Intercultural Competency for TESOL Professionals

Feng Anwei

Regarding TESOL professional development, there seems to be less agreement among scholars on the importance of a teacher's insight into the expectations, beliefs, values and learning behaviours learners bring into an ESL/EFL classroom and on the necessity to incorporate this insight into teaching in the classroom. Those who play down the need of such an insight argue that teachers should focus on similarities rather than differences between students for good teaching strategies work universally. This paper challenges this view by arguing for *professional intercultural competency* that signifies a teacher's in-depth understanding of the culture(s) of language teaching and learning the students bring to the classroom, an intercultural perspective in curriculum planning and his/her ability to integrate this understanding into the teaching process. Philosophies and pedagogies dominant in language learning and teaching in China are used as a point of departure to illustrate the importance of this competency. Pedagogical implications and challenges faced by TESOL professionals are discussed in the last section of the paper.

INTRODUCTION

The past decade has seen a renewed interest in discussing professional development for TESOL teachers. The most recent discussions are the three summary articles included in the same book by Richards and Renandya (2002). Pettis' (2002) article lists three areas for professional growth with a strong emphasis on life-long learning. Taylor's (2002) discussion focuses on how teachers can develop professionalism through conducting action research studies. In Ur's (2002) article, the notion of professionalism is defined in the context of TESOL teaching. Ur, like Pettis, asserts that a TESOL professional should be committed to lifelong learning. He/She should strive for high standards of performance by

constantly upgrading his/her professional skills and knowledge about the language and about language learning, reflecting on teaching experiences, exchanging experiences and ideas with colleagues, publishing ideas and being responsible for training new teachers. With an understanding of the principles of professional behaviours, a TESOL professional knows the importance of autonomy in teaching. He/She innovates own ways in real-time action and relates critically to the innovations or recommendations of others, rather than adopting them unthinkingly.

These three articles, though short, highlight important areas for professional development for TESOL teachers as identified by scholars in teacher education such as Lange (1990), Murdock (1994) and Crandall (2000). Ur's (2002) view on TESOL professionals' need to constantly reflect on teaching experiences and to innovate own ways of teaching echoes Richards' (1998) argument for a holistic approach to professional development for second language teachers. In his monograph on teacher training, Richards puts strong emphasis on critical reflection and elaborates in detail how teachers can benefit from explorations of their own beliefs and attitudes that underlie their teaching practices. Chinese TESOL scholars (Jia, 1996; Shu, & Zhuan, 1996) have also expressed similar views summarised in the articles in Richards and Renandya (2002). Reflective teaching in the Chinese context was recently positively evaluated (Gan, 2000; Xue, 2000).

What is much less agreed on is whether TESOL professionals, particularly these native English speakers teaching students from other cultures, should develop an understanding of the effect on language education of the cultures of language education internalised by the people who learn the language, the students, and by the people who speak the target language and subsequently design innovative ways to translate this insight in language teaching. Many TESOL practitioners such as Crook (1990) seem to assume that in multicultural classrooms students need to adapt to the methodology and educational culture(s) which native speaking teachers deem appropriate and are familiar with. Educationists such as Biggs (1999) also suggest that knowing educational cultures of students is neither necessary because cognitive learning processes are the same for students from any background, nor possible as in many multicultural classrooms

students come from different linguistic and ethnic backgrounds. Teachers should instead focus on similarities between students for good teaching strategies.

Biggs is indubitably right in his argument that getting to know and to adapt to the educational cultures is impractical in classrooms with students from many diverse cultures. However, he seems to overlook the fact that there are many situations where TESOL classrooms are formed by a homogeneous group of students taught by a native speaker teacher. These situations are commonly found not only in countries where English is taught as a second or foreign language but also in those countries where English is used as the official language (see Lee et al., 2003) or the mother tongue for the majority. In these situations, I argue, the knowledge about the educational cultures is essential, so are the skills to mediate the educational cultures for TESOL professionals, whether or not they are native speakers of English or whether they teach a diverse group. This knowledge and the abilities are collectively called *professional intercultural competency* (PIC). The term is coined in this paper to differentiate it from *intercultural competence*, a widely-used notion broadly defined as knowledge, skills and attitudes that enables one to mediate between perspectives and perceptions of the world held by people of other cultural groups with those of his/her own and to interact with others (Byram, Nichols, & Stevens, 2001). PIC and intercultural competence are not of course mutually exclusive for professional growth. A TESOL professional first needs to build up intercultural competence in order to communicate effectively with others. He/She must go further to develop PIC to make teaching more relevant to the development of students' intercultural competence.

Why is PIC necessary?

In this era of globalisation, foreign language teachers in general and TESOL teachers in particular are sought after in many countries throughout the world. It is commonplace to see a teacher from the country of the target language, a native speaker, teach away from his/her home country a homogenous group of students speaking another language. These teachers in most cases have the right qualifications and are aware of cultural differences because of their training, interests and/or overseas status. On the one hand, many of

these native speaker teachers are often seen as more innovative in their ways of teaching and more interested than in teaching cultural differences in their classrooms (Reve & Medgyes, 1994; Medgyes, 2001). On the other hand, they often seem to be baffled by the "strange" behaviour and "peculiar" learning styles their students exhibit in the classroom. They overtly or covertly blame their students for failing to achieve the objectives they perceive as important. In the same way as they see their students, these native speaker teachers are frequently bewildered by the "weird" teaching behaviours their local colleagues demonstrate inside and outside classrooms.

Many native speaker teachers with TESOL experience in China, for example, agree that Chinese students are diligent, attentive and cooperative (Crook, 1990; Dzau, 1990). However, they attribute difficulties in their attempts to use the communicative teaching methodology in the classroom to the "negative aspects", as seen by them, of the students' approaches to learning. Crook (1990), for instance, observed that his students seemed to assume that they were in class to listen and thus most of them were "shy" or "passive" in classroom discussions. He was amazed to note how much faith many of his students put in learning and memorising vocabulary. Crook was equally surprised to observe that though spoon feeding was recognised by many Chinese teachers as "evil", few seemed willing to "get rid of it". Even more astonishing to him was his observation that a teacher never seemed to be frank enough to say, "I don't know" even when he/she obviously had no answer to his/her student's question.

These native speaker teachers might be right from their cultural point of view in judging the Chinese students and teachers. Nevertheless, when they observed and presented the "negative" aspects of the Chinese learning and teaching approaches in their papers, they, as Phillipson (1992) points out, were in fact imposing their own culture and educational philosophy on another culture of learning and teaching. Because of the differences the latter was made to appear inadequate from the perspective of the former. It is clear in the Chinese context that, unless these native speaker teachers gain an insight into the local culture of language learning and teaching, the "evil" or clearly wrong aspects as seen by them will remain bewildering and perplexing and the teaching

methodology they adopt for classroom teaching is unlikely to fit the learning context. They fail in achieving their teaching objectives as they are not able to mediate the culture their Chinese students bring to the classroom with their own culture and educational philosophy. Ur (2002) states that it is mistaken to assume that you are born a language professional as long as you are a native speaker of that language:

> The native speaker is a technician, in the sense that he or she is skilled in speaking English; the English teacher is in principle a professional: He or she cannot only speak the language, but can also explain **why** it works the way it does and **what** different bits of it mean, and knows **how to** **"mediate"** it to learners in a form that they can grasp and learn.
>
> (Ur, 2002: 389-390, author's emphasis)

It is the insight into the "why" and the "what" and the ability to mediate theories and the learning processes in a specific context which distinguishes an "assumed" from a true professional.

