

MONIQUE FINLEY 8185250

Language and Cultural Challenges Facing the Chinese Student in Canada:

An analysis of cultural differences and English
language education in China and Canada

**For: Dr. M. Jaing
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Introduction

English has been the language of commerce and will continue to be in the foreseeable future. It is the language used in the education system throughout Canada and the USA. Given these facts, Canadian universities and colleges attract and recruit many international students. There is a wide range of language abilities among Chinese students within our Canadian post-secondary school system. Some have a much better grasp of spoken and written English than others, meaning, there should be significant importance attached to English language training, for international university and college students.

Upon arrival to Canada the typical Chinese student has a great deal more to adjust to beyond simple language acquisition; they must adjust to a profoundly different Canadian culture. Culture has been defined as “the collective programming of the mind which distinguishes the members of one group or category of people from another” (Hofstede, 1997). Hofstede asserted that, if a bipolar continuum was drawn on the four culture dimensions, Chinese culture and ‘American’ culture would be located at the opposite poles of the continuum (Hofstede, 1997) (see Appendix A).

Cultural differences determine, among other things, learning and school environments. Hofstede summarizes how the differences in the four dimensions of culture affect teaching and learning preferences in a school setting. He states that, in a large power distance school setting as is the case in China, “teachers are treated with respect,” and “the education process is teacher-centered.” On the other hand, in a small power distance school setting, as is the case in Canada, “teachers and students are treated equally by each other,” and “the educational

process is student-centered” (Hofstede, 1997). Too often, English language programs offered here in Canada for Chinese students are built based upon what the course architect thinks *he* would need if *he* was learning the language, basically ignoring the students’ cultural perspective. Any English language program offered here must be tailored to address and satisfy the unique needs and challenges of the students participating in it.

Enhanced tools and services that help Chinese students transition into our society are critically important given the vast language and cultural differences that exist between China and Canada. In order for an English acquisition program to be pertinent to a student, the developer of that program must understand not only the needs, wants, priorities and mind-set of that individual but understand their struggle to adapt to a very different culture as well. All considerations must be addressed when building an educational program.

Document Design

Part I of this paper will focus on the many complex challenges that face the Chinese student in Canada; primary among them a new language and a very different culture. Part II will explore the existing English Second Language (ESL) programs available to the Chinese student in China and in Canada. Finally, Part III of this paper will offer program recommendations to help the Chinese student in his/her desire to speak, write and read English to a level that reflects his/her intelligence and aspirations while facilitating cultural understanding.

While there is, and will likely continue to be, a vibrant private sector language training market, the primary focus of this paper is from an educational institution perspective.

Specifically, what should Canadian colleges and universities be doing to supplement their current ESL programs and international student support systems?

This document is a compilation of journal research and interviews from five students, and an educator in the Niagara region. Yu Fang Jing, (Jane), Shu, Karen (Qianrong) Wang and Jinping Li (Betty) are all MBA candidates at Brock University, Ling Zhang is a Tourism student at Niagara College, Carolyn Ambrose is the Co-ordinator of the ESL program at Niagara College (see Appendix B).

PART 1

UNDERSTANDING THE CHINESE PERSPECTIVE

The acquisition of English is generally a priority for most international students who have come to Canada to study. Given the immigration policies in Canada and our commitment to multiculturalism in the twenty-first century, Canadian classrooms at all levels of education are changing demographically. Many Canadian cities and certainly all major urban centers have witnessed substantial urban growth of the East-Asian immigrant population. If language was the only barrier to assimilating Chinese youth (people in their late teens to late twenties) with Canadian youth, a well thought-out language program would be easy to create. However, there are some striking differences in the behaviours, expectations and attitudes between Chinese and Canadian youth that complicate the assimilation of these two groups.

The Chinese Canadian History

The Chinese peoples' history in Canada is summarized in five parts:

- a) 1858-1923 - Chinese in Canada experienced widespread 'institutional racism'.
- b) 1923-1947 - Chinese people were not allowed to immigrate to Canada and those already here were denied their civil rights.
- c) 1970-1990 – There was considerable immigration to Canada of the Hong Kong business class.
- d) 1990-Today - Chinese people are regarded as full citizens who helped build community.

1858-1923

The immigrants from China that arrived during the 1880's gold rush and our industrial revolution were considered cheap labour and viewed by some as "inferior". They experienced what became known as 'institutional racism'. It was believed by North Americans that the early Chinese "sojourners" came to Canada to get a quality education and, once credentialed, return to China..... "work hard here, return to China, earn a fortune" (Chan, 1981). However, there is little research proving that this was indeed the way that the Chinese actually viewed themselves.

This particular type of racism was suspended during the building of the Canadian Pacific Railway (CPR) because "cheap Chinese labourers" were needed. Sir John A. McDonald emphasized to his electorate that Chinese immigrants, who were hired to blast mountains, dig tunnels and lay tracks for the CPR were unlikely to remain as permanent settlers. With this perception, Canadians justified the removal of Chinese from Canada once their labour was no longer required (Chan, 1981).

1923-1947

In 1923-1947, the federal government passed a law called the Chinese Exclusion Act. This law basically prevented the immigration of anyone from China. Only a handful of Chinese immigrants were allowed into Canada between 1923 and 1947, when this law was finally revoked.

When the ban was lifted in 1947, it was understandable that many Chinese immigrants to Canada spoke neither of Canada's official languages. They also retained a great deal of their Chinese heritage and culture, rather than being absorbed into "mainstream" Canadian society. This has, of course, changed considerably since the late 1940s (Asian Immigrants).

1970 to 1990

In the 1970s the Chinese communist regime established diplomatic relations with Canada. Canadian cultural programs flourished and many Chinese students have since found their way here. In the 1980s, a new type of immigrant was added to the Immigration Act; those who belonged to a "business" class. That is, anyone wanting to bring significant entrepreneurial or business funds to Canada could immigrate here.

Many Chinese immigrants from Hong Kong came to Canada. Chinese business people living in Hong Kong were anxious over the Chinese government's impending treaty take-over of the island from Britain, which occurred in 1998. They looked to Canada as a place to resettle and conduct business.

Between 1981 and 1983 \$1.1 billion was invested in the Canadian economy by Chinese immigrants. From 1983 to 1996, about 700,000 Chinese/Hong Kong business people came to settle in Vancouver and, to a lesser extent, Toronto (Asian Immigrants).

1990 to Today

Chinese immigrants to Canada since 1990 are unique in that they are neither necessarily wealthy (Chen, 1996) nor fleeing oppressive and dangerous circumstances in their birth country. Instead they are here in hopes of improving their lives and use their home country as a point of reference as opposed to a place from which to escape and forget. Most Chinese immigrants to Canada come with expectations of improved standards of living, enjoying political freedom and participating in greater educational opportunities. This perception of their new home, Canada, positively influences the efforts they put forth to adjust, learn and grow. Yoa's research in 1984 found that recent Chinese immigrants are more enthusiastic in adapting to our lifestyle and acquiring English than those who became resident prior to 1970.

