them in terms of future opportunities was significant. A Western education and the ability to speak English opens opportunities for Chinese students that would not otherwise be available to them in China.

The findings from the interviews of faculty members and students provide insight into understanding how faculty members and students construct perceptions of each other that results in barriers to effective cultural adaptation. Transformational learning can aid the reframing and revising of these constructs through directed pedagogical design. However, given the low level of self-awareness and the lack of familiarity with experiential learning models, it is unlikely that Chinese students will understand the educational benefit of participating without some support from faculty members. S6 reflects this when she said,

I think I'll get better fit the culture because we better fit in the local culture.

Because we came from different cultures right? Sometimes when we see the scene the logical or something is totally different . . . I also need to learn the rules here.

The outcome of a purposeful pedagogical design is not only a more effective cultural adaptive experience for Chinese students, but the development of a greater cultural intelligence by faculty members and Chinese students. The progressive approach from direct teaching toward constructivist methods supports Chinese students as they learn to adapt to Canadian university education and develop deeper self-awareness.

From the transcripts of the faculty members interviewed about their experiences with Chinese international students it can be noted that many of the faculty members are

experiencing the Chinese students' culture from an ethnocentric position according to the stages of Bennett's (2004) cultural adaptation scale. At this stage in the cultural adaptation process the other's culture is ignored, denied, or trivialized. For example, in the interviews with faculty members, there was a tendency by some faculty members to construct a notion of the Chinese student as a category rather than to describe students as individuals or to view Chinese students in the same ways as local students. In this ethnocentric stage, the faculty members took the view that the Chinese students would be fine once they learned English. The lack of understanding the international Chinese students' prior educational experience and the epistemological conventions of Chinese education can result in Canadian university faculty members making erroneous assumptions about international Chinese students' classroom behaviors.

This construction of mental models about Chinese students and the reasons for their low levels of class participation, without an understanding of their prior educational experience in China, can further lead to a simplified construction of a Chinese learner that does not exist in reality, negatively impacting the faculty members' ability to prepare culturally appropriate pedagogy (Rychly & Graves, 2012) for the actual students in their classrooms. F1 said that "I think my actions have been racist without even having that intention." Opportunities for cross cultural understanding between international Chinese students, local students, and faculty members are lost when instructional design decisions are based on a stereotypical description of the Chinese student. F5 cautioned against these assumptions when she described some of the potential characteristics of international Chinese students who might be attending classes. F5 explained:

You have a *gao kao* [annual national university entrance exam] with 9.5 million students. The students who get in [pass the exam] are already going to be the 5% of their country. If [this university] ran that way and we only took the top 5% of the country, we'd have a better graduation rate as well. So naturally we're already trying to compare apples with oranges unfortunately because the *gao kao* is precisely there to weed out quickly. Those who actually get into the top universities are literally the Harvard-educated already, in some ways. So arguably, any sort of educational attainment would need, any rates of educational attainment would need to be put in our perspective of geopolitics. We can't compare that because we don't have a million people [here] because if we did and we only accepted, regardless of whether we had a standardized exam or we used the current registrar's acceptance, we would still be only getting the cream of the crop. For right now, we don't get those kinds of numbers, and with internalization which arguably is very much about economic agendas, if not more so some would argue, then [it] is also why we get very, very different contexts.

The impact of this demographic and the large enrollment of international Chinese students at LBS University challenges how university education has traditionally been conducted. Western cultural knowledge and English language skills cannot be assumed to be core student competencies. F3 described the type of student who attends the university now.

I think long gone are the days where you can expect that everybody has English language competencies . . . we really need to continue to have more internationally or global looking classrooms. Now what do we do with that?

Faculty members have the authority to design their instruction in culturally appropriate ways. The growing international student enrollment in this Canadian university represents a significant opportunity for faculty to take seriously the need for them to learn how to develop culturally appropriate pedagogy. Faculty need support in designing pedagogy that enables culturally diverse students to bring their unique perspectives into the classroom in appropriate and meaningful ways. Higher education at LBS University is international in its student representation but not necessarily in its institutional structures, curriculum, or preparation of faculty. This gap in the university's structural and organic organization to attend to the needs of an international student has potentially limiting effects on international Chinese students' adaptation to Canadian education.

Many of the students described a low level of self-awareness when they first arrived to study in Canada. This low level of self-awareness further reduces Chinese students' ability to integrate their new educational experiences into their existing constructs of education. A purely constructivist approach to learning based on self-discovery needs to be augmented by a more explicit and guided approach to pedagogical design and rationale for that design. Three students thought that faculty members could help Chinese students better adjust to the experiential approach to education by explaining the rationale for a particular activity. By making the reasons for pedagogical

design decisions explicit, the Chinese students can better understand the reasons for the differences in education between China and Canada, and can better see the value of participating. This process may happen naturally, but without explicit instruction, would take longer for the students to link the classroom activity and the benefits to themselves as learners.

Understanding that learning is not only a cognitive activity but also occurs culturally *in situ* where, for example, being a quiet passive listener may describe the ideal student in China while critical analysis exercised through highly interactive student teacher engagement may describe the ideal student in Canada (Zhang & Zhang, 2013), can be a bridge between the two cultural worlds of Chinese students and Canadian faculty. Such cross cultural friction is often rooted in mutual misunderstanding through ignorance. The differences between the international Chinese students' school experience and the Canadian university system are grounded in very different epistemologies. The lack of understanding of those differences by local faculty members can impede the faculty members' ability to create pedagogical practices appropriate to the needs of the international Chinese student.

The faculty members and students described each other from within their own cultural perspective. This ethnocentric perspective has resulted in frustrations and misunderstanding of both parties. The opportunity to become more interculturally competent depends on whether Chinese students' or faculty members' experiences of each other's differentness leads them to inquiry and discovery through dialogue and reflection. This transformational learning was described by both some faculty and

students as moments of deep insight and discovery where their assumptions about the world around them were suddenly changed, resulting in insights about themselves and their behaviors.

The risk in this intercultural discovery process is that international Chinese students, the local students, and the faculty members can interpret and make reifying assumptions about the constructed meanings behind behaviors that can lead to categorical thinking and stereotyping (Mezirow, 2003). This process can be guided through a more intentional process of directed discovery, rather than left to happen unsupported. A development program could provide faculty with the perspectives, skills, and tools to make international Chinese students' acculturation to Canadian education a smoother and more accessible process.

Conclusion

To achieve the objective of this qualitative study, a case study approach was selected as this method was favored in revealing the cultural norms and beliefs behind the behaviors of Chinese international students. The descriptive case based investigation of Chinese students and the faculty in the business school was accomplished through individual 1-hour long interviews in order to produce data about the observed behaviors and the internal feelings, thoughts, and mental models that inform the acculturation process. Sampling and ethical procedures were specifically designed for the international Chinese student participants. Analysis and storage of data were done immediately after each interview. Interview data were assessed, triangulated, and then validated. Analysis of this data identified strategies that successful Chinese international students develop

and apply which could make the cultural adaptation experience easier and faster for other students. In Section 3, the project will be presented, based on the results of the research data from the interviews with participants, where these strategies and professional development best practices inform the professional development program.

Three research questions were addressed in this study. The first research question probed into Chinese students' perceptions of the major barriers to their academic success in a Canadian university. Faculty members and students clearly described a number of barriers that Chinese students experienced in encountering and adapting to the Canadian university, deepening the understanding of the facets of Chinese students' cultural adaptation experience. The major barriers were a blend of personal, situational, and educational factors. The second research question probed into the specific and relevant differences in Chinese students' educational experience in China and the educational requirements in Canada. Students described very clear, salient differences in educational practices between the two countries that resulted in cultural adaptation struggles for the students. The general lack of understanding of these differences made it challenging for faculty to design pedagogy to support Chinese students' adaptation to Canadian university educational methods. The third question probed into the strategies that enabled Chinese students who applied them to succeed academically in the Canadian university environment. It was described by both faculty and students alike that the strategies that resulted in academic success were a combination of academic, social, and psychological factors.

The findings validated the existence of the local problem and identified the thematic elements of the problem. The themes addressed the research questions about the cultural adaptation experience, barriers, and strategies applied by Chinese students for better results in their academic endeavors. Each theme is comprised of subcategories that are both contextual and behavioral elements of the problem as well as associated problem solving strategies. These categories are not isolated from one another and do not function in a linear fashion. The development of English language proficiency cannot be isolated from classroom behavior, from the ability to make friends, or from the broader process of understanding and adapting to the Canadian culture. Individual students had over time in their university life established a road map to guide their cultural adaptation experience. The themes described are shared by all of the students interviewed, and the manner in which these themes represent their journeys is personal and unique to each student.

Section 3: The Project

Data analysis and findings stemming from this study's research questions indicated that improving faculty members' cultural competence will have a significant positive impact on the transition of international Chinese students to the Canadian university. The professional development project outlines the instructional design, delivery methods, learning activities, and content of the program. The professional development project for faculty members of the undergraduate department of business includes: (a) a description of the project and its goals, (b) the rationale for the project genre and approach, and (c) the rationale for addressing the research problem through the professional development project content and activities. I have also provided a literature review, discussion of professional development project implementation, and discussion of the evaluation approach. Lastly, I discuss the implications for social change at the end of the section. The professional development project details are located in Appendix A.

Description and Goals

The purpose of this research study was to better understand the barriers to international Chinese students' integration into the learning culture of a Canadian university business school, and the strategies that successful students developed and applied in achieving their academic goals through successfully navigating the acculturation process. I found through the interviews in the research study that the faculty members have a great deal of influence in that acculturation process. Faculty members often do not have the skills and background to provide appropriate support to help international Chinese students adjust to the new culture. Faculty members often have

little understanding of the scope and scale of the Chinese students' transition to Canadian university culture. The project goal is for faculty to develop and to implement appropriate pedagogical practices that enable international Chinese students to better and faster adapt to the local academic culture through advancing their cultural competence.

One faculty member I interviewed (F5) stated that when discussing classroom behaviors of international Chinese students, "Don't start with the person with the least amount of power; start with the person with the most amount of power." The LBS University faculty members have a great deal of power to create pedagogy that is culturally appropriate to the cultural adaptive needs of the international Chinese student. Given that the imbalance of power between faculty members and students is further enhanced by the international Chinese students' disadvantage of not understanding the norms of the LBS University classroom, it is recommended that the research findings be applied to the development of a faculty member professional development program.

The professional development project is a blended learning program with two half day facilitated sessions (one at the beginning of the program and one at the end), with 10 1-hour eLearning weekly modules in between. As the faculty members in the department of undergraduate business studies already have a working group tasked with furthering their cultural competence, it makes sense to use a cohort approach in the delivery of the professional development program. The program is to achieve four primary learning objectives:

1. Deepen the faculty's understanding and sympathy with the nature, scope, and scale of the learning culture change that the international Chinese students encounter in studying at a Canadian university business school.
2. Broaden the faculty's cultural competence using Bennett's (1993) cultural framework as an assessment method.
3. Broaden the pedagogical approaches, methods, and tools available to faculty for use in their classes.
4. Further develop the faculty's team approach to becoming more culturally aware and competent as a department.

By building the professional development program around these objectives, I ensure that the faculty will engage in a learning program that will further their personal and professional practices within the context of the evolving internationalization of the university classroom. Such development of faculty members' cultural competence and associated pedagogical practices will enable them to meet the current and emerging needs of competitive international higher education.

Rationale

Based on the findings of the research, I concluded that faculty have a great deal of influence on the adaptive process of international Chinese students at a Canadian university for three significant reasons. One reason is that faculty have a great deal of authority to determine the classroom learning environment, pedagogical approach, and receptivity to international Chinese students. Second, faculty have the opportunity to significantly impact the international Chinese students' acculturation because the

business school classes have large numbers of Chinese students enrolled. Thus, a single faculty member can have a significant impact on a large number of students within his or her classroom. Third, faculty have the authority to significantly impact the successful cultural adaptation of international Chinese students because of the faculty members' abilities to establish a cohort or unified approach to the learning strategies and environment they collectively use their classrooms. In this way, there is a greater chance that the degree of variability between instructor's styles and learning environment differences will be reduced. It is for these three reasons that a faculty development program has been developed for this project.

Project Outcomes

In my interviews with students and faculty, I found two conditions highlighted that support opportunities for faculty development. First is the recognition of the fact that faculty have opportunities to impact the acculturation process of a large number of international Chinese students for three significant reasons. The first reason that faculty can influence this cultural adaptive process is that they have the authority to determine the learning environment, pedagogical approach, and level of openness to international Chinese students in their classrooms. The second reason is that due to the large enrollment of international Chinese students in the school of business and the large number of international Chinese students in each class, a single faculty member can have a major impact on a large number of students within his or her classroom. The third reason that faculty can impact the acculturation process for international Chinese students is that faculty can establish a cohort or unified approach to the learning strategies and

environment they establish in their classrooms. In this way, there is a greater chance that the degree of variability between instructors' styles and learning environment differences will be reduced.

The second condition identified from the interviews with students and faculty was that the level of the faculty's awareness, according to Bennett's (1993) stages of cultural adaptation scale, was lower than what is required for faculty to be able to deal effectively with international Chinese students in their classes. For example, in reflecting on her past relations with international Chinese students, one faculty member stated that "I think my actions have been racist without even having that intention" (F1). This method of dealing with international Chinese students may not be unique given that academic culture in the higher education of most universities is "ruthlessly monocultural and monolingual" (Zamel & Spack, 2004, p. 131). Some of the faculty have acknowledged this deficit and have established an open forum communication committee for undergraduate faculty sponsored by the associate dean of undergraduate studies that meets regularly throughout the school year to provide faculty in-services and discussions on the topic of teaching international students.

To assist in evaluating the development in their cultural competence (Bennett, 2012), the communication committee members can measure their progress along Bennett's (1993) stages of cultural adaptation scale. By broadening their intercultural attitudes and worldviews through the development of intercultural capabilities, faculty can improve their effectiveness working in an ever growing culturally diverse context (Leung, Ang, & Tan, 2014). It is for these two reasons, the ability of faculty to impact

large numbers of international Chinese students in their adaptive process and the current low level of awareness and skill that faculty have in leveraging this potential impact, that I developed a faculty development program for my project.

Review of the Literature

The project literature review was conducted based on the research findings and subsequent themes that were uncovered to improve business school faculty's abilities to manage the changing teaching demands of the ever increasing numbers of international Chinese students enrolled in the Canadian university business school's classrooms. The literature review was conducted using the Walden University online library in searches using a number of databases that included EBSCOhost, ProQuest Central, Education Resources Information Center (ERIC), PsycInfo, Education Research Complete, Google Scholar, Journals, and the Walden University Library of Theses and Dissertations. Key search words were: faculty development, cultural intelligence, culture quotient, culture education, culturally responsive teaching, backward design, action learning, Kolb Experiential Learning Theory, Kurt Lewin Change model, international classrooms, cultural learning models, eLearning, constructivism, cultural adaptive education, cross cultural education, communities of practice, evaluation of faculty development programs, instructional design, measuring cultural intelligence, eLearning motivation, culture assessment, and online professional development.

This literature review highlights experiential learning theory (Kolb & Kolb, 2008) and instructional design theory (Merrill, 2013) as frameworks for creating the faculty PD program. Intercultural competence (Bennett, 2004) and cultural intelligence (Earley &

Mosakowski, 2004) are used to guide the PD program's content which will be delivered through a blended learning (Graham, 2006) method (i.e., a blend of facilitated face-to-face synchronous learning, asynchronous online eLearning and discussion forum, and real time practice events).

Professional Development

Traditional approaches to professional development activities ranged from university courses, in-service workshops, or conferences that increased faculty members' knowledge and skills, and contributed to improvements in their teaching methods, as well as their personal, social, and emotional lives. Recent research provides a broader view of professional development in higher education that treats faculty learning as interactive and social (Desimone, 2011) based in discourse and communities of practice. These communities of practice are social learning networks comprised of faculty who are passionate about improving their professional practice by working together through structured engagements with their peers to solve a problem, seeking experience, or sharing assets (Teeter et al., 2011).

Effective professional development has a number of important characteristics. The four that are relevant to this study are duration, collective participation, active learning, and coherence (Birman, Desimone, Porter, & Garet, 2000; Desimone, Porter, Garet, Yoon, & Birman, 2002). Longer professional development programs provide greater opportunities for active learning that result in greater skill development, knowledge acquisition, and behavior change. Shorter duration professional development activities (e.g., workshops, which are the most popular) do not provide faculty the time to

acquire knowledge or develop skills that significantly lead to real changes in classroom behaviors (Garet, Porter, Desimone, Birman, & Yoon, 2001). Collective participation enables faculty from the same department to discuss problems and ideas related to the professional development program. Engaging faculty in active learning activities (e.g., case or project learning) results in the further development of higher order thinking (Savery, 2015). Active learning activities can provide faculty with opportunities to observe expert practice as well as be observed and receive feedback to enhance awareness (Garet et al., 2001) by applying the teachers teaching teachers model of learning (Borko, 2004). To have coherence in professional development programs and activities and in order for professional development to be effective, both the program and the content need to align with the university's goals and culture.

Experiential Learning Theory

Experiential learning theory (ELT) is a theory of learning and adult development “whereby knowledge is created through the transformation of experience” (Kolb & Kolb, 2008, p. 44). Experiential learning theory is founded on the work of Lewin, Piaget, Dewey, Freire, and James (Kolb & Kolb, 2008) where experience is central to adult learning. In this dynamic view of learning, knowledge is the outcome of the ongoing cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation. Learning is a process in which the learner strives to resolve the conflict between the dialectics of action/reflection and experimentation/abstraction.

Experiential learning theory is built around six propositions (Kolb & Kolb, 2008, pp. 43-44):

1. Learning is a process.
2. All learning is re-learning.
3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world.
4. Learning is a holistic process of adaptation.
5. Learning results from synergetic transactions between the person and the environment.
6. Learning is the process of creating knowledge.

Although learning is dynamic and happens anywhere and at any time, the experience of learning is situated within the learner's physical, social, and psychological context or learning space. Lewin (Burns, 2004) referred to this learning context as a field that refers to all aspects of individuals in relationship with their surroundings and conditions which apparently influence the particular behaviors and developments of concern at a particular point in time.