This does not suggest that PIC only applies to native English speakers who teach on a foreign land. The competency is essential for all TESOL professionals, including non-native speakers teaching English in their own home country or elsewhere. Many studies on non-native speaker teachers suggest that these teachers often see an excellent command of the English language as the bedrock of their professional confidence (Lange, 1990; Murdock, 1994; Braine, 1999; Liu, 1999). Because of this, the foremost task is usually set for non-native speaker teachers to have a good command of the English language and to make life-long efforts to improve proficiency (Jia, 1996; Shu & Zhuan, 1996). Studies also suggest that although non-native speaker teachers teaching a homogeneous group from their own cultures often show more insight[1] in predicting learners' potential and expectations and envisaging their difficulties in learning, they are usually less innovative in view of class methodology, more focused on accuracy and form but less on fluency and meaning, and less enthusiastic in cultural studies teaching (Reve & Medgyes, 1994; Medgyes, 2001). Even those non-native speaking teachers who show interests in cultural studies teaching often focus attention solely on the target culture, taking for granted the culture the students bring to the

142

classroom (Liu, 1998). They are equally, if not more than native speakers, in need of a complete understanding of their own cultures of learning and teaching in relation to other educational cultures, so that they can become more aware of how their own values and teaching philosophies are seen by others and be more ready to handle their classrooms in an intercultural perspective.

Effective TESOL education from an intercultural perspective depends not only upon how much socio-cultural knowledge a teacher can gain of the target culture and the students' own but more importantly upon how well the teacher can make sense of and mediate that knowledge in classrooms, so that his/her students can gain maximum interculturally. All TESOL professionals therefore need to develop their skills in handling culturally diverse or homogenous classrooms with an intercultural dimension. In other words, they need to familiarise themselves with the basic principles in addressing the intercultural dimension in specific contexts. PIC is thus a priority for TESOL professional development. For those who teach a homogenous group of students, for example, a group from PRC which is often the case in Singapore (see Lee et al., 2003), the first step to take, regardless of their nationality and cultural background, is to have a close examination of the cultures of language learning and teaching, particularly that of the Chinese learners.

THE CULTURE OF LANGUAGE EDUCATION

The fundamental issue in PIC as defined in this paper is the TESOL professional's understanding of the cultures of language education internalised by the students and by the people who speak the target language, whether it is the teacher's own or not. The notion of the culture of language education is employed in this paper to integrate two concepts in relation to general purposes of education in a particular culture: the "culture of learning" (Feng, 2000) and the "culture of teaching" (Richards & Lockhart, 1994). The former embodies conventionally acknowledged attitudes, values and expectations about what represents good learning. The latter, the culture of teaching, refers to teachers' values and educational philosophy that serve as bases for their teaching practice. The former narrows down Cortazzi and Jin's (1996) definition of the culture of learning that covers a wide range of areas including

perceptions of effective teaching. Although, as Cortazzi and Jin imply, foreign language learning and teaching are interrelated and interdependent, the culture of learning is separately dealt with in this paper from that of teaching for the purpose of focusing on professional development. The advantage of this stratified discussion will become apparent when ways to mediate the cultures of language education are reviewed and suggested in a later section.

The Chinese culture of language learning

The earliest foreign language education recorded in China can be traced back to the 13th century in the early Yuan dynasty when the first school was established to teach Persian languages to meet the needs of trade with Middle-Eastern regions (Fu, 1986). Most scholars such as Li, Zhong and Liu (1988) and Ross (1993), however, agree that formal and large-scale foreign language education did not start until the 1840s when the Opium War and the subsequent wars between China and the Western powers devastated China and shattered the country's tightly-closed door to many countries in the world. The last one-and-a-half centuries have seen rapid or sluggish development or even ordeals in foreign language education because of the dynamics of politics and diplomatic relations of the country with the outside world (Li, Zhong, & Liu, 1988). Despite political turmoil and other odds, in this long process, a culture of language learning has been gradually cultivated primarily on the basis of traditional educational philosophy and practical experiences of foreign language learning and teaching over centuries. This culture defines what language learning is all about, what procedure a language learner should follow in order to master the language, how learning takes place inside and outside of classrooms, what characteristics a good learner is expected to possess, and how a piece of written discourse is evaluated. In short, it is an internalised set of hidden rules that govern the behaviour of Chinese students in their endeavour in learning a foreign language.

Conventional assumptions of effective foreign language learning

Practical experiences of older generations in their endeavour to learn foreign languages are always greatly valued in China. This is evident in the large number of articles written by senior scholars describing their personal experience in language learning (Liu,

1979; Lu, 1982; Ji, 1988), which have apparently kept motivating young learners of all foreign languages, particularly English. Yang (1999), for example, tells the beginners that persistency and unflinching will are the keys to success for scholars of his age in foreign language learning. The most crucial word to remember in learning English is drilling or practice. Like Yang, Hu (1996) recommends learning strategies such as consulting dictionaries and writing by models. To develop listening and speaking abilities, good learners should read texts aloud and learn them by heart. With enough input and adequate opportunities to listen and speak the language, Hu states, every learner could gain *Yugan* – the capability of thinking in the target language.

Students' own perceptions of what make good language learners

In a survey conducted at a university in Tianjin, Cortazzi and Jin (1996) found that students' perceptions of a good student are, in general, in accord with beliefs as represented in Hu (1996) and Yang (1999). In their survey, 135 undergraduates answered an open-ended question "What makes a good student?". The response, "hard working", tops the major characteristics of a good student. Many respondents believed that a student "should study heart and soul" and "must work hard and put study in the first place" (Cortazzi & Jin, 1996: 189). The belief that success comes through hard work is deeply imprinted in the hearts of young learners and this belief has been an important part of the Chinese culture of learning.

Apart from "hard working", Cortazzi and Jin (1996) reported that students attach importance to respect for authorities and socialisation with others, two strong social and moral aspects in the Chinese educational context. While socialisation with others seems to contradict the observations by some native English speaking teachers working in China, Cortazzi and Jin (1996) argue that such ideology is acquired by students from a very young age. In the classroom, however, they do not seem to be keen on pair or group activities because they expect the teacher to impart knowledge and their task is to listen attentively.

Learning styles inside classrooms

Much research has been conducted into students' in-class behaviour. To find the patterns of students' behaviour in classrooms, Xia (1997) carried out a survey to evaluate *College English*[2] learning among one thousand students. She found that many students preferred passive listening and thinking in Chinese. Similar findings are also reported in another survey conducted in Hong Kong, where "listening to teacher" is reported to be the most frequent classroom experience (Liu & Littlewood, 1997). These findings were authenticated by Zhao (1998) when she conducted classroom observation in a Shanghai university. Zhao noted that classroom teaching was predominantly teacher-centred. The only interactions were students' occasional responses to teachers' questions mainly to check understanding.

A second common observation made by many scholars is the apparent "negative" attitude of Chinese students towards classroom group work (Crook, 1990; Guo, 1995). Melton (1990) conducted a survey on the learning style preferences of Chinese tertiary students using a model which tests the "perceptual learning styles" or "learning modalities". One major conclusion she drew from this survey was that group learning, particularly group work in the classroom, was not preferred by Chinese students. In describing his own experience in teaching reading to East Asian students in the United States, Song (1995) illustrates how uneasy and anxious they may feel in group discussions, particularly at the initial stage. Flowerdew and Miller (1995) also cite expatriate lecturers' frustration with students' lack of enthusiasm to express their opinions in class.

