International Education and the Chinese Learner

Edited by **Janette Ryan and Gordon Slethaug**

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Introduction

Gordon Slethaug

During the past decade, international education (that is, intercultural and cross-cultural education that transcends the geographical and pedagogical boundaries of a particular nation) has been growing at an extraordinary pace and shows no signs of abating. According to the Office of Economic Cooperation and Development (OECD), over 2.7 million university students went abroad in 2006 alone ("Education" 2007, 8, 45), and, according to the International Institute of Education (IIE), these figures went up significantly in 2007 and 2008, though they attach no numbers to that assertion ("Open Doors" 2008). In this activity, China has played a central role in both sending and receiving students. In 2008, for example, 55% of American colleges and universities reported an increase in the number of new Chinese students registering — the highest of any country ("Open Doors" 2008), while the number of Americans going to China also jumped, as noted by Tamar Lewin: "In the 2006–07 academic year . . . 11,064 Americans studied in China, a large jump from 1995–96, when only 1,396 Americans studied there" (2008b, 10).

These statistics do not include the many high school students who also went abroad or the teachers who went on exchange, to teach in international schools, or to take up appointments at foreign universities. Nor do they indicate that some 2 million students are educated every year in so-called international schools located across the planet. In short, the number who go abroad to study or research, together with those who attend schools with a curriculum specifically designed for international students, is certainly upwards of 6 million.

University and school administrators have kept their eyes on the rise in international students, hoping that their own students can participate in programs

abroad and that even larger numbers of foreign students will come to study at their institutions, creating intercultural diversity and helping to cover educational costs. Australia, the United Kingdom (UK), and the United States (USA) have been the chief beneficiaries of this university mobility, but other countries have shared as well. International primary and secondary schools have been sprouting up rapidly as globalization has spread to the far corners, but Asia in particular has seen the biggest increases as a more prosperous local and international workforce tries to secure the best education and opportunities for its children.

Indeed, many of the students traveling abroad to universities are also from Asia. In 2008 in the United States, students from South and East Asia, including China, as well as India and the sub-continent comprised 61% of new international students ("Open Doors" 2008), with Indian and Chinese learners being the largest groups; this is generally the case in Australia and the UK as well. Although there has been much research by university academics into issues concerning this student migration, it has generally not been available to teachers. The so-called "Chinese learner" (normally from China and related Confucian-heritage cultures such as Hong Kong, Taiwan, and Singapore), then, is increasingly visible at all educational levels internationally, but educators and researchers in universities and schools have not generally "reached across the aisle" to talk to each other about their experiences with, and attitudes toward, Chinese learners, so much of the new understanding remains in particular pockets of expertise.

This lack of sharing between university and school teachers induced the Faculty of Arts at the University of Hong Kong to underwrite the "Symposium on International Teaching: the Chinese Student" on March 21, 2007 as a means of fostering discussion about the growth of international education and the Chinese learner between educators from schools and universities in Hong Kong and abroad. The value of that symposium and the need for ongoing dialogue on the subject helped to prompt and shape this volume of essays from school teachers and university faculty, exploring the concerns and possibilities that are at the heart of this issue. These essays are both theoretical and practical, coming out of the direct experiences of those who have been teaching Chinese learners in international contexts.

This volume consists of nine essays in three sections dealing with various aspects of the Chinese learner and international education. In the first section, Gordon Slethaug and Janette Ryan lay the groundwork in considering the new emphasis on international education and the central place of teaching Chinese learners within this. In the second section, Chris Forse, Eric Jabal, and Martin Schmidt explore the Chinese learner specifically in the international school setting. In the third section, Jane Vinther, Jennifer Miller, Ivy Wang, and Zhu Weibin explore the teaching of Chinese learners by "outsiders" to their

culture in Denmark, Australia, and China itself and also look at some of the issues of adaptation.

In Chapter 1, "Something Happened While Nobody Was Looking: The Growth of International Education and Chinese Learners," Gordon Slethaug explores the increasing demand for high-quality international education in this age of globalization, expansion of student-exchange opportunities, and rise of international schools and university programs abroad. He also discusses the important part that Chinese learners play in these developments.