All learning is situated. The transferability of learning depends on understanding the context of the learning and the degree to which that learning transfers to other contexts (Yardley, Teunissen, & Dornan, 2012). In an organizational setting (e.g., university), learning is a transactional process between the learner and his/her context and the university and its context (Kolb & Kolb, 2008). Schön (1983) described reflection as a means whereby learners abstract and transfer learning from one context to another. The field (including the internal conditions of the learner) is comprised of the conditions that form the dynamic for experience, reflection, abstraction, and experimentation. For adults,

experience, cognition, feeling, and behavior in all four stages of experiential learning happen in a dynamic field that exerts pressure on the learner to resolve contradictions in the field itself.

Instructional Design and Developing Learning Activities

The objective of instructional design is to construct learning experiences appropriate to the learning content and desired outcomes. A key component in design strategy is to provide learner control over how many examples and practice problems they require to achieve mastery, the sequence of content and practice, and when general assistance is requested (Merrill, 2002). Effective instructional design meets five principles (Merrill, 2002, pp. 44-45):

1. Learning is promoted when learners are engaged in real-world problems.
2. Learning is promoted when existing knowledge is activated as a foundation for new knowledge.
3. Learning is promoted when new knowledge is demonstrated to the learner.
4. Learning is promoted when new knowledge is applied by the learner.
5. Learning is promoted when new knowledge is integrated into the learner's world.

Structured or self-regulated instructional design is founded on learning being contextual, and that the process of learning includes the active application of learning to real, relevant, and problem solving goals (Tennyson, 2010). Applying ELT to instructional design conceptualizes that learning events be rooted in experiences relevant to the needs of the learner. Although ELT provides a conceptual framework for learning

event design, there are limitations to the use of an entirely constructionist unguided discovery approach when the adult learner requires actual content to guide his/her reflection (Kirschner, Sweller, & Clark, 2006). Instructional design for modified ELT includes individual, dyad, triad, small, and large group activities (McCarthy, 2010).

The first step in the ELT process starts with concrete experience that the individual or team have to deal with. Kolb and Kolb (2008) found that optimizing experiential learning by maximizing learner participation is enhanced through the direction of an experiential instructor. The instructional design objective is to provide real life/work problems, simulations, cases, games, film, reading, and so forth that result in high levels of participation at this stage. Learning is a sociocultural experience (Yardley et al., 2012) and requires expert guidance in the experiential learning process, which was first discussed by Lev Vygotsky (1978) in the concept of the zone of proximal development.

The second reflective stage in ELT requires that the learner stop doing and reflect by asking questions about the experience in stage one. The instructional design objective at this stage is to provide opportunities for the individual and/or group to reflect on their experience from stage one. This reflection may be actively prompted through questions that stimulate curiosity about the nature of the experience and its effect on the learner. More internal activities may include a learner log or journal to capture reflections as they occur. It is in the third stage that the learner conceptualizes their learning into broad concepts by developing lectures, models, papers, projects, or analogies (Svinicki & Dixon, 1987). The instructional design activities promote the abilities to make sense out

of what they experienced, make comparisons, and reflect on what they already know.

These abstractions can be applied in the third stage of ELT through instructional design activities that put their conceptualizations into action.

Blended Learning

Although a term popular in academic and business writing, there is no commonly agreed upon definition of blended learning. Porter, Graham, Bodily, and Sandberg (2016) provided a working definition of blended learning as the combination of traditional face-to-face (F2F) learning modalities and distributed learning modalities. The two delivery methods have historically been separate, using different media, and conducted for different reasons. Face-to-face learning has largely been instructor led and synchronous in person or more recently aided by technology (e.g., live webinars). Distributed learning has been learner-centered, learner self-paced, and asynchronous in delivery of learning materials and activities (Graham, 2006).

In a university setting, instructional designers or educators may decide to use a blended learning approach to achieve any of the following objectives: broaden pedagogical structure for instruction and professional development; increase learner's mobility, flexibility, and access; improve tracking and control of academic activities; increase in self-study; improve opportunity for global connection, grow collaboration and community of practice building; increase learners' personal agency; improve cost effectiveness of materials and resources; improve skill and knowledge development in a competitive global economy; and enable ease of learning content/environment revision (Hillard, 2015; Osguthorpe & Graham, 2006).

In the design of a blended learning program, it is important to know which parts of the program will be delivered face-to-face and which will be delivered online. Each learning approach matches the needs and characteristics of the topic, content, and the learner. The learning activities are delivered by applying a method appropriate to the content and learner needs (Tolks et al., 2014; Wall & Ahmed, 2008). In shaping the instructional design blend, it is important that the learning environments involve the strength of each and avoid the weaknesses of each (Osguthorpe & Graham, 2003). The instructional designer is blending the three elements of learning activities, student interface, and instructor interface in the learning environment (Osguthorpe & Graham).

Blended learning improves the development of knowledge and skills with improved retention over time (te Pas, Waard, de Ruijter, & van Dijk, 2015). An essential factor in a blended learning approach to professional development within a university setting is the ability to actively research information and resources required to solve the learning problem (Donnelly, 2008). For instructors in higher education, blended learning offers the potential for a faculty centered learning approach that is both experiential learning and self-paced through the application of multimedia content, which includes synchronous and asynchronous collaborative activities (Ciolan, Borzea, & Mironov, 2012). A blended learning approach may be appropriate to faculty who are constrained in accessing professional development (Wall & Ahmed, 2008).

Cultural Competence Education

As students from around the world continue to enroll in Canadian universities in ever growing numbers, university classes become increasingly multicultural. Faculty

members need to develop a higher degree of cultural competence in order to maintain a high level of teaching effectiveness. Those faculty members who improve their cultural competence also improve their teaching in a culturally diverse context through the pursuit of their own learning and self-management skills, and are able to hold multiple cultural perspectives (Day, 2014). The desirability of and need to develop cultural competence in order to improve professional practice is more accepted than ever (Leavitt, 2002).

Cultural intelligence is directed toward understanding and behaving appropriately in a range of culturally diverse situations. Holliday (2010) discussed four subelements of culture that clarify how an individual faculty member might experience the different dimensions of culture within the university context. *Cultural reality* refers to what is going on around an individual that is real for that individual but may not be real for those around them. The *cultural arena* is the setting in which the cultural event is situated. Faculty teaching at a Canadian university operate within the broader cultural reality of the country of Canada which in turn provides context for their cultural situation. The university, within the country culture context, is the arena within which the cultural realities (i.e., Canadian culture) are situated. The *cultural universe* refers to the broad, rich complex of cultural realities that generate cultural references. A *cultural marker* is anything that references the cultural reality, which can be an object or a behavior. The ability to perform effectively in a variety of cultural situations is referred to as cultural competence (Earley & Ang, 2003) and includes all four elements of culture.

An individual's level of cultural competence is a measure of his or her ability to "detect, assimilate, reason, and act on cultural cues appropriately in situations

characterized by cultural diversity” (Ng, Van Dyne, & Ang, 2012, p. 297). This model of cultural competence can guide the development of cultural competence based pedagogy appropriate to university faculty professional development. Cultural competence has progressed into a four factor model of cultural intelligence currently used in business, government, health care, and research (Leavitt, 2002; Ng et al., 2012). Founded on the research of multiple intelligences (Gardner, 1993; Sternberg & Detterman, 1986), the four factors of cultural competencies are a blend of mental abilities (metacognitive abilities and cognitive abilities) motivation/drive, and behavioral abilities to adopt situation relevant motor movements as well as verbal and nonverbal actions (Ng et al., 2012). This process is a feedback loop where learners test and adjust their awareness, understanding, skill, and behaviors based on positive or negative reactions from the cultural environment (Van Dyne, Ang, & Livermore, 2010).

Metacognitive cultural intelligence deals with higher order cognitive processes, whereas cognitive cultural intelligence deals with an understanding of the norms and conventions (legal, economic, or social systems and basic value frameworks) of different cultures gathered from education and personal experience. Those who have acquired higher levels of cognitive cultural intelligence are able to see differences and similarities across different cultures. Motivational cultural intelligence functions to direct the learner’s attention and energy toward understanding how to effectively function within various cultural situations (Ang et al., 2007). Expectancy-value theory of motivation posits that learners focus their attention on performing activities that have high chances of success and that the outcome of such performances provides them with something that

they value (Wigfield & Eccles, 2000). High motivational cultural intelligence focuses energy toward cultural situations based on intrinsic motivation. Behavioral cultural intelligence is reflected in the ability to choose and exhibit culturally appropriate verbal and nonverbal expressions in a range of situations (Ang et al., 2007). The development of cultural intelligence involves the whole person; the head in understanding, the body in flexible actions and demeanor, and the heart in compassion and perseverance (Earley & Mosakowski, 2004).

These four factors are applied through a process whereby faculty improve their culturally appropriate instruction through enhancing their cultural awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire that form the five constructs of Campinha-Bacote's (2002) model of cultural competence. Bennett's (2004) *Developmental Model of Intercultural Sensitivity* is a structured framework for developing professional development activities that enable both the learner and the instructional designer to assess progress along a continuum of cultural competencies development. As the faculty member learns cultural knowledge and skill that he/she then applies in real life situations (Merrill, 2008), the faculty member as a learner moves from denial, defense, and minimization on the ethno-centrism side of the continuum toward acceptance, adaptation, integration on the ethno-relativism side of the cultural sensitivity continuum (Bennett, 2004). In a situated approach, the knowledge, skills, and behaviors are learned within a cultural context that reflect the application of the knowledge, skills, and behaviors in everyday life (Sahin, Gurbuz, & Koksall, 2014).

Learning Organization and Cohort Learning Model

The term *Learning Organization* first appeared in an article by Senge (1990), where he described the organization as a system made up of individuals that are able through the actions of its members to develop the ability to learn on an ongoing basis. Senge (1990) identified the five disciplines required to create a learning organization as shared vision, mental models, personal mastery, team learning, and systems thinking. Learning communities (Lenning et al., 2013) are a framework for establishing a learning organization (i.e., business school) where faculty's attention and energy are focused on innovation and continuously improving learning. An example of a learning community is a learning situated group (Merrill, 2002) focused on learning together to achieve shared objectives. These learning communities can be cohort focused or topic focused (Cox, 2004). Maintaining a community of practice cohort enhances professional identities and facilitates collective and individual active learning and reflection activities (Webb, Wong, & Hubball, 2013). A cohort is defined as group of learners who start and finish a program of study together (Rosh & McDonald, 2012). When the same members who started the program finish the program, the cohort is referred to as closed (Saltiel & Russo, 2001). In a closed cohort learning structure (Barnett & Muth, 2008), the learners share a common goal, work together in the achievement of that goal, and tend to persevere in completing the program (Browne-Ferrigno & Maughan, 2014). As adult learners, the cohort learning model supports learners in sharing their own prior experience and learning from the others' prior experience (Barnett & Caffarella, 1992). In order to be effective and to meet

the cohort's learning objectives, a learning cohort must have a clear purpose and the learning structure must align with that purpose (Imel, 2002).

Summary

Actively recruiting international Chinese student enrollment in the business schools at Canadian universities for over 10 years has resulted in significant changes to universities' student demographics. The pedagogical challenges represented by the growth in the number of international Chinese students attending classes in business schools have not been met by changes to how faculty teach. All of the faculty interviewed indicated that they are frustrated by their inability to impact international students' learning through their current teaching methods. Improving university faculty members' cultural competence is a key means to improving the instructional design of pedagogy appropriate to the adaptive learning needs of international Chinese students. The literature review supports the design of a longer term, experientially rich cultural competence professional development program delivered using a cohort based, blended learning framework. The instructional design approach of two 3-hour facilitated learning sessions between which are delivered five online learning modules over a 4-month period, enhances the likelihood that the faculty cohort members will experience a level of cultural awareness that will motivate them to acquire the knowledge and skill that could make changes to their current pedagogy in a more culturally appropriate direction.

Implementation

At the start of this research, the dean of undergraduate studies at the local university business school indicated he was interested in the outcome of the study and the

implications of the findings to the business school. He requested that his faculty participate in the professional development program from this study. Once I have the approval from the dean of undergraduate studies to implement the professional development program, I will work with the chair of the teaching committee to schedule the first 3-hour workshop. Given that the teaching committee meets for 4 hours each quarter, and that faculty members have conflicting scheduling demands, it makes sense to schedule the first face-to-face workshop for the next scheduled committee meeting. In that way, faculty are not asked to find more time to attend training. Faculty will self-select to attend based on the agenda for the workshop. At that workshop, the first cohort will be identified and enrolled in the online modules for the PD program. Each module has been written to take place over 1 week. The five modules will take 5 weeks to complete. Members of the cohort can decide whether they require more time for a module. I will monitor online attendance and facilitate online discussion. Discussion topics are weekly with posts due by Wednesday, and follow up posts and discussion on topics are due between Thursday and Sunday of the topic week. The final face-to-face session will be scheduled based on the calendar of the cohort. The final 3-hour face-to-face session functions as a capstone for the PD program and therefore will be closed to those outside of the cohort with the exception of the dean in the role of PD program sponsor and the chair of the teaching committee.

Potential Resources and Existing Supports

To provide appropriate world class education at the business school for international Chinese students is a goal of the dean of undergraduate studies. The dean

has indicated the need for professional development that supports the development of his faculty members by improving their teaching skills to meet the needs of this not well-understood demographic of students. In addition, there is a faculty teaching committee in the business school with the mandate to provide a forum for faculty development focused on better meeting the learning needs of international Chinese students. I will work with the dean of undergraduate studies at the business school and the chair of the faculty teaching committee to gain support and identify timing for implementing the PD program. As this is a new PD program, enrolling a cohort of highly respected faculty members in a pilot of the program is a good way to evaluate the local relevance of the methods and materials, and from a change management perspective, to create advocates for the program who are credible to their peer faculty members.

Faculty at the business school are familiar with and use Canvas as an eLearning management platform. Therefore, I have developed courseware for online delivery and augmented classroom delivery using Canvas and designed the PD program materials to be easily set up on Canvas.

Potential Barriers

Time and relevance are two major barriers to busy faculty attending professional development activities. The program has been designed to have minimal impact on the faculty's time requirements. Time was one of the key drivers in developing a blended learning model that enables faculty to participate in the program when they are available.

At the start, faculty members with a natural interest in the topic and who are already working to improve their teaching performance will be actively engaged to

participate in the program. Faculty members who are motivated by other priorities will be less inclined to participate until the program has a positive impact on their peers.

Timetable

Session 1

8:00 am to 11:00 am

1. Introduction to the Professional Development Program

Objective: Outline the outcomes, materials, methods of delivery, and learning objectives.

2. Cultural Competence

Objective: Introduce culture and cultural intelligence model.

3. Introduce Meyer's Culture Map Framework

Objective: Introduce content on country culture across the globe.

4. Learning Plan

Objective: Develop a learning plan for the PD program and identify the first cohort.

Session 2

8:00 am to 11:00 am

1. Cultural Competence

Objective: Identify culture as a construct that exists in mental models and points of view.

2. Tools for Thinking and Dialogue

Objective: Identify tools that can be used to surface awareness so that assumptions, mental models, and points of view can be observed and discussed.

3. Community of Practice

Objective: Design a plan to keep learning alive for the faculty community.

Roles and Responsibilities of Faculty Learners and Others

The role of the dean of undergraduate studies and of the chair of the faculty teaching committee is to provide sponsorship for the PD program. In their role of sponsor, they will endorse and communicate the program to faculty members of the business school. I will provide all of the materials for the learning events including setting up the online modules in Canvas. I will facilitate the two 3-hour learning sessions as well as monitor attendance and activity in Canvas, and facilitate the discussion groups by module. Any program related questions or issues regarding materials, content, design, technology, will be directed to me for resolution.

Project Evaluation

In the evaluation, I address whether the overall PD program goals and session learning objectives were met. Transformational learning process impacts the individual's awareness of her or himself in their world based on insights gained from the learning activities. This increased awareness can lead to the acquisition of knowledge and skills that enhance or change the learner's professional practice. For the purpose of the PD program, learners will complete a survey at the end of the program when I ask them to identify whether the program met its goals and to indicate the degree to which learning happened as a result of the face-to-face and online learning activities. The survey will be

administered to the cohort at the end of the PD program. Learning objectives will be evaluated anecdotally throughout the program during the facilitated discussions and by the learner through the use of a learning journal. The learning journal provides a record of the learners' journeys, their reflections, insights, results of experimentation, and changes in their assumptions that impact their professional practice.

For Williams (2007), effective cultural development program evaluation needs to cover perception, competence, performance, and outcome. In this way, it can be determined whether faculty members participating in the professional development program actually learned something that will make a positive difference to their daily work (Rienties, Brouwer, & Lygo-Baker, 2013). In evaluating faculty member's learning of cultural competence, the most useful assessment of whether learning has taken place is through learner self-reports (Williams, 2007). The self-report asks the learner to identify their level of cultural proficiency prior to entering the professional development program and again after the completion of the professional development program. Using the self-reporting scale, the learner ascertains the degree of learning that has taken place and the perceived value of that learning to their work with students. The learner self-reports can provide assessment information about the perceived value of the overall professional development program as well as increases in knowledge and understanding of cultural concepts, and improvement in cultural competence of the learner, but do not reflect on the outcome of the program on job performance. Garrison and Vaughan (2013) posited that the readiness for learning is enhanced through a triggering event that heightens the learner's experience of dissonance between their perception of their competence and their

ability to perform. In this way, the learner's preprogram self-report works to ready the learner to engage in the professional development program more deeply. The perception of learning competence is both measured and reinforced through the postprogram self-report.

Implications Including Social Change for Local Community

The comments made by the dean of undergraduate studies and by faculty members of the business school indicated that faculty have an acute awareness of their inability to meet the learning transition needs of the international Chinese student. The dean and faculty stated their desire to provide international Chinese students with world class education but they were uncertain as to the best means of achieving that goal. The significant increase in the number of international Chinese students in recent years has been challenging as faculty members struggle to find ways to keep their classes engaging and high performing. This PD program will provide faculty members with a means to examine and learn about the complex nature of culture and to develop cultural competence. The program is not focused on how to develop culturally appropriate pedagogy, but rather for faculty members to learn that how they construct culture in their own world impacts others, and that by being able to flex and adapt to the cultures of others, they will be able to design instruction that is more relevant to the international Chinese students. The outcome of faculty members' further developing their cultural competence will be an expansion in their awareness of the needs of culturally diverse students and of increased confidence in their ability to provide instruction that is appropriate to the needs of those students.