Confucianism Foundation

As was uncovered through research and interviews, the Chinese youth today are vastly different from Canadian youth in their perceived roles, attitudes and priorities. The basis for Canadian and Chinese cultural differences lies in the Confucian standards. Confucianism is the most prevalent philosophical influence of the Chinese. Balance, harmony, obedience to authority, strict discipline, control, proper conduct and acceptance of social obligations are cornerstones to the Chinese culture (Rosenthal et al, 1990). A Chinese person's identity is tightly connected to the identity of oneself as part of the 'collective we'. This cultural heritage is fundamental. The bond to one's "gen" is unique, sacred and eternal. "An ideal person by Confucian standards, shows self-restraint, controls feelings and emotions, maintains harmonious relationships with others and pursues knowledge to the best of his/her ability with

a goal of developing an obedient and compliant character” (Tang, 1992 as cited in Shek & Chan, 1999).

Confucian thought is the basis for the collectivistic behaviour as well as the importance of obeying and honouring parents that the Chinese are known for. Self-cultivation is foundational to Chinese behaviour. Shame-socialized culture refers to the fact that Chinese people are strongly aware of, and care about what others think of them. It is important for Chinese youth to serve others and family through benevolence, sharing and caring (Hune, 2006 as cited in Guo). Chinese children are reared to act in a way that maximizes a positive self-image and avoids disapproval from others. Acting shamefully, or shaming others in public goes against the core of the Confucian standards. Karen, a Brock MBA student, commented that should a child correct or question a parent, or an authority figure including a teacher, they would not only embarrass the person, they would bring shame upon themselves.

Hierarchy is rigidly adhered to in Chinese society. Respect is assigned given a person's accomplishment and their social class. Disgrace is the punishment of low achievement. Betty, a Brock MBA student, commented that she found it curious that in Canada the disabled and the babies seem to enjoy the highest levels of respect whereas in China respect is given to the elderly and those who have earned a position of authority. Shu, another MBA student, was amazed that the poor in Canadian society were not ashamed, humiliated and embarrassed as were the poor in China.

The Confucian belief is the core of the Chinese value system. The values of balance, harmony, obedience to authority, discipline, control, proper conduct and acceptance of social

obligations are admiral and worthwhile. However, they are not typically the foundation of Canadian youth, making the differences between the two cultures' youth profound.

The Chinese Family Dynamics

Confucian ideology plays a guiding role in child rearing practices of Chinese parents living both in China and abroad (Guo, Hune 2006 as cited in Li, 2001; Lin & Fu 1990; Shek & Chan, 1999). Confucian heritage is the source of high parental and individual expectations. Mr. Lin an interviewee in Li's work in 2001 stated,

...our Chinese history, five thousand years of feudal society, has produced unique cultural beliefs, such as academic achievement leads to higher social status [*xue er you ze shi*]. So in China, all parents want their children to achieve privileged positions through academic excellence [*wang zi cheng luong*]. The meaning of this Confucian motto is that only if you excel in your studies will you have a good future.

Li goes on to say that the parents pointed out that children who grow up in Chinese culture are generally motivated to pursue excellence. Mr. Hua used a Confucian concept, filial piety (*xiao*), to account for this attitude.

Chinese children desire to honour their families and ancestors. If they fail, they would lose face in front of their families. . . . Chinese children want to succeed, to feel good, and to bring honour to their families. Whereas Western kids rarely have this kind of thinking. . . . The ultimate goal of Chinese children is to strive for a good position in society. They want people who know them, such as their parents, teachers, and friends, to be proud of them. . . . Chinese children have a sense of shame. This is their strength. (Li, 2001)

“High Chinese parental expectations and children’s striving for excellence are not only individually and psychologically driven, but largely a collective function of their family, community, and society at large” (Li, 2001).

Parents give their children everything they can and the Chinese offspring, in turn, will return that recognized generosity with a lifetime of showing their parents respect and appreciation (Karen). Chinese students interviewed for this project consistently articulated such beliefs and behaviours. All students commented similarly on their relationships with their teachers and parents. They consistently spoke of the gratitude they had for their parents and the sacrifices that their parents made to make Canadian education a reality. They regularly used terms like respect, obedience, commitment, duty, appreciation (Betty, Jane, Shu) when referring to their parents. Their success, happiness and life accomplishments were not a result of parental demand, rather, these accomplishments were the best way these young women could adequately obey and honour their parents. Shu acknowledged that much of the pressure she felt to excel was self-imposed. It is important for her to be the best in her class, earn good money, and be proud of her accomplishments.

Scholastic success while in Canada is largely attributed to Chinese cultural values, specifically, the priority that education plays in their lives. As well, parents and teachers have high expectations on the level of effort students give to their studies (Stevenson, 1992). Chinese students seem to have a significantly higher level of respect for the wishes and demands of parents, teachers and authority (Guo, Hune 2006). Although it is believed in North American cultures that respect must be earned, it appears that respecting authority is something that is fervently taught to Chinese children.

The Chinese youth compared to the Canadian youth

Canadian youth have comparatively more independence than Chinese youth. Many Canadian youth who decide to continue their studies beyond high school move away from home to do their post-secondary education. The expectation is that they will not only earn a degree or diploma but learn to live autonomously from their parents thus transitioning into adulthood. As well, it is common that the typical Canadian student ends their post-secondary experience with some level of personal debt. Conversely, Chinese people are generally very hesitant to accumulate debt and therefore, live within their means. University-aged Chinese students typically live in their parent's home and are less likely to seek employment while in school - devoting all of their efforts to studies and high academic achievement. As a result, they experience marginal levels of independence (Jane, Shu).

The typical Chinese student approaches learning and education differently than Canadian students of similar age. The Chinese students often have a reputation for relatively high academic achievement. To assume they are simply 'smarter' than Canadian students is patently unfair. Jun Li, 2001 did research with respect to the different cultural parenting styles to better understand the motivation of the Chinese student. She quotes an interviewee in her research,

Chinese beliefs are just the opposite of the Western ideology. Western people are interested in enjoying the present. They say that life is short, so play hard. Our cultural background and life philosophy is entirely different. People say that the Chinese are intelligent. . . . I disagree. The Chinese success is not the result of intelligence but the result of diligence, self-discipline, and self-regulation. Our children have standards and they strive for their goals. (Li, 2001, quoting Mr. Hua)

Both Chinese and Canadian parents hope that their children's lives and socioeconomic circumstances will be at least as good as their own. The difference lies in the fact that some Canadian youth may adhere to the philosophy that they are "entitled to a 'better' lifestyle" whereas Chinese youth are more inclined to believe that an improved lifestyle comes only as a result of scholastic achievement. Furthermore, since they believe that their educational opportunities are as a result of years of parental sacrifice, it is almost obligatory to "reward" these sacrifices with effort and achievement.

Blending the youth from both cultures is very challenging. Finding commonality is difficult. Nicassio et al, 1986, concluded that immigrants with minimal English proficiency and inexperience with North American culture, suffer from considerable social isolation and a sense of helplessness in the face of resettlement. Chinese youth in Canada have reportedly felt like "outsiders". Fifty percent of Chinese-Canadians surveyed feel that Canadians are unfriendly or prejudiced towards them (Nicassio et al, 1986). Shu was disheartened that 'she came all the way here only to feel like she was on the outside looking in and at times she wanted to be, and actually felt, invisible.' Being part of the culture is very important but she is often at a loss as to 'how to do it'.