As he notes, achieving universal parity and international excellence in learning is not easy. For instance, although the 1948 Universal Declaration of Human Rights proclaimed education as a fundamental right for all human beings, it was not until 1990 that UNESCO set a goal for the fulfillment of that mandate, but its target date for universal literacy has been moved back at least twice, and achievement of the goal is still not in sight. Universal literacy in itself, however, would not address the desire for the kind of international education that many countries (including China, Hong Kong, Singapore, and other primary locations for Chinese learners) require to meet the increasing demands of global development and competition.

Still, the fact that the OECD implemented international literacy examinations in reading, mathematics, and science and that several different agencies now rank universities internationally on an annual basis suggests that quality international education is increasingly of high importance. Another example of this high importance is the rapid expansion of private international schools that take in students from a wide variety of countries. These schools are more and more likely to choose the International Baccalaureate (IB) programs as a means to promote a high-quality liberal studies education. And in Asia especially, these students are progressively more likely to be Chinese learners rather than the children of expatriates. Universities, too, are competing for these students and have begun to reflect more carefully on the kinds of programs and approaches that comprise international-level education and the kind of learners they wish to foster.

As Janette Ryan notes in Chapter 2, "'The Chinese Learner': Misconceptions and Realities," the notion of a single kind of Chinese learner has been put to the test within the past decade as scholars more fully explore cultures of learning, institutional contexts, and ethnic and national diversity. Previous to that, Western views of the Chinese learner were based on enduring "deficit" stereotypes (rote, passive, unimaginative, hierarchical, collectivist) as well as more recent "surplus" Confucian-heritage-culture stereotypes (good at mathematics, cooperative, hard-working, family-oriented), but both of these patterns, often held at once though contradictory, have a certain enduring power. Ryan argues for a full interrogation of these "pathologizing" and essentializing stereotypes by assessing students'

particular cultural backgrounds and educational experiences, the potential impact of stereotypes on their subsequent behavior, and their sense of isolation and loss of identity in foreign settings. She also notes the need for teachers to assess their own cultural and even imperialist assumptions, to develop a kind of meta-cultural sensitivity, and to become more aware of the great changes that have taken place in the societies of Chinese learners, the principal one being China itself.

In the second section, "The Chinese Learner in International Schools in Hong Kong," Chris Forse, Eric Jabal, and Martin Schmidt discuss Chinese students in international schools, but from three different perspectives. Forse looks at the structural implications for Hong Kong of the inclusion of many Chinese learners within international schools, especially the English Schools Foundation system (ESF). From his experience in France and Hong Kong, Jabal explores the sociological implications of the influx of Chinese learners within the international schools. And Schmidt recounts the experience of the Hong Kong International School in constructing a values-based curriculum.

A school administrator in the ESF, the largest English-speaking school system in Hong Kong, Forse documents the change from a British-national school system catering almost entirely to the children of UK civil servants, businessmen, and missionaries (and restricting local Chinese to 10% of available spaces) to one that now admits between 40% and 50% local Hong Kong Chinese learners. According to Forse in Chapter 3 ("Fit for Purpose? Why Chinese Families Choose International Schools in Hong Kong"), the ESF is no longer so concerned whether Chinese students come from abroad, from a Cantonese-speaking local background, or from an English-speaking Eurasian heritage. In short, students are no longer coded by ethnicity and language. Indeed, a significant number of these postmodern families have more than one passport and claim residency in more than one country, so that this recent influx of Chinese learners has changed the culture of the ESF system and problematized the dichotomy of "Chinese learner" and "expatriate."