Far-Reaching Outcomes

The trend toward international students choosing to enroll in Canadian universities will continue to expand. If the economies of Brazil, Russia, India, and China (BRICs) continue to grow, if the Canadian government continues to actively pursue immigration from BRICS countries, and if Canadian universities continue to actively invite international students to study in Canada, then the cultural background of students at Canadian universities will continue to change and the student enrollment in classrooms in Canada universities will remain multicultural and global. The geographic reach provided by learning technology and the added pressure on universities to find sources of funding beyond government will further stimulate actively recruiting international students who pay premium tuition to attend Canadian universities. Having more faculty members with additional cultural competence is a requirement to make this strategy successful. Without understanding the nature of culture and the fact that another culture can only ever be experienced, at least initially, through the lens of the perceivers' own culture, means that most people start the cultural discussion by seeing similarities and differences between people from other cultures and their own culture.

Conclusion

University faculty members have the power and authority to decide what takes place in their classrooms. In the past, university business classes have been less diverse than they are today, so that faculty members could rely on teaching methods that met the needs of the local student until recently. With the advent of more international students at Canadian universities, in particular international Chinese students, the instructional

methods of faculty no longer meet the learning needs of students in the classes. In order to continue providing relevant education to the world, Canadian university faculty members will need to develop their cultural intelligence. A focus just on intercultural pedagogy will not be enough to meet the deep and pervasive challenges associated with the internationalization of the Canadian university classrooms. A deeper solution is required, which is for faculty to further develop and enhance their cultural competence.

Section 4: Reflections and Conclusions

In this section, I discuss my reflections and conclusions as they relate to the project study, limitations of the project study, suggestions for further research, and impacts of the project on social change. I also discuss my journey as a scholar. The purpose of the project study was to gain a deeper understanding of international Chinese students' experience of and adjustment to the Canadian university learning environment, in particular the business school learning environment. I wanted to understand the scope of the adjustment challenges based on the degree and kind of differences between the Canadian and Chinese learning environments and what barriers those differences might create for international Chinese students. Finally, I wanted to understand the strategies that successful international Chinese students employed in order to successfully adapt to their new learning environment.

My interest in this study began over 10 years ago, when as an instructor, I experienced the increase in the number of international Chinese students in my classes. Although there has always been diversity in university classes, the trend of international Chinese students enrolling in business classes in ever larger numbers was new, driven by aggressive recruitment activities in China, undertaken by Canadian universities, colleges, and technical schools. It was clear to me that the international Chinese students were not being prepared for the transition from school in China to school in Canada and all that entails. From listening to the stories from my colleagues, it was also clear that faculty members were not prepared for the challenges created by the learning and adaptation needs of international Chinese students. It was from this experience that I wanted to do

something to make the reality of Chinese students studying in in Canadian university classes a more positive experience for both the students and the faculty.

In this section, I explore my experience as a researcher and describe how the three themes from my research study addressed the research questions and identified strategies for international Chinese students' successful adaptation to the Canadian learning environment: (a) barriers to adaptation to Western university ways, (b) differences in Chinese education that matter in adapting to education in Canada, and (c) strategies for successful cultural adaptation. The research findings and themes guided the creation of the professional development project study. In this section, I also describe the steps I took in developing the professional development project and its impact on social change.

Project Strengths and Limitations

By anchoring the research project in Mezirow's (1991, 1998, 2000, 2008, 2009) transformational learning theoretical framework and in Bennett's (1986) intercultural communication model, I was able to provide the structure required to keep the project focused on exploring the research problem. That framework and the model, along with the research method design, aligned well in investigating the experience of cross cultural adaptation. The case research method and snowball sampling method for student and faculty participation allowed me to explore the research question in depth through the unique narratives of each participant. The findings from the study addressed each of the research questions and led to the development of the thematic model. Of the three elements in the thematic model, one in particular was used to create the overall design for

the professional development project, which utilized Bennett's (1986) intercultural communication model to identify relevant content.

The first limitation in implementing my data gathering process was that a result of using a snowball recruitment method to identify student participants, only female student subjects were interviewed in this study. Although the students interviewed came from different cities in China and had differing socioeconomic backgrounds, I suspect that male subjects would have different transition experiences and therefore develop different strategies to adjust to their new environment. The potential differences between male and female students are not just based on gender itself, but also on the different roles that gender and gender relationships are structured around in Chinese culture and in Canadian culture. Two female participants in the research study said that their adjustment experience seemed easier than their male counterparts. They both told stories about how local Canadian students spent time with them to help them to learn English and to learn the nuances of the Canadian culture. The two students said that they heard from their male international Chinese friends that their friends did not experience the same openness from local students. The two went on to say that in their experience the local students did not have the same patience or demonstrate the same level of helpfulness to male international Chinese students.

The second major limitation of the study was that the student participants in the research study were in their final year of study with the university. By this time in their academic career, they spoke English moderately well, and they were resourceful and confident. Although the criteria for selection specified participants in their upper years, I

was only able to interview students in their fourth year. Students in their third year of study, for example, may still be in the cultural transition process, and therefore, would have described their experiences differently than the fourth year students. Because the time I had to begin searching for participants was unavoidably during a semester break when many Chinese students were not available, it was more difficult to find male students who fit the criteria or to find others who had different experiences to share. During the data gathering stage of my research, I did not find student participants to talk to who were not able to make the transition and thus either had failed or had left the university, perhaps returning to China or studying somewhere else. I believe that by researching the experience of this latter group, I would gain a deeper understanding of the experience and barriers of those students who were not able to cope or develop strategies that helped them to adapt. By understanding the nature of the learning transition experience for this group, other researchers and I could add to the body of literature that could inform the development of early interventions that might avoid student failure.

The limitations to the research project warrant further study. It cannot be assumed that the students interviewed represented the experience of all international Chinese students, and therefore, that the strategies they employed which resulted in their successful transition to and performance within a Canadian university will hold true for all international Chinese students. The gaps in the voice of the international Chinese students represented in this study do not lead to generalizations and require further study in order for other perspectives to be heard.

The professional development project would meet the learning goals described by the dean of undergraduate studies of the business school who met with me. The dean expressed his awareness that the wide range in ability that his faculty members have to deal effectively with international Chinese students' cross cultural transition is an issue for the business school. Those faculty members consistently applying higher levels of cultural competence have the potential to strengthen the academic performance of international Chinese students as well as maintain the positive reputation of the business school. The risk to the business school of not building higher levels of cultural competence across faculty members is an increase in the dropout rates of international Chinese students and the erosion of the business school's reputation. Simply, the business school has an educational, financial, and ethical commitment to assist in the cultural transition process of the Chinese students it actively recruits.

The better faculty members are able to provide bridges throughout the cultural adaptive process for international Chinese students, the faster the Chinese students will be able to actively participate in class. Faculty members and local students can learn much from the Chinese students' perspectives once they have access to those perspectives. The ability to engage the international Chinese student by faculty members is predicated upon the faculty member's ability to develop pedagogically appropriate lessons based on an understanding of the international Chinese student's reality.

Recommendations for Alternative Approach

A risk to the success of the PD program is if no faculty members enroll in the program, fail to complete the program, or are unable to complete the modules. There is

little incentive for faculty to attend the program beyond personal or professional interest. Other demands on their time and attention that have higher incentives will trump their enrolment, attendance, or completion of the program. One way to address this risk is for the dean of the business school, who has an interest in the outcomes of the PD program, to attach incentives to enrollment in and completion of the program. The business school presents a number of teaching excellence awards annually. Participation in the first cohort might be made available to new faculty members as part of their professional development plans. In this way, participants are internally motivated, with a view toward longer term results, where the resistance to adopting new competencies is low or non-existent.

Recommendations for further research to deepen the understanding of the voice of the international Chinese student would be to: (a) study more of the experiences of male students, (b) study the experiences of more students who were not able make the transition, and (c) conduct studies at multiple universities across the country. Canadian universities actively recruit Chinese students and charge higher tuition for international students. The business schools' tuitions at the same universities are multiples of what the local students pay. Another topic is for more research into the ethical considerations for providing faculty members with the adequate education and support to ensure that the Chinese student recruits are successful.

Scholarship, Project Development, and Leadership and Change

Scholarship

Through my doctoral journey I have developed a much more critical perspective toward scholarship. The following comparisons describe a few insights I have discovered along the way.

The most important insight about scholarship was the critical perspective I gained toward research. In the past, I would consider information from articles that were published in a reputable journal as findings or conclusions. I see now that studies and their findings are situated within a longer and larger scholarly dialogue. Studies are not static events of research, but they are part of ongoing scholarly discussions on the topic. This was a significant realization for me and for how I approach professional work in my roles as an instructor and a consultant.

Another insight I had about scholarship is the importance of problem definition. The need to define problems well before undertaking investigation into the problem is of paramount importance. Thus, a great deal of time was spent at the beginning of the research project defining the problem.

The third insight is that scholars access a range of research methods to understand phenomena, and that insight includes the realization that different methods are applied to different circumstances. In business, a blend of qualitative and quantitative analysis is applied to a variety of problems such as product positioning, pricing strategies, market competitiveness, dynamic pricing, and so on. The selected research method follows from

the problem being investigated and the nature of the question being asked. A scholar can get into trouble by applying the wrong method to explore the problem at hand.

The fourth major insight is the application of software in the data analysis process. In this research study, I learned Nvivo10, which is a little like learning to pilot a plane to drive to the grocery store. Nvivo10 is qualitative data processing software for use in educational and commercial research. The software saved me enormous amounts of time in completing what used to be paper/pencil based analysis activities. Although it is important to remain close to the data, a scholar can use the time used in transactional work toward the more valuable work of deeper analysis.

The fifth insight about scholarship is that the work of the scholar is not just to discover things, but to communicate that discovery in a way that is understandable to others. Writing research details clearly helps other scholars to critically examine the research method, analysis, and findings. A number of times I have read adjudications of a paper where the evaluating scholar agrees with the research method and findings but disagrees with the scholar's interpretation of the findings. Without a clear understanding of the method, analysis, findings, and discussion, other scholars cannot contribute as effectively to the scholarly dialogue.

Project Development and Evaluation

The choice of professional development as a project flowed directly from the research study findings. Faculty members have both power and opportunity to impact international Chinese students' classroom experience. Given the ethnocentric nature of universities' cultures in general, faculty members teach courses based on their subject

matter expertise applying some basic pedagogy and teaching strategies no matter who the students are. The complexities that international Chinese students bring to class dynamics and their responses to Canadian teaching approaches further challenge faculty members in their ability to teach in ways that meet the needs of cross cultural classes. From the research findings that suggest that classroom teaching methods and learning activities have a significant impact on international Chinese students' adaptation to Canadian university classes, I decided that I would add more specific cultural awareness objectives and activities in the project as well as in the evaluations. Therefore, it made sense to provide faculty members with professional development sessions and steps that help them to understand the nature of cultural adaptation as a process through insights into their own cultural beliefs and assumptions, and with tools to help them design and deliver culturally relevant teaching methods and materials and activities.

The fact that short term activities such as workshops have little impact on long term learning outcomes for complex behavioral change led me to develop a longer term professional development program. In order to achieve the objective that faculty employ culturally appropriate teaching methods with associated materials and activities, I believe this application has to start with faculty members understanding their own beliefs, assumptions, and potential biases toward culture and culture adaptation. Professional development is founded on faculty members experiencing and reflecting on their own culture as the window into the cultural experience of others. From this foundational awareness, I provided content and processes in the program design for faculty members to learn how the insights into their own cultural awareness impacts international Chinese

students in unintended ways. Faculty members may then use this awareness as motivation to change and explore other methods to instruct international Chinese students in their classes.

The professional development program is a blended learning program that starts and ends with a 3-hour face-to-face facilitated learning session with online eLearning modules in between. The face-to-face and online blended learning approach has the highest opportunity for learning with the least disruption to faculty schedules. In each module, I devised a mix of content and experience to engender discussion and reflection that leads to action planning. The actions from the module led into the content, reflection, dialogue, and action planning of the next module. This scaffolding of learning supports instructional design progresses from the concrete to abstract, from simple to complex, and from awareness to behavior change.

The opportunity I found to maximize the impact of this program was through applying a cohort model of participants. There is an acute awareness by faculty members and administration that the phenomena of the international Chinese students are creating challenges for the entire business school. By using a cohort model, I could give faculty participants in the program a means to share stories, experience, reflections, insights, and tools and methods that can help other faculty members in the program. The learning cohort has a group learning experience of identifying how the challenges affect each other and where the participants establish a common language about new concepts and process they share. From this professional learning cohort emerges the foundation for a community of learning that can be sustained well after the program is finished.

Leadership and Change

The doctoral journey has been a personal leadership journey. It was not possible for me to go through this scholarly process and not be changed in meaningful ways. Through the process, I have certainly improved my analytical skills, my writing skills, and my critical thinking skills. More importantly have been changes in how I relate with my peers. I have found a new and stronger voice for my ideas, perspectives, and belief in the impact that I can have in the world around me. As a result of the research study, I will change the business model of my consulting firm around cultural competence. I see in this work the potential for significant social change, helping faculty members be better teachers and helping international students to better transition to the Canadian university academic life. My background in organizational development, human resources, and change management augmented with my scholarly work on cultural competence and instructional design enables me to create relevant and timely learning activities for faculty and international students.

As with other systems, universities establish ways of doing things that become standardized. This propensity for systems to establish and maintain stasis is what enables them to function over time. However, this tendency to maintain the status quo also makes systems resistant to changes to the normal approaches and procedures. The good thing about this resistance is that it stops the system from reacting to transitory fashions in educational policy or practice. The bad thing is that the system cannot always distinguish changes that are necessary and required from those that are fatuous. The role of leadership is to help the system to notice those changes that are required and prepare the

organization/system to adapt to the changes in a way that makes sense in the organization's context, including its culture.

Faculty members are in the position of leaders who can make effective changes to their teaching methods that can have significant impact on the success of the business school. The professional development program is designed to help faculty develop the awareness and skills to know what changes to make and how to make them in order for the business school at the university to continue to achieve its mission. It is the mission that determines how the changes to pedagogy should be implemented. This is easy to talk about but difficult in reality because the changes and the methods are not always obvious.

As leaders, faculty may have to think about and change the beliefs and assumptions that they have about their role in the business school and their approach to designing instruction for international Chinese students. They may also challenge their peers and superiors to make the same learning journey that they are making. Secondary education in the Canadian university context is now international. Students are being recruited in China and other countries. Canadian universities are locating campuses across the globe. Cross cultural competence is not just a skill for faculty as educators but for faculty as leaders within their professional communities and university departments. My professional development program was designed with such leadership in mind.

Analysis of Self as Scholar

I first enrolled in the EdD education stream at Walden University, believing that the additional education would help me in my professional work with management development in organizations. Most of the managers I work with have Master's Degrees

and many have PhDs or equivalent. In the first course I took in the EdD program, I was asked to examine reading levels in grade four students. I was sure that this focus on elementary students was not going to work for me. After much discussion with others I decided to keep at it and to do the work of translating the entire program from a focus on public education to a focus on business. I think that I have been successful for the most part.

In my work as a consultant, my clients expect that I am familiar with current research and have an informed opinion. In fact, my opinion is what they pay me for. Without the ability to make informed recommendations including options and evaluation, my work would be impossible. In business, I am always making decisions based on limited available information. Sometimes I am making decisions based on what may not be very good information. The more information that I have available to me and the better the quality of that information, the better the decisions I am able to make.

My first experience as a scholar in writing my project study was that I discovered I did not have an opinion, or rather that my opinion was not allowed to be written in my document unless it was substantiated by the opinion of other scholars. This was my first introduction into the world of doctoral level scholarship. I struggled to put aside 10 years of formal education, 25 years in business, and 15 years as a university instructor to suddenly have no scholarly voice. The instructors in the doctoral program were not always sophisticated in their ability to help me adapt to this new world, and so the shift was one of a long process rather than an event or a sudden awareness. As I continued to

consult during my studies, this shift between expert during the day and not able to express knowing anything at night was frustrating and disorienting.

I find that I am much more critical of the business literature that is out there disguised as scholarly work. I have thrown out many of the books that I have used for years as references and am now accessing scholarly articles from across disciplines to inform my consulting and teaching. I now listen much more critically and focus my attention on outcomes before thinking about methods.

Over the last 20 years or more I have developed courses at the university level and for managers in business. The professional development project was fun for me to design because this process enabled me to apply what I learned as a scholar and also to apply real life problems and business situations to the project's instructional design. In some cases, I used methods that I have used before to create my sessions for the project study's PD activities and evaluations. I now have a deeper understanding about why and when to use a particular instructional method. I now know why the methods I knew from experience worked with clients.

Analysis of Self as Practitioner

I have been involved in instructional design and delivery for over 20 years. In this program, I have discovered the research that supports the types of instructional design that leads to learning. I have always attempted to use instructional design based on clear objectives and outcomes, and now I have a better understanding of and confidence in which methods to employ for given contexts and audiences. As a consultant and a

university instructor, I have much more choice from which to develop meaningful and relevant learning activities that result in learning.

In business, the ability to learn may mean the ability to compete or not. Learning is never trivial. The workplace is more diverse and complex than it has ever been. My ability to provide clients with learning experiences that help them to achieve their objectives has improved greatly because of what I have learned and applied in this EdD program. Moreover, I can distinguish between those learning notions that are fashionable (e.g., left brain/right brain) and methods that help learners to perform better, make better decisions, develop and lead teams more effectively, coach and manage an intergenerational or cross cultural team more effectively, or design workplaces that are engaging and contribute to better value for customers.

In education, the ability to provide learning experiences that are both of value for money and can provide skills which can be applied to work is becoming increasingly important. My role as a consultant/manager/educator has been greatly enhanced through the scholarly journey, to the benefit of my students, colleagues, and clients. I find that as I challenge my assumptions and encourage managers and students to use evidence and fact-based approaches in their learning, that my impact as an instructor and as a professional has improved.