Students' quietness and unwillingness to join in group activities in classrooms is deeply linked to the traditional perceptions of good learning behaviour. In Cortazzi and Jin's (1996) report, for example, the cultural value of keeping quiet in the classroom is well represented in many answers given by their 135 student respondents to the question, "Why don't students ask questions in class?" The most common reasons given by 64.4% of the students are that "Chinese students are shy" and "other students may laugh". Bond (1991) argues from a psychologist point of view that quietness shown by Chinese students in classrooms is

146

associated with a combination of inherited cultural values such as "face", obedience and respect for authorities. These factors play the most important role in determining one's learning approach. Bond observes that Chinese students show their respect by keeping quiet in class; hence many students are weak in persuasive argument. On the other hand, rote learning as a representative of passive learning as defined by Western scholars requires dedication and efforts and it fits into Chinese culture of learning. Rote learning makes many Chinese students excel in exam-oriented classrooms as in these situations performance is usually measured by how many hard facts one can memorise.

Some scholars, however, claim that students' quiet behaviour in the classroom may not be an indicator of their negative attitudes towards group work in classrooms. Zheng, Wei and Cheng (1997a) report that most of the students they surveyed chose classroom discussions, games and guessing riddles in English as their favourite activities. Similarly, in a survey among 2,156 Hong Kong Chinese students, Liu and Littlewood (1997) report that most of their respondents ranked "talking" and "doing group work" as their most preferred activities in the classroom. These scholars argue that the seemingly negative attitudes of students towards group work might often be caused by teachers who fail to handle group activities appropriately. These findings have clear implications for classroom teaching which will be discussed later in this paper.

Valued styles of writing

On the basis of a detailed analysis of the thought patterns as revealed in essays written by oriental students, Kaplan (1966: 10) notes that Chinese and other oriental students show an indirect thought pattern in writing paragraphs – developing paragraphs by "turning and turning in a widening gyre". This approach is in sharp contrast with the direct thought pattern, inductive or deductive, normally exhibited in essays by Western writers. Kaplan (1972) and Metalene (1985) attribute this writing style to the influence of classical Chinese which is, in Hinds' (1987) term, a "reader-responsibility" style – a language style which holds the reader responsible for working out the meaning of a discourse by linguistic and cultural contexts – as opposed to a "writer-responsibility" style found in many Western languages which places on writers the

responsibility of elucidating, as far as possible, the meaning of discourse. Other researchers such as Taylor and Chen (1991), however, argue that the influence of classical Chinese may not be as great as it appears on writings by Chinese students. There seems to be an internationalisation of scientific discourse. On the other hand, their analysis of 31 scientific papers published by Anglo-American scientists and Chinese scientists shows that the latter generally pay less attention to summarising the relevant literature in the fields of study and points elaboration than their Anglo-American counterparts.

Chinese scholars Hu and Gao (1997) point out that, though Chinese seems to be rapidly changing from a reader-responsibility language towards a writer-responsibility language, students' essays still show deeply-rooted beliefs in traditional "academic writing" styles. They note three common observations in essays written by Chinese students that are not in accord with norms of a "writer-responsibility" language. First, they observe that in fact contemporary Chinese writing still exhibits the rhetorical style of classical Chinese which values *Yanyoujin E Yiwuqiong* (there is an end to the words, but not to the message). Second, Hu and Gao provide evidence that in writing essays many Chinese students tend to use low-frequency vocabulary, idioms, proverbs and lengthy and complex sentences as *Huali Wenzi* (flowery language) is treasured in classical Chinese. The third observation is their analysis of the cultural grounds behind the much criticised phenomenon of plagiarism. Plagiarism in its direct Chinese translation is normally taken as immoral by Chinese academics. However, they observe that the traditional approach to paragraph writing, *Pangzheng Boyin* (quoting copiously from many sources without acknowledging them specifically), has long been regarded as acceptable in Chinese writing. In fact, many academic publications such as Hu (1996) and Lin (cited in Hu & Gao, 1997: 117) show clear indications of *Pangzheng Boyin*. Hence, many students believe that this is acceptable in any writing. Clearly, many cases of plagiarism identified in students' essays by Western teachers in China, such as Crook (1990), could be seen by many Chinese scholars as well as students as an approved and valued way of writing.

The Chinese culture of language teaching

In this section, traditional perceptions of effective teaching are the focus. In discussing language teaching in any country, however, contextual factors ought to be taken into consideration as foreign language teaching always takes place in a particular context. The geo-political context and the learning context are significant factors in curriculum planning and foreign language teaching methodology.

Teachers as ideologists and role-models

For over half a century since the founding of the People's Republic of China in 1949, the aphorism *Jiaoshu Yuren* (to educate the learner while imparting knowledge) has been widely used in discussions on TESOL methodology and professional development. The representative interpretation of this aphorism is given by Fu (1989) when he states that *Jiaoshu Yuren* entails teaching values, morals, patriotism, idealism and disciplines. In teaching a foreign language, Fu (1986) remarks, teachers expose themselves to all sorts of information about foreign lifestyles and "bourgeois concepts" such as individualism, personal ambitions, and thoughts of establishing self-reputation of authority. Teachers should be able to distinguish negative elements from positive ones in teaching resources and permeate ideological education into every corner in the classroom. Although Fu's definition of *Jiaoshu Yuren* in foreign language education seems to embrace a wide range of issues he puts a clear emphasis on the prevention of Western influences in the teaching process. This traditional interpretation suggests a clear ideological dimension in foreign language education.

Socio-political and socio-economic changes in the last two decades have had a strong impact on the education philosophy in foreign language teaching. Increasingly, scholars have become aware of the importance of cultural studies teaching in foreign language education. While many scholars still regard *Jiaoshu Yuren* as a priority for teachers, most scholars stress the importance of *Weiren Shibiao* (being a model of virtue and learning). For both Shu and Zhuan (1996) and Jia (1996), awareness of the importance of the teaching profession, full commitment and dedication to teaching, pleasant personality, love of students and self-consciousness of teachers as role models are listed as qualities

prerequisite for foreign language teachers. They argue that these qualities are derived from traditional perceptions of teachers in China such as, "a teacher for one day is a father of life time" and "there is nothing too trivial for a teacher to care about as he should be a role model in everything he does." Their view of teachers as role models coincides with students' expectations shown in Cortazzi and Jin's (1996) study.

Teachers as the key to the "knowledge treasure house"

Good teachers are widely believed to be those who are knowledgeable and proficient in the subject area they teach. In the case of English language education, good teachers are supposed to have, first of all, a good command of spoken and written English. Some scholars and policy makers such as Fu (1989) attribute the "low quality" teaching in China to the low proficiency level of the language teachers. They assert that *Mingshi Chu Gaotu* (an accomplished disciple owes his accomplishment to his great teacher). Thus, one of the primary tasks for every professional teacher is to constantly upgrade his/her knowledge of the target language and to improve his/her own proficiency in speaking and writing in that language.

In Jia's (1996) monograph on psychology in foreign language education with a focus on the Chinese context, eight "qualities" are identified as fundamental prerequisites for an English language teaching professional. The primary "quality" for a Chinese teacher of English is an excellent command of the English language. In statistical terms he states that a teacher should have about 20 times more knowledge than that of an average student. This "quality" means a good teacher is supposed to be capable of answering any question his/her students may raise.