The Chinese families of whatever background want their children to be part of an English-language environment in which the teachers are native speakers. They wish to equip their children with the language that they believe will give them a passport to global opportunities in education and work. Nonetheless, the families not only see themselves as international but part of the local Hong Kong and mainland cultures as well. In fact, many of them now come from areas of Hong Kong that lie geographically and emotionally close to mainland China and its culture: at one time, most ESF students would have come from British enclaves with exclusive Hong Kong Island addresses, but now are just as likely to come from newly emerging places in Kowloon and the New Territories that are 100% Chinese. As a result, many of these parents want their children to

maintain a Chinese identity and learn Chinese, generally Putonghua rather than Cantonese. Typical of many of the international schools in Hong Kong at present, this phenomenon has not only changed the language offerings of the school and reformed the requirements and electives within humanities, but altered the identity of the student body as well.

Forse makes it clear that one of the unintended effects of the expansion of the ESF and international schools and inclusion of more local Chinese learners is that it deprives the local English-medium and Chinese-medium schools of many of their best students. One of Forse's main concerns is that the Hong Kong government has been short-sighted in not providing sufficient English-medium instruction in the public schools so that parents have felt compelled to place their children in the semi-private ESF system or the costly international schools in order to learn English well and thereby gain access to the best Western universities. In effect, this transfer of students from local Chinese- and English-medium schools to international English-medium schools has helped to gut a public school system already under duress from a sharply falling birth rate. This transfer of students and consequent closure of local schools can build resentment against the expanding international sector.

Based on his experience as a teacher and administrator in international schools in France and Hong Kong, Jabal's study (Chapter 4, "Being, Becoming, and Belonging: Exploring Hong Kong-Chinese Students' Experiences of the Social Realities of International Schooling") centers on the twin goals of inclusivity and excellence, values that are of special concern to the many Chinese learners who want a level playing field for their study. Because Hong Kong's 59 international and 20 ESF schools together represent 35,000 places, increasingly occupied by Chinese learners, curriculum and quality are extremely important, but so are context and diversity.

These Chinese learners in Hong Kong occupy an unusual space and may represent a "fourth culture — one that is not their home system, not a foreign system in a foreign land and not an international school abroad, but an international school in their home country which does not represent their native culture and beliefs" (Deveney 2005, 161). This specific environment creates what Jabal calls "adaptive complexities" for Chinese learners that may differ considerably from the "values, beliefs, expectations, behaviors, and norms" of the school context and other expatriate groups who inhabit it. The purpose of Jabal's research, then, was to survey 1,270 and to interview 34 international school students in Hong Kong, ascertain attitudes to diversity and school engagement, and describe his conclusions in terms of 10 student cases at Windsor Secondary High (a fictitious name for an ESF school) and Waratah High (a fictitious name for an international school).

Jabal finds that Chinese learners agreed that these schools do practice inclusivity and cultural diversity in different and better ways than in schools of other countries where they have previously lived or even than in their local Hong Kong communities. Both the ESF and international school systems have students of various races and ethnicities, as well as diverse nationalities and places of origin, and there seemed to be no overt racism or elitism.

Still, Jabal notes, friendship groups formed on the basis of race, nation, language, East/West configuration, and gender, raising questions about the depth and quality of the apparent diversity. At least one student noted that language was a big divider, though the school had an English-only policy, and another commented that he/she had "to be careful about which group I get into." In the ESF-based school, one student commented that four groups formed on the basis of color, culture, and language — Indian, White, Chinese, and international. So, although international schools may do a better job of promoting diversity than local schools, they appear to have some distance to go in ensuring that everyone feels fairly treated and represented.

In Chapter 5, "Educating Chinese Learners for Social Conscience in Hong Kong: An International School Perspective," Schmidt explains the merit of a values-based curriculum for everyone, including Chinese learners. (Although his school does not record statistics about student ethnicity, Schmidt found, in a survey of grade nine students, that Chinese learners could represent some 70% of the students, so their numbers are meaningful.) He argues that, in educating children of the cultural and financial elite, international schooling — especially with Hong Kong's emphasis on a knowledge- and skills-based economy — can result in a deficit of social conscience. His school, the American- and Lutheran-based Hong Kong International School (HKIS), however, has as its mandate not only the pursuit of academic excellence and presentation of many forms of knowledge (including spiritual) but the promotion of tolerance and social responsibility. Schmidt argues that a values-based curriculum can go a long way to meet the Hong Kong government's goals for educational reform, building bridges between the cultures of East and West, providing a competitive edge in this age of globalization, and serving as a model of social responsibility and compassion. As the Hong Kong government has moved to require liberal studies as a core senior-secondary subject in its local schools in 2009, the similar incorporation of values-based curriculum could have a profound impact.