Analysis of Self as Project Developer

Developing custom learning programs, methods, activities, and materials is a core part of my consulting business which I have been doing for decades. What was interesting about creating this particular professional development program was that I

was not designing a program to help faculty develop their ability to construct culturally appropriate pedagogy. This program was designed to develop the step before this. The program's training was developed to establish the awareness in faculty of the need for changes to their approach to designing pedagogy.

Much of my consulting work is focused on helping learners to develop a particular skill or behavioral competency. This project was to help the learner have experiences that with study and reflection would lead to changes in their mental models and shifts in their points of view. From this shift comes the awareness of the need for new skills. This awareness of a deficit in their learning becomes the motivation for new learning.

In many ways, this project is preparatory for faculty to be ready to learn culturally appropriate pedagogy. Preparing the faculty for learning is also about preparing them for new roles as educators and leaders within their profession and within the business school. By teaching them how to learn, they can apply this reflective model of learning to other areas of change. The faculty development program is as much about leadership development as it is about professional development.

The Project's Potential Impact on Social Change

The world of business and the world of business education are already global. Canadian university faculty members are preparing the next generation of business managers, professionals, and leaders for this global world of business. Many faculty members speak one language while most of their students speak at least two. Many faculty members are limited in their experience of other cultures while their classrooms

are global. In order for faculty to remain relevant and be able to achieve the mission of the business schools at Canadian universities, they will in part depend upon their cultural competence. Cultural competence in the Canadian university business school setting is a leadership issue as much as a pedagogical issue.

This project has the potential to positively impact faculty members' abilities to improve their educational impact in the classroom. This means that not only are students gaining the knowledge and developing the skills required to compete in a global business context, but it also means that students from other countries will be attracted to the business school. Those schools whose faculty members demonstrate cultural competence will outcompete their competitor schools' improved brand awareness and loyalty. That faculty members become culturally competent is neither trivial nor optional for business schools at Canadian universities.

Implications, Applications, and Directions for Future Research

The professional development program has educational and commercial potential. With BRICs countries becoming economically strong, the number of international students enrolling in Canadian universities will only increase. Already enrollment of Indian and Brazilian students is increasing. Thus, the requirement for business school faculty to be culturally competent will only increase. At this point in time, I cannot find a comprehensive cultural competence development program for business faculty. Faculty teaching in a unicultural context have been able to survive as subject matter experts. The pressure on business schools to be self-funding puts pressure on the schools to provide world class research and excellence in teaching. Faculty members who survive as subject

matter experts, who publish but cannot teach well, may discover they no longer are competent enough. Teaching success in a multicultural context demands more than knowledge of adult learning methods and instructional design. The teaching methods and materials need to also be relevant to the culturally diverse makeup of university classes.

It is not unusual for a unilingual instructor teach a business course to a class where more than half of the students speak English as another language. Without an understanding of the needs of the nonnative English speaker and his/her home educational experience, it will no longer be enough that the instructor continues to teach in traditional ways. Learners in business school classes have changed in this century, and instructors have not always been able to keep up with this change. The impact of not developing cultural competence will not only be local. Between the commoditization and globalization of higher education, the impact of less culturally competent faculty will be on the business school's reputation and ability to survive in an increasingly competitive higher education market.

Developing additional instructional materials that enable the program to be delivered independently of the designer is a logical next step. This professional development program for my project study is relevant to other business schools across Canada and potentially to schools in the United States. I recommend the development of competency models for cultural intelligence and cultural adaptive behavioral models. These models would support the identification and selection of instructional faculty who have the required cultural competencies beyond their subject matter expertise. The cross cultural behavior models would assist in the further design of professional development

programs aimed at improving cultural competence among university faculty, administrators, and managers. There is an opportunity to develop a student facing program online and face-to-face content in training students preparing for the journey to a Canadian university and to help them adapt to the new environment once they are here.

Conclusion

The research study and the faculty professional development program for this project study represent the final outcomes of my journey as a scholar. The journey was very different from the one that I imagined I would experience when I enrolled. When I first sought a doctoral degree, I wanted to improve my consulting and teaching practice and further my education personally. I did not expect that it would considerably change my life. I am not the person I was when I started 4 years ago. The knowledge acquired and skills learned are relevant and will have a positive impact on my consulting and teaching work. What will have a far greater impact on my work with clients and students is that I have become a scholar with a critical eye, with a more complete evidence based approach to instructional design, and with a passion for helping others learn. My work with Chinese students in business and at the university will continue with greater compassion for the reality of their experiences and a curiosity toward how to continue to help them adapt to their new learning environment.

The findings from the research study and the professional development program will become a major focus for my teaching and consulting. It is my desire to work with other consultants, educators, and Chinese students here and in China to develop programs and processes that help the Chinese learner to have an ever better experience in their

Canadian university business school experience. I have just scratched the surface and want to know more so that I can develop relevant learning activities that have real impact on faculty and students.

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Appendix A: Project Study

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Project Study Introduction

The following includes the goals, objectives, and outcomes for a University Business School Faculty, Professional Development (PD) Project. This PD project provides the faculty of the Business School with an opportunity to explore and develop their skills in order to better support educational activities and experiences relevant to the learning needs of international Chinese students. Faculty have the power to lead classroom activities that impact how successfully international Chinese students adapt to the Canadian university learning environment, which is significantly different from the learning environment that international Chinese students have experienced in China. Faculty at the University Business School are subject matter experts who may not have been provided the opportunity to develop culturally relevant pedagogy for their classes.

Professional Development Program Goal

The project goal is to further increase the cultural competence of faculty through their use of a professional development program and training, resulting in the implementation of pedagogical practices that create a pluralistic classroom environment where international Chinese students feel equally comfortable as learners. Ideally, these practices would also be appropriate to enhancing their adaptation to the local academic culture.

Professional Development Program Objectives

On completion of the professional development program, faculty will be able to do several things. They can: (a) describe (Knowledge) Chinese students' learning background in China (including the political role of education and the personal and

geopolitical significance of learning English) and the rationale for international Chinese students' definition of academic success; (b) describe (Comprehension) how international Chinese students define academic success based on education in China; (c) explain (Analysis) the characteristics of the cultural transition process that impact Chinese students' integration within the Canadian university and their ability to succeed academically in that environment; (d) apply the major concepts, principles, theories, and research related to the process of acculturation to design (Synthesis) a classroom community that supports international Chinese students' transitions to a Canadian university; and (e) develop (Evaluation) lesson plans and activities that support a cross cultural pedagogy within the international classroom.

Project Strengths and Limitations

Project Strengths

The major strength of the PD is that by design the local problem articulated by the associate dean and undergraduate studies and faculty is addressed. The other strength of the professional development program is that facilitators can detail ways to develop behavioral competencies that lead to improved faculty pedagogical practices which are appropriate in an international classroom. The outcomes of the PD can be used to develop an array of lesson planning tools, templates, and activities that other faculty can access in the process of development of their lessons. Using a cohort development model has the dual outcome of forming a critical mass of interested, engaged, culturally competent faculty, and strengthening the faculty as a team.

Another strength of the professional development program is the practical application of the blended and cohort learning approach. Faculty have little time for their own development, and the asynchronous eLearning provides faculty with the control to access the modules on their schedules. The cohort design of the learning includes time for reflection and dialogue which means that faculty are encouraged to participate in team learning activities after taking each module. Each faculty member has the opportunity to reflect and discuss what he/she is learning throughout the program. They are more likely to continue in the professional development if they participate as a cohort.

Program Limitations and Recommendations for Remediation

Given the many demands on faculty at the business school, competing priorities for time, and the low reward for attending training, developing a 3-day face-to-face professional development program is not a realistic method of training delivery for this audience. In order to accommodate for this reality, a cohort-based blended learning model was developed. A small group of interested faculty can pilot the professional development program. I have included three design elements to reduce the impact, real or perceived, of time on the faculties' schedules. The first design decision is to conduct two 3-hour facilitated learning sessions with one session at the beginning of the program to establish the cohort members and prepare them for the eLearning modules, with a second and capstone session at the end of the modules to identify strategies to maintain ongoing learning. The time commitment required for the two face-to-face sessions should enable interested members of the faculty to attend.

The second design decision is to offer the core content of the PD program through five asynchronous eLearning modules with associated reading, reflection, activities, and discussion. The online learning can be consumed by the learners at their convenience and does not require that the faculty perform the work of the module in one sitting. The third design decision is to build into the eLearning a cohort model that holds the faculty learner somewhat accountable to their cohort so they will actually attend the online module and perform the work. The major costs to faculty are the opportunity costs of participation in the PD program as well as the time that they spend on reading, learning, and implementing module lessons.

Target Audience and Learning Outcomes

The target audience for the PD program is the faculty members of the University Business School. Within the Business School, the undergraduate business program faculty have the most pressing needs based on the numbers of international Chinese students enrolled in business programs.

By the end of this PD, faculty will be able to: (a) discuss the nature, scope, and scale of the learning culture change that international Chinese students' encounter in studying at a Canadian university business school; (b) demonstrate cultural competence using Bennett's (1986) cultural framework as an assessment model; (c) implement culturally appropriate pedagogical approaches, methods, materials, activities, and tools in their classes; (d) share their experience with other members of the faculty to enhance the development of the department's team goal of becoming more culturally aware and competent; and (e) at the end of the professional development program (after dialogue

with learning cohort faculty and experimenting with a variety of approaches), participating faculty will determine which pedagogical approaches, methods, materials, activities, and tools resulted in improved international Chinese students' engagement in class. This final objective can form the basis of a planning repository or database.

PD Program Framework

The PD program goal, delivery modes, and learning objectives are organized around the four accelerated learning design steps. Details follow (see Table C1).

Program Goal

The goal is to determine which pedagogical approaches, methods, materials, activities, and tools are appropriate to the learning needs of international Chinese students in class.

Table C1

Outline of the PD Process

Learning Steps	Session	Mode	Duration	Learning Objective
				By the end of this PD faculty will be able to:
<i>Preparation</i>	1	Face-to-face	3 hours	Apply (Application) the culture competence model. Improve (Application) personal influence through cultural competence. Create an action plan to achieve cultural competence goals.
<i>Presentation</i>	2	Online	3 hours	Describe (Comprehension) the major characteristics of culture and how they define behaviours. (<i>Table continues</i>)

Learning Steps	Session	Mode	Duration	Learning Objective
				By the end of this PD faculty will be able to:
				Compare (Knowledge) the major characteristics for Chinese and Canadian culture.
	3	Online	2 hours	Demonstrate (Application) cultural competence using Bennett's (date?) cultural framework as an assessment model.
	4	Online	4 hours	Describe (Comprehension) the reasons behind the behaviours of a Chinese person more accurately based on an understanding of the norms of individual and social behaviour in Chinese culture.
	5	Online	2 hours	Demonstrate (Application) knowledge of culture bumps and how they can occur while learning about a new culture. Describe (Comprehension) some of the culture bumps that Chinese students might experience in your classes. Apply (Behaviour) the culture bump concept by designing culturally appropriate pedagogy in your classes
<i>Practice</i>	6	Online	3 hours	Explain (Analysis) the characteristics of the cultural transition process that impact Chinese students' integration with the Canadian university and their ability to succeed academically in that environment. Develop (Evaluation) lesson plans and activities that support a cross cultural pedagogy within the international classroom. (<i>Table continues</i>)

Learning Steps	Session	Mode	Duration	Learning Objective
				By the end of this PD faculty will be able to:
				Implement and test the pedagogy with international Chinese students in class.
				Reflect and refine pedagogy to enhance teaching effectiveness.
<i>Performance</i>	8	Face-to-face	3 hours	<p>Deepen their knowledge of culture and how culture is always situated in time and place.</p> <p>Apply the ladder of inference, mental models, and advocacy and inquiry to improve cultural competence.</p> <p>Share their experience with other members of the faculty to enhance the development of the department's team goal of becoming more culturally aware and competent.</p> <p>Establish a learning community in the department among PD program participants.</p>

Note. Material adapted from Meier (2000), *Accelerated Learning Handbook: A Creative Guide to Designing and Delivering Faster* (p. 53), McGraw-Hill.

Because the audience for this PD program is Canadian university faculty members, I use Canadian spelling conventions in program materials.

Timeline



Figure C1. Professional Development Project Delivery Timetable.

Session 1 Facilitator Notes

Cultural Competence

7:00	Set up
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8:00	<p>Open session</p> <ul style="list-style-type: none"> ▪ Welcome participants ▪ Introduce facilitator ▪ Review learning objectives <ul style="list-style-type: none"> i. Understand and apply the cultural competence model ii. Improve influence through cultural competence iii. Create an action plan to achieve cultural competence goals ▪ Identify session expectations
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8:10	<p>Set the CONTEXT: Vancouver is a diverse community Vancouver is a culturally diverse place to live and work. Activity: in pairs discuss:</p> <ol style="list-style-type: none"> 1. What is culture? 2. Use the circle of influence to write the various country cultures there are among your students, your peers, and your academic community. <p>Plenary: how many country cultures are represented in your world?</p>
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8:25	<p>Identify BENEFITS of cultural competence</p> <p>What do you think are the benefits of being able to flex and adapt to these different country culture styles?</p>
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8:30	<p>Introduce CULTURAL INTELLIGENCE Model</p> <p>Introduce the CI model, describing each of the four stages: drive, knowledge, strategy, and action.</p> <p>We will explore each of these four steps in order.</p>
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8:45 Explore DRIVE through benefits

By understanding the benefits of being culturally competent, we then seek the knowledge needed to develop our cultural competence.

IF your goal is to be more influential in your interactions with students and peers...THEN...it makes sense to become more culturally competent.

9:00 Explore KNOWLEDGE using Meyer's (date?) Culture Map framework

Delivery:

1. Focus on knowledge. The more we know the characteristics of another culture and how information is understood and processed by that culture, the more influential we can be.
 2. The challenge is that I do not see the water in which I swim. I do not see my own culture. I usually see the culture of others when it is in conflict with my own culture. Sometimes I think that this is due to personality differences rather than cultural differences.
 3. Let's look at the dimensions of culture that have the greatest impact on our ability to influence others: communication and persuasion.
 4. Different cultures actually think about things very differently. As Canadians, our overarching culture is largely formed by Anglo Saxon influences, which means we share similarities with the US and the UK. Not all cultures think like we do.
 5. Introduce the "communication" scale. Think about where you are on the scale AND about where you are relative to the other cultures in your world (the first exercise). Obviously the cultures that are the farthest from mine on the scale would represent cultures that I would see as most different on that dimension. However, it is not only the cultures that are the farthest from me, but where each culture is in relation to me other along the scale. For example,
-

an American might experience Chinese culture as very indirect. Someone from France might consider Americans indirect. The degree of directness in communication is defined by the two poles of the scale, and the relative positions of cultures to each other along the scale.

6. As I describe the communication scale, plot your cultural style and that of those in your circle of influence along your copy of the communication scale. What do you notice?
7. Introduce the “persuasion” scale. Think about where you are on the scale AND about where you are relative to the other cultures in your circle of influence. Not only do the extremes influence our experience of cultural difference, but also where each culture is in relation to each other along the scale.
8. As I describe the persuasion scale, plot your style and that of those in your circle of influence along the persuasion scale. What do you notice?
9. Open discussion of findings. Capture insights on flipchart.

9:15 Develop STRATEGIES to develop communication and persuasion skills

Delivery:

1. Using the communication scale, what are some things that you can do to improve your communication within your circle of influence? Write these below the scale on your handout.
 2. Using the persuasion scale, what are some things that you can do to improve your persuasion within your circle of influence? Write these below the scale on your handout.
-

9:30 Link Back to CONTEXT: Vancouver is a diverse community.

Earlier, we described Vancouver as comprised of diverse country cultures. Then we described what our student and collegial world looked like by listing the range of country cultures in our circle of influence.

We looked at two cultural dimensions and listed a number of strategies that we could use to improve our influence.

IF your goal is to be more influential in your interactions with students and peers...THEN... it makes sense to become more culturally competent.

So let's make a plan of action that you can implement starting next week and over the next month to improve your cultural competence.

9:35 Learning buddy

Delivery:

1. There are six modules and one more 3-hour face-to-face session in the professional development program.
2. Identify a person who will act as your learning buddy along the way.
3. This person should be someone who knows you and will provide honest and direct feedback, and for whom you can provide honest and direct feedback.
4. Share your development plan with the learning buddy. You will be asked to engage in a number of learning activities with your learning buddy including reflective exercises.

9:45 ACTION plan to develop communication and persuasion skills

Delivery:

1. What areas of development do you want to focus on over the next 15 hours?
 2. Ask the question: From the list of strategies on your communication and persuasion worksheets, which ones will you implement to improve your communication and persuasion skills?
 3. Identify things that you can do to improve your cultural competences in a
-

concrete way. Be as specific as you can. For example: pay attention to the language I use in class that might be idiomatic or colloquial. Select language that is more culturally neutral.

4. Complete the development plan:

	Communication	Persuasion
Things I should keep doing		
Things I should stop doing		
Things I should start doing		

Remember to keep your learning buddy apprised of your development plans. He /she can provide valuable insights along your development journey. Identify a learning buddy whom you will enjoy learning with. Meet for coffee within 2 weeks to check in and see how you are doing.

9:50	Close session
	Review expectations
	Think about today's session. Identify one thing that you learned today and share it with the group.
	Facilitator to list the groups' learning on a flip chart.
10:00	End of Session

Session 1 Presentation Slides

Slide 1 ¶



Slide 2 ¶



Slide 3 ¶



Slide 4 ¶



Slide 5

6,500



spoken

Languages

Slide 6

Over 50% speak...



Mandarin, Spanish, English or Hindi


Slide 7

China will be the number-one English-speaking country in the world.



Slide 8

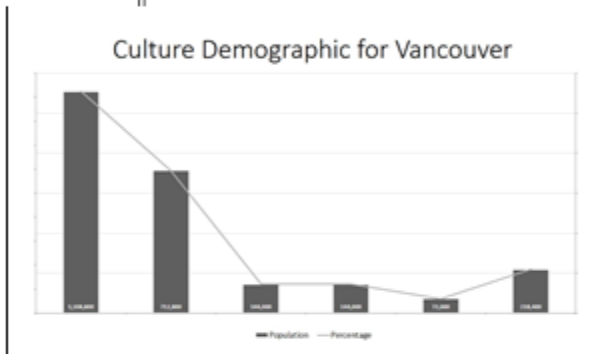
India will overtake China in population in 20 years.