There does not seem to be any disagreement on the expectations of a qualified language teacher among Chinese educators. From the students' perspective, according to Cortazzi and Jin's (1996) study, a good teacher should, first of all, possess "a profound knowledge", a "quality" matched by the perceptions held by the educators cited above. In their study, they asked their 135 respondents a direct open-ended question, "What do you expect from a good teacher?" (see Table 1).

Table 1. Students' expectations of a good teacher (n = 135)

A good teacher...	% of respondents
Has a deep knowledge	67.0%
Is patient	25.0%
Is humorous	23.7%
Is a good moral example	21.5%
Shows friendliness	21.5%
Teaches students about life	17.5%
Arouses students' interest	17.0%
Is warm-hearted and understanding	16.2%
Uses effective teaching methods	16.2%
Is caring and helpful	14.8%
Explains clearly	6.7%

Cortazzi and Jin (1996: 187)

They found, not to their surprise, that more than two thirds of them wanted their teachers to be, first of all, "erudite", "very learned", "a symbol of knowledge", "able to answer all sorts of questions", and "a key to the treasure house of knowledge". Quite a few other replies such as a teacher should be "patient" and "teaches students about life" are traditional expectations which are in agreement with *Jiaoshu Yuren* or *Weiren Shibiao*.

The perceptions of good teaching and the ideological concerns exert clear influences on classroom teaching. Teachers, policy makers and textbook writers are driven by these perceptions and classroom teaching follows the traditional intensive reading model that can be defined as very much a teacher-centred approach (for a detailed account, see Feng, 2001a). Such a model provides a teacher with a good platform to demonstrate how profound the knowledge he/she possesses with in-depth "teacher talk" and how he/she can handle "all questions" about the text raised by the students with reasonable preparation.

The knowledge-oriented perspective is also prevalent in cultural studies teaching. Hu and Gao (1997) give a detailed account of this perspective on the basis of their review of the literature and practice of culture teaching and learning in China in recent years. Cao (1998) analyses common features of cultural studies courses offered in many Chinese universities and concludes

that cultural studies teaching indubitably stays at the level of knowledge transmission. Teaching culture as knowledge or hard facts is clearly reflected in the publication of many resource books for cultural studies teaching such as Hu (1995) and Zhu (1991, 1994). In the most influential course *College English* (Dong et al., 1997), many cultural facts related to every text in Student's Books are included in Teacher's Books as supplementary information at the teacher's disposal. Some facts such as the information about an unknown author or the geographical setting of the text under study may appear insignificant, but they can help the teacher project a learned image when he/she is asked by a curious student inside or outside the classroom.

Classroom practice

Much empirical research has been conducted in Chinese classrooms to identify patterns of classroom instruction. In a large-scale survey, (Zheng, Wei, & Cheng, 1997b), teachers were asked to estimate how long they spend in each class "instructing" students. Their students were asked to estimate how long their teachers spend in "talking to them". The results showed that the percentage given by the teachers about "teacher talk" was much lower than that given by the students.

To show features of "teacher talk", Zhao (1998) provides a short tape script as follows:

> T: Now, let's look at paragraph 1, paragraph 1. "A nuclear power has just declared war on another nation." In this sentence, the phrase "declare war on" is useful and popular, "declare war on", and it means "announce war, announce war on," In Chinese, "*xuanzhan*", "*xuanzhan*". Now I shall give one example, "Britain declared war on Germany in 1914", "Britain declared war on Germany in 1914", um, Comrade ... (nominating a student), would you please explain it in Chinese?
> S: *Yingguo zai yijiuyisinian xiang deguo xuanzhan.*
> T: *Dui* (meaning 'That's right'.). Sit down, please. *Yingguo zai yijiuyisinian xiang deguo xuanzhan.* If you have time, you can practice this phrase after class. And then, paragraph 2, second line, "Rocket blasts shatter the silence just before dawn." Here, "rocket blasts" is the subject, "rocket blasts" is

the subject, and verb is "shatter", as we know, sometimes, the word "blast" can be used as a verb, but here, "blast" is not a verb. It is a noun, together with "rocket blasts". Here the word "blasts" means "explosions", "explosions", um, I suppose most of you know that the word means "*baozha*", umh um. Don't you know another word for "*baozha*"?

This short script demonstrates at least three interesting features representative of English classes in China. First, the teacher used both English and Chinese to explain the sentences. Second, the association of the word "blast" with "explosion" and "explosives" was a typical *Danci Kaihua* (word blooming), a way of explaining the meaning of a new word by associating it with other words and sometimes other phrases. The third feature is the teacher's use of short questions (usually closed) to elicit short answers.

Zhao's report provides insightful empirical data for Guo's (1995) list of "Chinese characteristics" of English language teaching in China. Guo notes that "Chinese characteristics" of a classroom include expectations from both students and teachers for a teacher-centred classroom and students' preference of receptive activities such as note-taking and silent reading to communicative activities such as role play and group discussion. He lists practical reasons for this culture of language education including large numbers of students in each class, limited class hours for teaching and even fixed chairs and desks found in many classrooms.

A gradual change of the medium of instruction is reported by Zheng, Wei and Cheng (1997b) and Zhao (1998). Zheng, Wei and Cheng found that over half of the teachers they surveyed always use English as the medium of instruction. This use of the target language is regarded as the most salient development in ELT in China. However, many scholars agree that the communicative language teaching approach is not adopted and the traditional intensive reading model is predominant in classrooms.

With evidence thus far, it should not be difficult to see a relationship between the empirical data and the firmly-held perceptions of good language teaching. The ELT classrooms in China are still predominantly teacher-centred despite the influence of and the efforts to promote the communicative language teaching model simply because both teachers and students regard

153

transmission of knowledge as the primary task of classroom teaching. In the classroom, interactions between students can be taken as a sheer waste of time and teacher-student interactions are expected to be minimised. It is the teachers who hold the key to "the treasure house of knowledge" and can throw light on all myths – linguistic or socio-cultural. These perceptions form strong bases of the culture of language teaching in China and could help clarify the enigmas observed by Western teachers such as Crook (1990). Most teachers adopt the teacher-centred intensive reading model despite its "negative" effects on language education claimed by proponents of Communicative Language Teaching (CLT) because they believe that it suits the Chinese context, more precisely the Chinese culture of language education, and helps them establish the erudite image.

There is no doubt that the ever increasing communication between China and the outside world has had a strong impact on the traditional grammar-translation model that only required the mother tongue as the medium of instruction. The fact that teachers start using the target language as the medium of instruction reflects the new needs for teaching learners oral communication. On the other hand, new needs as a result of economic and societal development may not necessarily bring about instant fundamental changes in the culture of teaching. The perceptions of effective teaching methodology, for example, remain unchanged. The main impetus that propels teachers to use the target language as the medium of instruction may well result from the old expectation of a good teacher, that is, an erudite foreign language teacher should be both well-informed in subject knowledge and fluent in the target language.