Schmidt argues that, among others, Paul Morris's four quadrants of education (academic rationalist, social and economic efficiency, child-centered, and social reconstruction) embody alternative ways of envisioning curriculum, which, taken together, can create the very model of a progressive school and culture. He finds, however, that the category of "social reconstruction" that includes building values

has often been minimized within education, or left out altogether in pursuit of academic excellence and relevance to a business-driven society. Consequently, the need for "caring virtues" and "social conscience" goes unaddressed within the education system.

This, he argues, leaves Chinese learners in Hong Kong unmoored. He finds that, while the Confucian writings urge an "embedded self" with personal and family values extending into the social domain, the unique Hong Kong environment has truncated social responsibility because many citizens were political and economic refugees, more intent upon survival than fostering social conscience. Moreover, because political responsibility was never granted to Hong Kong people under British rule, many do not think it their right to participate in community affairs or their responsibility to intervene in others' social affairs. Students especially do not think it their responsibility. Consequently, economic dynamism and political passivity creep into the education system as well, creating a deficit of social responsibility.

Because of Hong Kong's unique cultural context, Chinese learners there, Schmidt argues, have a weak sense of self-efficacy and are reluctant to believe that they can make a profound difference in society. However, in courses with a community service component that take the students into China to help at an orphanage for a short period, these learners discovered that they could make a difference, giving them a sense of empowerment and transforming their views of themselves. Many students described this experience as life-altering. Their experiences and developing sense of a social conscience and ability to share them — the discourse of social responsibility — seem to go hand in hand in rounding out the educational imperative.

The four chapters in the last section, "Teachers and Chinese Learners in Transnational Higher Education Settings," all deal with classrooms in which teachers and Chinese students alike are "learners." Jane Vinther discusses the issues for the Danish teachers and the Chinese learners who come into Denmark's somewhat unique European system. Jennifer Miller considers adult Chinese learners who enter teacher education programs and hope to take up teaching responsibilities in Australia, while Ivy Wang and Zhu Weibin discuss the complexity of cross-cultural exchanges when foreigners teach Chinese learners in China, the first of these chapters from the foreigner's perspective and the second from a Chinese perspective. Together this group of essays suggest that the real challenges involve the socialization of teachers on issues of identity, cross-cultural relations, and pedagogical practice.

In Chapter 6 ("A Danish Perspective on Teaching Chinese Students in Europe"), Jane Vinther notes that Chinese learners in Denmark are the second-largest group of foreign students (just behind other Scandinavians), larger than

the rest of the EU countries combined, and the fastest growing. Most go into economics, engineering, and science, but increasing numbers have been coming into the humanities, raising questions about the best ways to incorporate their needs and ensure the highest standards of teaching and learning and their own well being.

In a similar vein to Ryan, Vinther notes the existence of both the negative and positive, traditional Confucian and adaptable Confucian-heritage stereotypes of the Chinese learners, but believes that, because Chinese students are relatively new to Denmark, these stereotypes have not become systemic in ways they have in certain other cultures. She also argues that, because Chinese students coming to Denmark know they are a small minority in a distinctly different place from their origins, they actually adapt more easily and quickly than do other foreign students, who imagine their culture to be similar to Denmark's. To a certain degree, the Chinese learner has a special kind of lesson to learn in this culture because it is so heavily indebted to nineteenth-century philosophy. As Vinther notes, Denmark's modern culture has been heavily influenced by Søren Kirkegaard, Hans Christian Andersen, and Nikolaj Grundtvig, who strongly contributed to the transition from a hierarchical monarchy to the modern democratic state with its strong emphasis on egalitarian empowerment and responsibility in politics, education, religion, and personal identity.