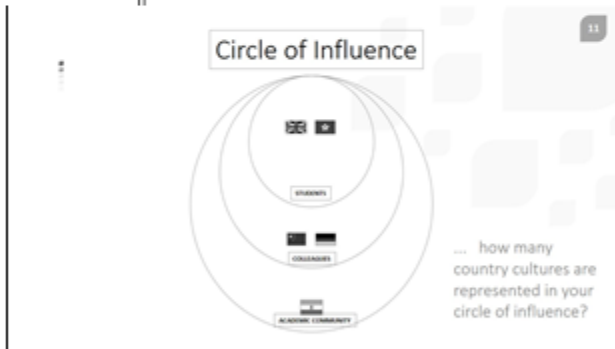
Slide 9



Slide 10



Slide 11



Slide 12

CULTURE Quotient

... A leader's CQ may easily be the single greatest difference between thriving in the 21st century world and becoming obsolete.

Slide 13

Interesting
But
**What can I
do?**

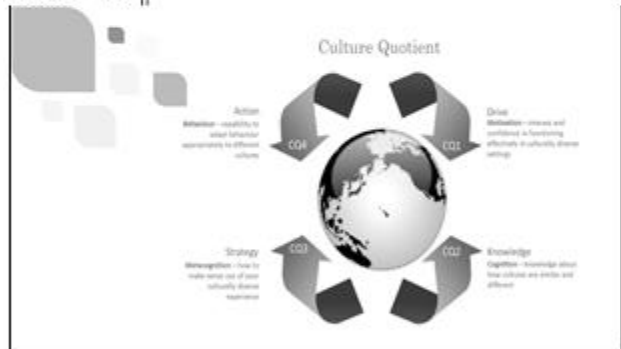


Slide 14

Culture Quotient


ability to interact effectively with people who are culturally different

Slide 15



Slide 16

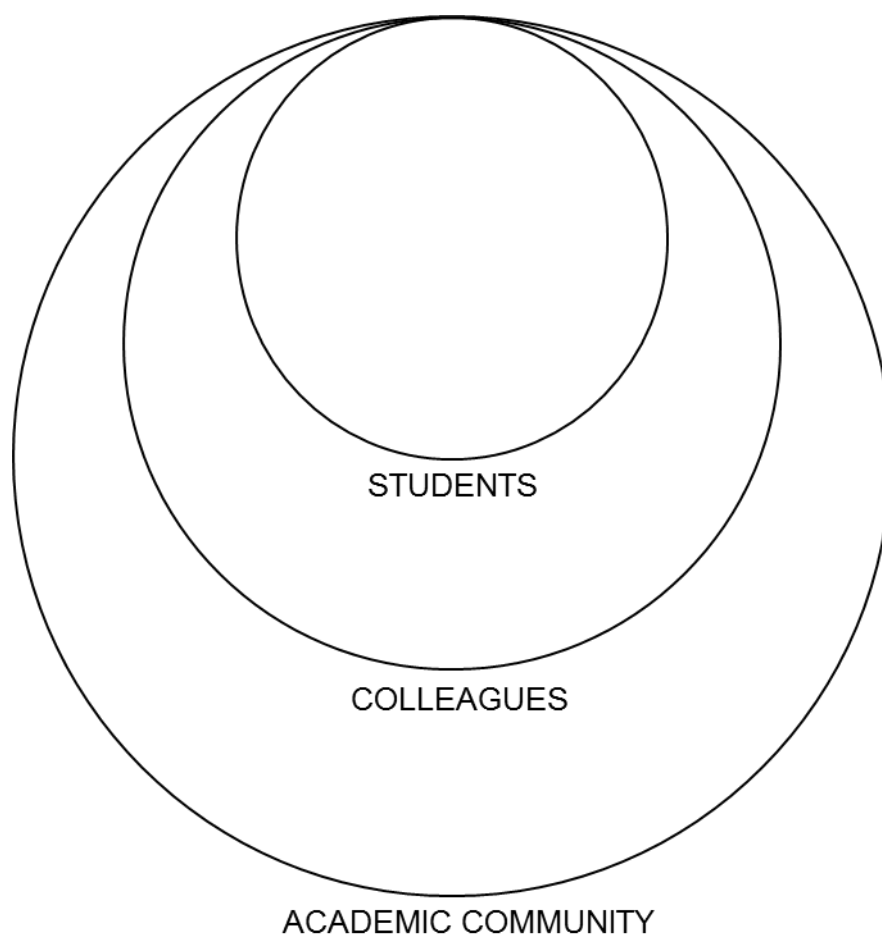
IF your goal is to be more influential in your interactions with customers and peers...**THEN**...it makes sense to become more culturally competent.



Session 1 Handouts

Cultural Intelligence Session

Circle of Influence



Learning Strategies

Communication	Persuasiveness
Keep Doing	
Stop Doing	
Start Doing	

Modules 1-5

In the eLearning software all of the content, media, and discussions are accessed through learning modules with documents that are linked within the learning environment or on the internet in a nonlinear fashion. The following is an approximation of how the learner would access learning content. For each module, individual responses to discussion questions must be posted by Wednesday and discussion responses posted between Thursday and Saturday.

PD participants are asked to keep a learning journal to capture their thoughts, reflections, action plans, observations, and insights along their PD journey. It is recommended that the journal be a physical book for participants to keep with them and capture their observations and reflections. There is research that suggests the very act of writing plays an important role in learning.

Module 1: What Is This Thing Called Culture?


Introduction

Welcome to Module 1.

In this module you will explore the notion of culture and how it regulates day to day behaviours in social interactions. What does it mean when a student refuses to look at you “eye-to-eye”? Why don’t they talk to you when they are struggling? They never use my first name? Why do they come to my office in groups?

Yang Liu is a Chinese artist who has lived in Germany since she was 14. She has created a series of graphics to express how a Chinese person sees things differently from a German person. This website shows 18 examples from her installation. The red slides show the Chinese cultural perspective and the blue slides demonstrate the German cultural perspective for each of the 18 common events. Enjoy.

<http://bsix12.com/east-meets-west/>

Learning Objectives	<p>At the end of this module you will be able to:</p> <ul style="list-style-type: none"> ▪ Describe (Comprehension) the major characteristics of culture and how they define behaviours. ▪ Compare (Knowledge) the major characteristics for Chinese and Canadian culture. 	
Learning Activities		<p>Activity</p> <p>The following activities are designed to provide you with background on the dimensions of culture and how they drive and reflect our behaviours that are meaningful to other members of the same culture but confusing to someone from another culture. This section is reflective in design so that as you learn concepts you can reflect on your own experience. This lesson is a process of gathering information, and through reflection on your experience, gaining understanding of the concepts.</p> <p>Let's begin.</p> <p>Culture is a huge topic and it is possible to take entire courses on each of the elements that you are going to learn today. It is intended that you will become curious enough at the end of this lesson to pursue the topic of culture in more depth in your ongoing learning. Realize that we are only touching the surface on a very large and complex topic. The more you learn about culture the more you realize that there is a lot more to learn.</p> <p>Culture Definition</p> <p>Culture is defined differently by anthropologists than by psychologists or other social scientists. What they describe is more similar than different. They describe culture as the unconscious invisible set of social rules that govern individual and collective behaviours of a community over time. These social rules are passed on from adults to children formally and informally about how to behave in society. Behind the rules are values, beliefs, and ways of perceiving the world. Collectively these values, beliefs, and world views become traditions and patterned ways of behaving.</p>

	<p>Example</p> <p>Visit a preschool or elementary school for a few hours and observe their play. Psychologists suggest that play is where children work out the social rules that govern their interaction with each other and the world. Do you see early signs of “defining” norms for socialized behaviour in the children’s play?</p> <p>Are there “girls” games? “Boys” games? When I grew up, during recess boys played ball games in the field and girls played ball and rope games in the courtyard. If a boy stayed in the courtyard or a girl ventured into the field, they were considered a bit weird as though they were breaking some well-known unpublished rule about how boys and girls play at recess.</p> <p>As you further observe the children play, do you notice gender roles in the play?</p> <p>Are there “girl’s” roles (e.g., nurse)?</p> <p>Are there “boy’s” roles (e.g., doctor)?</p> <p>Other things to watch for are:</p> <p>How is power distributed in their play/roles?</p> <p>How are disputes managed?</p> <p>Do boys and girls play together?</p> <p>Do older children play with younger children?</p> <p>How involved are the teachers?</p> <p>When do the teachers talk to the children?</p> <p>How do they talk to the children and what about?</p> <p>Culture is not innate. There are not universal cultural norms that are shared across all cultures. Culture is taught. Culture is learned. AND it is powerful. To behave outside of the norms of culture can result in strong social sanctions against the individual to either encourage compliance to the social norms or to protect the culture from further erosion from the individual who might influence others to misbehave.</p> <p>Matrix of Inquiry</p> <p>Use the following matrix to observe the world around you. You do not see culture. What you see are the behaviours of others and then you imply the motives behind the behaviour. If we are observing someone from our culture,</p>
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		<p>this may be fine. Unconsciously we are assessing the other’s behaviour by asking if we would behave similarly in the same situation or if we think that most people would behave the same way in the same situation. If the behaviour that we are observing is different than how we would behave or how another might behave, we think that something external to the individual is causing them to behave this way. We attribute the behaviour to be motivated by external causes rather than internal causes.</p> <p>For Canadians, to see someone owning a gun is so unusual that we attribute the “ownership” behaviour to some external cause. He or she must have had a traumatic experience that causes them to be so fearful of the world that they have to resort to owning a firearm. It is not viewed as something a person would just decide to do, without external causation.</p> <p>So we observe behaviour and infer meaning or attribute causality.</p> <p>Use the matrix to capture your observations over the next week. Here are some examples from my experience.</p> <p>Years ago I taught in a school that had a large number of First Nations students. I was talking with this student one day who refused to look at me when I was talking to him. I found his behaviour sneaky and disrespectful. I told him to look at me when I talked to him. He shifted back and forth on his feet and looked down at the floor. I got angry at him and told him again, to look at me when I was talking to him. What do you think was going on for this boy?</p> <table border="1" data-bbox="695 1423 1411 1837"> <thead> <tr> <th data-bbox="695 1423 935 1503">Observation</th> <th data-bbox="935 1423 1175 1503">Inquiry</th> <th data-bbox="1175 1423 1411 1503">Reason/belief/value</th> </tr> </thead> <tbody> <tr> <td data-bbox="695 1503 935 1837">First Nations student does not make eye contact with teacher</td> <td data-bbox="935 1503 1175 1837">Why won’t this boy look at me when I am talking to him?</td> <td data-bbox="1175 1503 1411 1837">Teacher: Eye contact shows respect and that you are listening. Student: Eye contact means that I am an equal. I look down to show respect.</td> </tr> </tbody> </table>	Observation	Inquiry	Reason/belief/value	First Nations student does not make eye contact with teacher	Why won’t this boy look at me when I am talking to him?	Teacher: Eye contact shows respect and that you are listening. Student: Eye contact means that I am an equal. I look down to show respect.
Observation	Inquiry	Reason/belief/value						
First Nations student does not make eye contact with teacher	Why won’t this boy look at me when I am talking to him?	Teacher: Eye contact shows respect and that you are listening. Student: Eye contact means that I am an equal. I look down to show respect.						

		<p>Female Muslim student does not shake hands when I see her after graduation.</p>	<p>Why won't she shake my hand?</p>	<p>Teacher: Is she mad at me? Scared of me? Student: Muslim women do not touch men who are not their husband or their father or brothers.</p>
		<p>Chinese friend never says "thank you" to his Mom after she cooks...</p>	<p>Why doesn't he say thank you to his Mom? He says thank you to me and others.</p>	<p>Me: Thank you is a sign of gratitude and recognition for something that someone has done for me. Friend: Thank you is an expression used for strangers. Family knows you appreciate what they do for you.</p>
		<p><i>Your turn. Try to capture 5-10 observations over the next week.</i></p>		

Canadian culture structures the world in a way that can be quite different from how the world is structured for other cultures. Here are examples:

Canadian Culture	Other Cultures
We have an obligation to take care of others who have less than we do	People should take of themselves
Change is good and can create a better future	Tradition and stability are good
Good communication is direct and clear	Good communication saves face for the speaker and listener
Action is good	Reflection is good
Time is precious	Time is fluid

		Future orientation	Past orientation
		We control nature	We are part of nature
		We learn together	We learn from teachers
		Informal	Formal
		Personal control	Fate
		<i>Add your own to the list</i>	

Dimensions of Culture

We are all individual, and as a member of a society, we form unconscious agreements about how to interact with each other and with the world around us. This process of ongoing negotiation between the individual and the group over time is culture. Culture is not static, though as a stabilizing construct, it tends to change slowly.

The following represent some of the major dimensions that are used to describe the observable elements of culture. As each of the eight dimensions is described, think of an instance when you encountered someone who had a different understanding of that dimension than you did. It might be someone who stood “too” close to you when they talked to you. Was it someone who stands right behind you at the cashier lineup? Was it someone speaking loudly to the person next to them on the Sky Train?

Para-Language

If we have to communicate from scratch every time we met someone, it would be cumbersome. To make it easy, we have developed a range of communication shortcuts that enable us to smooth out the potential bumps in communication. It would be very challenging to stop at the end of each sentence I had to ask if you understood what I just said. Your role as the listener is to provide signs to show that you are listening to and understanding me. These “ahs,” or “ohs,” “wows,” “uhmms” accompanied by nods of the head and eye contact show me that you hear me and understand me.


These rules are not the same in all cultures. A nodding head in India means “no” not “yes.” When Chinese students actively nod their heads, it means that they are listening to



	<p>you intently and that they are giving you their attention. It does not represent understanding. Nodding is not a confirmation of comprehension.</p> <p>Consider this. In English tone communicates emotion, intention, and even meaning behind words. “I loved that meal,” can be spoken to mean that the meal was amazing or the opposite. This is clear to the listener by the tone of the words used. What if the tone was actually part of the word? Cantonese and Mandarin are tonal languages. The tone is part of the meaning of the word. Spoken with another tone, changes the meaning of the word. I remember taking a class in Mandarin and each time I tried to say the word <i>mother</i>, I kept using the wrong tone, and unwittingly said <i>horse</i> instead. For any word in Mandarin there are as many as four or five tones. In Cantonese there can be up to nine tones. Tones are not used to show meaning through emotion in these languages.</p> <p>The subtlety of meaning through how the word or phrase is spoken in English is literally a foreign concept to speaker of tonal languages.</p> <p>Nonverbal</p> <p>Have you ever walked into a classroom and known that something was not right? Have you decided to cross the street at night? We have the ability to “listen” to the communication of others without a word being spoken. There are hundreds of subtle “below the waterline” communication signals being sent that are not verbal or paralinguistic. Much of your communication happens nonverbally. For Chinese students who may not understand your language, a great deal of what they “listen” to will be unconscious to you, as in nonverbal communication.</p> <p>Nonverbal is the collection of the hundreds of small, unconscious things that we use to communicate to others and includes all of the other seven dimensions of culture. This is the glue that holds all of the cultural elements together.</p> <p>Kinesics</p> <p>Can I assume that body language is not universal either? Correct.</p> <p>I was in China and wanted to call my Chinese travelling</p>
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	<p>companions to me. I put out my arm with my index finger pointing out and rolled upward saying come over here and see this. A friend who was with me grabbed my hand and stopped me. It is considered rude to point a finger at people and call them. I was instructed to hold my arm out with my hand facing the ground and roll all of my fingers toward me (like digging in the ground) to indicate I wanted them to follow me.</p> <p>There is a lexicon of gestures that we use all the time from raising an eyebrow, to swinging your arms. If you have been in Italy, you know what I am talking about regarding large dramatic arm movements. In Germany you would not observe this gesture.</p> <p>This dimension of culture is often the focus of intercultural communication. It is what I call the “how do you hold your chopsticks” approach to cultural training. If you are taking a business card from a Japanese business person, receive the card in two hands held out in front of you. Bow slightly as you receive the card. Look at the card reading it with care, taking time to notice the person’s name and title. Place the card in front of you on the meeting table. Do not put the card away and do not put it into your wallet. In Japan the business card is considered an extension of the person and the care and respect you show the card is by proxy the care and respect you show to the person.</p> <p>While this is important, it can take years living in a culture to get the kinesics right. In some cultures, you never get them as right as a local and will always be considered an outsider.</p> <p>Proxemics</p> <p>This dimension of culture, again largely unconscious, is how we structure personal and social space. While this is often thought of in terms of how close we stand to someone when we talk to them, it can include how we organize the things in our space to ensure that those distances are kept. Where are the chairs in your office? Do students sit across from you? Beside you? Near you? Far from you? Near and far are proxemics defined by the culture. In other words, your notion of close is not the same as another person’s notion of space.</p>
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	<p>Have you ever had a student stand quite far from you? Did you find that you walked toward the student to close the space until it was “comfortable”? Did you notice that the student backed up each time you moved forward? No? Look for it.</p> <p>Or has there been a time when a student “invaded” your space and stood too close to you in conversation? Did you notice that you moved backwards only to find that the student has stepped toward you? You move back further and they move forward again.</p> <p>Haptics</p> <p>Remember the example I had with the female Muslim student not shaking my hand when I offered it to her? Well, this dimension of culture refers to the practice of touching or haptics. If you have ever been to an Italian wedding, you have experienced this first hand. I grew up in a British household where affection was controlled. While I saw my parents hold hands or give each other a peck on the lips before going to work, I never saw them engage in deeply affectionate behaviour.</p> <p>When visiting friends from other cultures, I experienced deep discomfort with more outward displays of affection by adults. In China I noticed that girls hold hands when out shopping. Friends in Arab countries describe the same behaviour between male friends.</p> <p>In North American we tend to touch often, putting a hand on a shoulder or touching an arm to show that we are connected while communicating. In another culture this can be offensive or flirtatious.</p> <p>Artifacts</p> <p>Culture is expressed through the physical things that we manipulate in the environment. In formal cultures a classroom might have seats facing a lectern. In an informal culture, a classroom might have tables and chairs arranged randomly around the room.</p> <p>I noticed years ago that when I wore a suit and tie when I taught, that I behaved differently and that students reacted to me differently. My clothes structured the formality of my communication.</p> <p>Chinese students come from a culture where the</p>
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	<p>relationship between the teacher and the student is more formal. The teacher is addressed formally. In Canada university instructors tend to be informal, using their first name, sitting on the corner of the desk, or wearing jeans. This may be perceived as unprofessional by students where the educational culture is more formal.</p> <p>I had one student from Mainland China who even after a year in my class called me “sir.” It was not possible for him to use my first name. When he returned from a trip to China, he would bring me a gift (usually amazing tea). Polish students would often bring me a gift at end of term with a card thanking me for teaching them. At first I found this behaviour confusing and uncomfortable, until I realized it was about their cultural context not mine.</p> <p>Silence</p> <p>North Americans are a culture of speaking. We speak often, fast, for long periods about any topic. Very little is taboo. For many of us, silence can be awkward. Silence here describes the amount of time between speaking that is considered comfortable. For Canadians, this span of comfortable time is quite short. This can have a huge impact on cross cultural communication, especially when English is not the other person’s first language.</p> <p>The first time I had an increase in the number of international Chinese students in my room, I noticed that I had to consciously wait a lot longer than I was comfortable in conversation. There are a number of reasons for this. The obvious one is that the student might be listening, translating into Chinese, thinking about their response, translating into English, and then responding. This takes time. The other is if the teacher student relationship is formal, speaking openly and easily with a teacher might be challenging. By taking the time to listen I am given the student time to think and I am showing that I expect them to have an opinion about the topic of conversation and to express that opinion.</p> <p>Time</p> <p>For Canadians time is thought about as commodity. It is precious. It can be saved. It can be wasted. It can be taken or given. It is linear and moves in one direction.</p>
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	<p>Some cultures see time as circular, like the seasons. There is a time for all things, for eating, for socializing, for family et cetera.</p> <p>I gave a workshop to a group of 100 accountants a few months back and was talking about cultures and the different orientations to time and direct /indirect communication. About ½ of the attendees were Chinese. I asked them to tell me what happened in the following story.</p> <p>A manager told his employee that the meeting with the client was next Tuesday after regular hours. The employee responded saying that it was his son’s birthday.</p> <p>The Chinese accountants in the room smiled while the others in the room waited for me to finish the story. When I asked if anyone can tell me what was being communicated, a number of Chinese participants said out loud almost in unison that the employee would not be attending the meeting. The communication was crystal clear to them. The others in the audience were confused and could not figure out how that conclusion was made based on the dialogue in the story.</p> <p>Other Cultural Dimensions</p> <p>We have only been discussing eight dimensions of culture. There are many others. Here are a few more to consider.</p> <p>Epistemology Thinking styles Authority Decision making methods Comfort with ambiguity Tolerance of power differences Gender relationships Concepts of beauty Role of the elderly</p>
	<p> Discussion</p> <p>Participate in the discussion forum:</p> <p><i>Describe the assumptions behind some of the major cultural characteristic for Canada and for you personally?</i></p>