MEDIATING EDUCATIONAL CULTURES

The culture of language education can be summarised as the "hidden curriculum" of language learning and teaching which reflects teachers' and students' values and beliefs in good teaching and learning in a particular educational context. Curriculum planning and teaching methodology adopted for an EFL/ESL programme should be based on a thorough analysis of this hidden curriculum in conjunction with the educational context of the programme which includes the geographical location, learners'

foreseeable needs, the socio-political context and other contextual factors such as certification and teaching resources. In this section, I will first argue for an intercultural perspective in language teaching, and then investigate how the culture of language education can be addressed with an intercultural perspective in teaching language skills in the classroom. All these are the core issues that have to be addressed in PIC development.

TESOL in an intercultural perspective

To mediate cultures of language learning and teaching, the foremost task for a TESOL professional is to get acquainted with the literature on intercultural approaches to foreign language teaching which have been vigorously discussed in recent years in response to identified drawbacks of Communicative Language Teaching (CLT). Since Hymes (1972) developed the concept "communicative competence" in his critique of Chomsky, CLT as defined by scholars such as Canale and Swain (1980) and van Ek (1986) has dominated the scene in English language education and is often seen as an international effort in response to the needs of language learners in all contexts of learning. Many TESOL professionals believe in the intended outcome of CLT, that is, for students to use the target language in oral and written forms for a variety of purposes and in a range of contexts and apply the principles of CLT in their teaching. Recent discussions, however, suggest that teachers using CTL in their classrooms often find it difficult to achieve these ends. Having reviewed major CTL models, Byram (1997), for example, argues that CLT is, in essence, a methodology which takes native speakers as models in foreign language education. It ignores many crucial social factors and the conditions under which learners and native speakers learn and acquire a language. Fundamentally, CLT sets an impossible and unattainable aim for foreign language learners.

This is exactly the dilemma many TESOL practitioners and policy makers face in China. While showing appreciation of the principles and intended outcome of CLT, Chinese TESOL specialists and practitioners find it an impossible task to develop in students the four competences (linguistic, sociolinguistic, discourse and strategic) as defined by CLT advocators such as Canale and Swain (1980). According to Burnaby and Sun (1989), many

155

Chinese teachers of English have experimented with CLT models and abandoned them on the grounds that they are not practical in the Chinese context. In Cortazzi and Jin's (1996) words, to adopt CLT models is to use a Western culture of learning for Chinese learners. TESOL specialists cum policy makers such as Guo (1995) and Han, Lu and Dong (1995) thus assert that the most important objective for College English teaching in China is to improve students' grammatical competence.

The Intercultural Communicative Competence (ICC) approach developed by (Byram, 1997) addresses major shortcomings of the CLT models. First of all, Byram points out that objectives set in an intercultural perspective for a language programme are attainable because they are defined according to the specific context of the programme. He states that the decisions on teaching objectives are made in accordance with the geopolitical and learning contexts, foreseeable needs, opportunities for intercultural communication and in view of cognitive and affective development of the learners. The objectives for different programmes therefore can range in some circumstances from "simple" skills training and knowledge transmission to complex ones that aim to develop strong ICC in terms of intercultural knowledge, attitudes, skills and critical cultural awareness. Objectives achieved, even in "simple" skills training, will not be an "interim attainment", but "the ability to function as an intercultural speaker" (Byram, 1997: 78).

More significantly, an ICC approach emphasises teaching the language not as a means to promote the culture of native speakers but as an opportunity to evaluate critically beliefs, values and behaviours of one's own and other cultures and to promote a fundamental value position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction (Byram, Gribkova, & Starkey, 2002). In adopting this approach, students will become more aware of their own cultural and national identity and others' rather than abandon their own identity to acquire a native or near native socio-cultural competence. Recent discussions on teaching English as a lingua franca, or a global or an international language (Widdowson, 1994; Crystal, 1997; Seidlhofer, 2001; and Jenkins, 2000) further highlight the aim, and thus the ICC approach, to enable learners to

see relationships between their own and other cultures including those of native speakers and to develop the knowledge, skills and critical intercultural awareness necessary for intercultural communication in all contexts (Guilherme, 2002 and Byram, 1997).

Intercultural studies teaching in practice

Models to teach intercultural communication suggested by Byram (1997), Seelye (1997), Hinkel (2001) and Hu and Gao (1997) and issues discussed in Kramsch (1993, 1998) and Bianco, Liddicoat and Crozet (1999) have all moved beyond conceptions of language proficiency as becoming native-like speakers to an emphasis on intercultural speakers who know how to establish a relationship between their own and other cultures and mediate cultures in language learning and cross-cultural communication. As mentioned before, Byram's (1997) theoretical discussion and practical model to develop learners' intercultural communicative competence takes intercultural skills and attitudes towards otherness as equally important elements as cultural knowledge. He argues that knowledge of self and others and attitudes towards otherness are "preconditions" which are often modified in the processes of intercultural communication in which intercultural skills function. He gives detailed guidelines to integrate these elements in foreign language education and to assess intercultural communicative competence. Based on their research in the gaps between the Chinese culture of learning and that of western countries, Jin and Cortazzi (1998) propose the cultural synergy model which is intended to help bridge the different perceptions in classroom discourse and language learning and combine different cultures of learning in terms of social, psychological and academic distances.

More practically, Seelye's (1997) latest edition of *Teaching Culture*, as well as his earlier versions, gives many tips and suggests practical ways to teach intercultural skills even though he puts less emphasis on knowledge teaching. Hofstede, Pedersen and Hofstede's (2002) book contains activities that are intended to develop learners' awareness, knowledge and skills for intercultural communication. These activities put the extremes of five cultural concepts into action: power distance, collectivism versus individualism, femininity versus masculinity, uncertainty avoidance and long-term versus short-term orientation. Many other scholars

(Tomalin & Stempleski, 1993; Fantini, 1997; Byram, Nichols, & Stevens, 2001) have also presented as resources for teaching culture practical classroom activities and innovative ways of integrating language and culture teaching. Hu and Gao (1997) focus on cultural studies teaching and assessment in the Chinese context. Their model is intended to incorporate strengths of practical ideas developed in China and elsewhere. Like many Chinese scholars, they attach more importance to teaching cultural knowledge.

Language skills teaching in an intercultural perspective

In language skills teaching, an increasing number of language professionals have adopted an intercultural perspective in their discussions of classroom methodology and materials development. To promote active learning and classroom discussions among Hong Kong Chinese students, Liu and Littlewood (1997) suggest classroom activities to help students realise emotional and attitudinal factors that shape their language behaviour and teachers' expectations and perceptions of learners' roles. Ways to encourage small group activities and design appropriate speaking tasks according to proficiency levels of students are also suggested in their discussion. To promote an active atmosphere in oral English classes in China, Guo et al. (2002) developed a "Cooperation Model" in which native speaking teachers were "supported" by Chinese teachers of English. In these classrooms, Chinese teachers demonstrated to the students what questions to raise, when and how to raise them when native speaker teachers were lecturing. At the same time, they helped put the key points on the board by native speaker teachers to facilitate understanding and discussion. The Chinese teachers apparently bridged the gaps between the students and the native speaker teachers by acting as role models of active learners and facilitators for language and cultural studies teaching.

Reading is an area that attracts much attention from TESOL scholar and professionals. Reading scholars like Day and Bamford (1998) agree that the CLT approach overemphasises the need for using the so-called authentic texts and for offering learners extensive reading opportunities assuming that learners can acquire reading competence through exposure to large amount of real language. They offer balanced views on authenticity and readability for selecting reading materials and for teaching reading. In the

Chinese context, the main thrust for the discussions on teaching reading is the debate on the intensive reading model as mentioned above. Many TESOL scholars advocate transforming the intensive reading model into an "integrated skills" one (Wang, 1996; Li, 1995). Decision makers for the most influential course, College English, however, insist on using the traditional name of the model, but with a compromise. The fact that the textbook *College English* (Dong et al., 1997) consists of booklets for intensive, extensive and fast reading is an effort to balance classroom-oriented activities which focus on *linguistic forms* and reading outside of class time for enjoyment or information (*meaning*).