The challenges of adolescence are present in some degree or another regardless of culture. The way these challenges are overcome varies between cultures. Venting one's challenges and disappointments to one's friends is a coping strategy that can ease a person through periods of ups and downs. The typical Canadian adolescent will talk about their personal problems more freely and with more acquaintances than does a typical Chinese

adolescent. Karen commented that the degree of self-disclosure among Canadians is unheard of in Chinese culture. “Sharing your personal problems is looked down upon in China. Only your closest friends or family members are brought into close confidence, personal lives remain personal”.

**The Chinese Student Compared to the Canadian Student –
*Canadian’s willingness to be centered out as opposed to a homogeneous existence***

Individualist cultures, such as Canada’s, the United States’ and Western Europe’s, emphasize personal achievement at the expense of group goals, resulting in a strong sense of competition. Conversely, collectivist cultures emphasize family and work group goals. Collectivism and individualism deeply pervade cultures (Appendix C). According to Hofstede, the Chinese culture is collectivistic. Furthermore, as is consistent with the Confucious-based culture, standing-out in society, exhibiting independence from authority, and questioning societal norms and directives is not deemed to be acceptable behaviour in China. Similarly, bringing attention to yourself in a classroom setting, or in your dress and behaviour is looked down upon in Chinese society (Shu). The Chinese students interviewed articulated the importance of pride, self-control and homogeneous behaviours. Canadian students, being more individualistic, are taught the merits of diametrically opposed behaviour norms. Canadian youth are encouraged to find their uniqueness and seek their own path. They are taught to challenge and question rules and authority and think for themselves. As a result, Canadian youth go to great extremes to stand out from the crowd. This behaviour is encouraged both in and out of the classroom. Chinese students in the Canadian classroom often seem overwhelmed because they are expected, as are their Canadian counterparts, to participate,

challenge each other and the professor and differentiate themselves from their classmates.

This behaviour goes against their homogeneous tendencies. Betty 'forced herself to speak out in class and actively seek additional help'. These behaviours were admittedly way out of her comfort zone.

Part II

CHINESE DEMAND FOR ENGLISH LANGUAGE ACQUISITION

Historically, English language had no place in Chinese culture or society. Given China's fierce avoidance of Western society, English was essentially banned within the country, or, at best, rendered unnecessary given the virtual non-existence of cultural interaction with the West.

Deng Xiaoping came to power in 1978 and with him a re-establishment of English as a critical component of the Chinese educational system. Chinese academic scholars were permitted to study in foreign universities, many of whom were taught in English. English began to be seen as a tool to improve China – educating business and academic leaders to better serve their homeland. In essence, English language skills allowed for access to Western-based scientific and technological advancements that had previously been difficult to obtain. By the 1980's, English had been entrenched as a mandatory subject for all Chinese students, effectively beginning the language learning phenomenon we see today (Shaobin, 2002).

When assessing the relative merit of language education training in China, it is important to provide proper perspective on the demand for such training. As more and more Chinese travel abroad and foreign corporations looked to form partnerships and strategic alliances within China, the importance of communicating in English became a priority.

Is there a significant demand for English language training in China? A report published in 2006 found that there were over 50,000 English language training facilities in China (Rui, 2006). The study went on to estimate that by 2010, the Chinese market for English language

training would top 30 billion Yuan. The relative importance is due to the fact that the Chinese do not merely view English as a way to communicate more effectively with Americans, Western Europeans and Canadians, they view English as quickly becoming the dominant global language – increasingly accepted worldwide as the language of business. Thus, English language skills are viewed as being increasingly important to trade and the ability to interact with all non-Chinese cultures.

English acquisition is very important in a Chinese person's quest to gain respect and positions of authority. Learning English is a priority for the Chinese student. Shu explained that the Chinese believe the correlation between earning capability and English is higher than the correlation between earning potential and leadership skills, personality or intelligence.

English is ingrained in the education system from an early age. Most Chinese students may never use English in their work lives yet graduation from school is not achieved unless high English marks are achieved. English proficiency is a mandatory requirement of every university program in the country (Rui, 2006). Students take English as their passport to success in an increasingly global economy. Virtually from birth, Chinese students are taught that effective English language skills are a mandatory component of almost every career path.

The private sector is firmly on-board with its importance. Export manufacturing companies see the importance as Chinese industry continues its aggressive expansion into foreign countries. Similarly, even relatively low-skilled sectors such as hospitality (hotel employees and taxi drivers for example) are witnessing an increasing importance being placed on being able to converse in English.

English Language Training in China

As more and more Western companies established operations or joint-ventures within China, the importance of English language skills became apparent to virtually all Chinese students. Students began to desire continuing their education in internationally recognized academic schools and most became familiar with internationally based tests such as TOEFL (Test of English as a Foreign Language) and IELTS (International English Language Testing System) (Shaobin, 2002).

Students quickly came to understand that achieving skills-based outcomes that mirrored the needs of employers was critical to securing a meaningful standard of living and becoming a person of authority. Traditional educational systems, generally taught by Chinese teachers, were effective in teaching written English skills but much less effective at the important conversational English that employers were demanding. This has helped contribute to the plethora of private English language training programs that are available to students.

As English became part of the Chinese university entrance exams, infrastructure began to be put in place to prepare students. This infrastructure included textbooks and lesson plans that taught children about Western society and culture in addition to basic English language skills. The obvious difficulty that arose was that the teachers themselves were no more familiar with Western culture than the students. They also had great difficulty teaching spoken English given that virtually all of them had learned English the same way they were teaching it – from non-English speaking teachers. Qualified English-speaking teachers with experience living and working in a Western democracy simply didn't exist in China.

Furthermore, English teaching was primarily based upon memorizing words, phrases and grammar rather than developing skills through conversation. Reading, grammar and writing are emphasised in school but their opportunities to hear and speak properly pronounced English is lacking (Betty). Accent, tone and inflection of Chinese teachers is not authentic so Chinese students come to Canada disadvantaged. As well, students consistently remarked that academic books that are used to teach English in China are outdated and the words and style used are not commonly used by today's younger generation. The common theme throughout the interviews of this report was that education and training in 'daily life' conversation is absent (Shu).

The bottom line is that education in general, and English in particular, is viewed by the government, the education system, students, and society as a whole, as being very important. In fact, the China Statistical Yearbook Abstract of 2007 claimed that the average Chinese family spends 7.4% of their disposable income on education (Alliance, 2007). The report further stated that non-governmental educational expenditures totalled over \$100 billion USD in 2006, a number expected to grow significantly in the coming years.

The Chinese Education System and College English Writing Tests

Ling Zhang remarked that all of her tests concentrated solely on English listening and grammar. The passing of an English test was required to graduate so she memorized the required English to pass the exam then forgot about it. "When I graduated from the university in China, I could read and write (English) but I couldn't really communicate". This created the phenomenon of having Chinese graduates that can score very high on English proficiency

exams, yet, in a practical sense, speak very poor English and would not be considered conversationally proficient from an employment standpoint. In fact, the Chinese themselves refer to this as learning “dumb and deaf” English (Shaobin, 2002).