		<p>Post your response in the discussion forum by Wednesday.</p> <p>Post your response to others' posts in the discussion forum from Thursday to Saturday.</p>																								
		<p>Web Resources</p> <p>Have a look at this amazing video on understanding the importance of names in Chinese genealogy. Family relationships in Chinese history are very important and every type of family relationship has a specific name. Enjoy. You may have to watch more than once.</p> <p>https://www.facebook.com/LOL.Die.Me/videos/1405284943030264/</p>																								
		<p>Practice Exercise</p> <p>Culture Matrix</p> <p>Use the culture matrix to broaden your understanding of the culture dimensions and how they are structured differently by Canadian and Chinese cultures. This exercise is not about judging, but rather observing how the things we take for granted as the correct way of doing things can be very differently defined in another culture's correct way of doing things.</p> <p>For the next week, observe the behaviours of your students and peer faculty members. Use your observations to complete the culture matrix below.</p> <table border="1" data-bbox="699 1270 1398 1841"> <thead> <tr> <th>Category</th> <th>Canadian</th> <th>Chinese</th> </tr> </thead> <tbody> <tr> <td><i>Paralanguage</i></td> <td>Nodding and saying "yes" means I hear you and I understand you.</td> <td>Nodding and saying "yes" means I hear you, even if I do not understand you.</td> </tr> <tr> <td><i>Nonverbal</i></td> <td></td> <td></td> </tr> <tr> <td><i>Kinesics</i></td> <td></td> <td></td> </tr> <tr> <td><i>Proxemics</i></td> <td></td> <td></td> </tr> <tr> <td><i>Haptics</i></td> <td></td> <td></td> </tr> <tr> <td><i>Artifacts</i></td> <td></td> <td></td> </tr> <tr> <td><i>Silence</i></td> <td></td> <td></td> </tr> </tbody> </table>	Category	Canadian	Chinese	<i>Paralanguage</i>	Nodding and saying "yes" means I hear you and I understand you.	Nodding and saying "yes" means I hear you, even if I do not understand you.	<i>Nonverbal</i>			<i>Kinesics</i>			<i>Proxemics</i>			<i>Haptics</i>			<i>Artifacts</i>			<i>Silence</i>		
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	<p><i>Time</i></p> <p>Think</p> <p>What assumptions am I making that unintentionally block my Chinese students from doing the things that I want them to do? What can I do differently to remove those barriers?</p> <p>Learning Journal</p> <p>Note your reflections in your learning journey.</p>
	 <p>Power Point Presentation</p> <p>No Power Point for this lesson</p>
Summary	<p>Culture</p> <p>Learning a culture is more than learning the society's language. Learning the words and grammar of the language not to assume understanding of the culture.</p> <p>"To speak another's language without understanding the culture is to make a fluent fool of oneself" (Edward T. Hall, 1959).</p>
Module 2: From Ethnocentrism to Ethnorelativism . . . a Pilgrim's Journey	
Introduction	<p>Welcome to Module 2.</p> <p>Each of us has our own assumptions, beliefs, and values that direct our behaviour. We learned these assumptions, beliefs, and values from our family, from our friends, at school, in the community, and at work. Culture then is the negotiated collection of assumptions about what it means to be a successful member of our society.</p> <p>Please have a look at this video that takes a fresh view of cultural differences:</p> <p>British and other cultures HSBC advertisement</p> <p>https://www.youtube.com/watch?v=WcEfzHB08QE</p>
Learning Objectives	<p>At the end of this module you will be able to:</p> <ul style="list-style-type: none"> ▪ Define culture and discuss its importance in your life and in your work.



	<ul style="list-style-type: none"> ▪ Compare and contrast the six stages in Bennett’s cultural adaptation framework. ▪ Describe your own position on the cultural adaptation continuum providing examples.
Learning Activities	<div data-bbox="607 611 678 684" style="float: left; margin-right: 10px;">  </div> <p>Reading</p> <p>The norms of our culture are expressed and reinforced through the formal and informal structures that we engage with on a daily basis. Some of these values direct behaviours that are codified in the law and represent the standard for social interaction in Canadian society. Others are subtler, like learning early in school to walk on the right hand side of the hall, to line up for buses, or to say as conversational aides to smooth daily interaction with others.</p> <p>Over time, these norms are internalized in mental models and become unconscious. These mental models represent the categories through which we experience reality around us, interpret the experience, attach emotion and value to the experience, and attribute meaning to the behaviours of others. In other words, culture can be defined as an evolving set of collective beliefs, values, and attitudes.</p> <p>If you understand that we see the world not as it is but from our point of view, through the categories in our mental model, you can see how challenging it might be to encounter someone from another culture, whose assumptions, beliefs, and values that comprise their mental model might be significantly different from my own.</p> <p>In this module you will learn about Bennett’s cultural adaptation framework as a tool to help to “see” your own cultural assumptions and examine your ability to “see” other cultures by shifting your point of view.</p> <p>This conceptual framework will help you to plan and</p>


		<p>evaluate the development of your cultural intelligence.</p> <p>Realizing that there are real differences between cultures is the initial step in developing cultural intelligence.</p>
		<p>Discussion</p> <p>Participate in the discussion forum:</p> <p><i>What are some of your beliefs or assumptions about cultural differences? Why do you think that is the case?</i></p> <p>Post your response in the discussion forum by Wednesday.</p> <p>Post your response to others' posts in the discussion forum from Thursday to Saturday.</p>
		<p>Web Resources</p> <p>View this video which provides an overview of Bennett's Developmental Model of Intercultural Sensitivity (DMIS):</p> <p>https://www.youtube.com/watch?v=6vKRFH2Wm6Y</p> <p>Bennett's DMIS presents the stages of cultural awareness, understanding, and sensitivity along a continuum. At the left side of the scale is ethnocentric, where our ability to observe, experience, and reflect on another culture is done through the perspective of our own culture. There are three steps on the right hand side of the model.</p> <p>As you progress from the third to the fourth stage, you jump across from ethnocentrism to ethnorelativism. Here you are able to observe, experience, and reflect on another culture from within that culture. There are three steps along the continuum on the right hand side of the model.</p>
		<p>Practice Exercise</p> <p>Use the DMIS to examine your own position on the cultural continuum.</p> <p>For the next week observe yourself and others in your work and daily life. As you listen to yourself speak or</p>


	<p>listen to others speak, notice the words that are used and the cultural assumptions behind those words.</p> <p>For example: someone might describe something that happened to them while on holiday in another country. How do they describe the experience?</p> <p>Where are they as subjects in the narrative of their experience?</p> <p>Think</p> <p>How do I experience the culture of others?</p> <p>What are my beliefs and assumptions about how to be successful in the world?</p> <p>Are those assumptions accurate?</p> <p>Are those assumptions universal and would they be the same for other cultures?</p> <p>Learning Journal</p> <p>Note your reflections in your learning journey.</p>
	 <p>Power Point Presentation</p> <p>Cultural Framework</p>
<p>Summary</p>	<p>Culture</p> <p>Cultural intelligence has four components: willingness, knowledge, strategy, and action. This module is about preparing yourself to develop greater skills in cross cultural adaptation.</p> <p>The DMIS is a framework from which to observe your own mental models and those of others, diagnose where your mental model fits along the continuum toward greater cultural intelligence, and to develop strategies that flow from transforming the assumptions in your mental model, so that you can adapt your behaviours to the needs of the cultural situation.</p>
<p>Module 3: A Night at the Market</p>	
<p>Introduction</p>	<p>Welcome to Module 3.</p> <p>In this module you will observe and experience the Chinese culture by attending the Chinese Night Market. This module is designed to help you to observe, experience, and reflect on</p>


	<p>behaviours from within the Chinese cultural context.</p> <p>If you attended Chinese New Year with a Chinese person, the two of you are attending the same event. However, one of you is observing the event from outside and the other is experiencing the event from inside. The observer is attempting to interpret or make meaning of the event. The experiencer is not aware of the event and is simply “in it.”</p> <p>To understand what the experience of Chinese New Year is to a Chinese person, it is necessary to get as close to the culture as you can. That is done through observation, experience, dialogue, and reflection. Like learning to ride a bike, the process is conscious and each muscle struggles to adjust to the new situation. However, over time, with practice, riding the bike not only becomes easier, the skill becomes automatic and unconscious. This Chinese culture unconscious competence results in you experiencing Chinese New Year as close to the Chinese person’s experience of Chinese New Year as is possible.</p>
<p>Learning Objectives</p>	<p>At the end of this module you will be able to:</p> <ul style="list-style-type: none"> • Describe the reasons behind the behaviours of a Chinese person more accurately based on an understanding of the norms of individual and social behaviour in Chinese culture.
<p>Learning Activities</p>	<div data-bbox="607 1381 683 1457" data-label="Image"> </div> <p>Activity</p> <p>Attend the Chinese Night Market</p> <p>Part 1</p> <p>You can do this activity alone or with a friend (preferably someone not familiar with Chinese culture)</p> <p>For the first part of the activity, attend the Chinese Night Market. As you enter and walk through the market passively observe things that are going on around you. Do not work to try and make sense out of things or to interpret them. Simply walk around and observe.</p>

	<p>Now, think about the things or category of things you paid attention to:</p> <ul style="list-style-type: none"> ▪ Smells ▪ Sounds ▪ Crowd behaviour ▪ Noise levels ▪ Types of things sold at the market ▪ How vendors get the attention of the crowd ▪ Spatial patterns <p>List as many things that you noticed. Do not judge or interpret what you notice. Just observe and have fun.</p> <p>Part 2</p> <p>On another night, visit the Chinese Night Market with a Chinese person. This person will guide you into experiencing the Chinese market through the eyes of the Chinese culture. Remember that culture is created and reflected through the behaviours and actions of those individually and collectively participating in that culture. Culture is reflexive and dynamic.</p> <p>As you walk around the Chinese Night Market ask your guide questions. Ask questions that are open and curious about what is going on around you. Try to ask your question in an open and nonjudgemental fashion. You are looking for the values and beliefs behind the behaviours, not just a description of the behaviours.</p> <p>An example of a question might be:</p> <ul style="list-style-type: none"> ▪ There seems to be a lot of food being eaten. Is food a significant part of Chinese events? Why? ▪ I notice that people reach over each other to
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		<p>pay for an item from a vendor rather than line up or go in order. Wouldn't it be fairer to serve people in order?</p> <ul style="list-style-type: none"> ▪ What is it about the Night Market that is so attractive to Chinese people? ▪ Why is that important? What does that signify? <p>Where did that tradition start?</p> <p>Prepare the questions based on your reflections from part 1 of this activity.</p> <p>Have fun.</p> <p>Begin to experience the Night Market as a Chinese person does. Purchase some bubble tea, jasmine tea, or one of those delicious freshly made pastry balls rolled in sesame seeds.</p>
		<p>Discussion</p> <p>Participate in the discussion forum:</p> <p><i>What insights do you have about how you construct culture (your own and the Chinese culture)?</i></p> <p><i>How has this activity contributed to those insights?</i></p> <p>Post your response in the discussion forum by Wednesday.</p> <p>Post your response to others' posts in the discussion forum from Thursday to Saturday.</p>
		<p>Web Resources</p> <p>Richmond Night Market: http://www.richmondnightmarket.com/</p> <p>Society for Anglo-Chinese Understanding: Chinese festivals: http://www.sacu.org/festivals.html</p>



	 <p>Practice Exercise</p> <p>Mastery comes from combining knowledge from study and skill from practice. Understanding is not enough. To change your mental model about Chinese students it is important to remain a vigilant observer.</p> <p>The assignment this week is to listen to the conversations of your peers about their experiences with Chinese students. Listen for limiting assumptions and mental models that are not rooted in understanding, curiosity, and compassion. Listen for these assumptions and limitations in the language you use to describe your experience with Chinese students.</p> <p>Think</p> <p>Use the following questions to reflect on the things that you noticed in your visit to the Chinese Night Market.</p> <p>Some of the things you noticed might have caused you to feel pleasure, discomfort, or anger for example.</p> <p>Questions:</p> <ol style="list-style-type: none">1. What things do you notice?2. What are your feelings as you notice things?3. What, if anything, is confusing?4. Are there patterns to the types of things you notice?5. Why are you noticing these things?6. Why are you not noticing other things?7. What, if anything, surprises you? <p>Reflect on the overall Night Market experience and on your answers to the questions (and others) above. Apply these reflections to challenge the assumptions</p>
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		<p>that you might have about the behaviours of Chinese students.</p> <p>As you become more curious, you may have more questions.</p> <p>These questions form the inquiry for part 2 of the activity.</p> <p>Learning Journal</p> <p>Note your reflections in your learning journey.</p>
		<p>Power Point Presentation</p> <p>There are no Power Point slides for this module.</p>
Summary	<p>Night Market</p> <p>Culture is invisible to the eye. What we observe are the artifacts of culture. We observe the behaviours of others. We observe their customs, celebrations, food, and habits.</p>	
Module 4: Culture Bumps		
Introduction	<p>Welcome to Module 4.</p> <p>In this module you will explore the notion of culture bumps first described by Carol M. Archer in her article <i>Culture Bump and Beyond</i>. Unlike culture shock, culture bumps are the moments of discomfort that occur when interacting with someone from another culture. These culture bumps are situational and momentary. A culture bump can be suddenly realizing that the person you are talking to is backing up when you stand close to them to speak. It can be becoming uncomfortable when you are asked a question about something that is very private in your culture.</p> <p>I was raised in a family where I was taught to never discuss money. Never ask anyone how much money they made or how much their new sweater cost, or what they paid for their home. When I dated a Chinese person, I was shocked when I was asked each of these questions upon first meeting members of the family. I experienced a culture bump.</p>	
Learning Objectives	<p>At the end of this module you will be able to:</p> <ul style="list-style-type: none"> ▪ Demonstrate (Application) knowledge of culture 	


	<p>bumps and how they can occur while learning about a new culture.</p> <ul style="list-style-type: none"> ▪ Describe (Comprehension) some of the culture bumps that Chinese students might experience in your classes. ▪ Apply (Behaviour) the culture bump concept by designing culturally appropriate pedagogy in your classes.
<p>Learning Activities</p>	<div style="display: flex; align-items: flex-start;"> <div style="margin-right: 10px;">  </div> <div> <p>Activity</p> <p>Have you ever had a Chinese student come to your office and stay after you have answered their question? Do they seem uncomfortable sticking around? Do you look for things to talk about trying to make them comfortable? You may be experiencing a culture bump. If the teacher has more power than the student and requires respect, then it is the teacher who takes the initiative the end the conversation. The student may be waiting for you to “release” them.</p> <p>A culture bump can be verbal or nonverbal and occurs in a social encounter between members of two or more cultures that results in discomfort based on misunderstandings about how things are supposed to be done or how someone is supposed to behave in this sort of situation.</p> <p>As educators we hold strong ideas about what a “good” learning experience is. It is one that provides opportunities for discussion of ideas, where students share and participate actively, and show engagement and excitement. There are times when students’ enthusiasm for learning is noisy or where there are expressions of strong opinions. Students are authentic, passionate, and respectful. Ideas are open for debate and examination.</p> </div> </div>