As a result of this pervasive understanding of personal responsibility in Denmark, all students are expected to adapt largely on their own, though administrative help is given for accommodation, medical care, and legal matters. Otherwise, no special services (such as courses in English or seminars in enculturation) have been institutionalized because it is assumed that students — foreign or domestic — will want to find and pursue their own direction rather than having it thrust upon them. It is also assumed that all students will take full advantage of a democratic classroom in which students learn as much from students as teachers and in which everyone is expected to contribute readily to class discussion and projects. And it is assumed that all students will undertake the required research for their projects and dissertations. The new Chinese learners seem to assume responsibility for all of these implicit and explicit requirements, perhaps even more readily than non-Scandinavian European counterparts who have grown up in a hierarchical mode of education but in other respects share some of the common features of European cultural life with the Danes.

In Chapter 7 ("Chinese Pre-Service Teachers in Australia: Language, Identity, and Practice"), Miller uses theories of the French sociologist Pierre Bourdieu to reflect on the issue of identity for Chinese learners studying to become pre-service teachers in Australian schools. She argues that diversity is critical for the classroom but acknowledges that, because identity is relational,

negotiated, discursively constructed, socially enacted, and deeply embedded in language usage, Chinese learners do question the enactment of their identity through language in the classroom. Of course, the Chinese learners question this relationship of identity to language because English is an additive language for them, not their original mode of expression and because they want to be good teachers whose students will respect them. They may gain some comfort knowing that more non-native speakers of English exist worldwide than native speakers, but this cannot meet their personal anxiety about speaking a form of English that may seem non-standard to students in their classroom.

Miller highlights this question of identity and language through two case studies of Chinese learners in Australia, one who had been there for ten years but still had non-standard, accented speech and the other who had only been there for two years but had more standard English usage. Each had slightly different reactions to their experiences in the school based upon their English-language proficiency. Both felt confident enough of the subject matter they were teaching, but were concerned that their non-standard usage could compromise their effectiveness. Yet each took a different tack concerning the situation.

"Andrea," who had been trained as a teacher in China and had been in Australia the longest but had the most egregious errors in communication, took a cavalier approach, believing that her knowledge of the material and stimulating presentation could compensate for deficiencies in speech. She also believed that joining other staff recreationally and eating lunch with them would help overcome socialization issues. "Julia," who had been in Australia for only a short time but had the most sophisticated speech of the two, had the greatest reservations about her abilities in the classroom, in part because she had no previous training as a teacher, but mostly because she lacked Andrea's sense of risk, enthusiasm, and social capital. Miller's point is that the interweaving of identity, language ability, and pedagogy is a complex issue and needs to be researched more fully and taught in education programs to heighten awareness and self-confidence of non-native English speakers.

The concern about the best methods of teaching when teachers and students come from different cultural and linguistic backgrounds is picked up by Ivy Wang in Chapter 8, "Realizing 'Cross-cultural Exchange': A Dialogue between the USA and China." An American by birth and academic training, Ivy Wang taught English as a second language (ESL) to Chinese students at Sun Yat-sen University (SYSU) in Guangzhou, China, under the auspices of the Yale-China Association and the Lingnan Foundation, the latter of which has helped with funding at SYSU since its inception as Canton Christian College in the late nineteenth century. Dedicated to projects that promote liberal arts, develop intercultural skills, and enhance goodwill between China and the

USA, the Foundation has supported ESL teaching at its namesake Lingnan College on the main campus for a number of years.

As Wang notes, it is relevant to this learning situation that scholars re-evaluate what culture and identity mean when people have fewer geographical boundaries, national limitations, and cultural absolutes than did previous generations.

Although students are certainly based in given cultures — and that needs to be understood in every classroom — they are more flexible in what they take to be their identity. Given this postmodern phenomenon, critics see culture and identity as fluid, and attempts by one culture to claim superiority over another as "imperialist."