Brain Paltridge, a professor at the University of Sydney, conducted a comprehensive analysis of China’s two main college English tests – College English Test 4 (CET4) and College English Test 6 (CET6). His primary purpose was to analyze the two exams in detail and determine whether or not they were an adequate measurement of English language acquisition skills (Paltridge, 2006). What was unearthed was that test results not actual language acquisition was the educational priority.

Paltridge analyzed sample CET exams in some detail, applying Grabe and Kaplan’s ethnography of writing as a framework to assess how various learning aspects affect test outcomes. His analysis considered factors such as (Paltridge, 2006):

- The setting of the student’s texts
- The purpose of the student’s texts
- The content of the student’s texts
- The intended audience for the student’s texts
- The assessment criteria used for evaluating student’s texts
- The relationship between the readers and writers of the texts
- The background knowledge, values and understandings it is assumed students will share with their readers
- The relationships student’s texts have with other texts

Written CET tests were assessed along two main criteria – content and language proficiency. Primary considerations include grammar and sentence structure accuracy and the appropriate use of text structure. It is important to note that CET students are writing for examiners with higher English language skills than their own, but not “native speaker norms”

(Paltridge, 2006). This creates a somewhat complex environment that, in some respects, does not ensure adequate outcomes.

Paltridge also provides anecdotal evidence of English-speaking instructors that moved to China to teach English and found pressure from students to concentrate upon language skills that would help them succeed on the CET test rather than improve their practical English communication skills, after-all marks on exams opened doors for careers. This meant less effort spent on activities that would improve the student's spoken communicative skills and a heavier concentration of grammar and writing. The paper's conclusions help provide context for attitudes and priorities of Chinese students studying in North American schools – helping us to better understand how Chinese students prioritize, sometimes mistakenly, what is and is not important in terms of learning English (Paltridge, 2006).

This emphasis upon test performance as opposed to communication skills is reinforced in several ways. Language teaching effectiveness is actually assessed in terms of success rate on the CET exams. Statistical information is gathered and each academic institution's relative effectiveness is judged in accordance with exam outcomes. While this methodology is understandable, it also ensures that test scores will take precedence over actual English communication proficiency.

Similarly, an individual educator's performance is also assessed along similar criteria. As long as a teacher's reputation continues to be inextricably linked to CET exams scores, instruction and emphasis will continue to be placed upon grammar and vocabulary at the expense of meaningful language communication skills. If promotion and pay increases are to

be tied to performance, a noble objective, it is imperative for performance indicators to be properly aligned with desired outcomes.

The College English Test – Spoken English Test (CET-SET) was introduced in 1999 and is now administered in 34 cities across China. A student’s performance on the test is based upon their ability to carry on a conversation in various types of verbal interactions such as greetings, expressing different emotions (such as surprise, anxiety), and powers of persuasion.

Assessment criteria include parameters such as:

- accuracy in pronunciation, stress/intonation, grammar
- range of vocabulary and grammatical structure
- the size of contribution made by the student
- discourse management (the ability to produce extended and coherent discourse)
- flexibility in dealing with different situations and subjects, and
- appropriateness of the use of linguistic resources in accordance with context

Grades and certificates are issued through the Higher Education Department of the Ministry of Education (Ministry of Education CET Website).

The oral English exams now required (CET-SET) represent a material improvement in the development of actual English language communication proficiency as it is now measuring test scores actually associated with communication. However, as mentioned above, non-native speaking English instructors often have difficulty teaching and assessing the subtle nuances of the language. Thus, the system must work to develop instructors that are able to speak fluently in English as spoken in Western society.

According to Hofstede (1997), Chinese culture is characterized by “large power distance,” and in a large power distance setting, “the teachers are treated with respect and the

education process is teacher-centered” (Zhang, Xu , 2007 as cited in Hofstede 1997). The professor in the Chinese educational setting has a much more dominant function in the teaching and learning process. There is often a rigid adherence to outdated textbook-based, teacher-centric learning where straight memorization and regurgitation skills are rewarded with higher grades. The survey concludes that current English teaching methodologies in China are out of date with skills required to keep China advancing in a competitive global economy (Shaobin, 2002). According to surveys, most non-English major college students spend upwards of 70% of their English study time outside of class – alone. Equally as troubling, the time in class is spent with a non-English speaking teacher with upwards of 50 students in the class, often with no access to meaningful audio-video equipment and little access to the internet.

Only recently, Chinese educators have begun to realize the need to change from the traditional acquiring of linguistic knowledge (teachers-centered environment) to a much more useful concentration on communicative skills. Syllabuses and curriculum have been reformed by the Ministry of Education to reflect a more student-centered approach as opposed to the historical preference on a teacher-centered focus. Vocabulary requirements have been significantly expanded and English language learning is now mandatory for every college student, regardless of major. Interestingly, English for Special Purpose (ESP) classes have been mandated for all fourth year college students for every college major so that learning outcomes are more accurately matched to employability requirements upon graduation. National standardized tests have been adopted to ensure accurate monitoring of performance (Shaobin, 2002).

Privately Delivered English Language Instruction in China

Given the mixed success of China's education system with respect to English language training, significant demand has developed within the country for privately delivered ESL instruction. There are three major segments that dominate the English training industry within China: traditional institutes that are offshoots of the university network, foreign ventures such as English First and Wall Street English, and domestic schools such as New Oriental and Li Pang's Crazy English (Rui, 2006).

These three main groups have segmented the English language market into market clusters primarily based upon economic demographics. For example, Wall Street English charges very high fees in exchange for smaller class size. Li Yang's Crazy English and New Oriental targets more cost-conscious consumers seeking to save money.

What has become very clear is that English language instruction is now big business in China. As an example, New Oriental reportedly earned a profit of over 700 million Yuan in 2005. In addition to actual lesson delivery, the business of publishing English training textbooks has blossomed into a sizeable market. The Foreign Language Teaching and Research Press reported sales of over 1 billion Yuan in 2005, indicative of a substantial and growing market (Rui, 2006).

Appendix D indicates that a large, diverse group of foreign-owned entities have entered the English language teaching chain and provide a wide variety of options for Chinese students. These firms have effectively capitalized on the demand for comprehensive English language training and each has tried to differentiate themselves by developing a unique product offering, delivery methodology, or pricing option.

One such organization, Wall Street English has developed a proprietary teaching methodology that they refer to as the “Acquisition Cycle”. The basic premise of their program is that students begin the learning process with an interactive lesson where new vocabulary, grammar and idioms are taught. These lessons generally take the form of state-of-the-art multimedia presentations that capture student interest and can be accessed both at school and on-line at home. Throughout this phase of the learning process, each student has access to a personal tutor (English, 2010).

Students then proceed into the “Student Manual” phase where they supplement their interactive lessons with written activities. The next phase is somewhat unique and is one of the main reasons this program has such a high cost. Students participate in core classes led by native English-speaking instructors and with no more than 3 students, each of whom is performing at similar levels. This class structure ensures that students are as comfortable as possible learning the language and encourages them to participate and engage at high levels. These classes concentrate upon building communication skills and confidence using English language in conversation and in-class participation regularly found in Canadian classrooms (English, 2010).

Interestingly, the Wall Street English program also offers two optional classes to supplement their core instructional programs: Complementary Classes and Social Club Activities. These two courses both concentrate on honing actual communication skills that are required for complete confidence in speaking English at a fully-functional level. They also, of course, add to the expense (English, 2010).