	<p>Take a moment and write your description of the ideal lesson. Think about times when you had an amazing learning experience either as a student or as an educator. Use this memory to help you create your ideal class “list” of characteristics.</p> <p>Watch Dr. Carol Archer talk about her theory of culture bumps in her YouTube video. https://www.youtube.com/watch?v=bn3ebDGpPTE</p> <p>Let’s look at a scenario.</p> <ul style="list-style-type: none"> ▪ You notice that a Chinese student is talking in class while you are teaching. ▪ In Canada talking while the teacher is teaching is considered rude. ▪ You stop teaching and look at the student hope that he will stop talking to his neighbour. He continues talking. ▪ You are probably getting frustrated or a bit angry. ▪ When the student does not take your hint and keeps talking you may remark, “stop talking while I am teaching, it is rude.” <p>You and the student probably feel uncomfortable and unhappy.</p> <p>An alternative scenario</p> <ul style="list-style-type: none"> ▪ You notice that a Chinese student is talking in class while you are teaching.
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	<ul style="list-style-type: none"><li data-bbox="743 256 1425 378">▪ In Canada talking while the teacher is teaching is considered rude.<li data-bbox="743 420 1425 619">▪ You stop teaching and look at the student hope that he will stop talking to his neighbour. He continues talking.<li data-bbox="743 661 1425 1018">▪ You are probably getting frustrated or a bit angry. You control your initial feelings and realize that you may be experiencing a culture bump. It will help you to know what the student's reason for talking is.<li data-bbox="743 1060 1425 1417">▪ You ask the students why they are talking. The student replies that he did not understand what you were talking about and did not want to interrupt the lesson, which would be rude, so he asked his classmate to explain.<li data-bbox="743 1459 1425 1852">▪ You thank him for his insight. You may explain that teachers may not think he is being polite by not interrupting because in Canada speaking while the teacher is teaching is considered impolite.
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		<p>You and your student now have an understanding of each other that you did not have prior to your question. By being curious you were able to gain insight into the cultural differences and by capturing the value of politeness, could describe how the same intent was expressed through different behaviours. You might have stopped there simply identifying the differences between the two cultures. By linking the shared values of politeness, you created a bridge between the two cultures and recognized the behavioural differences.</p>
		<p>Discussion</p> <p>Participate in the discussion forum:</p> <p><i>Think of a time when you experienced a culture bump with a Chinese student. Describe what happened. Now describe your body's reaction and your feelings. Now describe your thoughts? What was it that made it a culture bump for you? What do you think the student thought about your reaction?</i></p> <p>Post your response in the discussion forum by Wednesday.</p> <p>Post your response to others' posts in the discussion forum from Thursday to Saturday.</p>
		<p>Web Resources</p> <p>Enjoy this interesting video on hand gestures to count to 10 in Chinese.</p> <p>https://www.youtube.com/watch?v=yXrIVEQ43vQ</p> <p>Have some fun. Here is a video on the differences between Cantonese and Mandarin.</p> <p>https://www.youtube.com/watch?v=e73btaVo868</p> <p>Oh, no . . . fun video about questions all Asian hate:</p> <p>https://www.youtube.com/watch?v=tnAIGLtoYF4</p> <p>Instructors may struggle with pronouncing Chinese names. Here is help. How to pronounce the top 10 Chinese names.</p>

	<p>https://www.youtube.com/watch?v=b9LPTxCG-38</p> <p>More fun. . . English Names vs. Chinese Names: Things You Didn't Know About Chinese Names.</p> <p>https://www.youtube.com/watch?v=SMjLBK2RxsQ</p>
	<p> Practice Exercise</p> <p>A culture bump occurs when you experience emotional dissonance based on your cultural reaction to another person's cultural behaviour. The attendant discomfort seeks alleviation through understanding and asks why the bump has occurred. The information that explains "why" confirms the "us" and "them" dichotomy and the notion of "other." Our anxiety is relieved and we no longer seek further information. Future culture bumps confirm the original impression. This cycle can lead to stereotypes and reinforcing beliefs.</p> <p>An option to the culture bump experience becoming a reinforcing cultural experience is to apply the information from the "why" question to reflect on your own experience of the culture bump and to uncover the unexamined beliefs or assumptions about why you have your current expectations about how things should be. How can this reflection help you to deepen your understanding of your own cultural beliefs and lead to uncovering the deeper meaning of the cultural beliefs of others?</p> <p>Culture bumps now are an opportunity for self-reflection and understanding rather than just about the other person. This reflection brings the two cultures together in the exploration of how culture makes meaning.</p> <p>Think</p> <p>Use the following steps to guide your reflections on your culture and the culture of Chinese students.</p> <p>Select a culture bump with a Chinese student.</p> <ul style="list-style-type: none"> ▪ What was the student doing (behaviours)?

		<ul style="list-style-type: none"> ▪ What was your behaviour? ▪ How were you feeling during the culture bump? ▪ What is the common situation beyond this culture bump? ▪ How would you or others behave in similar situations? ▪ What values do you assign to this behaviour? ▪ How might a Chinese student know if and when he/she has or does not have that same value? <p>Investigate: ask yourself or a Chinese student about the criteria that a Chinese student might use to evaluate the presence or absence of that value in their culture?</p> <p>In the last step you are invited to stop thinking about why “Chinese students” are different and to start thinking about how they can show a similar value in a very different way. At the level of values we may be similar. At the level of how those values are expressed culturally, we appear very different.</p> <p>Learning Journal</p> <p>Note your reflections in your learning journey.</p>
		<p>Power Point Presentation</p> <p>There are no Power Point slides for this module.</p>

Summary	<p>Culture Bumps <i>“Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study have convinced me that the real job is not to understand foreign culture but to understand our own” (Edward T. Hall, 1959).</i></p> <p>Look for culture bumps and use them as reflection points to examine your beliefs about how the world should be and what the “right” way of doing things is. As your perspective broadens, you open up to a world of possibility that never existed before.</p>
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Module 5: Making Classes Accessible to International Chinese Students	
Introduction	<p>Welcome to Module 5.</p> <p>In this module you will learn about designing classroom activities that support Chinese students, respect their prior educational experiences, and enable them to contribute to their new learning environment.</p>
Learning Objectives	<p>At the end of this module you will be able to:</p> <ul style="list-style-type: none"> ▪ Explain (Analysis) the characteristics of the cultural transition process that impact Chinese students’ integration within the Canadian university and their ability to succeed academically in that environment. ▪ Develop (Evaluation) lesson plans and activities that support a cross cultural pedagogy within the international classroom. ▪ Implement and test the pedagogy with international Chinese students in class.



	<ul style="list-style-type: none"> Reflect and refine pedagogy to enhance teaching effectiveness.
Learning Activities	<div data-bbox="609 443 678 512" data-label="Image"> </div> <p>Activity</p> <p>Things to Do When Teaching Chinese Students</p> <p><i>Learn About China</i></p> <p>I grew up in Western Canada. Just over 148 years old, Canada came into being through an Act of British Parliament, the British North America Act (BNA). Officially, Canadians speak two languages, English and French. In many ways to think about China as a country in the same way that I think about Canada as a country is misleading. Certainly it is a country, but with a difference. If I meet someone from Toronto, I can understand them when they speak.</p> <p>China is home to one of the oldest civilizations. The oldest known writing is dated at 4,000 years ago. What we now know today as China as a unified state took place in 221 BC under Qin Shi Huang, who established a dynastic system of rule that lasted until the last Emperor in the mid-20th century.</p> <p>There are over 297 living languages spoken in China. The predominant languages spoken in China are divided into seven major dialect groups. It is quite possible that a speaker of one Chinese language might not be able to understand someone speaking in another one. To support a common language for interregional communication, the government encourages its citizens to learn a standardized form of Mandarin (Putonghua). English is taught in school in China.</p> <p>Unlike English, written Chinese and spoken Chinese have no direct relationship. However, if two Chinese people speak different languages (e.g., Mandarin and Cantonese) and do not understand each other, if they write down what they want to say, they will both be able to read the text.</p> <p>There are 56 ethnic groups in China. The Chinese Han</p>


	<p>constitute 1.2 billion people or 91.59% of the population. The other 55 ethnic minorities make up the remaining 8.41% of the population.</p> <p>International Chinese students have come from a country that is governed by a one party communist state. Most organizations and ways of life in China are subject to some form of government control. School in China has always been political, social, and educational.</p> <p>Face</p> <p>Face is an important concept in Chinese culture. Face is a person's reputation and feelings of prestige among their friends, family, associates, and the society at large. You can have face or a good reputation or social standing. You can NOT have face or not have a good reputation or social standing. You can give face or provide deference to another in order to improve their reputation or social standing or to recognize their superior reputation or social standing. You can lose face or lose your reputation or social standing. AND you can NOT want face, or act shamelessly in a way that suggests that you do not care about your reputation or social standing.</p> <p>A popular student can give face when they pay attention to or spend time with a less popular student. There is no stigma in China for intentionally doing things that may enhance your reputation or social standing. The notion of face is so central to Chinese culture that many insults revolve around the concept. Criticism of a student's work is best done in private with the student rather than in class. To openly discuss someone's idea as not being a good one could be construed as a loss of face. As a teacher you have the authority to give and take face.</p> <p>However, teachers in China are called by their title, surname, or just teacher. Seldom do teachers allow students to call them by their given names. The casual, informal approach of a Canadian instructor sitting on desk, wearing jeans, being called by his/her first name, may be looked at initially by the Chinese student as</p>
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	<p>NOT wanting face. How else would you explain the shameless behaviour?</p> <p>TIP</p> <p>Put a map of China on the wall in your office. When students visit, ask them to tell you where they are from or where their family is on the map. Ask about their home city or region. Get to know students as individuals, not just as “the Chinese students.”</p> <p>Prepare Students for Participation</p> <p>Most of us encourage students to discuss in class. Remember, that for this Chinese student this is challenging for two reasons. One is that class discussion is not part of their educational experience and requires skill development. Two is that they need time to think about the question so that they understand what you are asking them to think about and time to structure their response in English, for which they may have a limited vocabulary through which to express complex thoughts and ideas.</p> <p>Let them prepare. Post the next day’s discussion questions online or at the end of the previous class. Having the questions in advance allows the Chinese students to prepare to participate in class. This does not guarantee that they will all participate right away.</p> <p>Group Discussion</p> <p>Use the preparation approach above to develop discussion skill for Chinese students. As Canadians, we have been expressing our ideas and thoughts in class since we started school. This is not the case for Chinese students. Classroom discussion is not part of their educational experience. Using small groups can reduce the amount of exposure that the Chinese student feels.</p> <p>Mix up the groups so that Chinese students do not all sit with each other in group discussion. Post the group discussion topics early so that the Chinese students have time to prepare for the group discussion.</p> <p>Intentional Instruction</p> <p>Do not assume that Chinese students have any knowledge of Canadian geography, history, or cultural</p>
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	<p>references. You cannot assume that the skills we learn as students in school in Canada are the same skills that Chinese students have learned in their schools. Much of the teaching strategies that seem second nature to you are unfamiliar to many Chinese students.</p> <p>As an educator I develop patterns in the topics that I use, the sorts of questions that I ask, and the amount of silence I am comfortable with between asking a question and getting a student's response. This is a good time to examine these practices and be more intentional. For example, when I choose topics for discussion, whether whole class or groups, I am sure to select topics with which the Chinese student is more likely to have experience. Select topics for discussion that allow for an international perspective beyond just Canada.</p> <p>If you are using examples in class discussion, use Chinese names for the characters in the example. If you are using place names, use Chinese cities or provinces in your example. This simple technique can aid in including the Chinese world into your classroom.</p> <p>Finally, check your language. You use idioms as short cuts to meaning. You use colloquial phrases that have local references. Hockey metaphors make sense if you understand hockey. Phrases such as, "At the end of the day" make no sense to a Chinese student. This all fine if you are speaking to another English speaker. But it adds another layer or barrier to understanding for the Chinese student. As educators we build bridges to understanding so that students can cross the bridges. We often build walls and become confused when Chinese students cannot climb over.</p> <p>Ask Chinese students to keep note paper with them at their desk to write down words, names, places, phrases, jokes, or other references. Use these for conversation ideas later when the student visits your office.</p> <p>Group Assignments</p> <p>Mixed activity group members. Each group should contain at least one Chinese student and one local</p>
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	<p>student.</p> <p><i>Learn to Pronounce Chinese Names</i></p> <p>Your name is important to you. How your name is pronounced is also important to you? Chinese students are no different. The challenge is that written Chinese is ideographic not alphabetic. So we rely on the Pinyin system to approximate the sounds of the Chinese characters into English. That is why the Chinese name Li is written as Lee or Li. It is the same family name but when the family came to Canada, the name was written in English based on Pinyin. The system is not always intuitive. X for example is pronounced “SH”. So if a student’s name is Xang it would be pronounced “Shang.” Good to know.</p> <p>The good news is that there are a lot fewer Chinese family names than English family names. If you learn how to pronounce the 10 most common Chinese family names, you will have learned most of the names you will encounter in class. We won’t get into tones. Many westerners find the tones challenging to differentiate.</p> <p>Often Chinese students will adopt an anglicized given name. It is not uncommon to find students with names that are not common in English such as Venus, Sunny, Beauty, or Harmony.</p> <p><i>Video Recording</i></p> <p>Chinese students will make many notes in class and may memorize the textbook. This is not unusual. Knowledge is gained through the teacher and the book in China. To know something is to own it for life. You can help Chinese students to learn the content of your course and the language and culture of English at the same time by providing short video recorded mini lessons. In this way the student can watch you speak not just hear your voice in a recording (which they will also make in class).</p> <p><i>Post Your Lesson Notes and Presentation Slides</i></p> <p>Make as much lesson material available to the Chinese student as you can. If you develop formal lesson plans, post the objectives, key activities, reference lists,</p>
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	<p>notes, agendas, summaries and so forth so that Chinese students have access. This does not mean that all of them will use them.</p> <p><i>Make Learning Visual</i></p> <p>A picture, photograph, graphic, or other visual media can communicate complex ideas without the barrier of limited vocabulary. This can form a bridge to understanding that vocabulary and language can then be developed to express and discuss. In their own language Chinese students are able to think about complex ideas just like Canadian students. However, they may be restricted through limited vocabulary in expressing their ideas. Use visuals to aid in classroom discussions. Have students draw a picture or find a photo to express their ideas and then ask questions about the picture for further discussion.</p>
	<p> Discussion</p> <p>Participate in the discussion forum:</p> <p><i>What can I do to make the transition experience for international Chinese students easier and more positive in my classrooms?</i></p> <p>Post your response in the discussion forum by Wednesday.</p> <p>Post your response to others' posts in the discussion forum from Thursday to Saturday.</p>
	<p> Web Resources</p> <p>Interesting paper on culture based differences between Irish teachers and Chinese students: http://tesl-ej.org/ej39/a2.html</p> <p>Have a look at the Chinese Culture Corner for insights into Chinese culture: http://chinaculturecorner.com/2013/10/10/face-in-chinese-business/</p> <p>The University of San Diego has a great website with information about Chinese culture and language: https://www.sandiego.edu/esl/cultures/chinese/teachi</p>

	<p>ngchinese.htm</p> <p>Inside Higher Education article: https://www.insidehighered.com/news/2014/04/09/new-research-examines-how-chinese-students-respond-challenges-classroom</p> <p>Salman Khan talked at TED on how to use video to reinvent education. https://www.youtube.com/watch?v=nTFEUdhfs</p>
	<p> Practice Exercise</p> <p><i>Teamwork</i></p> <p>There are differences between Chinese learning culture and Canadian learning culture. For example, these differences might show up in individual versus group work, tolerance for ambiguous instruction versus clear direction, formal versus informal teacher student relationships, or tolerance for conflict versus cooperation.</p> <p>Use the following strategies when using teamwork in your classes with Chinese students.</p> <p><i>Communicate</i></p> <p>Make the reasons for your pedagogical choices explicit. Tell Chinese students that today they are going to work in teams as a collaborative learning activity. Explain why you have chosen to use this method and identify the skills that students will learn.</p> <p>Look for signs of differences in team members' communication style. Provide students with information on different styles. Be sure that all members of the team get a chance to contribute. Allow for experimentation and development of skills.</p> <p>Develop class norms for how to disagree and what to do when there is disagreement. Discuss process as well as content.</p> <p><i>Teamwork Activities</i></p>

	<p>When developing your team activities start with more structure and migrate to less structure. Do not be afraid to make your first team activities very structured with clear process and outcomes. This can be challenging for the Chinese students, so set clear expectations that everyone will understand.</p> <p>Provide written prompts to get the conversation going. Start in dyads or smaller groups asking questions that the Chinese student can answer. Make them successful in group conversation early. Provide examples that can guide the Chinese student.</p> <p>Remember: Chinese students may not have a lot of experience being asked their opinions. They may not have experience being asked for feedback. They may not have experience asking for what they want from faculty.</p> <p><i>Team Members</i></p> <p>It is important in the early stages that you assign the team members. You want to build heterogeneous teams. Make sure that no students are isolated. Facilitate team formation and discussion, and help with process and reflection on “how” the team performed.</p> <p><i>Assessing Teams</i></p> <p>Make your grading criteria and process clear. Write the grading process and criteria down and give it to each student. Make sure that the grading criteria includes students’ reflections on both what happened in the team (i.e., the product), and how the team performed (i.e., the communication, inclusion, problem solving, analytical thinking skills that were used to achieve the product). Be available to help the team in the reflection process. We are asking students to think about how they think and how they behave. This level of thought can be challenging to English speakers, but can be very challenging to Chinese students. For some of them, this may be their first experience with team work in school.</p> <p>Think</p> <p>What assumptions have I brought to my teaching in the</p>
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		<p>past? How have I prepared Chinese students to be successful in my classes? What can I start doing that will have a positive impact on Chinese students' learning?</p> <p>Learning Journal</p> <p>Note your reflections in your learning journey.</p>
		<p>Power Point Presentation</p> <p>There is no Power Point presentation for this module.</p>
<p>Summary</p>	<p>Teaching the Chinese Student</p> <p>This module is an introduction to the journey of teaching Chinese students. The journey is one of personal and professional exploration and growth, of culture and people and dynamics, so that whatever we learn applies sometimes, and in order to be effective, we will need to be flexible and adapt to circumstances that present themselves. Continue to develop your toolbox of ideas, strategies, activities, and above all, remain curious. Ask more questions and make fewer statements.</p>	

Session 2 Facilitator Notes

Cultural Competence

7:00	Set up
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8:00	<p>Open session</p> <ul style="list-style-type: none"> ▪ Welcome participants ▪ Introduce facilitator ▪ Review learning objectives. At the end of this session participants will be able to: <ul style="list-style-type: none"> i. Deepen their knowledge of culture and how culture is always situated in time and place ii. Apply the ladder of inference, mental models, and advocacy and inquiry to improve cultural competence iii. Share their experience with other members of the faculty to enhance the development of the department's team goal of becoming more culturally aware and competent iv. Establish a learning community in the department among PD program participants v. Create an action plan to achieve cultural competence goals ▪ Identify session expectations
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8:10	<p>Set the CONTEXT: Culture as a construct</p> <p>If you posit that culture is a constructed set of norms that define success and guide individual, group, and societal behaviour, then there are no Platonic universal categories, there are no immutable truths that run through all cultures. Rather, there is the lived experience of a group of people over time who have developed mental categories to observe and make meaning out of experience.</p>
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8:25	<p>Culture is <i>in situ</i></p> <p>Therefore, all culture is <i>in situ</i>, that is, situated in a place, at a time. Culture can</p>
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only be really understood from meaning based on observations at a time and in a place.