Students especially benefit from this new postmodern cultural paradigm as they move almost seamlessly from country to country in search of educational experiences and degrees, and students in China are no exception. Not only do Chinese students move around China and abroad to pursue educational opportunities, but many descendents of the Chinese diaspora in the USA, South America, and South Africa come to China to expand their own educational horizons, as well as increasing numbers of students from other countries wishing to take advantage of the economic and career opportunities now afforded by China's economic rise. Consequently, Wang's classes were not restricted to learners from Guangdong in particular or China in general, but comprised a wide variety of students from across the ethnic, racial, and global spectrum.

Wang also notes that teachers have changed. At one time, teachers assisting in the Yale-China program would have been American-born, Caucasian, native English speakers. Now, it is no longer a requirement that the teachers be American, Caucasian, or native speakers of English. And the perception of the classroom itself has changed, so that, increasingly, ESL learning is seen as a complex cross-cultural endeavor in which teachers and students are involved together in the educating process. The Yale-China team finds that rote memorization of English as generally practiced in the Chinese school system is not a good mode of instruction and tries to explore new methods that can better involve the learners collectively and lead to better long-term results. Often, these can involve pairs or groups of students to build skills and explore a range of classroom and cultural issues, including assigned course readings, varieties of language (including slang and idiom), and plagiarism as well as politics, literature, and art.

In the final chapter, "Learning for All: Cross-cultural, Interdisciplinary Team Teaching between China and the USA," Zhu Weibin picks up on the teacher as learner in his role as administrator and team teacher in another Lingnan Foundation project, "Transnationalism and America," offered over a three-year period at Sun Yat-sen University in Guangzhou. In this project, a team of American faculty members based at the University of Hong Kong offered courses founded on American history and culture in the age of globalization,

taught mainly in English with interdisciplinary enquiry and team teaching as the dominant methodologies.

The first task of the project was to decide on the composition of the teaching teams and to design courses that would be new to the campus and would involve core teachers and visiting lecturers of American culture. Each course was to have a core American faculty presenter, assisted by at least one other American staff member as well as one or two faculty members from SYSU, making up teaching teams of three members or so who normally would be in the classroom at the same time. In addition, each course was to have good coverage from many disciplines. Core members from SYSU came mainly from anthropology, visual design, and history, and American core members came mainly from American studies, cultural studies, literature, history, and film, though others from different disciplines (both faculty members and students from abroad) were invited as guest presenters and panel members. As Zhu notes, this array of specializations, good cooperation among the staff, and division of labor created an innovative classroom unlike anything else at SYSU. The mixture of local and international experts provided a crucible to spark cultural debate that deepened comprehension, facilitated communication, and led to new knowledge. Although English was the main medium of instruction, Mandarin and Cantonese were used by the Chinese specialists.

Another of the differences between courses in this project and other local courses involved the course content, student teamwork, and an emphasis on ways in which the liberal arts could serve the community. The content was not traditional by Chinese standards and involved contemporary political, religious, and gender issues drawn from everyday life. Students enjoyed the relevance of these topics as well as the ability to work together inside and outside of class. As an example, students in one course worked in teams choosing a film project, dividing up responsibilities for writing and production, and creating a documentary that could be used by a local organization to promote its work in the community.

This "Transnationalism and America" project had significant positive results. It generated a constructive cross-cultural environment for the cooperation of lecturers from different departments, cultures, and nations, creating an international space for multicultural, interdisciplinary teamwork. It gave the Chinese students the feeling that they were in a transnational classroom through the reading materials, content of the lectures, interactive presentations, and international online advisement arranged by SYSU. It taught students how to work together as teams for classroom presentations and production of documentaries and instilled in them a sense of community service and values-based education.

The project also had three obstacles for the Chinese learners — whether faculty members or students. The first was the dominant use of English in

lectures, reading materials, and videos, and the second was the amount of required reading. Although registration was always large in these courses, some learners had difficulty in understanding spoken English well enough to keep up with the lectures and also in making their way through the required readings in a timely way. The third was the difference in teaching methodologies. The Chinese practice is for the lecturer alone to create a syllogistic dialectical framework to raise questions, present differing viewpoints, and come to a resolution. The American practice is to open up a subject, raise questions, engage students in discussions, provide perspectives, but not come to definitive conclusions. These differences did have some advantages but also created some obstacles to learning.