The New Oriental Program was established in 1993, and now has 48 schools and 6 branches in 40 cities in China with its participants up to 9,000,000 with over 1.8 million students enrolled in 2010. It is listed on the NYSE, the first listed Chinese educational organization. All students interviewed attended this program. All commented on its uniqueness relative to their typical school experience. The New Oriental program was very successful because it was an entertaining education experience. The teachers were less academic, more charismatic and passionate. It must be pointed out that the purpose of the New Oriental program was not to teach these large classes of students how to speak, write, read English better but 'how to write and successfully score high on the GMAT and TOEFL tests' (Karen, Jane). The classes were filled with 'tricks' on how to memorize a vast amount of material and there was no opportunity to practise the spoken word.

Language training in China encompasses several different teaching methodologies, some traditional and others not so traditional. Increasing in popularity is Li Yang and his privately-run, non-traditional program, Crazy English. Yang has virtually obtained rock star status in China because of his groundbreaking English classes. He regularly teaches in arenas to classes of 10,000 students or more (Osno, 2008). Li Yang founded the Li Yang Cliz English Promotion Studios in 1994 and quickly established the Crazy English program with its unique teaching methodologies. His Crazy English program has reportedly been accessed by over 20 million Chinese students in over 100 cities since the program's inception. The basic premise of his unconventional teaching philosophy is that students should learn to enunciate English other than worry about spelling and grammar.

Yang began studying engineering in school in 1986 and found he floundered in most classes, including his English language studies. Frustrated at the teaching methodologies and having difficulty grasping English at a level high enough to graduate university, he began reading to himself and repeating English out loud. Sitting in a courtyard, Yang would often be seen to be yelling English to himself, believing that as he repeated words out loud, his comprehension increased dramatically and his confidence in the spoken word improved significantly. The results for Yang were astounding. He went from being a student that failed many of his courses, including English, to achieving the second highest test scores in his university four months later. His success was premised on the principle that listening, reading, speaking, writing, and translating were fundamental to learning a complex language like English. These principles have become the foundation of his Crazy English program (Ni, 2002).

Yang has large groups of students shout out English words and phrases together. His teaching environment soon resembles a religious revival meeting with its loud, upbeat, contagious, often raucous, spirit. Participants begin to lose their inhibitions surrounding the struggle for proper English pronunciation, a significant limiting factor for most people learning a new language. Studies have shown that fear of embarrassment associated with mispronouncing words is often a major stumbling block for older students trying to learn a new language. Yang's methods seem to be effective at breaking down this barrier.

Li Yang isn't resting on his laurels. He envisions establishing Starbucks-like retail language training sites spread throughout China where students would "get off work and just

go to the Crazy English Tongue Muscle Training House and then go back home. Just like a gym” (Osnos, 2008).

English Language Education in Canadian Colleges and Universities

There is a fundamental difference between learning English and learning IN English. There is also a difference between learning English and acquiring the language. The one significant benefit for Chinese students learning English within Canada is that they are much more likely to be taught by an instructor whose first language is English. This, in the opinion of the Chinese students interviewed for this project, makes a material difference in the development of a student’s spoken English skills.

The uniqueness of the Asian student and his/her success in the Canadian education system has been well documented. The general perception of most Canadians is that Chinese immigrants succeed as a result of hard work and determination. Given the incremental difficulties with the English language, this success is that much more commendable.

As was discussed, Hofstede’s work explained many of the disconnects that a Chinese students must adjust to in a Canadian classroom setting. The professor in the Chinese educational setting has a much more dominant function in the teaching and learning process. All students interviewed described their professors in China as technically very knowledgeable. That said, the learning environments in Canada and China are vastly different. Interviewed students were astonished at the level of interaction, challenge and correction that is commonplace in the Canadian classroom environment. When questioned about the concept of politely “challenging” a professor in class, Shu’s bewilderment at the question was revealed in

her response: 'to do that would embarrass them and that is not an option'. As was articulated by each student interviewed, respect in the classroom is shown through silence. The students interviewed all commented with amazement at the differences in the Canadian classroom as compared to their educational experiences in China. In China, Betty described teachers as the 'givers of knowledge'. The professor was always right, never challenged contradicted or questioned. There was virtually no class/teacher interaction. Similarly, there was little group work in their formal classroom environment. All classes were given in a lecture format contrasting with the Canadian educational experience that emphasizes group work, discussions and student presentations.

The Chinese culture is characterized by "large power distance" and a teacher-centered learning environment. The "American culture is characterized by small power distance." In a small power distance situation, "teachers and students are equally treated by each other". In Canada the educational process is generally student-centered, with a premium on student initiative, and "effective learning in such a system depends very much on whether the supposed two-way communication between students and teacher is, indeed, established" (Hofstede 1997).

It was assumed by the interviewed students that Canadian students ask questions because they want to find out more about what was taught in class, whereas Chinese students go to a class to "take in" what was taught by the professor; "Oh, the professor said this, the professor must be right" (Ling).

The willingness of Canadian students to talk out during class, sometimes offering well thought-out opinions, sometimes not, was initially viewed by the students interviewed as disruptive, indicative of a lack of self control. This view is also explained in Hofstede's classification of "high risk avoidance" (Hofstede 1997). Shu was amazed that students sometimes appeared to give little thought before speaking out in class. She came to realize that this behaviour was expected, a vast cultural shift for the typical Chinese student. The thought of speaking during class, particularly with limited English communication skill, is intensely stressful. Speaking English in class was nerve racking (Betty) and exhibiting "poor" English when answering a question in class is actually "shameful" (Shu). Each comment made during class by the five students interviewed was as a result of before-class preparation and practice. If they weren't absolutely sure about the correct answer they would not answer (Jane). Their weak spoken English skills also resulted in prolonged periods of silence outside of the classroom in the first few months of their stay in Canada.

Virtually every post-secondary institution in Canada has some form of English as a second language training (ESL). Admission into most Canadian universities and colleges requires proof of some basic mastery of English as confirmed by performance on TOEFL exam.

By way of example, Brock University offers a 14 week Intensive English Language Program (IELP) where students improve their "grammar, reading, writing, speaking, and listening skills". Brock also offers a Special English Language Program (SELP) where "services can be tailored to specific groups" (Brock University - ESL Services, 2010). What is interesting to note is that Brock's primary structured ESL program is 14 weeks in duration – basically a "get in

and get out” English class. Given the culture shock and language impediments that most Chinese students encounter when they arrive in Canada, a 14 week program may be entirely insufficient for some, if not most. In most Canadian colleges and universities, ESL instruction is a self-contained program. It is largely kept separate from ‘mainstream’ classes, which ignores the continuum of English-language learning that exists among today’s students (Sadowski, 2004). The challenge with successful ESL experience is that all the other students in the program speak English with great difficulty, meaning that students are hearing English from others who also speak the language poorly. Regardless, Carolyn Ambrose, Co-ordinator of the ESL program at Niagara College explains that Chinese students are well trained in acquiring the knowledge necessary to successfully pass tests. However passing ESL tests for acceptance into the Canadian post-secondary school system and actually acquiring the ability to speak and write in English are two very different things.