The same efforts could be seen in teaching writing. Insights from research in contrastive rhetoric are clearly of value to TESOL professionals as they provide useful information about rhetorical patterns ("thought patterns" in Kaplan's (1966) words) of non-native speaking writers as compared to those of native speakers. The literature that has the most theoretical impact on teaching writing includes Kaplan (1966, 1972), Connor (1996), and Panetta (2001). Having reviewed contrastive rhetoric in relation to different approaches to composition teaching, Connor (1996) concludes that the paradigm of teaching writing in the United States has shifted from an emphasis on the product to teaching writing as a process. This process-based approach does not encourage the traditional way of teaching writing through model compositions. Throughout the writing process from prewriting to final editing, students are helped to make revisions on their drafts with feedback from peers and teachers.

In teaching English writing to College English students in China, Li (2000) argues that teachers should acquaint themselves with, in his term, the process-focused approach which comprises planning, drafting, revising and editing stages. In each stage students are to be taught problem-solving skills and helped to become aware of specific goals. Li states that this writing approach does not aim at the short-term gain of enabling students to compose essays by imitating a model and following a set of assessment criteria in a given period to time (the product-focused approach), but to help them in the long run by developing their cognitive skills. Nevertheless, Li cautions that the traditional product-focused approach is of value in the Chinese context since the process-

focused approach requires frequent teacher-student interactions. Large numbers of students in most Chinese classes make these interactions difficult. Constant pressure for students to learn basic writing skills quickly to prepare for examinations adds a further obstacle for adopting a fully process-focused approach. It is thus often necessary for Chinese teachers to focus their attention on how students can meet certain standards of English rhetorical style by prescribing ways of content organisation and making students write through model compositions in the classroom. Again, it is the mediation of the two approaches by the teacher that can bring about benefits to the students.

It should become apparent by referring to the subsection of valued styles of writing and to Taylor and Chen's (1991) study that the use of the process-based approach is necessary and relevant to any programme intended for Chinese students. The "justifiable" behaviour in writing, *Pangzheng Boyin* (quoting copiously from many sources without acknowledging them specifically), for example, can be discussed openly and compared to western values of academic integrity at a suitable stage in the process. For writing formal academic papers, students should be made familiar with conventional ways to summarise, paraphrase and quote original sources with standard in-text references and bibliography. The purpose of these learning activities is not to refute the Chinese writing style familiar to students but to make them aware of different expectations for academic writing and to equip them with a larger repertoire of writing skills for intercultural communication.

In any teaching programme, a TESOL professional needs to take the affective needs of the students into consideration (Young, 1987 and Zheng, Wei, & Cheng, 1997a). Chinese students' value on diligence and belief in rote learning are reflected in their preferences of vocabulary quizzes and language skills tests inside the classroom and reading aloud and recitation of texts inside and outside the classroom. The Chinese value on "face" is often shown in students' preferences of prepared activities to spontaneous class work. Many Chinese scholars argue strongly for the effectiveness of these learning methods (Li, 1995; Hu, 1996). Feng (2001b) notices that Chinese students use these methods even when they study abroad. He reports that even in the task-based activities such as storytelling, project presentations, variety talent shows and

debates many students would write out the whole scripts, read them aloud and memorise them. Because of lower intermediate background in English, many exhibited lack of fluency in the rebuttal part of debates and Q & A in presentations where spontaneity in speech is necessary. Nonetheless, these activities clearly helped them build up confidence in oral English because both fluency and accuracy were achieved in the parts of presentation where "thorough" preparation was required. Feng claims that the activities have, to a certain extent, helped address Chinese learners' affective needs and mediate the culture where rote learning and "face" saving are valued in the Singapore context where active learning is cherished.

Intercultural perspective in a culturally diverse classroom

Though this paper focuses on the situation that involves teaching a homogenous group of students, basic principles have been offered in some discussions on dealing with the intercultural dimension in all situations including culturally diverse classrooms. Ballard and Clanchy (1997), for example, offer useful tips for managing diverse classrooms including taping lectures, avoiding colloquialisms, providing visual backup, and pair international students with locals. They claim that these minor modifications to teaching practice are beneficial to all students.

To promote intercultural dimension, Byram, Gribkova and Starkey (2002) suggest that teachers should establish a set of "procedural ground rules" which are based on human rights – equal dignity and equal rights – and are discussed and agreed by the students and the teacher. For example, a respectful tone is required at all times, polite language should be used even during heated discussions, and discriminatory remarks are totally unacceptable at any time. As for teacher development, Byram, Gribkova and Starkey suggest that language teachers need to develop skills of group communication, acquire some basic principles of teaching when emotions and risk-taking are involved, and participate in international projects and activities of professional organisations as far as possible.

CONCLUSION

PIC poses three major challenges for TESOL professional development. Whether a native or non-native speaking teacher, he/she should, first of all, rethink the monolingual and mono-cultural native speaker norm as the aim of language education (Kramsch, 1998). He/She needs to become familiar with the latest literature of intercultural perspectives in language education and adopt an open and critical attitude towards his/her own beliefs, values and behaviours and those of the students. In teaching situations where a teacher teaches a homogeneous group of students, he/she should also gain an insight into the culture(s) the students bring to the classroom. To this end, he/she should take a serious look at the discussions and studies by local TESOL professionals and use these as a starting point for his/her own exploration of the culture(s). The need to explore the culture of the students on his/her own is because there is always the hidden danger of forming cultural stereotypes if the teacher relies solely on research findings reported by others. Representations from empirical studies need to be tested, questioned and complemented with classroom exploration by the TESOL professional him/herself. The principles of critical reflection on teaching experiences advocated by scholars such as Richards (1998) apply in this exploration process.

The second challenge faced by a TESOL professional is his/her capability of conducting thorough analysis of educational contexts for all teaching programmes (Byram, 1997). In China, the *College English Syllabus* (1999) sets standards for all undergraduate students throughout the country. However, students in different parts of this country differ in proficiency levels, learning contexts and foreseeable needs to use English for communication. All these contextual factors have significant implications for materials development, assessment and teachers' day-to-day lesson planning. The same is true with teaching students from China. Teachers in Singapore, for example, may like to analyse the socio-political context, the learning context, the affective and cognitive development of the learners, the students' immediate needs to pursue their academic studies and their future needs to function in this multilingual and multicultural society.

Such analysis is crucial in view of identification of relevant objectives and curriculum planning.

The challenge of mediating cultures with teaching objectives in the classroom requires a TESOL professional to make practical decisions on teaching methodology to best address students' culture(s) of learning and their needs. It is this challenge that tests his/her PIC. The TESOL professional must know how to apply a well-informed approach based on his/her cultural insights and teaching philosophy into real language teaching practice. In any teaching programme of English language skills to a homogenous group of Chinese students, for example, a well-informed approach addressing the intercultural dimension is likely to have the following features:

- It integrates contemporary theories on intercultural studies well-defined internationally with deeply-rooted beliefs and values in language education in China.
- It encourages teaching and learning of both linguistic forms and function.
- It promotes hard-working spirit and encourages learning behaviours such as rote learning of vocabulary, reading aloud and recitation of texts.
- It mediates knowledge transmission with well-thought-out activities to stimulate students to actively use the language for communication.
- It helps learners through explicit comparisons of different cultures to become aware of alternative values, beliefs and behaviours and of expectations of good language learning.
- It enables learners to critically examine stereotypes and to interact with others with multiple identities and specific individualities.
- It aims to develop the students' skills, equip them with the needed knowledge and inculcate in them the appropriate attitude for intercultural communication.