All in all, however, the project left a footprint on learning practices at SYSU, which could provide useful guidelines for the future. Departments might consider more current, popular, international, and interdisciplinary topics in addition to traditional areas of study. They also might consider a greater variety of teaching materials, including video clips and course readings. Student engagement and teamwork in the classroom are certainly worth pursuing as are team-teaching and interdisciplinary collaboration among the teachers. The increasing use of English in courses is also worth pursuing, especially since the government wants to increase exposure to English throughout the entire school system, and this can be phased in gradually.

This last chapter is perhaps the best illustration of the generative possibilities that exist and can be realized in more cross-cultural and collaborative teaching and learning approaches that take advantage of the best features of both Western and Chinese approaches. Although there is now tremendous scope and fertile ground for such endeavors, as demonstrated by the various accounts of changing educational contexts in the chapters in this book, it also serves as a reminder of the need to be cognizant of the very real barriers and difficulties that can exist in such encounters and the need for sensitivity, flexibility, mutual respect, and dialogue. We hope that this volume serves to promote such dialogue.

The range of these chapters suggests that Chinese learners exist everywhere and at every age. There is no such thing as one kind of Chinese learner, and no particular site of instruction can be discovered. Also, the best teaching practices to pursue depend heavily upon the cultures of the learner and the teacher and the interaction between them.

Notes

CHAPTER 3

1   Hong Kong local schools are organized into various bands. Band One comprises those students who have passed their examinations at the highest level and are the most likely to be qualified to proceed to university education. Each successive band below has slightly lower requirements, and almost no one in the bottom bands goes on to higher education.

2   Actually, James's case and others like it prompted me to ask the ESF's Executive Committee to change our admissions policy for 2007–08, so that children would not be *excluded* because of their ability in a language other than English (Cantonese in this case)—or included because of their *inability* in Cantonese. They should only be *included* if one parent were a native English speaker even if Cantonese were a second language. This I applied retrospectively in James's case which gave him a priority for admission but not a guaranteed place.

3   DSS schools charge fees that diminish entitlement to government subvention on a sliding scale relative to fees. ESF and most international school fee levels are beyond the range that would entitle them to subvention if they joined the DSS scheme. ESF schools are currently in a separate category within the local system, subvented for historic reasons; the percentage of subvention to total expenditure is now 23 percent (as opposed to 30 percent in 1999).

CHAPTER 6

1   The figure comprises all programs (short-cycle, medium-cycle, long-cycle Bachelors, long-cycle Masters. Retrievable from www.ciriusonline.dk/statistik. "*Mobilitetsstatistik for de videregående uddannelser 2006/2007*." CIRIUS, August 2008 and English summary: "Student mobility in higher education 2006/07."

2   Retrievable from: http://www.ciriusonline.dk/Default.aspx?id=68 "*Mobilitetsstatistik for de videregående uddannelser 2006/2007*." CIRIUS, August 2008. 38.

3   The most popular types of education among Chinese students are IT/civil engineering, IT maintenance, building engineering, marketing economy, and multimedia design (CIRIUS report on "*Danske studerende i udlandet og udenlandske studerende i Danmark 2004/05*," April 2006. ["Danish students abroad and foreign students in Denmark 2004/05."] Retrievable from www.ciriusonline.dk.

4   Many universities have science programs taught in English, but humanities courses have traditionally been taught in Danish as they are often culturally embedded. However, even here the number of courses taught in English is increasing.

5   Language is a cultural marker and, by becoming the speaker of a second language, one also takes on some of the identity markers of that culture. At times, depending on the motivation of the learner, this is felt to be a positive personal development with increased opportunities and freedoms for the self. In other situations, it can be a cause of resentment if a loss of identity is perceived in that the L2 will not allow for the expression of one's academic level of knowledge and ability, or indeed emotions.

6   Lustig and Koester (1996) are quite explicit about this: "The process underlying stereotyping is absolutely essential for human beings to function. Some categorization is necessary and normal. Indeed, there is survival value in the ability to make accurate generalizations about others" (309).