Students can earn a diploma or a degree and return home credentialed but with very weak English. Jane explained that to prepare for a test, she writes down and memorizes the material very well, right down to the small details. The students who excel in both the technical and spoken aspects of English have made a concerted effort to socialize and connect with Canadian experiences and other English-speaking students.

Canadian teachers believe that the ESL classes help acclamate and socialize students into both Canadian culture and our education system. They also believe that the on-campus programs help to develop language and study skills and appropriate attitudes to help prepare them for entry into mainstream classes. In contrast, in the (Chinese) parents’ view, the current ESL program has many problems, such as the lengthy time students stayed in the program, the

lack of exams, mixed grades, the low level of content, and the lack of grammar instruction (Guo, 2007).

Private ESL Training in Canada

There are a plethora of privately-delivered English language training programs in Canada. Languages Canada is a non-profit accreditation organization that ensures rigid academic standards are adhered to by member institutions. The organization currently lists 116 member schools teaching English throughout Canada. This includes both public and private enterprises (Languages Canada - Approved Programs, 2010). Most of these programs have some form of common delivery themes including grammatical and vocabulary memorization in addition to actual English speaking training. Similar to the China-based product offerings, the cost of Canadian programs is positively correlated with student:teacher ratios; meaning those with lower numbers of students per class are generally paying higher tuition fees. This also means that, in much the same way as the China-based English programs, higher level educational outcomes with respect to communication skills are typically associated with programs that cost more. The format of all of these programs is student-centered. Although this is the most beneficial way to teach language, it is very unfamiliar to the Chinese student.

In the world of business and economics, critical mass drives business investment. Given this premise, it is understandable that large Canadian cities attract larger numbers of Chinese immigrants and therefore greater investment in terms of privately delivered English language instruction. This means that Vancouver, Toronto and Montreal have a much wider array of English training product offerings than does Prince George, Saskatoon and St John's.

As an example, International Language Schools of Canada (ILSC) operates in the three largest Canadian cities – Vancouver, Toronto and Montreal. The school offers a full range of educational experiences that range from part-time learning opportunities to full-time intensive programs costing over \$10,000 (Canada, 2010).

ILSC provides a Chinese student with an opportunity to become fully conversant in English over a period of time that is directly proportionate to the time and money invested in the process. This type of program is very similar to most Canadian-based programs – a certain amount of time devoted to basic vocabulary and grammar acquisition and a high-cost component aimed at improving verbal communication skills. The primary cost driver is directly related to the need for greater student-teacher interaction and, therefore, higher labour costs. Not surprisingly, the higher success programs require greater resources and, therefore, have a much higher tuition fee. The main differentiating factor has to do with the concept of improved verbal communication skills.

To achieve greater success in actually “speaking English”, it is clear that increased emphasis needs to be placed on actual communication and human interaction, an activity that is generally best accomplished in smaller groups. These lower student:teacher ratios come with a cost.

That said, most students emigrating from China to study in Canada have already developed some basic English language skills. Language education delivered within Canada should therefore be concentrating upon refining existing skills and emphasizing spoken communicative abilities.

Part III

GIVEN THE UNIQUE CHALLENGES OF CHINESE STUDENT, WHAT SHOULD AN IDEAL ENGLISH LANGUAGE PROGRAM LOOK LIKE?

The first premise that must be articulated is that language acquisition, like most learned behaviours, occurs at different intervals for different people. As such, it is difficult to establish a “one size fits all” solution to the problems identified earlier. That said, there are certainly common themes that must be contained in an effective program:

1. There must be greater emphasis on practical, spoken communication skills
2. There must be greater effort placed on cultural integration
3. There must be more time and energy devoted by students to English language acquisition
4. There must be greater use of technological innovation in the delivery of English language training

These four themes form the cornerstone of a revised ESL delivery program that would better meet the needs and aspirations of most Chinese students coming to Canada.

1. Emphasis on Verbal Communication

It is incongruous to learn a second language and place greater emphasis upon written comprehension than on actual verbal communication skills. Yet that is precisely what the formal Chinese language instruction program represents. While strides have been made to supplement the university testing system with actual conversational tests within China (CET-SET), there is clearly less emphasis placed upon “speaking English” than is justified.

Equally as important, the “speaking” of English must be taught by people that can properly articulate the English language – with all of its subtle nuances. It makes little sense to

teach and assess a Chinese student's verbal communication skills if the assessor is ill-equipped to properly identify strengths and weaknesses.

That said, there is an economic reality that must be taken into account with teaching verbal communication skills. In an ideal world, one-on-one teacher interaction would maximize the learning outcomes. For most students, however, this is not financially feasible. Similarly, a Canadian college or university cannot afford to provide this individualized level of learning. Alternative methodologies and strategies must be adopted that encourage and promote the English language interaction that will result in verbal fluency.

To raise the level of English proficiency for Chinese students, our education system must first establish this as a specific objective. Simply testing incoming students to ensure they have a basic grasp of English and then placing these students into the system as "linguistically qualified" is doing a huge disservice to both the student and their parents back in China, many of whom have made enormous personal and financial sacrifices in an effort to provide greater opportunity for their children. Similarly, merely offering an ESL class of modest length and rigor is not consistent with an objective of creating English-fluent graduates.

Most Chinese families that send their children to Canada for an education do so believing that this commitment will significantly improve the student's English skills, ultimately making them more valuable employees if they return home. For Canadian colleges and universities to systemically deviate from this objective should almost be viewed as a breach of contract.

If a formal objective of substantially improving each and every student's verbal English proficiency is a stated goal, resources and infrastructure need to be put in place supporting

this desired outcome. This should include, on some level, a requirement that these students be enrolled in a conversational English course each and every semester, with acceptable grades required as a prerequisite of graduation.

Three hours per week of conversational English in a small group setting would establish a continuum of learning that is essential if the student is to materially improve their communication skills. Offering smaller group classes demanding discussion, participation, and questioning for clarification would also ease them into the participative student-centered, Canadian learning environments.

This course should be mandatory for every student and be in addition to normal program requirements. It makes little sense to ask a student to attend class in a foreign language and not expect that it will be more work than if they were going to a school in their native tongue. Similarly, it makes little sense recruiting students from China under the guise of "earning English" and then failing to provide a curriculum that meets this objective. It should also be noted that, as foreign students, they pay a premium to attend Canadian schools – meaning the additional resources can be justified from an economic standpoint.

2. Greater cultural integration

Learning a language is not simply memorizing grammar and being able to regurgitate it on demand. It must also mean being able to effectively communicate and interact with English-speaking Canadians. This entails more than simple rote memorization. For example, it requires an ability to interact using non-verbal communication. This can only be learned by participating in actual interactions with English-speaking Canadians.

It must be recognized that, while this is a very important aspect of language development, it is also an extremely difficult principle to implement. Chinese students come from a very different culture. Beyond simple differences in language, they bring different perspectives with respect to many issues. This, understandably, increases the level of discomfort many students are already feeling. Canadian norms must be taught and explained to our visiting Chinese students. Teaching North American societal norms, behaviours and priorities would facilitate the students' transition into the Canadian culture and enhance their understanding of our way of life.