8:30 Activity: Culture as a Bounded Circle

Take a piece of paper and draw a large circle on the paper.

What do you see? (most will see a round circle; others might see a square with a circle in it)

When we talk about culture, we are always talking about a bounded definition of what culture means in that context.

For example: if we use country as a cultural definition, then country culture is bounded within the circle and not outside of the circle.

When we observe country culture we do so through the lens, the norms of our country culture. We may observe generalities but miss nuances that are obvious to those inside the circle. We know that Beijing and Shanghai are inside China, but do not distinguish between the two cities. For those people from China, there is an incredible difference in style, taste, customs, food, and history that everyone from within the culture would know.

It is like someone from outside of Canada taking about Canada as a homogenous country where there is no difference between Vancouver, Montreal, or Halifax.

The broader the culture category (country versus region) the less clearly it represents the individual behaviours.

How else might inside the circle be defined from a cultural perspective?

History: If you are Afro-American, even though you are born well after the abolition of slavery in the states, that ancestral history impacts what constitutes the cultural boundaries of the circle. If I am Afro-American, I observe the characteristics of the circle very differently than if I am White British.

I grew up in a British household. I thought I was pretty familiar with England and English culture. However, the England that my parents grew up in had changed and many of the norms that represented England for them were no longer valid. AND our family grew up in Northern England, in Lancashire. From outside of the circle, English looks like one culture. From inside, living in the North is VERY different than living in the South. Living in the West is very different than living in the East.

There are a couple of important concepts to consider here.

When you draw the circle you are defining what is “in” and what is “out” of the

culture conversation. Perhaps you are talking about political culture, historical culture, racial culture, language culture, country culture, or even a culture of experience (those who share an important experience), or even socioeconomic culture. It is important to know what you mean when you are talking about culture in this particular instance.

The second concept is that you are observing the behaviours of others inside the circle from within your circle. If you are observing a Jewish culture, you are observing it from inside a Christian, Muslim, or Buddhist et cetera circle. Initially it is the only lens you have through which to observe others.

By definition you are observing “others.” They are those whose circle is on a different piece of paper than your own.

Therefore, as you observe the behaviours of those in the “other’s” circle you notice what is different. If it is similar we tend not to notice it. We notice what is different.

The difficulty arises when we attribute meaning to the different behaviours that we observe from what those behaviours would mean if we were to engage in them in the same circumstance.

This morning I was shopping for groceries and was in the produce section looking at fruit. I was standing quite close to the counter of apples so that I could easily reach out and pick the apples I wanted. An older Asian woman pushed between me and the counter of apples to get to the oranges further along. My immediate reaction was annoyance and to judge her behaviour as rude. After all, if I were to do that, I would be rude. However, not knowing her cultural background I cannot really know what that behaviour means. There are many other explanations for the behaviour that she exhibited other than “rude.”

Rude is not an observation, but an inference or an interpretation.

8:45 **Mental Models**

We go through our lives not observing what is happening around us. We go through life attributing meaning to the behaviours we observe. We infer meaning based on our mental model that defines what that behaviour would mean if I were to behave similarly in a similar situation. Or to judge what is a common behaviour for that situation. If I came across a group of people laughing, yelling, talking loudly, and talking over each other . . . this is perfectly normal at a pub but not so much at a funeral. The context provides information about which behaviours are normal for that situation.

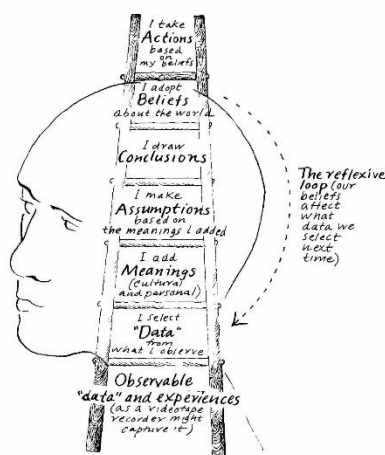
Introduce mental models

Chris Argyris created the framework called mental models, made popular by Peter Senge in his book *The Learning Organization*. Mental models are conceptual frameworks or categories that we develop over time that become a road map for making sense out of the world and for behaving in the world.

At the lowest level in the model is data from the world. But we do not notice all of the data from the world around us. We select which data are most important based on a number of criteria that are already in the model. If I am late for work, maybe I notice the red lights but ignore the beautiful morning.

Over time, the mind picks the shortest, easiest route to gathering data. It looks for patterns. How many times have you driven home from work and cannot remember how you got there? As long as the data are in pattern, the mind can go into automatic mode. When a ball comes bouncing into the street, you notice it because it is out of pattern.

Introduce the model



From the data available, I select what I observe or notice.

I add meaning . . .

I make assumptions . . .

I draw conclusions . . .

I adopt beliefs about the world . . .

I take action based on those beliefs . . .

Let's try a scenario.

Imagine that there is a faculty meeting Monday morning at 8:00 AM.

The meeting starts on time.

I arrive to the meeting at 8:15AM.

What happened?

Late? I am rude. I don't care. I am not committed to the team. I am not committed to the work. I am not a team player

Late is not an observation of data. It is an interpretation of the observed data. It is an inference. But we behave at the level of inference all of the time.

Perhaps I was asked to come late because the first item on the agenda had nothing to do with me. Am I still late?

This is exactly why two people can observe the same event and have completely different recollections of the event. Two people can witness a car accident and provide very different accounts of what happened.

9:00 **Advocacy and Inquiry**

So, it is hopeless? What can I do to refine my mental model?

One tool is the advocacy inquiry model.

You can make your mental model explicit to others by telling them the thought process of your mental model. Here is how I arrived at my conclusion.

Or you can help others explain the thinking process behind their mental model by asking questions. How did you arrive at that conclusion? What were your assumptions?

9:30 **Refining Your Mental Model to Move Along Bennett's Cultural Continuum**

You can use advocacy and inquiry as a tool to refine your mental model as you further develop your cultural competence and move along Bennett's cultural continuum.

As you challenge your assumptions and seek to understand the assumptions behind the behaviours of Chinese students, your awareness refines your assumptions about students' behaviours.

Review

The circle on the paper bounds the definition of culture when we use that word for a particular situation. In our case, we are using China as a country to describe the overarching culture of the Chinese students we teach.

We observe the behaviours of people who are from that culture through our own country's culture. This means that we observe differences and attribute meaning based on what we or others like us would do in similar circumstances. If the Chinese student behaves differently from that we can assume meanings

of those behaviours that are not true.

Over time, we develop a mental model of the world.

We use the mental model to select what to observe around us and give meaning to what we observe. We may even tag an emotion to the observation and meaning. This is good, sad, happy, and bad.

We can refine our mental models by letting others “see” our thinking through a process of advocacy. You describe your mental model to others and make your thinking explicit.

Or you can inquire into the mental models of another person by asking questions. What were your thoughts? How did you arrive at that solution?

Finally, notice that when you refine your mental models around Chinese students’ culture, that you are moving along Bennett’s cultural continuum.

9:35 ACTION plan to refine your mental models around the culture of Chinese students

Homework:

1. Ask questions: When something happens with a Chinese student that confuses you or is something quite different than what you would do in the same situation, ask, what were your thoughts? What were you trying to accomplish?
2. Tell: Make your thinking explicit so that the Chinese student can observe your reasoning. When asking them to do something, explain what your goal is and why you have chosen this method to achieve that goal.

9:50 Close session

Review expectations

Think about today’s session.

Identify one thing that you learned today and share it with the group.

Identify one thing that you will do to keep your culture learning objective going?

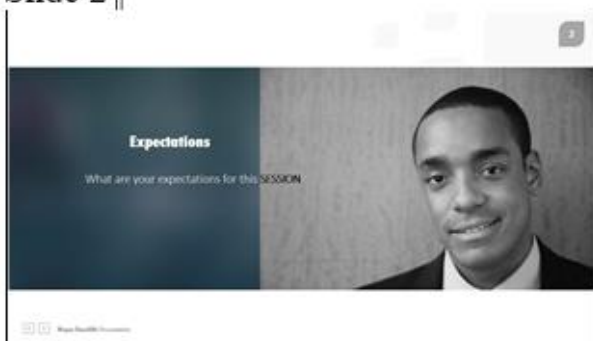
Facilitator to list the groups’ learnings and plans on a flip chart.

Session 2 Presentation Slides

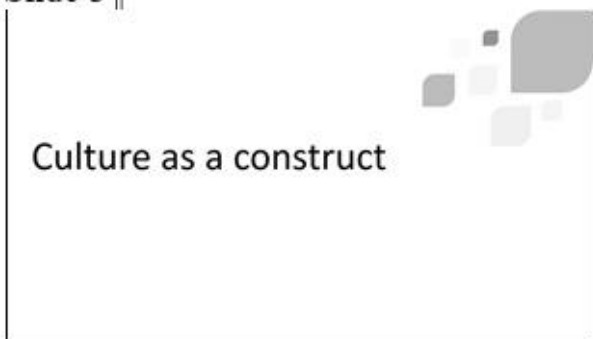
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Slide 2



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Slide 4



Slide 5



Slide 6



Slide 7



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Slide 9



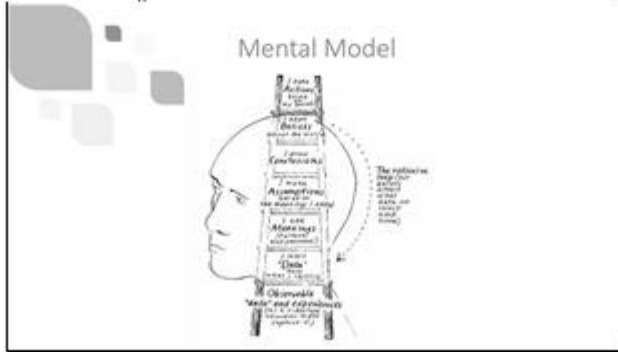
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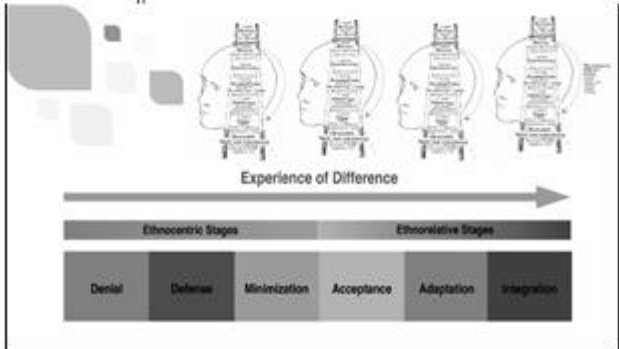
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Slide 14



Slide 15



Participant Summative PD Program Evaluation Questionnaire

Questionnaire delivered through the eLearning platform (E.g., Canvas) or through an online provider (E.g., Survey Monkey).

Overall (Reaction)

Overall I would rate the program: poor, fair, satisfactory, very good, excellent

I would recommend this program to a colleague: No, Yes

Importance

How important is it to your professional practice to be culturally competent?

Not very important, somewhat important, moderately important, important, extremely important

Competence (Learning)

My competence level at the start of the program:

Not developed, underdeveloped, competent, very strong, outstanding

My competence at the end of the program:

Not developed, underdeveloped, competent, very strong, outstanding

This program improved my ability as an instructor with international Chinese students:

Strongly disagree, disagree, mildly disagree, neither agree nor disagree, mildly agree, agree, strongly agree.

Program Content (Relevance)

Evaluate the relevance and impact of the program content, materials, resources, and learning activities.

Session 1: Cultural Competence

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low					High
1	2	3	4	5	

Module 1: What Is This Thing Called Culture?

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low					High
1	2	3	4	5	

Discussion Question Value

Low					High
1	2	3	4	5	

Module 2: From Ethnocentrism to Ethnorelativism . . . a Pilgrim's Journey

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low					High
1	2	3	4	5	

Discussion Question Value

Low					High
1	2	3	4	5	

Module 3: A Night at the Market

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low					High
1	2	3	4	5	

Discussion Question Value

Low					High
1	2	3	4	5	

Module 4: Culture Bumps

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low					High
1	2	3	4	5	

Discussion Question Value

Low					High
1	2	3	4	5	

Module 5: Making Classes Accessible to International Chinese Students

Content Value

Low					High
1	2	3	4	5	

Activities Value

Low High
1 2 3 4 5

Discussion Question Value

Low High
1 2 3 4 5

Session 2: Culture Circle, Attribution, & Mental Models

Content Value

Low High
1 2 3 4 5

Activities Value

Low High
1 2 3 4 5

Application (Behaviour)

Please identify those aspects of the program that you found most useful to you as an instructor of international Chinese students:

Please identify those aspects of the program that you found least useful to you as an instructor of international Chinese students:

What suggestions would you make to improve the program's impact on your ability to teach international Chinese students?

Anything you wish to add?

Appendix B: Student Interview Questions

SCRIPT

Researcher: This research project has the following objectives:

- 1) To gain a better understanding of Chinese international undergraduate business students experience of transitioning to a Canadian university classroom setting.
- 2) To deepen our knowledge and understanding of what elements impact student experience
- 3) To provide insight into future support programs for Chinese international students

Researcher: "I'll be asking you a series of questions pertaining to your experiences as a full-time student. Please feel free to ask for clarification if you are unsure of what I am asking. I am most interested in YOUR experience as a Chinese international student of studying full time in a Canadian university."

Questions:

- 1) Demographics
 - a) How old are you?
 - b) Gender
 - c) How long have you been studying in Canada?
- 2) Semistructured Interview Questions
 - a) Characteristics/Profile:
 - i) How long have you been studying in Canada?
 - ii) What were your reasons for studying here?
 - iii) How different was the actual experience of studying here from what you thought it would be like?
 - iv) How did you prepare to come to Canada and what would you do differently to make it easier to adjust coming here?
 - v) What do your family and friends think about you studying in Canada?
 - b) Learning Environment
 - i) Tell me about your overall experience about how you adapted to studying here.

- ii) What was your first impression of university classes when you started?
 - iii) How would you compare the teaching style here from the teaching in China?
 - (1) Supportive, directive, involved?
 - iv) How would you describe classes here?
 - (1) Physical environment
 - (2) Pace – fast, slow
 - (3) Fitting in? Sense of belonging?
 - (4) Time to prepare?
 - v) What do you need to know or do to be successful in classes here?
 - vi) What do you need to consider as barriers to your academic success?
- c) Adaptation
- i) What has changed in how you think about studying in Canada?
 - ii) What happened to help you realize that you suddenly ‘got it’ on how to do things here in Canada or at the university?
 - (a) What are your coping strategies?
 - (b) What have you found to be difficult?
 - (c) What have you found to be easy?
 - iii) What techniques are you utilizing (or not utilizing) to maintain your academic standing?
 - iv) Do you study with other Chinese students? Non-Chinese?
 - (1) Why? Why not?
 - (2) How are Canadian students different?

- d) What recommendations would you give someone from China wanting to study here?
- e) What recommendations would you give your brother/sister if they wanted to study here?
 - i) What good things might happen?
 - ii) What are the hardest things that could happen?
- f) Is there anything else you want to say?

PI: Thank-you very much for sharing your ideas and experiences around working and studying. Are there any other thoughts that you would like to share at this time? I look forward to seeing you in 2 weeks to review the data from today's interview.

Thank participant, explain next steps with timing and provide any additional information as needed.

Appendix C: Faculty Interview Questions

SCRIPT

Researcher: This research project has the following objectives:

- 1) To gain a better understanding of Chinese international undergraduate business students experience of transitioning to a Canadian university classroom setting.
- 2) To deepen our knowledge and understanding of what elements impact student experience
- 3) To provide insight into future support programs for Chinese international students

Researcher: "I'll be asking you a series of questions pertaining to your experiences as an instructor of Chinese international students. Please feel free to ask for clarification if you are unsure of what I am asking. I am most interested in YOUR experience as an instructor of Chinese international students studying full time in a Canadian university."

Questions:

- 1) Demographics
 - a) How long have you been an instructor at LBU University?
- 2) Semistructured Interview Questions: Experience with Chinese students:
 - a) What is your experience with teaching Chinese international students?
 - b) What is it like having International Chinese students in your classes?
 - c) How do they behave when you first start classes?
 - d) Do you find any of the Chinese student challenging to teach? What makes it challenging?
 - e) What makes teaching Chinese international students interesting, refreshing, exciting?
 - f) What role do you play in helping them to adjust to the Canadian university culture?
 - g) What suggestions would you make about the curriculum, lesson planning, etc. that would help you as an instructor better assist Chinese international students?
 - h) What recommendations can you offer about what would best help prepare Chinese international students for studying at a Canadian university?
 - i) Is there anything else you want to say?