Notes

1. I would argue that this insight is often simply an understanding of possible difficulties in students' learning linguistic forms of the

163

target language. It is usually incomplete and lacks the intercultural dimension.

2. *College English* is the nation-wide English programme offered to all undergraduates except English majors in tertiary institutions in China.

REFERENCES*

Ballard, B., & Clanchy J. (1997). *Teaching international students.* Deakin, ACT: IDP Education Australia.

Bianco, J. L., Liddicoat, A. J., & Crozet, C. (1999). *Striving for the third place: Intercultural competence through language education.* Melbourne: Language Australia.

Biggs, J. (1999). *Teaching for quality learning at university.* Milton Keynes: Society for Research into Higher Education and Open University Press.

Bond, M. H. (1991). *Beyond the Chinese face.* Hong Kong: Oxford University Press.

Braine, G. (Ed.). (1999). *Non-native educators in English language teaching.* Mahwah, NJ: Laurence Erlbaun.

Burnaby, B., & Sun, Y. (1989). Chinese teachers' views of western language teaching: Context informs paradigms. *TESOL Quarterly, 23*(2), 219-238.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.* Clevedon: Multilingual Matters Ltd.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching.* Strasbourg: Modern Languages.

Byram, M., Nichols, A., & Stevens, D. (2001). *Developing intercultural competence in practice.* Clevedon: Multilingual Matters Ltd.

Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics, 1*(1), 1-47.

Cao, W. (1998). Two layers of English culture teaching. *Waiyu Jiaoxue yu Yanjiu* (Foreign Language Teaching and Research), *115*(3), 10-14.

College English Syllabus: Applicable to undergraduates of higher education institutions (Rev. ed.). (1999). Beijing: Higher Education Press and Shanghai: Shanghai Foreign Language Education Press.

Connor, U. (1996). *Contrastive rhetoric: Cross-cultural aspects of second language writing.* Cambridge and New York: Cambridge University Press.

Cortazzi, M., & Jin, L. (1996). Culture of learning: Language classrooms in China. In M. Coleman (Ed.), *Society and the language classroom* (pp. 169-206). Cambridge: Cambridge University Press.

Crandall, J. A. (2000). Language teacher education. *Annual Review of Applied Linguistics, 20,* 34-55.

Crook, D. (1990). Some problems of Chinese education as seen through the eyes of a foreigner. In Z. Wang et al. (Eds.), *ELT in China: Papers presented at ISTEC, Guangzhou, China* (pp. 29-38). Beijing: Foreign Language Teaching and Research Press.

Crystal, D. (1997). *English as a global language.* Cambridge: Cambridge University Press.

Day, R. R., & Bamford, J. (1998). *Extensive reading in the second language classroom.* Cambridge: Cambridge University Press.

Dong, Y. F. et al. (1997). *College English* (a series of 54 booklets). Shanghai: Shanghai Foreign Languages Education Press.

Dzau, Y. E. (Ed.). (1990). *English in China*. Hong Kong: API Press.

Fantini, A. (1997). *New ways in teaching culture*. Bloomington: Pantagraph Printing.

Feng, A. W. (2000). "Chinese characteristics" in ELT: CE syllabus, teaching methodology and culture of learning. *Language and Communication Review, 2*, 43-55.

Feng, A. W. (2001a). *"Bo Cai Zhong Chang"* – A slogan for effective ELT methodology for college English education. *Reflections on English Language Teaching, 1*, 1-22.

Feng, A. W. (2001b, August). *A PROSE model for international students – The SLAP report*. Paper presented at the Centre for English Language Communication Seminar, National University of Singapore, Singapore.

Flowerdew, J., & Miller, L. (1995). Student perceptions, problems and strategies in second language lecture comprehension. *RELC Journal, 23*(2), 60-80.

Fu, K. (1986). *Zhongguo waiyu jiaoyushi* (The history of foreign language education in China). Shanghai: Shanghai Foreign Language Education Press.

Fu, K. (1989). *Lun waiyu jiaoxue* (On foreign language teaching). Beijing: Foreign Language Teaching and Research Press.

Gan, Z. D. (2000). Reflective teaching: An effective approach to enhancing EFL teacher's professional competence. *Wai Yu Jie* (Journal of the Foreign Language World), *80*(4), 12-16.

Guilherme, M. (2002). *Critical citizens for an intercultural world*. Clevedon: Multilingual Matters Ltd.

Guo, E. P., et al. (2002). A report on Sino-Foreign teachers' cooperation in their spoken English teaching. *Wai Yu Jie* (Journal of the Foreign Language World), *89*(3), 47-52.

Guo, J. K. (1995). Improve classroom teaching and raise CET to a new plateau. *Wai Yu Jie* (Journal of the Foreign Language World), *57*(1), 50-53.

Han, Q. S., Lu, C., & Dong, Y. F. (1995). Fully implement the syllabus and improve teaching quality. *Wai Yu Jie* (Journal of the Foreign Language World), *57*(1), 44-49.

Hinds, J. (1987). Reader versus writer responsibility: A new typology. In U. Connor & R. B. Kaplan (Eds.), *Writing across languages: analysis of Lb2s text* (pp. 141-152). Reading, MA: Addison-Wesley.

Hinkel, E. (2001). Building awareness and practical skills to facilitate cross-cultural communication. In M. Celce-Murcia (Ed.), *Teaching English as a second or foreign language* (pp. 443-458). Boston, MA: Heinle & Heinle.

Hofstede, G. J., Pederson, P. B., & Hofstede, G. H. (2002). *Exploring culture: Exercises, stories and synthetic cultures.* Yarmouth, ME: Intercultural Press.

Hu, C. D. (1996). *Yingyu xuexi lun* (English language learning). Nanning: Guangxi Educational Press.

Hu, W. Z. (Ed.). (1995). *Yingmei wenhua cidian* (A dictionary of British and American cultures). Beijing: Foreign Language Teaching and Research Press.

Hu, W. Z., & Gao, Y. H. (1997). *Waiyu jiaoxue yu wenhua* (Foreign language teaching and culture). Changsha: Hunan Education Press.

Hymes, D. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics: Selected readings* (pp. 269-293). Harmondsworth: Penguin.

Jenkins, J. (2000). *The phonology of English as an international language: New models, new norms, new goals.* Oxford: Oxford University Press.

Ji, X. L. (Ed.). (1988). *Waiyu jiaoyu wangshi tan* (Recollections of foreign language education in the past). Shanghai: Shanghai Foreign Languages Education Press.

Jia, G. J. (1996). *Waiyu jiaoyu xinlixue* (Psychology of foreign language education). Nanning: Guangxi Educational Press.

Jin, L. X., & Cortazzi, M. (1998). The culture the learner brings: a bridge or a barrier? In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective* (pp. 98-118). Cambridge: Cambridge University Press.