That said, it is imperative that Chinese students be, as much as possible, immersed into the local community as a way of developing a greater familiarity with our linguistic nuances. It is also potentially very valuable to develop a broader understanding of our Western culture. Whether the student wants to remain in Canada or return to China and work for a large multinational corporation, a deeper understanding of our culture will be of tremendous value.

3. Commitment to English

Commitment to English is a critical element to a Chinese student's development of English language fluency. What is clear, both anecdotally and statistically in surveys, is that when grades are at issue, effort will follow. It is therefore imperative that our system "value" English language development by formally recognizing its importance and attaching grades to outcomes. In some sense, this must represent our acquiescence to the typical Chinese student's differentiation between the important and the unimportant. If we don't assign grades to the work, it will simply be deemed unimportant and not be given the student effort that it justifies.

Grades should be assigned for the fluency of the spoken language, the understanding of our culture and the effort expended by the student to join groups and participate in Canadian society.

Commitment is also a two-way street. Structurally, our colleges and universities must be committed to improving English language skills. This requires a re-write of ongoing curriculum in addition to an appropriate allocation of academic resources. Systems and programs need to be established to maximize the English language development of all foreign students.

Once the structure is put in place, foreign students must also be willing to make the appropriate commitment required to learn English. Since the acquisition of English is likely high on their list of reasons for coming here in the first place, this should be relatively simple. Formally attaching grade assessments to each program will help ensure that motivation and commitment remain high.

4. Enhanced Use of Technology

This represents an area of tremendous opportunity. Li Yang's Crazy English program was successful primarily because there were no cost-effective alternatives. Technological advancements have significantly improved the options for individualized verbal communication training for those wanting to speak better English.

As an example, SpokenSkills Language Labs has created an advanced on-line technology program that more effectively facilitates the delivery of language instruction. Significant features of this particular program include: (Skills, 2010)

- spoken assessments and assignments that permit pronunciation assessment
- self practice pages that allow professors to create sample recordings and transcripts for students to practice by listening, recording and comparing
- collaboration media message boards to facilitate interactive learning among students
- presentation training to help students improve the written script and oral speech

Professor Ruth Yontz of the University of Illinois at Urbana-Champaign uses the SpokenSkills technology in her language class and presented her findings of the program's application at the 2009 Artesol Conference. Yontz claims the technology helped students speak more clearly and intelligibly and helped focus them upon pronunciation and fluency. She also stated that it is a very effective tool in assisting ESL students in formal oral presentations (Skills, 2010).

Regardless of the particular technology program that is used, it is clear that efficient language instruction can more effectively utilize available technology. Since high-skilled labour is very expensive in Western society, it is imperative that we develop and adapt technology that permits for a more individualized approach to acquiring enhanced English language communication skills.

Technology is in place today that permits for effective verbal communication training. It is simply unacceptable that our foreign students are not being availed of these tools. What is particularly appealing about a greater use of independent technology utilization is that it complements the learning preferences of most Asian students. There is a certain level of self-conscious fear that is prevalent with every adult learning a second language. To be capable of learning and practicing your language pronunciation independently in a computer lab or at home would be of tremendous benefit to most students from China.

In conclusion, the Chinese student studying in Canada is faced with challenges not only in language acquisition but with cultural adaptation. They come here to study with a relatively strong English writing and reading abilities but with very weak verbal abilities. Our universities and colleges offer programs that must be better geared to this unique customer otherwise the Chinese students who come here to earn a degree and be immersed in our language and culture go home short changed. Canadian ESL programs must:

- have a greater emphasis on practical, spoken communication skills by assigning marks to students' success,
- help integrate Chinese students into our culture, and
- utilize excellent computer based programs that can facilitate verbal English communication skills.

Appendix A

Chinese Graduate Students' Adaptation to Learning in America: A Cultural Perspective by Zhongheng Zhang and Juan Xu: Journal of Chinese Overseas, Volume 3:

Although almost everyone belongs to a number of different groups and categories of people within their specific culture at the same time, nations are “the source of a considerable amount of common mental programming of their citizens” (Hofstede 1997: 12), and national cultural differences are one of the areas that interests social scientists most. In 1954, two Americans, sociologist Alex Inkeles and psychologist Daniel Levinson, suggested that the following qualify as indicators of individual behaviour across cultures:

1. Relation to authority.
2. Conception of self, in particular
 - (a) the relationship between individual and society, and
 - (b) the individual's concept of masculinity and femininity.
3. Ways of dealing with conflicts, including the control of aggression and the expression of feelings (Hofstede as cited in Inkeles and Levinson 1969: 447).

The four common indicators were empirically found in Hofstede's study of a large body of survey data about the values held by people in over 50 countries around the world. They were named by Hofstede as “power distance” (ranging from small to large), “collectivism versus individualism,” “femininity versus masculinity,” and “uncertainty avoidance” (ranging from weak to strong). A fifth dimension of differences among national cultures was identified as “long-term orientation” in life versus “short-term orientation.”

The findings of Hofstede's study pertaining to Chinese and American cultures were:

(a) Chinese culture as reflected by subjects from Hong Kong and Taiwan was characterized by low individualism, large power distance, strong uncertainty avoidance, femininity, and long-term orientation;

(b) American culture was characterized by high individualism, small power distance, weak uncertainty avoidance, masculinity, and short-term orientation. Hofstede asserted that, if a bipolar continuum was drawn on the five culture dimensions, Chinese culture and American culture would be located at the opposite poles of the continuum (Hofstede, 1997).

Appendix B

Yu Fang Jing (Jane) strikes me as a very sociable, hard working person. She has confidence in her abilities and knows that if she expends an effort, she will usually be prepared enough to succeed. Jane is not easily intimidated, friendly and serious about succeeding. She was timid and hesitant to speak when she initially came to Canada. Now I suspect she thinks easily in English. No English courses have been taken since she has been here but she Minored in English as well as biology at the university level in China so she had a very strong start.

Shu is quite inspirational. She has very good English and although she has adjusted well to the Canadian culture, she is still very committed to the richness and gentleness of her Chinese heritage. She can appreciate both cultures as being unique and special. She had a very good experience with New Oriental. She felt that the learning experience was fun, exciting and memorable. The fact that there was little spoken English language practiced did not taint her opinion of the program. She recommended that any English program offered in Canada for Chinese students or new immigrants should be all speaking and culture orientation, a hybrid of classroom and excursion experiences.

Karen (Qianrong) Wang qw09cx@brocku.ca would fit into any culture in which she was immersed. Her feeling is that learning English by living and socializing with English speakers is the best. She herself has joined many social groups and established relationships with Canadians. She enjoys the differences in the two cultures. She participates in many extracurricular activities here at Brock. She attended an eight month English/Canadian program at Guelph. Although she feels that in the end it was useful, she felt that it would have been more valuable if it directly lead to admission into a university level of education. She feels as does Shu that non-verbal cues are necessary for her to fully understand and use language.

Jinping Li (Betty) is an extremely intelligent, responsible person. She eagerly accepts responsibility of her future and her mother and any other family responsibilities that come her way. She has taken the initiative to learn and attend supplemental English courses here and strives to be more than proficient in her language, speaking and writing. She took the Hansa Language Program in Toronto and would take a course in business writing if she could find one. She is very timid and shy to speak out but knows she has to overcome this trait in order to succeed. Betty is very enchanting, very focused, very determined.