7   See, for instance, an interview with students enrolled in the Erasmus Mundus European program (http://www.ciriusonline.dk/Default.aspx?ID=6135&M=News& PID=11110&NewsID=2215&Printerfriendly=3)

8   The University of Pedagogy has recently been incorporated into Aarhus University.

9   Grundtvig was also an influential bishop, hymn writer, and theologian who fundamentally changed church life. For an exposition on Grundtvig's influence on theology, see Allchin et al. (2000) and Hefner (2000).

10   These were not "high schools" in the American sense, but "*Bildung*" in the German sense, following grade school—and they still are. Reddy (1993) says of Grundtvig and his influence in comparison to Kirkegaard and Hans Christian Andersen that "N. F. S. Grundtvig influenced the Danish way of life more than any one else" (118).

11   Bradley (2000) states that, when Grundtvig began his studies of Beowulf, hardly anyone in the world knew how to read it adequately.

12   Oxford Bodleian Library MS Junius 11 (see Bradley 2000, 150).

13   Grundtvig's ideas and philosophy have been adopted and transplanted to several countries in the world, e.g., the USA, Israel, Japan, and the Philippines (see Zøllner and Andersen 1995). Thøgersen (2005) provides an extensive study of Grundtvig's influence on Liang Shuming.

14   At the University of Southern Denmark the number of foreign students totalled 516 persons in 2007 comprising all faculties.

15   Liang Shuming (1893–1988), philosopher and reformist, managed to influence development in China while at the same time withdrawing from the fray of political upheaval.

16   According to Thøgersen (2005), Liang confessed to having been influenced by Gandhi and Grundtvig with respect to nation-building. Liang commented (1931b, 299; quoted in Thøgersen 2005, 277–278), "Social conditions are extremely stable, there are no fights between workers and capitalists, and the countries riches are evenly distributed. How has this been achieved? Not by defeating other nations, but by promoting education. Denmark is an agricultural country, and their agriculture has been developed through cooperation. This civilization is the result of an old educator, Grundtvig. He established a folk high school in a village so that young people between eighteen and thirty years of age could receive education . . . In the

present era several countries imitate this kind of mass education. Grundtvig raised the level of the common people of Denmark, he made the citizens achieve *lixing* and in this way why the country started to flourish again." See also Liang (1931a). Alitto discusses *li-hsing* and Liang's interpretation of the construct, and he quotes Liang's thoughts regarding the moral importance of *li-hsing (lixing)*, "the normative sense that directs moral action . . . the sense of right and wrong which makes man human" (Liang 1949; quoted in Alitto 1986, 184).

17 Carroll (2005, 37) challenges the IELTS as a reliable expression of a person's language proficiency as the scores are averages over the skills of reading, writing, speaking, and understanding English.

18 See, for instance, Zhong and Shen (2002).

19 Ohata's study (2005) of learning anxiety found that the major source of anxiety was fear of negative evaluation or losing face in front of others (14).

20 This may be a reflection of the "deep learning"/"surface learning" dichotomy described by Biggs (1996), and Marton, Dall'Alba, and Kun (1996).

CHAPTER 8

1 Krober and Kluckhohn, quoted in Richards (1976, 20).

2 Ingeborg Henderson's essay (1980), "Cultural Strategies in Elementary College Language Courses," clearly delineates some of these approaches.

CHAPTER 9

1 Currently located in New York City and with an operating center at Yale University, the Lingnan Foundation began in 1883 to support the newly founded Canton Christian College, which eventually became Lingnan University and then merged with Sun Yat-sen University (SYSU). Now a nonsectarian charity, the Lingnan Foundation promotes the development of liberal arts and ongoing activities of SYSU, as well as understanding and accord between China and the United States. It funded the project "Transnationalism and America" to help implement cross-cultural interdisciplinary team teaching.

2 At least one other course has been offered in a similar way in the Department of History at SYSU, i.e., "The Practice of Oral History: On the Traditional Rural Society of China." Still, there are many differences in teaching methods between this one and those in the Lingnan program.

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