Kaplan, R. B. (1966). Cultural thought patterns in intercultural education. *Language Learning, 16*, 1-20.

Kaplan, R. B. (1972). *The anatomy of rhetoric: prolegomena to a functional theory of rhetoric*. Philadelphia: Centre for Curriculum Development.

Kramsch, C. (1993). *Context and culture in language teaching.* Oxford: Oxford University Press.

Kramsch, C. (1998). The privilege of the intercultural speaker. In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective* (pp. 16-31). Cambridge: Cambridge University Press.

Lange, D. L. (1990). A blueprint for a teacher development program. In J. C. Richards & D. Nunan (Eds.), *Second language teacher education* (pp. 245-268). Cambridge: Cambridge University Press.

Lee, G. L., Ho, L., Meyer, J. E. L., Varaprasad, C., & Young, C. (Eds.). (2003). *Teaching English to students from China.* Singapore: Singapore University Press.

Li, G. Y. (Ed.). (1995). *Juyou zhongguo tese de yingyu jiaoyufa* (English language teaching methodology with Chinese characteristics). Shanghai: Shanghai Foreign Language Education Press.

Li, L. Y., Zhong, R. X., & Liu, L. (Eds.). (1988). *Zhongguo yingyu jiaoyushi* (A history of English language teaching in China) Shanghai: Shanghai Foreign Languages Education Press.

Li, S. (2000). Process-focused approach: A successful approach to writing. *Wai Yu Jie* (Journal of the Foreign Language World), *77*(1), 19-23.

Liu, A. Z. (1998). Cross-cultural studies at the tertiary level in EFL programmes: A Chinese perspective. *Language and Communication Review, 2,* 22-29.

Liu, J. (1999). Non-native-English-speaking professionals in TESOL. *TESOL Quarterly, 33*(1), 85-102.

Liu, N. F., & Littlewood, W. (1997). Why do many students appear reluctant to participate in classroom learning discourse? *System, 25*(3), 371-384.

Liu, S. M. (Ed.). (1979). *Zenyang xue yingyu* (How to learn English). Beijing: Beijing Press.

Lu, S. X. (1982). *Zhongguoren xue yingyu* (Chinese learn English). Beijing: Commercial Press.

Matalene, C. (1985). Contrastive rhetoric: An American writing teacher in China. *College English 47*(8), 789-808.

Medgyes, P. (2001). When the teacher is a native speaker. In M. Celce-Murcia (Ed.), *Teaching English as a second or foreign language* (pp. 429-442). Boston, MA: Heinle & Heinle.

Melton, C. D. (1990). A study of Chinese students' learning style preference. *RELC Journal, 21*(1), 29-47.

Murdock, G. (1994). Language development in teacher training curricula. *ELT Journal 48*(3), 253-259.

Panetta, C. G. (Ed.). (2001). *Contrastive rhetoric revisited and redefined.* Mahwah, NJ: Lawrance Erbaum Associates Inc.

Pettis, J. (2002). Developing our professional competence: Some reflections. In J. C. Richards & W. A. Renandya (Eds.), *Methodology in language teaching* (pp. 393-396). Cambridge: Cambridge University Press.

Phillipson, R. (1992). *Linguistic imperialism*. Oxford: Oxford University Press.

Reves, T., & Medgyes, P. (1994). The non-native English speaking EFL/ESL teachers' self-image: An international survey. *System 22*(3), 353-367.

Richards, J. C. (1998). *Beyond training*. Cambridge: Cambridge University Press.

Richards, J. C., & Lockhart, C. (1994). *Reflective teaching in second language classrooms*. New York: Cambridge University Press.

Richards, J. C., & Renandya, W. A. (Eds.). (2002). *Methodology in language teaching*. Cambridge: Cambridge University Press.

Ross, H. A. (1993). *China learns English*. New Haven: Yale University Press.

Seelye, H. N. (1997). *Teaching culture: Strategies for intercultural communication*. Lincolnwood, IL: National Textbook Company.

Seidlhofer, B. (2001). Closing a conceptual gap: The case for a description of English as a lingua franca. *International Journal of Applied Linguistics, 11*(2), 133-158.

Shu, D. F., & Zhuan Z. X. (1996). *Xiandai waiyu jiaoxue – Lilun, shijian yu fangfa* (Contemporary foreign language teaching – Theory, practice and methodology). Shanghai: Shanghai Foreign Language Education Press.

Song, B. (1995). What does reading mean for East Asian students? *College ESL, 5*(2), 35-48.

Taylor, E. (2002). Research in your own classroom. In J. C. Richards & W. A. Renandya (Eds.), *Methodology in language teaching* (pp. 397-404). Cambridge: Cambridge University Press.

Taylor, G., & Chen, T. (1991). Linguistic, cultural, and subcultural issues in contrastive discourse analysis: Anglo-American and Chinese scientific texts. *Applied Linguistics, 12*(3), 319-336.

Tomalin, B., & Stempleski, S. (1993). *Cultural awareness*. Oxford: Oxford University Press.

Ur, P. (2002). The English teacher as a profession. In J. C. Richards & W. A. Renandya (Eds.), *Methodology in language teaching* (pp. 388-392). Cambridge: Cambridge University Press.

van Ek, J. A. (1986). *Objectives for foreign language learning, vol. 1: Scope*. Strasbourg: Council of Europe.

Wang, C. R. (1996). *Yingyu jiaoxue jiaojilun* (A communication model for English Language teaching). Nanning: Guangxi Educational Press.

Widdowson, H. G. (1994). The ownership of English. *TESOL Quarterly, 28*, 377-388.

Xia, J. M. (1997). A reflection on the development of College English textbooks for the 21st century. In Y. L. Hou & Z. S. Lu (Eds.), *Qinghua waiyu jiaoyu luncong* (Selected working papers of foreign language teaching at Qinghua) (pp. 51-68). Beijing: Qinghua University Press.

Xue. X. C. (2000). Reflective teaching and its application in foreign language teaching. *Wai Yu Jie* (Journal of the Foreign Language World), *80*(4), 17-19.

Yang, L. M. (1999). A casual talk with beginners on how to study English. *Yingyu Xuexi* (English Language Learning), *325*(1), 50-52.

Young, R. (1987). The cultural context of TESOL – A review of research into Chinese classrooms. *RELC Journal, 18*(2), 15-30.

Zhao, X. H. (1998). A study of teacher talk in CE reading classes. *Wai Yu Jie* (Journal of the Foreign Language World), *70*(2), 17-22.

Zheng, S. T., Wei, N. X., & Cheng, Y. J. (1997a). On learning strategies in College English classrooms. *Wai Yu Jie* (Journal of the Foreign Language World), *66*(2), 22-28.

Zheng, S. T., Wei, N. X., & Cheng, Y. J. (1997b). On studies in College English teaching methodologies. *Wai Yu Jie* (Journal of the Foreign Language World), *67*(3), 1-7.

Zhu, Y. T. (1991). *Yingmei wenhua jichu jiaocheng* (Essentials of British & American cultures). Beijing: Foreign Language Teaching and Research Press.

Zhu, Y. T. (1994). *Yingmei wenhua jichu jiaocheng xuexi shouze* (A handbook of essentials of British & American cultures). Beijing: Foreign Language Teaching and Research Press.

* Note: In this bibliography, if the title of a journal is given in Chinese *pinyin*, the article in this journal is always written in Chinese, even though the titles of the article is given in English.