Ling Zhang was a student of mine at Niagara College. Her written English was stronger than a number of my Canadian students. Her diligence and effort in my class of 70 was noteworthy. I casually asked her questions after class along the lines of the more formalized question and answer interview I had with my other new Chinese friends and within a week she wrote me a detailed account of her experiences learning English in China and here in Canada. She is insightful, honest and professional. Ling is an exceptional person.

Appendix C

Differentiation between Collectivism and Individualism as taken from http://psychology.wikia.com/wiki/Collectivist_and_individualist_cultures

Traits of Collectivism

- Each person is encouraged to conform to society, to do what is best for the group and to not openly express opinions or beliefs that go against it.
- Group, family or rights for the common good seen as more important than the rights of individuals.
- Rules promote stability, order, obedience.
- Fitting in or conforming to group or society is required.
- Distinctions made between in-group and out-group.
- Working with others and cooperating is the norm. Refusal to cooperate and wanting to be independent or stand out is seen as shameful. Everyone must rely on others for support.

Traits of Individualism

- "I" identity.
- Promotes individual goals, initiative and achievement.
- Each person is encouraged to stand out, be unique and express themselves.
- Individual rights seen as most important. Rules attempt to ensure independence, choices and freedom of speech.
- No need to fit in or conform to group or society.
- Less distinction between in-group and out-group.
- Relying or being dependent on others is seen as shameful. People are encouraged to do things on their own, to rely on themselves.

Appendix D

Top 20 Foreign Language Training Organizations in China

Below are listed descriptions of the top 20 foreign-owned ventures:

1. EF education

Established in 1965, EF now is the biggest private English educational organization in the world with its 300 odd offices and schools which can be found in more than 50 countries. It gives assists to 1,500,000 learners with its staff of 26,000. EF now has changed the world into a big English classroom.

2. New Orient Education Technology Group

Established on Oct 16, 1993, it now has 48 schools and 6 branches in 40 cities in China with its participants up to 9,000,000 with over 1.8 million students enrolled in 2010. It is a big comprehensive educational technology group and listed in NYSE, which is also the first listed educational organization overseas in China.

3. Global Educations & Technology Group

Established in 1997, Global Education & Technology Group is now the biggest foreign language training chain organization at home with its 56 branch schools nationwide, training nearly 250,000 participants each year and leading the first foreign language training as its brand. It is one of the first ISO9001 group approved educational organization and also the first top level chain organization in China with its name called "Kingdom for Chinese people learn English".

4. Wall- Street English

Established in 1972 in Europe, it is the leading English training center in the world with its 27 states and regions of its 400 training centers training over 140,000 staff each year. Wall- street English has set many branch centers in 7 major cities in China including Beijing and Shanghai, etc. owing the ISO9001:2000 and the name as "super brand in 2006".

5. Web International English

It came to China in 1998 and set up 60 odd training centers in active big cities like Shanghai in China, leading the good scope of international English training organization in China. Web International English gives aids to 100,000 people for improving their English level, setting off a new upsurge of English learning within 10 years in China.

6. Linguaphone Foreign Language Training Group

Started in 1901, Linguaphone now is the leading language training institute in the world, it has 100 year odd language training experience with its corporate companies worldwide. It has its sales market in 60 countries helping over 7,000,000 people learning English successfully.

7. Talenty International Education

Beginning in 1997, Talenty is a famous brand in Chinese children's education, carefully built by the Talenty business starting team associated with knowledgeable elite overseas. As one of the biggest private-owned

education institute, it has been awarded as the most effect brand of the Chinese education chains, China's 100 best franchise brand, etc, widely focused by the mass media.

8. Only Education Group

It is Shanghai's largest, well-known non-academic education and training institutions with its affiliate sections as Shanghai's leading and Chinese famous education products. In 2001 it was certified the ISO9001 international quality certification system among the National Foreign Language Training School, and it has the access to the "National top 10 well-known foreign language training institutions" and a number of other awards.

9. US Kidcastle Education Group

Established in 1986, it has been the United States OTCBB listing of professional children's educational institutions, committed to quality education of children aged 2-12 and now become world-class enterprise. The Kidcastle has been awarded as the same as Shanghai's most influential brand in 2006, 2006-2007 public satisfaction with China's top 10 brand-name foreign language training institution, etc.

10. Dell International English Training School

Established in 1999, it was officially registered and use "Dell International English" brand in 2001. Thanks to years of efforts, Dell international English was listed top English city chief brands in China, awarded as the "National Top Ten well-known English school", it has been also given many other rewards.

11. Beijing IELTS School

Established in 1997, it is committed to research and development direction of foreign language examinations in English learning, teaching and research as well as China's earliest and most authoritative institution study on training for the IELTS test with its branch bodies in tens of Chinese cities.

12. Daily English

Started in 1999, Daily English has set 37 schools in many major cities in China now. It is now developing as an international corporation of the media agencies and educational institutions combined by the industrialization of the cultural and educational media group.

13. Pattison International Education Group

With its headquarter set in Vancouver Canada and its 22 branches set in Vancouver Canada and Chinese major cities, Pattison International Education Group now is one of the most famous English brand in the world, with a long teaching experience of up to 120 years covering 50 odd countries for millions of people in the world.

14. Cambridge Oriental Education Group

Established in 1986, it is one of the domestic education group with the largest scope and most effectiveness, owning 18 various institutions at different level; constructing cultivating new talent from the "overpass". It has all kinds of personnel training community taught 12 million people, praised by all sectors of the community and the majority of parents, rated as "advanced unit" and "excellent schools" by the educational and administrative departments at all levels.

15. Shanghai Kaian English Training Center

Established in 1996, it is the earliest Chinese-foreign cooperative language schools in China. In Shanghai it has successfully helped more than 160,000 students improve their spoken English, which becomes a Shanghai street known slogan.

16. Beijing Foreign Studies University Training College

It is the only organizer of non-academic education in Beijing Foreign Studies University, owing the most excellent teacher resources. It upholds the fine tradition of BFSU, sponsoring innovative ideas and methods; optimizing the allocation of the various types of foreign language schools and education resources to create a first-class foreign language education and training brands as BFSU.

17. Shanghai Jiaotong University Foreign Language Training Center

Established more than 10 years ago, the school has become the significant professional foreign language training institution with authoritative teachers, comprehensive curriculum, complete information materials. It is also Shanghai's largest, most famous foreign language training institution for CET4/6 as well as appointed institution by Shanghai interpreting association.

18. Amio International English

It is north China's first international high-end English training institutions except Beijing, and now it has developed as the only high-end English training institution for the major industrial and commercial enterprises, with the main purpose for training foreign-related business operations and management personnel, particularly the training of excellent teachers for many large enterprises in China.

19. World International English

It is the only one which was entitled "Olympic sail appointed English training cooperation agent" by the boating committee of the 29th session Olympic Games organization. It provides personalized professional training services in English Mission for many well-known enterprises, and gets high approval by the corporative party. It is a professional English training institution.

20. Mars English

It is China's first training institution for promoting career oral English. It now making effort to promote the international English training system of spoken English through the integration of advanced international concepts ESP training, more focus on the Chinese workplace environment, more professional team of foreign instructors, more effective international multi-media language teaching system.

Source: (Mall)

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